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SEXUAL SCIENCE;

INCLUDING

MANHOOD, WOMANHOOD,

AND

THEIR MUTUAL INTERRELATIONS;

LOVE ITS LAWS, POWER ETC.,

SELECTION, OR MUTUAL ADAPTATION; MARRIED LIFE MADE HAPPY; REPRODUCTION, AND PROGENAL ENDOWMENT, OR PATERNITY, MATERNITY, BEARING, NURSING, AND REARING CHILDREN; PUBERTY, GIRLHOOD, ETC.; SEXUAL AILMENTS RESTORED, FEMALE BEAUTY PERPETUATED, ETC., ETC.

AS TAUGHT BY

PHRENOLOGY.

BY

review
PROF. O. S. FOWLER, *1809-87*

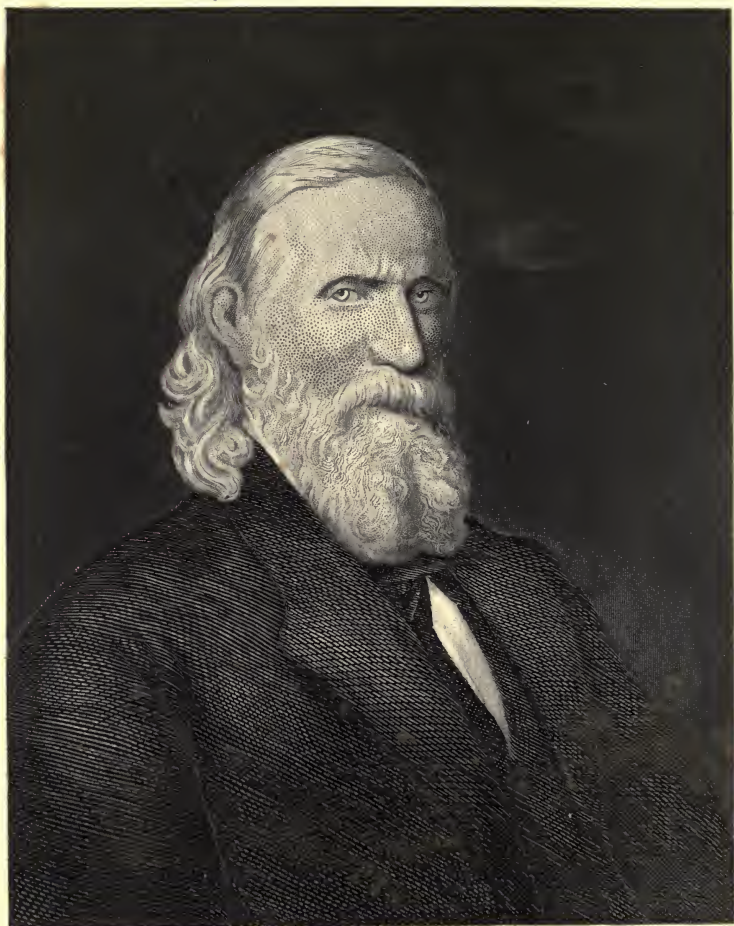
PRACTICAL PHRENOLOGIST, LECTURER, FORMER EDITOR OF "AMERICAN PHRENOLOGICAL JOURNAL," AND AUTHOR OF "FOWLER ON PHRENOLOGY," "FOWLER ON PHYSIOLOGY," "SELF-CULTURE," "MEMORY," "RELIGION," "MATRIMONY," "OFFSPRING, AND THEIR HEREDITARY ENDOWMENT," "HEREDITARY DESCENT," "LOVE AND PARENTAGE," "MATERNITY," "AMATIVENESS," "THE SELF-INSTRUCTOR," "HOME FOR ALL," "ANSWER TO HAMILTON," "VINDEK," ETC., ETC., ETC.

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Prof. O. S. Fowler.

PREFACE.

SEXUALITY, its laws, effects, conditions, improvement, &c. constitute the master problem, as yet unsolved, of every individual of the whole family of man; because on it depend both the number and the primal characteristics of all human beings, throughout all time. To ORIGINATE LIFE, and to PRE-DETERMINE INNATE CHARACTER, and thereby govern conduct, is its exalted mission. This renders it the grand motor wheel of everything human.

All this it effects by means of "*males and females*," whom it creates, together with all their mutual affections and interrelations. Of course, all domestic happiness and virtue flow from its right exercise, while from its wrong emanate all conjugal and sexual discords, miseries, and vices.

Then, as these affections constitute our innermost soul-temple, "that within the veil," their SCIENTIFIC EXPOSITION, by evolving nature's sexual and conjugal ordinances, supplies a human want of the very first magnitude. Such an exposition is here attempted.

Since manhood, womanhood, and childhood, together with all their interlacing affections and mutual interrelations, emanate from this sexuality, of course neither can be discussed either scientifically or practically, by itself, any more than could be one half of a bivalve without any reference to its hinge, or adaptations to its other half. Could light be expounded scientifically without any allusion to the eye, or the eye irrespective of that light and its laws to which alone it is adapted? Then can either manhood or womanhood be treated scientifically or practically without also discussing

each in its interrelations and adaptations to the other also? Preposterous, fragmentary and abortive all such attempts.

Or how can man and woman be treated scientifically without also discussing them as *husbands and wives*? — that for which alone they were created “male and female.” The original *Nature* of each sex is that only corner-stone on which rests whatever appertains to either separately, and to both conjointly. Out of this alone grow all the duties of each to the other. Obviously Nature governs all the minutiae of their mutual duties by natural laws, in which all sexual and conjugal rights and wrongs inhere. All who marry should first know these sexual laws, in order to obey them.

Or how can man and woman, husbands and wives, be treated scientifically without also considering them as joint *parents*? Yet this involves that infinitely important subject, the *hereditary* tendencies and *constitutional* endowments of their joint progeny. Strange that intelligent men write and speak so much touching the mere *rearing* of children, without even one allusion to what is infinitely more important, namely, what *parental* antecedents cause what progenal characteristics! Yet do not their INBORN traits predetermine their virtues and vices, tastes and talents, enjoyments and sufferings, health and ailments, and all there is of life a hundred-fold more than their mere education? Then why omit Nature’s ENDOWING laws and conditions? Why not show what parental conditions will confer good, and what poor bodies, and the most and best talents and virtues, and what will prevent physical diseases and vicious proclivities? Though all know that children inherit parental capacities, tendencies, and even diseases, yet who has ever shown just *what* parental conjunctions entail longevity, what consumption, or what these excellences, and what those faults? And yet these inheritances affect their well-being throughout this world and the next infinitely more than whether they inherit riches, or are educated this way or that, or even grow up uneducated.

But how can these constitutional endowments of offspring be unfolded without considering those parental and conjugal interrelations in which they originate?

Or how can these be eliminated without discussing that LOVE ELEMENT from which conjugality, children, and all these domestic relations, emanate? Have parental loves, hates, and adaptations no voice in predetermining whether their children shall be *born* naturally amiable or churlish, talented or simple, good or bad?

Yet who but Phrenologists have ever attempted to analyze this element? To metaphysicians, from Locke through Brown to Stewart, and all, indeed throughout all writers, it is *terra incognita*, and tabooed. But must man forever remain in darkness on a subject thus *vitally* important to parents and children, individuals and nations?

But how can we unfold man's love element without analyzing Nature's masculine and feminine *institutes* in which it originates, and of which it is the expression? Impossible. "Male and female" are just as antecedent and prerequisite to love and offspring as roots to fruit, and morning to noon.

GENDER therefore becomes the very beginning and foundation of whatever appertains to men and women as such, to love and marriage, parents and children, family and home, and to all our domestic joys and virtues. Deeper we cannot, do not need to go. Nor is it possible thoroughly to discuss any one branch of these domestic relations without considering them all *collectively* and correlatively. In short, all Nature, her creative department included, is a *system* of interlacing parts, neither of which can be discussed at all scientifically or practically, without considering them throughout all their mutual and correlative dependences and interrelations. This is what this volume attempts.

Its Author has written separate works on "Matrimony," "Love and Parentage," "Hereditary Descent," "Offspring," &c., with marked self-dissatisfaction, because, forsooth, certain subjects, falsely called "delicate," must needs be *isolated*, and

labelled "private," whereas this whole subject, like every other, has its *natural order*, which this separate treatment destroys, and thereby spoils all.

But "the world moves," and public opinion also "moves" with it. And faster than many persons suppose. Truth conquered bigotry, while liberty fought oppression — two conjoint wars which amazingly liberalized the public mind, especially on sexual subjects. Even the Author, with all his contact with its radical wing, little realized how rapidly, till the recent publication of his "private lectures" demonstrated that these heretofore most unpopular subjects had become the most popular, that "the public" *affects* more fastidiousness than it possesses, and that society is all ripe for the full scientific presentation of this entire sexual and affectional section of humanity.

At all events, its Author flings boldly to the breeze this flag of "SEXUAL SCIENCE." For *half a century* he has made this subject a specialty, thinking and observing from its only scientific, and incomparably the best stand-point — Phrenology. All civilization knows his professional standing. Let that guarantee its foundation. Nature's creative economy is that chit from which all is derived, that pedestal on which all stands, and without which all must necessarily be fragmentary. The vitalizing principle of this chit is LOVE, which Phrenology analyzes and unfolds in a manner most masterly and complete. For all the great practical lessons here taught, truths unfolded, and good done, thank this kingly science, in prosecuting which he has grown gray. What it has taught him he here teaches others. Find its echo away down in the deepest recesses of human Nature.

"SEXUAL SCIENCE" naturally subdivides itself into parts, as follows: —

PART I. defines gender, that origin and soul of everything sexual; expounds the part it plays throughout Nature and the human economies; shows its effects, value, &c.; and analyzes the male and female elements, offices, forms, signs,

attributes, characteristics, &c. Its critical readers will see men and women with new eyes, and scan all they say, do, and are from a new and vastly improved stand-point.

PART II. analyzes LOVE, or the mutual attraction of the sexes, and shows the magic influence its several states wield over human character, conduct, virtues, vices, enjoyments, sufferings, everything human; unfolds its natural laws, facts, and right and wrong action; and expounds this, "grand master human passion," scientifically and thoroughly.

PART III. discusses MATING; shows what qualities involuntarily attract, and what repel, and thereby who can, and who cannot, love whom, and why; who are and are not, therefore, adapted to each other in wedlock, and the "*whys and wherefores*" of all; together with the true time and best mode of forming this sacred affectional and marital alliance.

PART IV. treats of LOVE-MAKING, its laws, conditions, and requirements, and thereby shows all who may ever love or be loved, how to court *scientifically*. To be able to play well on heart-strings is a finer art than "music," and more valuable than painting. Better bungle anything else than cementing the affections. Love-making, like everything else, has its *rights* and its *wrongs*, which this volume unfolds. The marital miseries of many an unhappy pair are consequent solely on wrong courtship, which a right love initiation would have turned into inexpressible enjoyment. This Part shows all how to begin and conduct this infinitely important life-work just right. A fine "lost art" is here restored.

PART V. applies to MARRIED LIFE these principles of love-making; shows what always and necessarily enamours and what alienates, and why, and thereby wherein many make such miserable affectional shipwreck; as well as how to render all marriages happier than their preceding courtships, — quite happy that, — and every new year of love and marriage happier than any of its predecessors.

PART VI. unfolds REPRODUCTION, its laws and conditions as applied to progenal endowments, including those most inti-

mate and sacred inter-relations of husbands and wives; discloses those natural laws which govern the intercourse of the sexes, and the initiation of life, their philosophies, structure, adaptations, &c., and gives a scientific exposition of the origin of being; thereby imparting knowledge most important to all who are sexed, as well as summing up the other parts.

Part VII., addressed to the prospective mother, shows her what maternal states, before their birth, confer on her unborn robust bodies, sweet tempers, vigorous intellects, and exalted morals; and how she can modify and improve them at pleasure; including confinement; besides containing a vast amount of just that kind of knowledge required by every wife, mother, and maiden.

Part VIII. expounds the true mode of rearing and governing children from birth till after puberty; including their nursing, health, education, and moral culture; also addressed especially to mothers.

Part IX. treats the sexual prostrations and restorations of both sexes; their causes, preventions, and cures, without doctors; including the promotion of sexual vigor, and perpetuity of female beauty, together with girlhood, and merging through puberty into manhood and womanhood, — subjects of the utmost practical importance to all.

Reader, go none of *these* subjects right *home* to the very heart's *core* of your inner *life*? Have you no masculine or feminine nature to study, direct, nurture, enjoy, or recuperate? Have you neither conjugal mate, nor any tender yearnings for some loved one to inspire hope, incite to effort, share life's joys and sorrows, and tread with you the pathways of earth and heaven? Have you no children, and no wish for any, to inherit your mentality and physiology, as well as patrimony; to do and to care for, and to care and do for you; to close your eyes in death, and after it, to repeat your virtues? In fine, are you listless, aimless, forlorn driftwood, left by the surging current of time, sinking and decaying in the mire of inanity, none caring for you, and you for none? For if not all these, and much more, then should

the subject-matter of this volume stir your soul to its innermost depths, and sweep whatever life-chords remain unpalsied within you. Nothing else lies quite as near the focal centre of human existence as do our affections; and this treatise will show all how to derive from them the most enjoyment possible, with the least suffering. It assumes all the dignities and immunities of a thoroughly SCIENTIFIC and purely philosophical treatise on this whole subject of man's domestic, social, and sexual constitution and relations. Where have they ever before been discussed thus collectively?

Statesmen, divines, philanthropists, philosophers, all who think or care about human weal or woe, and especially refined WOMAN, ripened by conjugal and maternal experience, examine these doctrines and attest: Are they not true, important, and calculated to purify love, and improve every reader? Would not their earlier perusal have greatly enhanced your *own* domestic enjoyments, and diminished your sufferings? Cannot you parents, elders, business men, relatives, and others, instruct and improve your children, wards, clerks, and young friends, by recommending or putting into their hands this volume, with its lessons of warning and virtue taught nowhere else, better than by any other means; since your own sad experience attests they should be known early in life? Does it not embrace a vast amount of those *heart-truths* calculated to promote pure, virtuous love and connubial concord? Does it not richly merit public appreciation for unfolding those natural laws and first principles which govern man's domestic relations from their Alpha to their Omega, and all so plainly that he that runs cannot fail to read and profit? Let time and human experience answer.

Special attention is invited to its three fundamental principles — the mighty power wielded by the various states of gender and love over man, and especially woman; to the great cause of sexual impairments and vices, as well as preservation and restoration; and to the endowment of offspring.

Its Author has bestowed little attention upon its mere

style, except to present its facts, principles, thoughts, arguments, &c., as clearly, forcibly, and succinctly as possible. He has attempted less to cater to an epicurean literary taste, than to be fully *understood*, so that every page may convince, impress, probe to the heart, and improve its every reader.

Neither has he handled his subject gingerly, nor fastidiously, nor with gloves on, but has adopted a plain, direct, straightforward, business-like, scientific manner, without culling or mincing, and used those appropriate Saxon words which exactly express his intended meaning; trusting for justification to the good sense of the public, and the surpassing dignity and utility of his subject, which, compared with all others, is like Olympus piled upon Pelion, towering in majestic grandeur far above all competitors. A right sexual PHILOSOPHY the great want of ages, is attempted in this volume.

These infinitely important subjects, O reader, this work grapples. To make many of its readers literally tremble in view of their past sexual errors and present dilapidations, till they imploringly inquire, "How can I be saved" therefrom? and to teach all how to carry their sexual perfection and enjoyments up to the highest attainable point, as well as to show all how to so form and conduct their "love affairs" that they will ripen up into perfect conjugal and parental felicity, are its exalted objects. It makes no apologies. It asks no favors. It submits its claims to public attention on its naked merits, and appeals to the good sense, good taste, and self-interest of mankind. May it promote the sexual improvement of every reader, and both enhance the number and improve the quality of "God's noblest work."

EXPLANATION. — To enable the Author to refer his readers from all parts of this volume to any previously demonstrated thought, principle, or topic, he prefaces each with a laconic, numbered heading, to which he refers by those raised figures called superiors, found throughout the work. Thus, having demonstrated the universality of gender, and numbered it 326, he refers to it thus, ³²⁶.

These numbers begin with 301, because previous volumes on "Health" and "Self-culture" preoccupy anterior numbers. Say *financially*, whether or not the "profits" derived from this volume shall induce its readers to "reinvest" in these its predecessors, as well as in its successors, — "Religion" and "Intellect."

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INTRODUCTION.

301.—SEXUAL SCIENCE: ITS DIGNITY AND UTILITY.

SCIENCE is the handwriting of the Creator upon all His works, the quintessence of TRUTH, the fiat of the Almighty Ruler of the universe; and His divine mandates, issued to all His creatures, every one of which all are solemnly bound to obey.

It also embodies His benign provisions for their happiness, and expounds His "ways and means" for promoting their various enjoyments. How much good is Chemistry, is even its "lucifer matches," bestowing on man? How much is Geology doing and promising in disclosing ore beds, oil wells, mines, &c.? Men little realize how many enjoyments and advantages they are deriving from scientific discoveries and truths throughout all the departments of human utility. Science teaches Nature's LAWS, and how to apply them to the attainment of useful ends, and the promotion of desired enjoyments. No human possession is of equal value.

But "SEXUAL SCIENCE" is incomparably its most useful and exalted department, because it expounds God's *creative* economies — confessedly that *very* highest department of all His works. Therefore in it inhere all the majesty and importance of creation itself! SEXUALITY, by embodying His only creative instrumentalities throughout all forms of life, becomes that only fountain-head of all being, from which flow forth all terrestrial, even all celestial existences and interests whatsoever. It is, therefore, the paramount science.

It likewise originates all man's affectional and social ties and enjoyments. Reader, have you ever *loved*? If not, stand aside, for novices "are counted out." But if you have loved, pray, *what* loved? Sexuality alone. Loved what? Nothing but sexuality; for only *opposite* sexes can ever experience this divine emotion towards each other; and only

because and by means of their respective sexual constitutions. Two men can never love each other; nor two women. And the better sexed any and all lovers, the better capacitated they are to enjoy the untold pleasures of love, and fulfil the conjugal relations. Every emotion of love proper which is, or can be, experienced, throughout all time and eternity, originates in gender. Therefore, all the affectional enjoyments of mankind within and without wedlock, from everlasting to everlasting, in contrast with all the miseries ever inflicted by disappointed affections, including all sexual errors and vices throughout all their hydra forms, but admeasure the dignity, the utility, and the practical importance of a SCIENTIFIC exposition of men's sexual and therefore social constitution, and its governing laws.

Have you a darling child? Did not sexuality originate both it, and thereby all the pleasures you and all others have experienced and can experience in it forever, besides all it can ever take in itself? And if it had been created upon a far higher plane, would it not have experienced and conferred many times more enjoyment forever? But for sexuality could there ever be any love, any children, any schools, any home, any society, or anything human?

Reader these pages, in expounding "sexual science," invite your attention to no passing trifle, no fictitious reverie, but to subject-matter of the greatest practical *heart* interest to all who love or live. It, more than all else human, controls the character and conduct, the enjoyments and virtues, indeed, all the life interests of universal being. To improve this fountain-head of all life, swells all those streamlets, physical, intellectual, and moral, which flow therefrom forever. It propounds a new and true, in place of the existing erroneous version of nature's sexual THEOLOGY; shows how to attain and maintain sexual vigor and purity; promotes marriage, domestic felicity, and innate progenal endowment—those most important themes on which man ever wrote or read.

"But you forget the soul's salvation."

Souls must BE, before they can be saved. And those superbly constituted are a hundred-fold more worth saving, and better when saved, than those poorly begotten. And

the better the parental sexuality, the better those souls it creates.

As a philosophy, too, a subject of study and research, it has no competition, for it embraces the very highest, deepest, grandest philosophies of Nature and her Author, namely, His *creative*. A clear scientific analysis of Nature's male and female, or love and procreative laws and ordinances, furnishes knowledge more profound in philosophy, and more promotive of human happiness, individual and general, in this age and throughout all ages, than any other whatsoever. Such, O man! O woman! is the dignity, the magnitude, the surpassing utility of the subject-matter of this work.

302. — SEXUAL SCIENCE EXPOUNDS MANHOOD, ITS NATURE, PERFECTION, &C.

All that exists, is governed by natural laws. Whatever these laws govern is thereby rendered fixed and absolutely certain; that is, scientific. Science is *sure*. On its rock of eternal truth we may found all our dearest life interests, assured of security.

Male Nature exists, and forms a part of sexuality. Therefore it has its governing laws, and of course science; that is, its fixed prescribed nature, and therefore right modes of action, any departure from which is wrong.

This male Nature embodies masculine perfection, every departure from which causes its imperfection. "Sexual science," by analyzing male Nature, shows what masculine feelings and actions are manly, and what are unmanly, and thereby furnishes to every man a sure guide by which to test all his actions, and govern all his conduct.

Pray, how much is *such* a tribunal worth to every man throughout all time? What could young men afford to give for a pocket companion, which should tell them infallibly whether, just how far, wherein, and wherefore this, that, the other, throughout each and all their minutest feelings and actions, are manly or unmanly; and why? "Sexual science" teaches all this infallibly. By analyzing male Nature it shows precisely what conforms to, and what departs from, this perfect standard of masculinity.

Ambition is a human attribute. Men naturally aspire to excel in whatever they engage. Blacksmiths, ship-builders,

merchants, lawyers, divines, statesmen, in short all mankind aspire to excel in their line. But what ambition is as exalted, or what aspiration as inspiring as to become a perfect *man*? Henry Clay, in declining to adopt an objectionable platform of a presidential nominating committee, uttered this sublime truth: "I had rather be *right* than be president;" but a sublimer is, "I had rather be a perfect *man* than be king or president;" for they are man-serving and man-made, — often out of poor materials, — whilst a perfect "man's the noblest work of God." Masculine reader, then, from this sacred moment, strive with all your energies to become just as perfect a man as lies in your power.

Yet how labor effectively without first knowing *in what* manliness consists, precisely what you pursue? A specific knowledge of the male characteristics is the first prerequisite of all masculine improvement. This identical knowledge, "sexual science," furnishes, and should therefore be the paramount pursuit of all men throughout all ages. Only in this book has its exposition ever been attempted.

Moreover, the time may come when you would gladly give all you possess, besides laying a heavy "bond and mortgage" on all your future labors, to be able completely to enamour a particular female, know just what to do, and what not, in order to make your best possible impression, — perhaps too good, — carry her heart by storm, and render her wholly yours, as well as completely devoted to your interests. Gaining the whole-souled affections and helpmeet coöperations of a superb woman, is a greater masculine object to a loving man than all else terrestrial. To attempt to estimate their value, absolute or relative, is mockery. As well attempt to admeasure the Atlantic by gallons. He who has them, though ever so poor, need not envy him who lacks them, however rich or honored. All other values and possessions sink into insignificance in comparison. God never made anything else as infinitely precious. Have that, and you are all right; lack that, and none need envy you.

The art and knack, therefore, of gaining the affections of whatever woman you may select, is indeed the art of all arts. Compared with it, what is a knowledge of the dead languages, of any mechanical, commercial, oratorical, or any other art or knack! What other will add as much to

your enjoyments, or the absence of which will both rob you of as much pleasure, and inflict as much pain?

Gallantry is but a branch of this art. Pray, how much is it worth to be able to treat the other sex exactly as you ought, and omit whatever is wrong in that comportment? How much is it worth to become a perfect finished gentleman or lady? "Gentlemanly" is the highest of compliments, as "ungentlemanly" is the greatest of stigmas.

Now, since manliness alone attracts, captivates, enamours woman, to know in what it consists, and therefore what must necessarily gain and retain female affection, as well as what must inevitably alienate, may some time "come handy." At least, it is an art well worth man's study and culture.

And equally of females. This same male science teaches every woman just how she should comport herself towards the other sex in general, and any one in particular whom she may wish to "fascinate," or with whom she would live affectionately; and, per contra, how to avoid all alienations. What is as desirable to her as the art of rendering the man of her choice so completely devoted to her, that he will keep ever bowed, cap in hand, with, —

"I beg the privilege of promoting your happiness to the utmost within my power. My purse, hands, head, *heart*, all I am, possess, can get, and become, are at your service."

The knowledge imparted by "sexual science" will enable any well-sexed woman to do anything, everything, she may please with any and every man who once begins to love her.

To men, to women, of all ages and pursuits, both as a subject of investigation and for practical utility, the study of the masculine Nature, office, attributes, &c., has but one peer. All this "sexual science" unfolds. It likewise teaches, —

303. — FEMALE NATURE, PERFECTION, EVERYTHING FEMININE.

All just said of the value of masculine knowledge to men and women — *mutatis mutandis* — applies equally to a scientific knowledge and analysis of the female as such. Woman, it *concerns* you to know *yourself*, not as a human being merely, but also especially as a *female* per se. You, like men, have various emulations, such as to be the handsomest, best dressed, most attractive, complimented, courted, mar-

ried, &c. But of all possible feminine aspirations, that to become as perfect a *woman* as possible, should constitute your all-absorbing desire and pursuit, as involving all other excellences. In fact, what but this very female entity renders you at all attractive, admired, loved, selected in marriage, &c.? Your greatest instinctive desire, your "one thing needful," is to elicit masculine admiration and affection. Yet know that your *sexual* attributes alone make you more to a man than is a man to a man. Therefore only by enhancing them can you promote these paramount female objects.

Yet, how can you develop this female entity and its "accomplishments," without first knowing in what it *consists*? This knowledge "sexual science" alone does and can impart, with unequalled clearness and unction.

To understand female nature and science is equally important to man. In short, Nature has ordained immutable laws of male and female attraction and repulsion, as much as of electricity. And they are as universal in their operation; and as demonstrable. And those are foolish, even wicked, who neglect to study them, and appropriate the infinitely valuable lessons they inculcate. As a subject-matter of human research, only Theology equals it. "Sexual science" alone expounds it. All else is silent concerning it, while this is complete.

304.—IT SHOWS HOW TO PROMOTE SEXUAL VIGOR.

As horticultural science, by teaching the laws and conditions of vegetable growth, shows how to promote that growth, and thus of all the other sciences, so "sexual science" shows how to promote gender, by teaching its material laws and conditions. We shall soon see that, and why, it is the paramount attribute of both Nature, and of every man, every woman, even every child, without which all else is nugatory; and therein why its cultivation is incomparably more important than that of memory, judgment, music, &c.

Normal sexual vigor is also the great marrying and marriageable prerequisite and enjoyer. All men and women should exert all their energies to fit themselves for becoming just as perfect conjugal partners as possible. We *prepare* ourselves for all else; then why not also for this greatest life work?

Yet a vigorous sexual constitution is incomparably its greatest preparation and prerequisite. As both a hearty appetite and good food are indispensable to gustatory enjoyment, so a hearty love faculty and a lovable object are absolutely necessary to domestic felicity. Yet, since much more depends upon one's eating *capacity* than on what he eats, so though one may know all about this whole subject of the love laws and requirements, and have an object the most loving and lovely, yet he absolutely must superadd to both a vigorous and normal love NATURE. Without this all else is nugatory and impotent. Power is Nature's *sine qua non* condition of all her functions; love and the family affections included. A hearty masculine or feminine CONSTITUTION is to love and all the family relations, what foundation is to a house. Sex — manhood in man, and womanhood in woman — is to love, marriage, offspring, and whatever constitutes or concerns either, what steam power is to machinery — the prime instrumentality of its motions and productions. When this is weak, all else moves slowly and languidly; but with this full-toned and potential, all else becomes rapid and powerful. Please duly consider how fundamental the part this primal *element* of gender plays throughout all the conjugal relations. And the Author declares it as his deliberate conviction that the discords and miseries of married life are due mainly to the impairments and the degeneracies of these masculine and feminine elements. As when, and so far as one's digestive capacity has become impaired, all his digestive functions and pleasures are impaired with it; so let a man have the best wife possible, he can neither enjoy her nor discharge his duties to her if this faculty is weak or disordered. As one with good appetite and digestive powers enjoys and is nourished by the same food which a miserable dyspeptic loathes and rejects, and as, before the dyspeptic can enjoy or be nourished by any kind or amount of food, however good, he must restore his digestive *capacity*, so many a husband and father is perpetually berating his wife, not from any fault in her, but solely because his *own* masculine powers have become weakened or disordered, perhaps by previous excesses. He could not possibly enjoy an angel wife in heaven unless he recuperates this element. So, too, let a woman be an angel in every other virtue and at-

tribute, without this she would be utterly worthless as a wife. Sexual science, therefore, by disclosing the natural laws and conditions of gender, shows how to promote this *summum bonum*, by showing how to fulfil its laws and conditions, and thereby proportionally enhance it and that domestic felicity it creates.

305. — "SEXUAL SCIENCE" ENHANCES SEXUAL APPRECIATION.

In order to love anything lovable we must fully *appreciate* its excellences. By a law of mind, intellect must precede the emotions, and becomes their great incentive to action. All commercial "talking up" and "talking down" of goods and chattels presuppose and employ this principle. On what law of mind are all sermons predicated but on this identical one that intellect awakens devotion; that is, that all intellectual perceptions and reasonings on the divine character and attributes are constitutionally adapted to deepen the listener's love and worship? Please think *how* true this truth is in general, and how specifically applicable to our subject.

Therefore no man can duly love any woman, or woman any man, without a prior intellectual perception of the excellences of the one to be loved. Every such perception deepens such love. As many a farmer, ignorant of the "points" of the horse, abuses and wears out many a most valuable animal, without ever once dreaming that it is thus valuable, whereas a little knowledge of such "points" would enable him to obtain from it so much more service or money; so many a man who has a really first-class wife lives on without at all duly loving, because he does not duly appreciate, her. So, too, many a woman who has a first-best husband, allows some little flaw in his character, or what she daintily imagines one, to overrule all his excellences, and turn her against one every way worthy of her whole heart's idolization, so that she lives miserably with one with whom an intellectual appreciation would enable her to live very happily.

As an intellectual repast, what can equal such knowledge? since it enables its possessor to feast on those manifestations of sexual excellences which novices cannot enjoy, because they do not perceive. Now, "sexual science" teaches these

excellences, and thereby becomes a perpetual feast to its possessor ; marred only by discerning nauseating sexual imperfections, wherever they exist.

306. — IT EXPOUNDS NATURE'S FAMILY INSTITUTES.

THE FAMILY is an institute of Nature, ingrafted upon humanity. It therefore has its *science*, laws, rights, wrongs, and true mode of formation and conduction, from beginning to end. To found and conduct a family among men is no trifle. This, among the greatest of human achievements, must not be bungled. A very sharp two-edged sword, it cuts fearfully for evil, unless for good. Than right family relations nothing is better ; than wrong, nothing can be worse.

As a power among men likewise, it has no peer. It is the foundation of all human society and institutions ; the fountain of all laws and customs ; the crowned head of all governments ; the instructor of all nations ; the vestibule of all religions ; the great motor-wheel of all industries and commerce ; the heart's core of humanity ; and nature's prime instrumentality of all the powers and virtues, joys and hopes, and very existence even of the race itself. All human interests, throughout all their ramifications, spring from it as their fountain-head, and all-determining condition.

A right or a wrong FAMILY among all the nations and peoples over the face of this whole earth, makes a right or a wrong nation or people. Of this the Jews and Gentiles, Picts and Turks, English and Indian, savage and civilized, furnish contrasted examples. Though ranged by cold, bleak hills, yet Scotland's *family* institutes are among the best on earth : and behold her sons and daughters ! Is hard work anywhere to be done and rewarded, some shrewd Pict stands ever ready for the toil and its gold. Do you seek any fat office, be supple, or some shrewd Scotchman will snatch it from your grasp. Who is better to study, investigate, write, or accomplish ? Or does true piety glow anywhere on earth more brightly than on the family altars of " Highland Heathers " and the " Sea-girt Isle " ? Where is human nature less faulty and more perfect than in " Merry Old England " ?

" In progressive New England."

Granted ; but where else are both family customs and

humanity equally perfect? Yet springs not her mighty power, throughout our great nation and the world, from her *firesides*? Thank God for Puritanical *family* habits. Wherever she goes she transplants them, and they carry her moral power along *pari passu* with them; and have done for her and all the vast regions she has peopled, whatever Puritanism has done. Her very religion is due mainly to her devout family altar. Demolish that altar, and where would soon be her institutions of learning, her energy, talents, virtues, everything good? But for her family religion, how long would her "common schools," colleges, or churches stand, except as mementos of her fall? And if they were gone, how great the hiatus! And how little, how worthless, would be the remainder!

Blot out the family, and what becomes of the state? The grand trunk of our great Republic, with all its branches, foliage, and fruit, our glorious battle-fields included, grow up from this family taproot and rootlets. O my country, be entreated to pause in thy giddy race, and ponder well at least this one lesson: that, as a right family *bequeathed* all those blessings in which we luxuriate, even revel; so thy future greatness, glory, and power depend mainly on the *domestic* education thy sons and daughters receive. Preserve the family, and you preserve all; but deteriorate it, and you deteriorate all. And should it ever decline and die, as when the heart of yon great oak perishes, its trunk, roots, branches, leaves, fruit, all must soon perish; so all our national and social institutes and joys must necessarily wither and die with it.

Then missionaries and savans, patriots and politicians, writers and lecturers, conservatives and progressives, one and all any way interested to improve man, set about improving the *family* as the one means of improving our country's industry and commerce, schools and colleges, civil and moral institutions, and all her interests whatsoever. I would not turn an alarmist, but, O my dear country, be entreated to take timely warning and guidance, for obviously family discipline is waning throughout all thy borders. But rectify this the key-stone of thy colossal arch, and the towering grandeur of thy prospective superstructure, like yon whirlwind, enlarging as it rises, will soon spread out into boundless

endless space! Provided we but keep our *domestic* core right, no limits can contract our prospective greatness and might. We shall then soon surpass the whole world in arts, letters, inventions, and progress; govern the whole world politically and financially, by sea and on land, in ethics and morals; and cover the whole world with our people and our institutions. Even imagination cannot stretch high or far enough to conceive our destined elevation and power. Yet be not intoxicated therewith, but learn from all persons, peoples, and nations on earth, seen throughout the entire natural history of the race itself, that all errors and improvements, goods and evils, right and wrong usages, &c., ingrafted upon the family, work themselves out, like sap, through all the other departments of human existence. Allow this work, then, in true patriotic philanthropy, to hold up before thy face Nature's mirror of a perfect family, to teach her domestic *principles and laws*, mandates and details, and to go down to the very heart's core of this whole subject.

Now, what but sexuality originates males, females, their loves, offspring, and whatever appertains to either? "Sexual science," therefore, of necessity alone can expound the *science* of the family and its domestic interrelations. It shows,—

307. — HOW TO CREATE AND PERPETUATE A RIGHT MARRIAGE.

Of all the ends man is permitted to attain, none exceed, few at all equal, a right and a perfectly happy marital alliance. This is doubly important to women. Suppose, then, an intelligent marriageable youth should soliloquize thus:—

"I must soon form my eventful relations of love and marriage. I would fain begin and conduct them just right. Where, then, can I find *reliable* guidance, by following which I cannot err? I find instruction in grammar, arithmetic, all the arts and sciences, everything else, but no school, no book, no line, nothing, touching this whole subject of the human affections. Must I then grope in the dark in a matter thus *infinitely* important?"

No! O noble youth.

"But many, ay, most, actually do make complete shipwreck on this love-coast. Then must I also run so fearful a risk? Can it indeed be so navigated as to always render this marital voyage perfectly happy? Exist there, then, *sure* preventives and cures of all these aggravated marital ills?"

Yes; and they are perfect, and perfectly adapted to all.

“Then *how?* By what means?”

By observing Nature's love LAWS and requirements.— These laws, like all her others, reward their own obedience, but punish their own infractions. Whoever obeys them enjoys them; but whoever experiences affectional sufferings does so because of such violation, and in exact proportion thereto. Those who suffer most affectionally, do so because they have disobeyed them the most. Break none and you will suffer none, but only enjoy, up to your highest love capacities. Or thus:—

Human nature has its social and sexual department and laws. Phrenology demonstrates that all human beings are created with certain organs of the brain, and faculties and instincts of the mind, whose sole office is to beget love, and predispose to marriage. And this proves that this conjugal entity forms as constituent an element of man as reason or memory.

Of course this part of Nature, equally with all others, must needs have its governing *laws*. These laws establish a love *science* over this part, the same as mathematical laws establish a mathematical science; because each is equally a part and parcel of Nature, and of course governed by its specific natural laws. These laws render each equally scientific, not doubtful, but absolutely *necessary*, because governed by inflexible causation. These laws institute a right, and, by converse, a wrong, in both the general principles, and details of this science. That is, since love is a human entity, and as such has its natural laws, whoever conforms to them is always and necessarily happy therein. But whatever violates them must surely suffer the pains and penalties attached to their infraction. Every item of concord is the necessary consequence of this obedience; and all discord, of their violation. No one can obey without being happy, nor be happy without such obedience. Nor can a king or peasant be miserable without such violation, nor violate without incurring misery in exact *proportion* thereto. Of course, therefore, perfect obedience would render perfect felicity in love as absolutely certain as causation itself.

Moreover : A knowledge of them promotes their observance. By a law of mind, belief governs conduct. Men act about as they feel, and feel much as they *think*. As those who believe in Christianity or Paganism, in one love or free love, naturally live accordingly, so to live a right love-life one must begin with right conjugal *doctrines* — must understand its requirements as a condition precedent to their fulfilment. Love not thus governed only flounders in the dark, like a ship without compass or helm, yet thus governed, it becomes right, and therefore of necessity perfectly happy.

A KNOWLEDGE of these love-laws, therefore, becomes a paramount public and private desideratum. The existing amount of misery inflicted by a wrong love is indeed appalling, almost infinite, as we shall soon see, because men unconsciously violate its requirements so wantonly and almost universally. And this because they *know* no better. They mean no wrong. *Ignorance*, not evil intentions, causes most of this misery. Lovers and the married often engender mutual animosities by perpetuating mutual wrongs, whilst each is as innocent of all evil intent as the infant that burns its fingers in the candle flame. Only *teach* them Nature's love requirements, and you substitute their obedience for their violation, and consequently conjugal happiness for misery.

And yet of this so much needed love-knowledge there is almost a total dearth and barrenness. Nowhere are either its fundamental principles or required treatment expounded. True, the press promulgates family quarrels, infidelities, elopements, &c., but gives not one line of instruction. The bar arraigns, and the bench punishes, its erring delinquents, but neither points out either their causes or preventives. Even the pulpit thunders out, "Husbands, love your wives," and, "Wives, obey," but stops there. Does even Mental Philosophy attempt its exposition? The very college and lecture-room are silent, except the Phrenological. Man is in almost total darkness and ignorance of both the governing laws, and the required natural outworkings, of this whole section of his nature.

Suffering humanity needs many things much, but needs nothing half as much as accurate, scientific, family knowledge. Then what evolves its first principles and specifies its

details? "Sexual Science." It creates, and therefore unfolds, whatever appertains to the family. All Nature is perfect. The family is a part of Nature, and therefore alike perfect. To comply with her family requirements guarantees a perfect, and therefore perfectly happy family. "Sexual science" studied and obeyed will assure, as God alone can assure, as perfect domestic felicity as its disciples are capable of enjoying. Is not a science which naturally effects all this well worth human study? It shows how to take its first great step right, namely, —

308. — MAKING A RIGHT CONJUGAL SELECTION.

Starting right is an all-important matrimonial prerequisite. How important, we shall see in its proper order. Words utterly fail to show how wide and infinitely ramified the difference between marrying this one as compared with that. This one may be much the best *per se*, although by far the poorest as a conjugal partner for one, yet exactly adapted to another; whilst that one, although poorest as such, may make by far the best wife or husband for this one. What is one's meat is another's poison. And it is infinitely important that each know which is meat and which poison to each. Many actually do make, or afterwards think they have made, a most miserable choice. More than half, if no obstacles, such as reproach to themselves or families, children, laws, &c., intervened, would break from their present partners and select others. Then are you, reader, so much more "knowing" than all others as to be in no like danger? Here foreknowledge forearms, and guidance saves.

Now Nature has instituted immutable laws of masculine and feminine attraction and repulsion, as much as of gravity. They are as universal in their operation. And those are wise who pre-inform themselves of these laws and conditions. Such omission, besides inflicting untold personal agony, also deteriorates offspring, and makes home a purgatorial jargon; whereas a right choice would have rendered it a little heaven below. Be entreated by the sacredness of life, and the power wielded by the family,³⁰⁶ to pause and learn how to take this eventful life step just right.

"But I am already married. Such knowledge comes to me, alas! too late. My fatal love die is cast. A knowledge of our unfitness

would only aggravate the discontent and miseries of both, without doing either any good."

Are you quite sure? Is ignorance indeed bliss? Does knowing just what and where any danger or evil lies enhance it? Probably your discords, attributed to uncongeniality, arise from other causes, and a knowledge of these natural laws of affiliation, by showing that this is not its cause, and therefore that some other must be, will enable you to ferret out and obviate both the real cause, and its discords.

Or at least by showing that you have so many points of concord to so many of discord, it may show that your case is far less desperate than you had supposed, and by telling you just wherein and how far you are and are not adapted, will enable you to cultivate the concordant points, and avoid raising the discordant. And it may even show you how to turn your very discordant points to affectional advantage.

At all events, by showing you wherein and wherefore you differ, it will almost compel each to make those allowances for the other which nothing else could. Surely in any and all events the knowledge itself is at least as desirable as any other whatsoever.

Now, "Sexual Science" shows who are, and are not, thus adapted, so plainly and fully, that none need ever have the least doubt as to whether this one or that, or the other, is or is not specifically adapted to their individual requirements. This great, this eventful subject, in the hands of this science, becomes just as lucid as noonday. And this volume unfolds it from first to last, and gives both its governing laws and their detailed applications. It is both general and specific; and an entirely new species of knowledge, found nowhere else, applicable and useful to all, and a public good of the highest individual moment.

309. — HOW TO TREAT ONE BELOVED

Is about equally important, yet equally ignored. Husbands and wives, by millions, set sail on their marital voyage with the very best intentions, each determined to do just every single thing possible to perpetuate love and avoid discord; but before they proceed far, *each* has alienated and spoiled, and been alienated and spoiled by the other, rendering the

lives of both blanks, or a marital penance; whereas, if they had previously known both what would inevitably alienate and what enamour, the same effort, knowingly directed, would have rendered both perfectly happy all through life.

In scientific language, each sex was created with specific reference and adaptation to the other, and the two, thus mutually adapted, are ordained to carry forward a specific department of Nature. Of necessity, therefore, there must exist a science of their *mutual* interrelations. There is, by constitution, a masculine and a feminine *right* and *wrong*, both absolutely and as regards each other. That is, by establishing a masculine science as appertaining to the female, and a feminine science as regards the male, Nature imperiously *commands* every male, by virtue of his gender, to comport himself in a specific manner towards the female sex in general, and towards his own conjugal partner in particular; and *vice versa* of all females. This puts all the relations of the sexes as regards each other under natural law; which obligates every man to treat every woman, and especially his own wife, in precise accordance therewith; or else incur the awful penalties of violated natural law. No male, no female, may treat the opposite sex in general, or his or her own partner in particular, as he or she may please; but each sex is morally bound to treat the other as God commands, in and by these His sexual laws.

Furthermore, all fulfilling of these laws by either sex enamours, while all violation by either necessarily and always alienates, the other. Every man compels every woman to appreciate and love him whenever and just as far as he conforms to these sexual requirements, but forces her to dislike him in exact proportion as he violates or fails to fulfil them; and *vice versa* of all females as regards all males. The laws of the sexes are no more capricious than those of gravity. Those which cause and govern man's love for woman, and hers for him, are just as fixed as those which govern sun or light. No male, no female, can love or hate each other at his or her own pleasure, any more than fly at pleasure. Instead, every masculine *must* admire and love any and every woman who conforms to these female institutes, but repel all who "depart from them;" and thus of any and every feminine as regards all masculines. All men, all women, love

and hate, are attracted to or repelled from, the opposite sex at the sovereign dictation of these sexual laws. As far as any and every one of either sex conforms to them, he or she extorts the appreciation of every one of the opposite sex; but compels their aversion just as far as either violates them. A woman is desperately in love with a man. Why? Because he has manifested the true masculine attributes. But she afterwards dislikes him extremely. Why? Because he has broken some masculine law. And thus of woman. As far as any man fulfils the science of his own sex, he need feel no concern lest his lady love should dislike him, any more than of its becoming dark at noon. Nor need any woman. But any woman, for example, who is untrue to her own sexual nature, thereby compels all men to dislike her, and her own lover the most. Or, if a man or a woman who have once loved, have come to dislike each other, both should look around and inquire, "What sexual law have I broken to thus reverse that affection?" This breach may be on the *hating* side, but it is on the one side or the other. Thus, a husband, by violating these laws, may generate hatred in his wife towards him, and also in himself towards her; so may a wife. Wherever love exists, obeyed sexual law has generated it; but all sexual aversions have been caused by its violation. Your wife, your husband, neither loves nor hates you by *chance*, but by *natural law*. Just as far as you conform to it, you oblige her or him to love you, in proportion to the lover's capacity for loving.

All conjugal discords, therefore, can be avoided by simply avoiding those violations of the sexual laws which cause them. "Sexual Science" shows any and all men and women just how to enamour the opposite sex desperately, as well as why all are hated. The knowledge of this science is, therefore, as infinitely important to each sex as are the affections of the other. How important that is, let each say for him or herself. But it is the more so in exact proportion as you yourself are a perfect man or woman. To that, only "neuter genders" can be indifferent.

In short, man is created with specific love faculties, which are governed by their laws. These laws, obeyed, guarantee perfect love felicity. And Phrenology, in analyzing these faculties, expounds these laws, and thereby teaches indi-

viduals and communities just what broken law causes every item of marital suffering, and prescribes specific preventives. It shows just what is right and what wrong, and *why*, throughout these entire relations of the sexes to each other.

And this volume essays thus to expound and apply this science to conjugal felicity. It claims to be a thoroughly scientific, and therefore a perfectly reliable guide in whatever appertains to these affections; to cultivate completely this whole field of human inquiry; to go clear down to the bottom of this whole subject, and to furnish a reliable guide to domestic felicity; and all so plainly, fully, practically, that even the unlettered need not err.

Ye who have never loved, be entreated, before forming these eventful marriage relations, to both read and "inwardly digest" its teachings. Young lovers, re-peruse and incorporate them into your courtship and married life, and then attest whether they do not immensely enhance your love felicities, all throughout life.

And, ye married who love less than you could or would, the more you read and practise, the more you will love and the less you will jar; for it really does show the hidden causes of disaffection, and the means of redoubling each other's affections.

And, "ye disconsolate," who are married but not mated, who pine for conjugality only to be tantalized by vain efforts and regrets; who love some but wrangle more; who both feel hard and awaken hard feelings; who enjoy however little, and suffer however much; whose alienation is even total, and who loathe instead of loving; if you really do desire to become reconciled and happy, re-read these pages separately, and then conjointly, each commenting as you proceed, and both putting its teachings into practice, and they will gradually but effectually melt down your asperities, rekindle love, and regenerate both. Try, and proclaim the result. Conjugal affection, infinitely important to each, can be secured only by a right treatment of each other, and this only by learning what right treatment is, and this by each sex knowing the respective natures of the other, and what sexual *laws* govern their mutual relations. Millions live miserably with each other only because they live wrong lives, and this because they know no better, who might just

as well live happily if they but knew how to conduct themselves towards each other.

Yet how should they know? Who or what has ever disclosed this class of subjects, or even made any such attempt? This subject has been tabooed. We propose to discuss thoroughly, from this stand-point of Nature's sexual ordinances, those more interior, conjugal relations, which mainly predetermine whether they live in mutual satisfaction or dissatisfaction. Wherein and as far as we succeed, accredit Phrenology, but wherein we fail, discredit the authorship.

310. — DARLING OFFSPRING: OUR FAMILY JEWELS.

Are they not both our dearest pledges of past affection, and highest incentives to future? What are marriage and home without them? Do our feathered songsters ever build domiciles except in which to rear their young, or remain one moment after their flight? Any other ends subserved by home are only temporary, while this alone is primal, and that for which Nature ordained man, woman, love, marriage, home, and country. What inspires every hope, nerves every effort, develops every capacity, and makes earth delightful, equally with these terrestrial cherubs?

But the difference between good children, bounding in and out, overflowing with life, joy, goodness, and smartness, and spreading happiness all around, on the one hand, and on the other those that are poor, weakly, sickly, bad, or depraved, torturing parental anxiety lest any change in the weather should blow them in a day into premature graves, or tormenting it with fears lest any hour some new ebullition of passion or vice might hopelessly disgrace both parents and children forever, is indeed heaven-wide. No other differences in commercial values at all equal this. Let any one who has the soul of a parent, think how infinitely happier both parents, children, and all concerned, when they are good, than when poor and bad.

Parents are to spend by far the greater portion of their time, money, interest, everything, on their children. Behold that devoted mother's superhuman efforts in behalf of those darlings of her heart. How many sleepless hours! How many nights of agonizing anxiety! They are her idols. She lives only in and for them. Her every care and labor

only for their good. Even self-interest is forgotten or wholly absorbed in them. She even starves herself to feed them. She toils and slaves for them as no other slave ever did or could toil. If they die, what agonies ring her soul! Mortals suffer but one other like them. Parents love their children. Thank God for this natural instinct; and that children can be *educated* out of those faults, and into these virtues. All the pains taken to start them off to school early, and prepare and regulate their food and apparel, the money literally lavished on their education, all is most creditable to parental *hearts*; yet all lack the guidance of correct *principles*. Right education is worth far more than it costs, for words cannot admeasure the value of these *soul* darlings. Parents, all your duties, enjoyments, and life interests, are interwoven, warp and woof, more with superb children than with all else, except your own sexual perfection. But a wrong rearing, is spoiling and burying them by wholesale. The mother is their natural educational moulder; should begin *at their conception*, and can prosecute their physical, intellectual, and moral advancement much more effectively *before* they are born than after, thereby making them poetical, oratorical, intellectual, affectional, ministerial, musical, moral, &c., &c., at her pleasure. A MOTHER'S MANUAL, which shall teach her just how to manage *herself* and them before, at, and after their birth, through their nursing, growth, schooling, and management, till puberty makes them men and women, is the want of the age, and is here supplied.

This whole subject of ante-natal states, as affecting post-natal health, character, talents, and everything, though a special Bible doctrine, from Hagar to Ishmael, through Samson and his mother, Hannah and Samuel, John and Elizabeth to Mary and Christ, has almost wholly escaped modern attention. Though bearing women are more entitled to sympathy than any other class, yet they are almost wholly neglected; while many of them when in this state, and because of it, are treated outrageously, and that by its very *author*. Those who *become* fathers, should first learn how to treat prospective mothers; and both prospective fathers and mothers should learn this divine art and most solemn duty, namely, HOW TO MOULD THEIR UNBORN THROUGH THEIR MOTHERS. That art is taught in Part VIII.

And human sagacity, sharpened by parental affection, will soon perceive that this subject towers in practical life-importance far above all others; that education is nowhere in comparison; that all human enjoyments, virtues, and interests converge and inhere in this.

American parents are the most devoted in the world. Then let them see to it beforehand that their children are every way *worthy* of all this gushing affection and life-long toil in store for them. No other subject is equally important or neglected. Surely an intelligent children-idolizing community *will not let* a matter thus vitally important be ignored much longer. Its intrinsic merits and momentous eventualities will soon challenge and command public attention. And this volume treats this whole subject of progenal endowment from first to last, and throughout all its ramifications and dependencies. Man never wrote on one more momentous, nor from a stand-point half as advantageous or practical as that furnished by Phrenology. Please, reader, examine it enough to ascertain its merits, so as to determine whether you would prosecute it farther.

311. — GENERATION VASTLY MORE IMPORTANT THAN EDUCATION.

How CHILDREN ARE BORN mainly predetermines their characters and conduct. Since ALL THERE IS in parentage, constitutional ^{317 to 322} and temporary, is thus transmitted, progenal *endowment* is everything, education relatively nothing; for how could they be educated without those original *faculties* on which alone education can work?

It therefore *concerns* parents whether their soul-darlings are to be *born* naturally good or bad, strong or weak, to live long or die prematurely. They should provide themselves beforehand with those every way *worthy* of all this education, toil, and patrimony they are to bestow, and those of whom they may justly be proud. To sacrifice all this for poor or bad ones is worse than to till sterile soil.

How they are *begotten* constitutes the great determiner of their moral and immoral proclivities, talents and memory, smartness and dulness, health and weakness, longevity and premature death. Compared with their primal *constitution* as a predeterminer of character and conduct, their education is but a floating mote. "*Blood will tell.*" Primal *faculties* must

precede education. Without these all education is nugatory. To illustrate.

Why does this vegetable, tree, fruit, leaf, &c., assume this shape, and have this quality, and that that, but because *created* thus? Why do cats instinctively love mice, and know how to catch them? Why do kangaroos jump, rabbits love cabbages, and frogs seek water? Dogs can be taught to bark, and horses to eat grass, because created thus; but who can teach dogs not to bark, or ducks not to swim? Why are any and all things what they are, and man human, but because *born* thus? Born? No, *engendered*; for primal *constitution* is the one main controller of all there is of life, throughout all its functions, while their birth determines little. Rate education as high, absolutely, as you please, you will probably underrate it; yet admeasured by the side of parentage as a "foreordainer" of character and conduct, it becomes utterly insignificant. All children well created, though poorly educated, or even left wholly uneducated, are infinitely superior to those poorly constituted, though educated in the best manner possible. Did Patrick Henry become the greatest of orators, ancient or modern, by discipline, or by *nature*? Are poets rendered poetical by their training, or by their creation? Those poorly begotten, however well educated, can enjoy, accomplish, and become but little, while those superbly begotten, though uneducated, are correspondingly great and happy. Though their maternal states are important, yet, after all, their *generation* is the sovereign arbiter of all they say, do, are, and can become. Prospective parents, please *think* out this problem of the relative importance of parentage over education.

Strange that a principle thus *infinitely* important should thus far have been ignored, even though applied to improving stock. This cannot long continue. Soon men and women will make a literal *rush* for this kind of knowledge, brushing aside, like cobwebs, that squirmishness which has thus far resisted it successfully. Human nature must always remain true to itself. Love of young is one of its strongest impulses. It also possesses that *sense* which must some day perceive how infinitely important that these soul-darlings be *created*, as well as educated, in the best manner possible. Behold that human being splendidly conceived and reared.

Almost fit for heaven. All honor to his terrestrial as well as celestial creators. What end of human effort at all compares with this? As a work, a commodity, a production, what bears any comparison? And he is destined to become as much superior as angels surpass mortals. Verily, LIFE is no trifle; yet all its constructive and functional wonders only admeasure the importance of its right *initiation*.

Besides, did Divinity trifle when He instituted these creative laws? What means He by ordaining that all progeny shall inherit all the traits of both parents, but that those parents should make the best possible conjugal selection? What means He by ordaining that all temporary parental states existing at their creation shall be transmitted to offspring, but that, by all the intensity of parental love, all the happiness parents can ever take in them and they in themselves, all the greater desirableness of good over poor human beings, their parents should adopt just the best possible creative conditions? This is High Heaven's imperious mandate, backed by the highest interests known to man. Wicked beyond all other wickedness is their neglect. God ordained them to be *obeyed*, not violated or neglected, and holds them most guilty before His judicial throne who fail to create the best offspring possible. Their neglect after their birth is wicked. Are lying, stealing, and swindling, all combined, half as disgraceful, criminal, inhuman, and utterly outrageous as neglecting to care for a poor sick babe? Yet how incomparably worse, by *creating* it puny and feeble, to render it sickly *for life*, when they might just as well have rendered it so constitutionally robust as never to be sick or *need* nursing! The parents of a lying, thieving child would feel and be most guilty before God and society, if they did not do their utmost to eradicate these propensities by right education; yet how incomparably worse to *impregnate* it with these vices, — “dyled in the *wool*,” — when they might just as well have conferred talents and virtues instead!

Or a nervous mother allows some sight or fright to unnecessarily deform a naturally splendid boy, thereby rendering him an object of loathing and disgust to himself and all beholders; whereas, by right self-management before his birth, she might have rendered him comely, good, happy, and her pride, not shame. Then, is not this cursing him a

heinous, almost "unpardonable sin"? Men cannot perpetrate any other quite as heinous, or inflict injuries quite as terrible, as cursing their own children with poor intellects or morals, or natural proclivities to this vice or that, when they might just as well imprint on them all that is powerful and robust in animal life, along with all that is great in talents, and exalted in moral excellence. Prospective parents, have you any conscience about anything? Then use it on this subject. "How long, O Lord," shall men neglect Thy infinitely important child-endowing ordinances? Not long. When will men apply to human reproduction those identical sexual laws found thus beneficial in animal? Soon parents will value *constitutional* health, talents, and morals, a hundred-fold more than educational, and inquire, "How can we *start* our future darling upon the highest attainable plane of all the human excellences? Wait but little longer, and "sexual science" will become the all-absorbing study, both in order to endow offspring, and promote personal sexuality. *Then*, to have been a *pioneer* in this department of knowledge and reform will be honorable.

312. — SEXUAL REFORM AND RECUPERATION.

This world, with its appurtenances, is indeed a most magnificent production, well worthy its Infinite Maker. It was not created yesterday, and will not be destroyed to-morrow. It was made to last "till time shall be no longer." How long, let all its economies attest.

It was created to be filled full, and kept packed forever, away up the habitable sides of every mountain, and down to the water's edge of every shore, besides untold myriads living on the water, up to its highest capacities for supplying them with food, domicile, and raiment; with its life-supporting capacities immeasurably increased. All now and ever on the earth are but a "drop in the bucket," compared with all those who are to be, forever!

From what exhaustless fountain must all these rivers of life flow forth? From gender alone. Infinite infinitude! It can be admeasured only by its Maker. Then, since rivers can never rise above their fountains, so neither individuals nor the race can ever exceed in quality or quantity that sexual source from which they emanate. Impairing or im-

proving that, affects all its products. Sexual ailments in parents doom children by millions to premature graves, only to break parental hearts with unutterable anguish, besides forestalling all those human enjoyments which they, if they had lived, and their descendants, would have originated. And many who do live are sickly in body, and weakly in mind; having barely life enough not to die. Their inborn nervousness engenders depravity. One child from parents in sexual health and vigor is worth to himself and fellow-men a score born of those same parents diseased sexually, though the same in all other respects. Therefore, to improve this sexual *originator* of all life, is to improve its entire issues forever. If it is full, all human interests overflow with exultant enjoyments, but if it recedes, all the ever-varying rivulets of all things human, throughout all their meanderings, also recede. Whatever poisons it, poisons all human capacities and enjoyments, throughout all their courses, forever; blighting all they should nourish, aggravating the thirst they were created to assuage, and poisoning all partakers.

Universal humanity is now perishing by quaffing these waters of a poisoned sexuality. Each and all, old and young, boy and man, maiden and matron, are perpetually partaking thereof, and suffering consequent miseries throughout all parts of their being; whilst most are literally pining and perishing by slow but agonized inches, from some form of sexual miseries.

Many of the fairest daughters and noblest sons of humanity are moaning in secret over disappointed or unrequited love; preferring death to life, and hastening their dissolution by suppressing their silent grief.

Others, by millions, suffer still more from conjugal aversions or loathings. They attend church together, and appear polite, even try to smile; but the canker-worm of discord twines around their very heartstrings, and gnaws perpetually at their life-centre.

Others quarrel outright, openly expressing their malice, and constantly reproaching each other. Compelled by law, reputation, or children to live together, each pours forth a perpetual volcano of fire and brimstone upon the other. Their mutual animosities embitter their whole beings to-

wards everybody, everything besides. Their bitterest enemies need not wish them a worse purgatory. How awful! yet, alas, how common!

Nor are these by any means all. Behold the frightful amount of nervous diseases, half paralyzing most we meet. How many young men so excitable that they can barely do business! Their memory blurred, passions all on fire, flying into violent fits of temper, in perpetual trepidation, and provoked by this nervousness to a thousand forms of dissipation, but for which they would have no preinclination. Their constitutions and morals complete wrecks. Perfect misery supplants perfect happiness. Sexual errors of some kind, at some time, the chief cause.

Superadd all that vast army of open, self-acknowledged sensualists, revelling with the abandoned, and seducing all within their reach. Their number legion; fifty thousand of public and private courtesans living in a single city, though only five or six years after their self-abandonment. They pollute every pave, and accost every other passer. Robbers all, yet robbery is not their worst crime. How many, yet, alas, how bad!

“Surely all are now enumerated, for who are left?”

All those who suffer from any of the thousand forms of sexual impairments, diseases, seminal losses, obstructions, prolapsus, and all kinds and degrees of sexual ailments. How few of either sex escape downright disease, or prostration, or else premature loss of sexual vigor!

Behold, again, yon teeming myriads of lads and lasses, tainted with sexual errors before fairly ripened by puberty into manhood and womanhood. A secret vice searing them all over, and undermining their constitutions and moral purity by wholesale. The very nursery is infected with this sexual leprosy! It is high time *some* strong hand grasped by the horns this monster,—sexual depravity,—all reeking with the gore of slaughtered myriads, to stay his ravages. Most sexed beings are rendered inexpressibly miserable by this very element adapted to make them superlatively happy.

But “is there no balm in Gilead” to mitigate all these sexual vices and miseries? Must all perish who thoughtlessly

err? For other ills Nature provides panaceas. Has she none for this?

She has. Like all her others, they are simple, yet efficient. None realize how far these impairments are restorable. Yet relief has been sought in wrong directions. Millions consult doctors, and expend scores of millions, not only without benefit, but to the manifest injury of their constitutions, and the aggravation of those very ailments sought to be palliated. How can all such sexual sinners and sufferers be restored?

By *learning and obeying those sexual ordinances* the breach of which caused them. Every iota of such impairment, past, present, and future; has, must have, this for its only cause, measure, and cure.

But underlying all this is another moral, still deeper, broader, mightier, than all the others. Are all our dear children, these treasures of our hearts, these cherub babes, doomed to pass through this slough of sexual demoralization, and become corrupted and impaired like their elders? "God forbid!" The mere possibility should make every parent tremblingly inquire, "How can mine be saved?" To *prevent* is far more important than to restore. How can their sexual purity and vigor be *preserved*, and all impairments be prevented?

By *promulgating sexual knowledge*. By expounding those FIRST PRINCIPLES which teach a right sexual life. To *forewarn* is to forearm and prevent. Sexual knowledge is sexual salvation. Ignorance causes most of these errors, and therefore ailments. Reader, were not your *own* sexual errors and consequent diseases caused mainly by ignorance of these matters? Would you have thus incurred existing ills if you had only *known* beforehand what would certainly induce and what avoid them? No words can portray what all of all ages are now suffering in consequence of this very want of sexual light and knowledge, unfolded only by "sexual science."

Nor can that attempt, by many well-meaning but prejudiced persons, to suppress this kind of knowledge, find the least justification whatever. Amazing that sensible persons cling to this error in spite of both facts and philosophy. Ignorance on no other subject is equally fatal. Light on no

other is equally important. For want of it men and women, lads and lasses, are unsexing themselves by millions. It is high time, O man and woman, interested in personal or public virtue and happiness, that this element, thus powerful for human weal and woe, was scientifically analyzed, its natural history expounded, its laws, and right and wrong exercise pointed out, and, above all, the causes of its impairment and the means of its restoration detailed. Why should this department of human science, second in practical importance to no other, be longer condemned? Have not men suffered long, awfully, and in ways enough already? Then, is not our subject-matter — sexual facts, laws, and science — of infinite practical importance to every sexed being?

In the name, then, of the surpassing dignity and utility of "sexual science;" of the sacredness of love, and the tenderness and potency of the family affections; of a right conjugal selection and treatment, and of superbly constituted children; of the value of male and female perfection and restoration; — what unfolds this "sexual science," and expounds, and thus applies its laws and facts?

313. — PHRENOLOGY ALONE TEACHES AND APPLIES SEXUAL SCIENCE."

Its Faculty of Amativeness constitutes that CHIT from which emanate the taproot of man's masculine and feminine constitution; the roots and rootlets of pure conjugal love and devotion; the trunk of marriage; the limbs of kindred; the twigs of all our family enjoyments and virtues; and that richest and sweetest of all blossoms and fruit, darling offspring. The phrenological analysis of this Faculty, and of that social group of which it forms the master-spirit, dissects every social tie and domestic shred of humanity; discloses their laws, and right and wrong action, together with whatever appertains to them; and thereby unfolds all the causes of all sexual ills, and their remedies. As its analysis of "Calculation" teaches whatever appertains to mathematical science; of Conscientiousness, to all rights and wrongs; of Veneration, to "God in Nature," &c.; so its analysis of man's social Faculties discloses their rationale, facts, teachings, and whatever appertains to them. In fact, these Faculties *create* all social, affectional, and sexual emotions and actions.

In short, Phrenology is the science of man. It expounds all his mental Faculties — those great authors and controllers of all things human. Horace Mann says, —

“I declare myself a hundred times more indebted to Phrenology than to all the other metaphysical works I ever read.”

Dr. N. Allen, of Lowell, trustee of Amherst College, avers, —

“In point of practical value and utility, the sublime truths of Astronomy, and the more wonderful revelations of Geology, sink into insignificance in comparison with those taught by this science of man.”

Well did George Combe declare that if all the wealth, all the honors of the whole world, all dear to man, were offered him from one hand, and his little knowledge of this science from the other, and he told to choose between them, he should, without one moment's hesitation, select Phrenology.

But of all its departments its sexual is incomparably its most useful; because it teaches lessons of affectional virtue, happiness, and philosophy, surpassing all others in richness and value; for it certainly does teach man's sexual relations from their Alpha to their Omega; in addition to the origination of the highest order of life possible. Nature's entire sexual ordinances — her philosophy of male, female, love, marriage, and whatever appertains to either — centre in offspring, their creation and rearing. And this volume chooses this the only practical stand-point for their exposition.

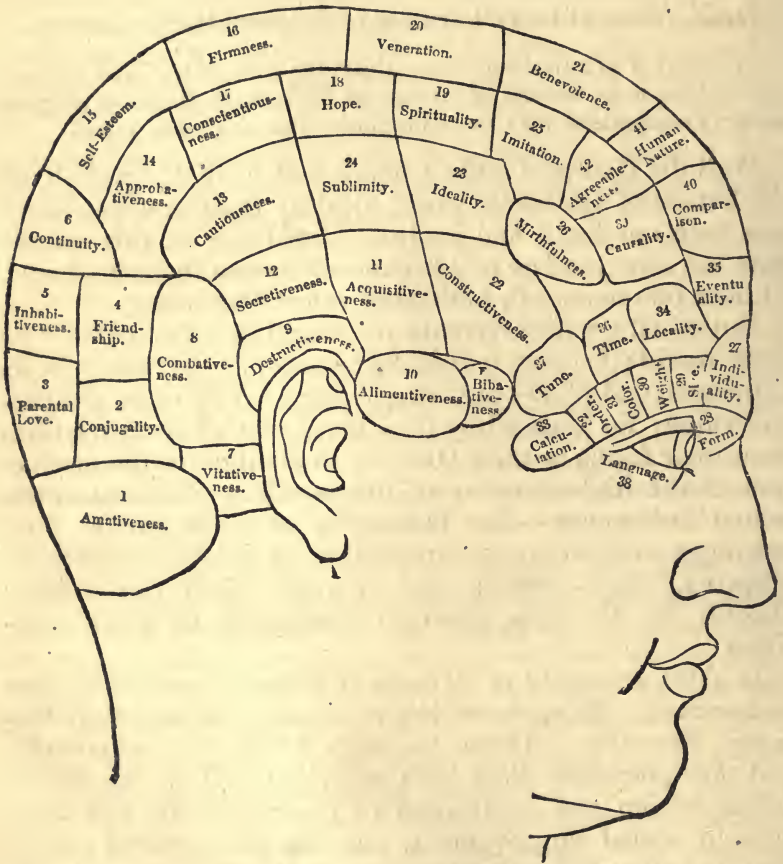
In short, sexuality is. Therefore it has its governing laws and science. This science inheres in man's sexual and affectional Faculties. These Faculties Phrenology expounds; and thus points out their laws, and right and wrong action. Its exposition and application of these elements and their laws to sexual improvement, personal and general, constitute the dignified subject-matter of this volume. It will expound them thoroughly and scientifically, throughout all their mutual interrelations and dependences.

Thank God for this domestic department of humanity; and thank Phrenology for unfolding “Sexual Science.”

May divine influences assist author and reader in its prosecution.

314.— DEFINITION OF ITS FACULTIES, AND LOCATION OF ITS ORGANS.

Since this entire volume is derived from Phrenology, we subjoin incomparably the best definition of its Faculties and location of its organs extant.



1. AMATIVENESS — The Creator; gender; sexual courtesy; admiration and love of the opposite sex; desire to love, be loved, and marry.
2. CONJUGALITY — Mating; pairing; one love; fidelity; constancy.
3. PARENTAL LOVE — The Nurse; attachment to own offspring; love of children, young, pets, &c.; playfulness with and babying them, &c.
4. FRIENDSHIP — The Confider; sociability; love of society; desire to congregate, associate, visit, make and entertain friends, &c.; fondness.
5. INHABITIVENESS — The Patriot; love of domicile, country, home, house, the place where one lives and has lived, &c.; patriotism.

6. CONTINUITY — The Finisher; consecutiveness; connectedness, poring over one thing till it is all done; prolixity; unity; amplifying

7. VITATIVENESS — The Doctor; love and tenacity of life; resistance to disease; clinging to existence; toughness; constitution; longevity.

8. COMBATIVENESS — The Defender; courage; persistence; boldness; defiance; determination; love of opposition; encounter, efficiency.

9. DESTRUCTIVENESS — The Exterminator; executiveness; severity; sternness; harshness; love of tearing down, destroying, causing pain, war, teasing, &c.; hardihood; endurance of pain; force; revenge.

10. ALIMENTIVENESS — The Feeder; appetite; hunger; relish; greed.

F. BIBATIVENESS — The Drinker; thirst; love of liquids; fondness for water, washing, bathing, swimming, sailing, stimulants, &c.

11. ACQUISITIVENESS — The Economist; frugality; the acquiring, saving, and laying-up instinct; desire to own, possess, trade, and amass property; the claiming, mine-and-thine feeling; industry; thrift.

12. SECRETIVENESS — The Intriguer; self-restraint; reserve; policy; tact; cunning; management; evasion; double-dealing; art; secrecy.

13. CAUTIOUSNESS — The Sentinel; carefulness; prudence; solicitude; anxiety; watchfulness; apprehension; security; protection; provision against want and danger; foreseeing and avoiding prospective evils; the watchman; discretion; care; vigilance; guardedness.

14. APPROBATIVENESS — The Aristocrat; ambition; pride of character; love of praise, display, fame, a good name, esteem, fashion, social position, popularity, publicity, &c.; sense of honor; respectability.

15. SELF-ESTEEM — Self-respect, reliance, appreciation, satisfaction, and complacency; independence; dignity; nobleness; love of liberty and power; the aspiring, self-elevating, ruling, commanding instinct.

16. FIRMFNESS — Stability; decision; perseverance; pertinacity; fixedness of purpose; aversion to change; indomitability; will-power.

17. CONSCIENTIOUSNESS — The Just; integrity; moral rectitude and principle; love of right and truth; regard for duty, moral purity, promises, and obligations; penitence; contrition; approval of right; condemnation of wrong; obedience to laws, rules, &c.; compunction.

18. HOPE — The Expectant; anticipation of future success and happiness; that which looks on the bright side, builds fairy castles, magnifies prospects, and speculates; buoyancy; light-heartedness.

19. SPIRITUALITY — The Prophet; intuition; prescience; prophetic guidance; the "light within;" forewarning of what is to be; faith.

20. VENERATION — The Worshipper; devotion; adoration of the Supreme Being; reverence for religion and things sacred; love of prayer, religious rites, observances, &c.; obedience; conservatism.

21. BENEVOLENCE — The Good Samaritan; kindness; sympathy; goodness; humanity; philanthropy; generosity; the neighborly, accommodating, humane, self-sacrificing, missionary spirit; hospitality.

22. CONSTRUCTIVENESS — The Mechanic; ingenuity; sleight-of-hand in using tools; invention; love of machinery; manual skill; handiness.

23. IDEALITY — The Poet; taste; refinement; imagination; love

of perfection, purity, poetry, flowers, beauty, elegance, propriety, gentility, the fine arts, &c.; personal neatness; finish; gentility; polish.

24. **SUBLIMITY** — Perception and love of grandeur, infinitude, vastness, illimitability, omnipotence, eternity, boundlessness, and endlessness.

25. **IMITATION** — The Mimic; conformity; ability and desire to copy, take pattern, imitate, do, make, and become like, mock, act out, &c.

26. **MIRTHFULNESS** — The Laugher; wit; facetiousness; ridicule; love of fun; disposition to joke, and laugh at what is improper, ill-timed, or unbecoming; perception of the absurd and ridiculous, &c.

27. **INDIVIDUALITY** — The Observer; cognizance of individual objects; desire to see and examine; minuteness; scrutiny; looking; gazing.

28. **FORM** — The Speller; configuration; cognizance and memory of forms, shapes, faces, countenances, and looks; perception of likenesses.

29. **SIZE** — Measurement by eye; cognizance and memory of magnitude, quantity, bulk, distance, proportion, weight by size, &c.

30. **WEIGHT** — Balancing capacity; marksmanship; intuitive perception and application of the laws of gravity, motion, &c.; ability to keep one's balance in walking aloft, riding, climbing, sailing, &c.

31. **COLORS** — The Painter; perception, love, and recollection of colors.

32. **ORDER** — Method; system; arrangement; having places for things, and everything in its place; observing business rules, &c.

33. **CALCULATION** — The Mental Arithmetician; numerical computation; ability to reckon figures in the head; memory of numbers, &c.

34. **LOCALITY** — The Traveller; cognizance and recollection of places, roads, scenery, position; desire to see places, and ability to find them; the geographical faculty; keeping points of compass, &c.

35. **EVENTUALITY** — The Historian; memory of facts; recollection of circumstances, news, occurrences, events, and what one has seen, done, heard, said, and known; love of history; knowledge, &c.

36. **TIME** — The Innate Time-keeper; periodicity; punctuality; ability to guess what time it is, tell when, how long since, dates, &c.

37. **TUNE** — The Intuitive Musician; ability to learn tunes by ear, and rehearse them by rote; the musical inspiration, knack, and genius.

38. **LANGUAGE** — The Talker; communication; expression by looks, gestures, actions, words, written or spoken, intonations, signs, &c.

39. **CAUSALITY** — The Thinker and Planner; reason; causation; deduction; originality; thought; forethought; comprehensiveness of mind; adapting ways and means to ends; invention; creating resources; reasoning from causes to effects; profundity; judgment.

40. **COMPARISON** — The Critic; analysis; induction; classification; ability and desire to compare, draw inferences, illustrate, use figures, &c.

41. **HUMAN NATURE** — The Physiognomist; perception of character; discernment of motives; intuitive reading of men by minor signs.

42. **AGREEABLENESS** — Blandness; persuasiveness; pleasantness; complaisance; suaviterness; palaver; that which compliments, &c.

Their relative power can be indicated by numbers, in a scale of 1 to 7, by letting 7 signify Very Large. 6, Large. 5, Full. 4, Average. 3, Moderate. 2, Small; and 1, Very Small.

SEXUAL SCIENCE,

ETC., ETC.

PART I.

SEXUALITY.

CHAPTER I.

EXISTENCE, DEFINITION, AND OFFICE OF GENDER.

SECTION I.

REPRODUCTION : ITS IMPORTANCE AND INSTRUMENTALITIES.

315.—LIFE : ITS ATTRIBUTES, CAPACITIES, &C.

WE ARE. Existence is a *fact*. Being is a department, an outworking of Nature.

But who hath admeasured life? To BE, or *not* to be; how infinite the difference! Existence is the sole instrumentality of all our powers, functions, enjoyments, everything. Only Omnipotence can duly estimate that life entity which He alone can create.

And human life is incomparably its most exalted form. Behold a superior man! As a structure, a commodity, a production, what on earth bears any comparison? How mechanically perfect each bone, joint, muscle, nerve, ear, eye, and organ separately; besides being perfectly adapted to each other, and all to the requirements of health and happiness! As a mechanical invention and execution, does the most complicated and perfect machine bear any comparison with the human mechanism in either what it does, or in its parts and organs? How wonderful its strength! How complex and powerful its motions! What wonders the acrobat achieves!

How surpassing its visual powers! How equally wonderful those optical instruments which perform them!

How marvellous and priceless the gift of hearing! How many

and great its enjoyments and advantages! And thus of breathing, moving, tasting, feeling, and all our physical functions.

How precious the various affections — conjugal, parental, filial, and family! How valuable and necessary our instincts and passions — alimentation, self-preservation, ambition, persistence, industry, and the like.

Yet more exalted those intellectual capacities which tell us all about Nature, — her facts and works, — about Astronomy, Geology, Anatomy, and Phrenology. How wonderful are memory and speech!

Still more exalted that highest intellectual capacity which discovers her first principles, her fundamental truths and philosophies!

But most exalted, because highest of all, our *moral* attributes — justice, benevolence, virtue, hope, and our capacity to perceive, adore, and love the omnipotent Creator of this stupendous universe.

How divine a single good act! Then what moral sublimity in a long life of the human virtues! What grandeur in a Washington! A tree, a dog, an insect, everything a compilation of wonders; but, great God, how infinitely superior and exalted a being is man! Astounding to contemplate! Yet the most exalted now do not at all compare with their destined ultimate superiority. Almost infinitely above their present is their future to become. All that even infinite Power, Wisdom, and Goodness could do to perfect his perfections and exalt his superlative powers and excellences, God has done. And the race is as much superior to the individual as all its infinitude of members, from first to last, exceed one. By all the boundless, the endless, the infinite greatness and glory of God Himself is the greatness and the glory of His master-work, man.

And all are immortal — capable of boundless expansion, as well as of perpetual reimpvement in all these powers and pleasures forever! Verily man is the emanation of divinity Himself, and the product of the highest exercise of all His capacities!

Well may we venerate, love, and “honor our father and our mother” for entailing and establishing a gift as infinitely precious as life. And that life *human*, with all its powers to enjoy and accomplish.

O Thou Almighty Inventor and Executor of life in all its forms, with all its measureless capacities and functions; let us fall prostrate before Thee, and pour forth one overflowing river of gratitude, love, and praise for a benefaction thus infinitely great and

glorious! Such as Thou alone couldst make; and as far above any which kings or princes could bestow, as heaven is above earth, Thy throne above theirs, and Thou above them!

316. — REPRODUCTION: NATURE'S PARAMOUNT WORK.

But this life must be **BEGUN** before it can be enjoyed. By its value is that of its initiation.

Some of Nature's operations are relatively more important than others. The function of sun exceeds that of glow-worm, and head that of finger-nail, &c. Then what *one* function fronts right out upon Nature's economies as paramount in practical importance? Obviously that which creates life, that one great ultimate of all things terrestrial; because in exact proportion as she thereby multiplies the various forms of life, does the office even of sun become the more exalted, because the more are lighted and warmed by his beams. And thus of air, earth, water, all terrestrial provisions for sentient enjoyment. Therefore "multiply and replenish, and fill the whole earth," God's first and thrice repeated command to man, was likewise written deepest into universal instinct. Nature will not be thwarted. She *will have* all her domains — universal space — forever crowded with being. All the happiness which ever has been, and ever can be, experienced by insect, reptile, bird, beast, man, and angel, throughout the infinite cycles of eternity, but measures the practical value of this creative instrumentality.

Is not this very creation Jehovah's crowning work? If required to select His most adorable attribute, as the special object of our highest worship, must it not be adoration of Him as "FATHER of all"? For unless He first put forth His creative attribute, how could He put forth any other? And in exact proportion as He exercises this generative, does He thereby manifest causation, benevolence, and all His other capacities and attributes. Is not this both the instrumentality and the embodiment of them all? But for it there could be no life, no function, nothing. From it whatever lives issues forth upon the boundless oceans of time, space, and being. And you and I, O man and woman, with all our mental and physical powers, immortality even superadded, along with whatever exists and has existed, all over this whole earth, or ever may exist throughout the innumerable cycles of her vast future — even thou, Life, thyself, with all thy wondrous

workings and infinitely precious capacities — all, *all* are but its triumphant achievements!

But DEATH is a mortal antagonist of life. The two are everywhere and forever waging desperate war for the supremacy. "Time cuts down all, both great and small." Remorseless destruction in ten thousand forms constitutes a primal ordinance of Nature.

Like all her other ordinances, it is both beneficial, and an absolute necessity. But for it only one generation of anything could ever enjoy this life, or pass on to a future. How could we eat unless what we eat had both died, and become disintegrated? Torn in pieces by war, accidents, &c., or worn down with age, death comes as our greatest relief from inexpressible and eternal agony. Come whenever it may, it comes as our greatest benefactor.

But who can stand before his power? All that lives must die. Therefore, but for some reproductive provision, all forms and degrees of life must perish from off the face of this whole earth forever. Then, since death is thus absolutely remorseless and all-powerful, reproduction must needs be his superior in vigor and power.

And this he is. If suspended but one single generation, inexorable death would sweep every vestige of life from off this whole earth, thereby leaving it one vast silent sepulchre, forever forestalling all that happiness now provided for in the entire economies of space and being, time and eternity.

Against a calamity thus infinitely horrible, Nature has provided by ordaining that Generation shall outstrip Death in swiftness, and rise above him in might; far more than repairing his ravages, and crowding earth, air, water with all conceivable forms of life and enjoyment, besides forever peopling eternity itself! How infinitely great and glorious a work!

Reproduction is a FACT. It constitutes a department of Nature, and must therefore have its governing laws. Being paramount, that which originates all else, therefore obeying these governing laws must confer superlative happiness, while their infraction must inflict corresponding misery. Hence their exposition, the subject-matter of this volume, stands, *par excellence, primus inter pares.*

317. — EACH AFTER ITS OWN KIND.

Nature's benevolent motto is the highest possible happiness of the greatest possible number. To carry out this infinitely beneficent "policy," life must be infinitely diversified. If it were homogeneous; if all fed upon the same kind of food, and crowded into one "local habitation," but few, comparatively, could enjoy the blessings of existence. Instead, some genera and species should and do love water, others dry land, and still others intermediate marshes. Some must and do crawl or swim, others walk and run, and yet others fly. Some must browse or graze, others eat roots, fruits, grain, seeds, &c., and still others garbage, carrion, or other animals. At least Nature pursues this infinitely wise "policy."

Each kind must also be kept *sui generis*, and distinct from all other kinds. Lions must be homogeneous, and all lion, not part sheep, or serpent; lest the lion part spoil, and be spoiled by, the sheep or serpent part. "Each after its own kind" expresses a fundamental law of all reproduction, as universal as that life it establishes. It is as minute as universal, and on a scale the grandest conceivable, as to both extent and duration; and illustrated by every single tree and root, grain and grass, weed and vegetable, leaf and fruit, through all sea-plants and shell-fish, toads and turtles, serpents and creeping things, millers and butterflies, fish and fowl, four-footed beasts and human beings ever created, throughout all their races and species, generations and crosses, from the beginning of creation to the final winding up of all things terrestrial. All elephants and horses, cattle and swine, dogs and cats, gorillas and humans, throughout all climes and ages, along with all their progeny, bear a resemblance the minutest possible each to all the specialities of their parentage. Then does not this law apply most to man? And throughout all his races, nations, families, and individuals?

To be more specific. How comes it that all acorns reproduce not only oak trees, and these other acorns, but that every leaf of each tree for thousands of years is exactly like every leaf of its parent tree, and like every leaf of all its kindred, ancestors, and descendants? And thus of all other trees, and their progeny; so that, picking up stray leaves by the wayside we know definitely that this one grew not only on an oak tree, but on this

or that *kind* of oak, and that leaf on a soft or a hard maple, while the other leaf grew on a willow, apple, pear, or cherry tree, and still another on a grape-vine, or rose-bush, or honeysuckle, &c., &c., throughout all leaves, seeds, fruits, and whatever grows. The same ground, sun, air, rain, &c., supply exactly the same materials to a huge bed of all kinds of flowers, yet the original chit nature of each kind gives its primogenital colors and forms of flowers to each. The same orchard yields apples, pears, peaches, cherries, grapes, berries, &c., according to the parental *seeds* of each tree and fruit. And the identical shape, color, flavor, and other qualities of each are like those of its parentage. Yet that same ground once reared a forest.

This same law governs the entire organisms of the whole animal kingdom. How comes it that every bone, organ, and part of the body of every living thing in the offspring exactly resembles like bones, organs, and parts in the parentage — has its bones outside or inside, or lacks this or that, exactly like its progenitors? How happens it that every progeny has just as many bones as its parents, never one more nor one less; that each bone is shaped, crooked, and fashioned exactly like the corresponding bone of its parents; and that each shaped bone is placed in the offspring just where a like shaped bone exists in the father and mother. And thus it is of all the other organs and parts of all organized beings. Indeed, this is what renders the forms of all offspring like those of their parents.

Not only have the progeny of all feathered tribes feathers, but they have just such *kinds* of feathers, shaped and even colored to their very tips just like similar feathers in their parents. Parents and offspring, throughout every minutia, are exactly like each other. Or where they are unlike each other, their progeny are blendings of both. And thus of their muscles, nerves, blood-vessels, lungs, skin, hair, eyes, brains, and every other part and parcel. It is this primary physical fact which renders the anatomy of both man and of all the various genera and species of the animal kingdom uniform; that is, each in accordance with that of its own class. Are not those planets of which our solar system is composed as much alike in orbit, glow, motion, everything, as if all were brothers and sisters of different ages? And are not all like their solar parentage?

Then why should not man be equally governed by this parental

and filial resemblance? He is; and throughout all his races, nations, families, and individuals. Thus, why is each man, woman, child *born* with just two hands, feet, eyes, ears, hemispheres of body and brain, and each located and fashioned just like those of their parents? For example, why have all just thirty-two teeth, never more nor less, coming, falling out, reappearing, &c., at about the same ages; and each shaped in the progeny like its corresponding tooth in the parents, yet all differing in detail as did that of those parents — in some sound down to a great age, in others decaying early, as did their parental; even color the same, and thus of each and all their other bones, blood-vessels, nerves, nails, hair, as to color and texture; eyes, and their color and looks; every single part and parcel of their entire bodies? Because each and all are *born* with this minutest parent resemblance. And by virtue of this ordinance “each after its own kind” — a law executed ever since the world began throughout every human being, animal, fish, fowl, insect, vegetable, and whatever multiplies; and which must continue thus throughout all coming time. Behold diversified illustrations of this universal fact on the grandest possible scale in the various races of men and animals. Not to specify the peculiarities of the several breeds of animals, wild and tame, yet are not all negroes black and curly-haired, all Indians copper-colored and straight-haired, all Caucasians white-complexioned, &c., &c.? And does not every cross-breed show by these and other signs in exactly what *proportions* the blood of each race flows in his veins? The muscles of all colored persons are inserted at points differing from the insertion of corresponding muscles in whites. But why illustrate further a fact so palpable that all who run may read; since innumerable examples are found in every individual of each race, and throughout all their races and crosses?

318. — ALL INSTINCTS HEREDITARY.

Is only the physical thus infinitesimally transmitted? Is not the mental and instinctive equally so? Why do all forms of life require, desire, and experience sleep, appetite, and all the other staple functions? Why are all lions, tigers, vultures, sharks, &c., ferocious and carnivorous? Why are all cattle, sheep, deer, &c., amiable and graminivorous? Whence the universality of all the ever-varying instincts of every single one of each species? Are they not obviously consequent on their *hereditary* descent through

each parental pair to their offspring? And can we not predict the peculiarities of all progeny before birth, just from like specialties in their parentage? That ducklings and goslings will swim, but not chickens and robins; that dogs will bark and eat meat, and lambs bleat and eat grass, and so on throughout every instinct of every animal and thing?

Do not all mankind likewise manifest the same fundamental traits of character? Every individual throughout all ages and peoples has loved, hated, feared, remembered, worshipped, communicated, &c., throughout all the human sentiments, propensities, and talents. All individuals, communities, masses, nations, and races, under similar circumstances, feel, think, and act substantially like all others throughout all times and places; because all are BORN with a fixed mental constitution; that is, with specific primal *faculties* of mind in fixed proportions in both parents and offspring. Gravity itself is not more uniform in all its functions than are the human mind and heart; because the same primal elements, these sources of all human manifestations, are transmitted throughout all times and localities, from the beginning of the race through all its ramifications and individuals. And this must needs continue wherever and as long as propagation is continued. Please duly consider the wholesale aspect of this law, the magnificence of its scope, and also the minuteness of its outworkings. To it a day is as thousands of ages, and each product like countless millions.

319. — NATIONAL AND FAMILY LIKENESSES AND TRAITS TRANSMITTED.

What practised eye but can select any and all Jews from every crowd? Why? Because each and all have a particular form of face and features, especially of nose and chin, peculiar to this nation. That is, all Jews look like each other, and therefore like all the other descendants, past, present, and of course future, of Abraham; because descended from a powerful, pure stock, unadulterated by intermarriage. That is, Abraham sent down his physiognomical specialties throughout every one of all the countless myriads of his descendants as long as Jews inhabit the earth.

And cannot a sharp eye also detect Irishmen, Germans, Scotchmen, Welshmen, Spaniards, &c., &c.? But not Americans, because intermixed with all nations.

This great fact of physical similitude between parents and progeny appertains equally to all individual families as far up, down, and out as they can be traced. Thus John Rogers, the martyr, had auburn hair and whiskers, as shown by his portrait in Harvard College; and nearly all of his many descendants, down to the eleventh generation, are also light or sandy-haired or whiskered.

Colonel Fitz Gibbon, an ex-speaker of the Canadian Parliament, when introducing an old member named Hopkins to a new member of the same name, heard each trace back his separate ancestry *five hundred years*, through England, America, and Canada, till both sprang originally from the same English estate; "and," added the colonel, "they looked as much alike as if both were brothers. I was sometimes at a loss to say which was which;" because the Hopkins blood had sent down the Hopkins form of face and body, all through these fifteen or more generations. Who but looks like this, that, or the other parent, grandparent, ancestor, uncle, aunt, cousin, descendant, or kinsman? What parents but can see in their different children likenesses of either or both their families? The universal remark of all observant ladies on first seeing an infant is, "That baby looks just like this or that relative."

That some families, throughout all their branches and generations, are preinclined to consumption, or cancers, or insanity, or scrofula, or rheumatism, or are very large or small, fat or lean, tall or short, robust or sickly, long-lived or short-lived, handsome or homely, have good teeth or poor, become gray, or corpulent, or bald, &c., at about the same age, throughout all their other physical functions, is a fact on all tongues, in all ages, and universally admitted. Not only is the whole world full of like facts, but is even *made up* of them. Not a man, woman, child, or living thing but bears perpetual testimony to this parental and progenal similitude, throughout all its minutest ramifications.

320. — THE MENTAL PECULIARITIES OF RACES AND NATIONS TRANSMITTED: JEWS.

That each of all the various races of animals and men likewise retains its specific characteristics, because transmitted from and to it immemorially, is likewise too obvious to need amplification. Of this, African song and devotion, Indian revenge and deception, Malay sensuality and superstition, and Caucasian domination and causation, furnish contrasted illustrations.

Nations, too, have their transmitted peculiarities. Why did Abraham become "the richest man of all the East" but because he loved property, and knew how to acquire it; that is, had powerful Acquisitiveness and intellect? And have not all his lineage been remarkable for amassing wealth; because he and each of his descendants transmitted this faculty in predominance to their descendants?

Joseph, his great-grandson, inherited both the giant intellect and the financial genius of his great-grandsire. Seeing immense quantities of grain going to waste, his acquisitiveness and intellect devised the gigantic speculation of buying it all up at low rates, and selling it out at a high "profit;" which he executed in a masterly manner. The more the famine raged, the greater his extortions. He literally starved a whole nation into exchanging their last precious piece of money, then their last pet domestic animal, their last article of furniture and property, their last acre of land, and finally compelled them to mortgage their very bones, muscles, and children, body and soul, to this grasping, rapacious speculation. A whole *nation*, and that the richest then extant, bought up, and then ruled with an iron hand. Who ever conceived as gigantic a pecuniary investment before, or managed one as skilfully, as this great-grandson of "the richest man of all the East!"

What other nation could ever have amassed gold and silver enough to have built their magnificent temple, with its millions on millions of vessels of pure gold and silver, and their golden tablet several inches thick, and feet long and wide? This passion caused their ruin. Why did Shakespeare choose a Jew to represent usury, but because all Jews inherit this grasping rapacity from the founder of their nation? Are not the Rothschilds the richest men on earth, and Jews? One recently died worth five hundred million dollars in gold.

Or what ancient nation as martial as the Jews under Joshua and David, in their exterminating civil war against Benjamin, and at the final destruction of their city? And did not their progenitor, by marshalling only his own household, put *hors de combat* five kings in an hour?

Was he not, and are not all his descendants, extremely devout and faithful? Did he not "erect an altar to the Lord" wherever he journeyed or slept; and are not all his descendants most scrupu-

lous adherents to their religious faith and rites? How rare is their conversion to any other faith!

Was he not a man of commanding natural talents, and were and are not all his descendants far above mediocrity in natural capacities? An excellent stock, this Abrahamic.

Are not the Irish noted for their irritability, excitability, impetuosity, and impulsiveness, as well as wit? Doubtless their very name came from this *irritability* of their primogenitors, who were named from their *ire*. That is, the Irish inherit and transmit this mercurial and impassioned temperament. And a good one it is, too.

Are not the English proud and persistent, the Germans plodding and honest, the French ornate and ambitious, the Italians musical and impassioned, the Spanish proud and courtly, the Austrians conservative and arbitrary, the Russians patient and religious, the Turks voluptuous, Tartars fierce, Americans enterprising and sharp, and thus of all other national specialties?

But why so? Because these and other traits have *descended* from the very beginning of their national existence throughout all their generations and migrations, and must continue thus to descend until all nations are fused by national amalgamation.

321. — FAMILY PECULIARITIES, DISEASES, &c., TRANSMITTED.

The mental specialties of given families show a like mental similitude of progeny to parentage. Was not John Rogers selected for the first martyrdom by Queen Mary, in order to make an example of their greatest heretical innovator? And are not all his descendants, now in their eleventh generation, out-and-out radicals in religion, in politics, in everything? Are not whole families, in all their generations, talented or simple, good or bad, generous or selfish, whole-souled or stoical, passionate or passive, liberal or miserly, industrious or indolent, moody or jolly, talkative or taciturn, pious or profane, honest or tricky, careless or careful, temperate or intemperate, musical or unmusical, ingenious or bungling, poetical, or artistic, or voracious, &c., &c., through all the phases of human character? And are not all children, all adults, perpetual illustrations of this law, "like parents, of like progeny," in all its possible diversifications? and on a scale commensurate with every individual member of the whole race itself?

Whoever has compared old Lyman Beecher's style, manner, grammatical expressions, logic, and pulpit peculiarities whilst thundering away against Unitarianism in the "Old South Church," with those of his youngest born, Henry Ward, must see how perfectly the son's correspond with the sire's, and that young Henry Ward is the veritable chip of the old block Lyman, with only this difference, that there is the most block in the chip. The son is just like his father, only very much more so.

But the world is crowded full of just such illustrations. Look, parents, into the faces of your own dear children. Note their ways and actions, desires and passions, tastes and talents, and every mental and physical peculiarity, and behold your own selves daguerreotyped in them, line by line, and item by item, throughout.

If, when you laugh, you "laugh out of your eyes," or have a peculiar curl of the lip, or wrinkling of the nose or face, or a peculiar look when angry, or some special intonation when you express any given sentiment or passion, or if this is true of your conjugal partner, behold in your child a like curl, or wrinkling, or look, or tone, whenever it expresses a similar sentiment.

Thousands of facts absolutely prove that longevity, consumption, baldness, mechanism, music, oratory, and every other talent and trait of character, are transmitted from parents to children, generation after generation, as far as they can be traced.

322. — DEFORMITIES, MARKS, IDIOSYNCRASIES, &C., TRANSMITTED.

This entailing law often "hands down" even physical specialties and deformities from generation to generation. Of this the "Porcupine Men," described in several scientific works, furnish an illustration. They were covered all over with bristly cutaneous "bunches, which looked and rustled like porcupine quills cut off within an inch of the skin," and shed annually. One of them had six children and a parent thus "marked."

The Old Testament mentions a race of giants who had six fingers on each hand, and six toes on each foot — a peculiarity also mentioned by Pliny in his time. Réaumur traced a like malformation in three generations, and Carlyle in four. The first was a mother, ten of whose eleven children inherited these supernumeraries, while the other had but one surplus finger and toe. This one had four children, all but one similarly deformed, and

this one had one supernumerary. Of his eight children, four had them, while four had not. Two were twins; one deformed, the other natural.

The HOBARTS have five fingers and a thumb on each hand, and six toes on each foot; yet some escape. They trace this peculiarity back in the Hobart lineage to England. In some they stick right out, while in others they lie snugly ensconced by the side of the little fingers and toes. Daughters often have and transmit them.

Mr. WRIGHT, his son, and ancestors, of Newark, N. J., have them. Messrs. FRENCH, BUTTERFIELD, and BLANCHARD, each trace like extra fingers and toes, through several generations, in their relatives. Though cut off in some at birth, they reappear in their offspring just as much as in those who underwent no amputation.

ZERAH COLBURN, the wonderful arithmetician, also had this peculiarity, as had likewise his mother, from whom he derived his wonderful calculating powers; and so have some of his children.

B. B. NEWMAN, his father, and two of his three sons, furnish still other like examples, as do many other families.

Per contra, a professional applicant in Manchester, N. H., had but one finger, which tapered off from the place of the little finger to the first, yet the rudiments of the others were perceptible. His father, uncle, and two children of a sister were similarly deformed, though this sister was not.

Peculiarities thus often "*run under ground*," one, two, three, sometimes four, and even five generations, only to reappear in all their distinctness. The "Belgian Giant" was born of medium-sized parents, yet his grandfather was about as huge as himself.

Two of the children of N. P. RANDALL, of Woodstock, Vt., have little holes or issues just forward of the lower part of their ears, which discharge during colds. He has none there, but only a little indentation; and thus of his father; yet his sister and her children have it. It therefore "skips" one generation in his sister, and two in himself, only to reappear in his children.

Two virtuous white parents in New Jersey were astonished and mortified to find that their infant had the curly hair, dark skin, thick lips, and other unmistakable marks of African lineage. The father, to silence this scandal against his wife, who solemnly declared her innocence, visited her ancestral town, on the borders.

of France, where he ascertained that her *fourth* ancestor, and the child's fifth, was African, yet that no intermediate signs of it had been noticed. Since we often see specialties disappear for one and two generations, yet reappear in after ones, why not as well pass three as two, and four as three?

In Mrs. HORTON the author has traced a white lock of hair growing on the fore part of Benevolence, though all the rest of it was dark, up and down, for *five generations*, though sometimes omitted in one generation only to reappear in its progeny. Two of her daughters, both closely resembling her, had a kindred lock. So had her father, and his mother, and also grandfather, and thus on for SEVEN GENERATIONS; and probably as much farther. Of her twelve uncles and aunts, eight had it, and four not, and those who had it lived the longest. The first ancestor lived to the age of one hundred and four years.

Mr. P. had several wens on his head, formed in the scalp, and movable. His daughter has similar ones; so had a parent; and one was just beginning to form on a granddaughter. Her cousin has another. None appear in childhood. All were developed at about the same age.

But why amplify further a law and range of facts as obvious as daylight, and like all of Nature's other operations, both absolute and universal? We have dwelt thus long, not because any could doubt this doctrine itself, but mainly in order to present clearly both its universality and minuteness, and especially to more fully impress those practical INFERENCES which grow out of this great natural principle. Our world is literally full, all *made up*, rather, of facts illustrating this great natural law that progeny resembles parentage, on a scale commensurate with *all that procreates*, in all time, and doubtless in universal space, and throughout the minutest as well as greatest specialties of all that lives! No facts in Nature are surer, none more wonderful. You, O recipient of life, are just what this law, "each after its own kind," has made you, namely, the very "image and likeness" of your parents, mentally and physically, from the soles of your feet to the crown of your head. This is the infinitely great and glorious work parentage is required to accomplish. LIFE is what is to be transmitted, along with all its paraphernalia of organs and functions! A work how stupendous! Such a one as only Divinity could conceive or execute.

323. — VALUE OF THIS TRANSMITTING CAPACITY.

Ability to transmit one's own entity to offspring is the specific office of this sexual entity. Only for this was it created. To this alone is it adapted and devoted.

Reader, have you ever duly contemplated this parental capacity? Did you ever fully estimate its intrinsic worth? Suppose it were conferred only by special permit, and on payment of stipulated sums, how much could you well afford to *pay* for it? Suppose you had amassed a fortune, or established a name among men for anything meritorious, or become a king, and the possessor of this transmitting secret should say, "Pay me well and I will enable you to produce another human being, the very image of yourself in every possible respect—bones, muscles, looks, ways, desires, tastes, feelings, thoughts, even modes of speech, the very counterpart of your own dear self, and permit you to superadd the characteristics of that sexual mate you love as you love your own life, making the production a perfect amalgam of you both, and gave you ample proof. The more you reflected the more you would be willing to give for such a purchase. You would reason thus:—

"I must die, and can carry with me after death nothing of all my wealth, social position, or advantages. All must become utterly useless to me the moment I breathe my last; which may be soon. I can therefore well afford to give half I possess, yes, *all but a moiety*, if I can obtain it no cheaper, just for this power to transmit this moiety, not to a stranger, but to one of my own flesh and blood; one whom I could not help loving as I love myself, because my own obvious counterpart throughout, so that self-love must inspire love for it. And the more so since it must also be the most perfect souvenir or memento possible and most delightful reminder, of the only one I love, in the constant outgushing of those qualities I so idolize. How utterly insignificant all other values in comparison with this? Nay, if I must mortgage my best exertions for the balance of my life in order to obtain so great a Godsend, I shall even then be an infinite gainer, and could justly exult even over childless kings."

Most dignified and exalted, then, is this capacity and instinct, both in and of itself, as well as in its creative, and in all its other functions. Of all the phenomena, all the wonders of this whole universe itself, this is the most wonderful in its certainty, its minuteness, its means, its philosophy, everything connected therewith. Well might angels ponder over its mysteries, and exult forever in view of its beauties and beneficence. Is life the wonder of wonders,

and is not this its originator equally so? As Nature's creative institutes are paramount, and as this is their only instrumentality, should it not be even more honored than they? Shall we venerate Washington, and not likewise his parents? Could he have been but for them? Did he not *inherit* from them the talents we prize in him? His mother was one of Nature's noblest women! In other words, she was admirably sexed; and hence her son's genius. All honor, then, to her, as well as him! All honor to every true husband and wife, father and mother. Does not the perfect wife and mother who has reared a large family of superior sons and daughters to enjoy life and create happiness, deserve as much honor as he who has built a splendid steamboat, or achieved any other great or good work? Is life the one great staple production of earth and all its contrivances, and is not this its instrumentality equally great and glorious? Is existence the embodied *summum bonum* of all that is, and is not that generative capacity which creates it equally so? What human gift is more desirable or useful, or what deficiency a greater deficit? Is reason, or conscience, or any other faculty? What mockery are all attempts at its valuation! Great God! how great a life-boon is this parental capacity! We bless Thy great name for it! It is a boon from on high angels might glory in and covet! Exultant thanks, adoration, and love for it be to Thee, its Divine Giver. And O, aid us in its right exercise, and save us from its wrong!

SECTION II.

NATURE'S TRANSMITTING "WAYS AND MEANS."

324. — ITS MEANS COMMENSURATE AND ADAPTED THERETO.

God in Nature works only by adequate means. They produce all terrestrial effects. This entire universe is constructed upon the principle that every single effect must needs have its specific adequate and appropriate cause. This natural fact is exemplified throughout every one of all her operations and functions. All her ways and means are exactly *adapted* to accomplish their precise ends. Thus all great results are effected by means correspondingly great; quick results by quick means, and thus of all others. How, then, is this great natural fact of the resemblance of offspring

to parentage effected? It must be by means commensurate in minuteness, sweep, and power with the end it attains.^{317 to 322}

Of course this principle obtains in the establishment of life, in particular. Since human life is earth's greatest product, and that for which all else terrestrial was ordained, therefore its ways and means must exceed all else terrestrial as much as sun exceeds rush-light. It must needs be the most intricate, subtile, potential, and ramified beyond all human conception. Man may hardly hope to obtain more than a cursory glance at a few of the main "causes" of "effects" thus stupendous. Can the finite explore the infinite? the made its Maker? This is a problem archangels might study forever, and then only enter its outer gates.

Yet let us give thanks that the Creator kindly allows his creatures a glance at His life-initiating instrumentalities. Then shall we not learn all we can?

SEXUALITY is the great motive-wheel of this creative work. GENDER is its sole instrumentality. Whatever lives is created only by its means. Every vegetable, creeping thing, fowl, animal, and human being that ever has existed, now lives, or will be forever, together with all their faculties, functions, organs, doings, and enjoyments, are but its stupendous outworkings. If man should study anything it should be this origination of life.

Gender EXISTS. Of course it must needs have its *laws*. These laws reduce it to a science. Whatever laws govern, they thereby render absolutely sure. Gender, thus governed, is therefore just as fixed as the truths of mathematics. Nor is its science any more occult than others, except that it is the most complicated and intricate; because it accomplishes the greatest work. The greatness of life is the measure of the greatness of both its creation and of its creative ways and means. Its paramount end and the instrumentalities for achieving it constitute its SCIENCE.

325. — GENDER IN SPIRIT SYMPATHY WITH THE ENTIRE BEING.

But HOW does it execute all this paraphernalia of marvels? By what means? That is, how could progeny have eyes, bones, muscles, &c., and those precisely *like* the parentage, unless there existed some *cause-and-effect* relationship between those of the parentage and offspring? Or how otherwise could progeny have the same mental specialities and instincts? Thus, how could the offspring have heart, bones, eyes, &c., and those exactly like its

parents, unless the heart, eyes, bones, every iota of the offspring, were somehow in minute and perfect sympathy and rapport with those of its parentage? How could some take after father in disposition, talents, and entire mentality, unless, by some occult means, and those most powerful and perfect, their whole mental constitution had been formed in the minutest possible sympathy with that of their father? Something must necessarily *begin* this work of resemblance.

Or thus: a red-haired father begets a red-haired child. Now, how comes this child to have hair at all? Especially how came that hair to be on the corresponding part of the head? And what makes it red, or coarse, or fine, or straight, or curly, or causes it to turn gray, or fall off at a certain age, say thirty, as did that of its parentage? Something must needs *connect* or *interrelate*, and in the most perfect manner, this hair of the offspring with that of its parentage. And thus of all other portions and characteristics in which this parental and progenal resemblance obtains.

So, too, human parentage and progeny have finger nails, whilst feline parent and progeny have claws, and bovine parentage and progeny hoofs, &c. Now, what *causes* this bony excrescence in each to become just like that of its parentage? Or how could that sixth finger and toe find their way from parent to progeny, though cut off and decayed fifty years before? ³²² Or how could they reappear in the progeny after having missed two or more generations, besides having been cut off at birth in ten or more ancestors? And how comes it to have just such a *kind* of finger and toe nail as existed in them hundreds of years before?

Will the reader duly consider this question in all its length, breadth, and import? No ordinary answer can suffice. Please also mark well our answer, and see whether it does not exactly meet the specifications required by this law of cause and effect.

The *modus operandi* of this universal transmission of every parental iota to progeny is obviously a SPIRITUAL RAPPORT existing between every part and parcel of the parentage, and that sexual structure consecrated by Nature to the initiation of life.

Spirit life, too, is that architect which first makes the bodily structure, and then uses it; which eliminates and then selects particles of bone material from the blood, and thereby forms this bone and that; which creates and then selects muscle particles, and

places them together in the form of muscles, and tans of every other part, and then uses them after they are formed. Or thus: Life is a spiritual entity. What though the material parental leg has been decayed fifty years; this spirit leg, untouched by knife or saw, still remains, and holds spirit connection with both the spiritual and material element of gender, and through it impresses itself upon the life germ, and thereby brings forth in the offspring just such a leg, foot, toe, and nail, sixth toe included, as originally existed in the parentage. Let a surgical fact illustrate.

A workman in a woollen factory, in Ohio, had his leg caught in the machinery, and so badly mashed that a fellow-workman cut it off with a handsaw, and so placed it on the mantel-piece that the thigh came directly under a stove-pipe, in which was a red-hot fire during the amputation, whilst the foot hung over the end of the mantel-piece, where was a door left open as they took him below. A few minutes afterwards he began to complain that his amputated thigh was scorching, but his foot freezing. Says my informant, the operator, —

“Going above, there was its cause, namely, the stove-pipe heating his thigh, and the cold February winds freezing his foot. I changed it, and every time he told which part was under the stove-pipe, and which towards the door. Bound to make assurance doubly sure, I thrust a pin into his amputated thigh above, and that moment he screamed below, swearing that they were pricking his amputated leg. I know it was cruel, but I wanted to test it. Three successive times, the moment I pricked, he screamed and swore.”

This showed that a relation of sensation existed between that amputated thigh above and the man below, which sent down the changing states of that leg through floor and ceiling, telling him what changes were transpiring. The medium of this sympathy between the man and his leg was spiritual. The leg was dying, but not yet dead. Its life-entity was spiritual, which enabled it to still hold communion with both it and him, thereby reporting its changing states to him. This spiritual leg is the real leg, whilst bones and muscles are but its instrumentalities. And it is this spirit leg, toe and toe-nail included, which holds spiritual communion with the spirit department of the sexual structure, and impresses itself on this spirit life germ, and thereby creates a material sixth toe if the parent had one,³²² though its parent lost his material limb, sixth toe included, half a century before. But for *some* such spirit principle, how could a lost parental leg be

transmitted to offspring? Some means both transmits it, and renders that of the child exactly like that of the parent. The original parental leg, sixth toe and all, still lives spiritually, and still holds spiritual intercommunion with the parental sexual structure, impresses itself thereby upon the seeds of life, and thus imparts just such a spiritual limb to the progeny as preëxisted in the parentage. But for some such means everybody must needs be born minus something; for whose ancestors can be found in the long past who have not lost some bodily organ? A calamity thus appalling must be provided against by some adequate means. And what is as simple, yet effective, as this spiritual one?

Please duly ponder this amazing problem, which angels might study forever — that every parental iota is transmitted to progeny, and its obvious instrumentality, this perfectly reciprocal rapport existing between every organ and function of all parents, and that element which transmits them.

326. — MALE AND FEMALE CREATED HE ALL THAT LIVES.

SEX constitutes a component ingredient of universal existence. Every recipient of life, past and present, whether it be man or beast, fish or fowl, tree, root or grain, fruit or flower, in earth or heaven, is created either male or female, or else embodies the elements of both.

And may not the positive and negative forces of electricity, that great motor of the universe, correspond with this male and female institute? And are they not conjointly generating matter throughout all time and space, which comets are forever embodying into worlds, and wheeling into orbits? And is not causation itself, with all its sweep and power, analyzable on this same male and female principle? All causes, when analyzed, are found to consist in the conjunction of two antecedent conditions, their effects being but the progeny of this parental union. Do not the nerves of motion in all locomotive beings correspond with this male or powerful element, and the "nerves of sensation" with the female, or sensitive and emotional element? Their analogy is certainly striking and apparent. So is that between the right half and the left.

At least gender is an all-pervading entity, and as *necessary* an appurtenance of life throughout all its emanations as magnitude is of matter — a *sine qua non* of universal being. Even that entire floral panorama, which passes in annual review over the whole

earth, throughout all time, with all its variegated beauty and glory, is but this self-same sexual emanation which fructifies every complete seed thereby originated. The male and female elements must unite in each blossom before it can produce seed or fruit. Hovey's seedling strawberry is a female plant, and barren unless in proximity to some male plant. The ultimate of all blossoms is fruit, and of all fruit *seeds*; and it is this union of the two sexes in the floral process which originates seeds and fruit.

But is gender confined to the physique? Does it not appertain equally to all the mental manifestations of man, beast, bird, and insect? Indeed, gender has its *origin* in the mind, not body. The male is a male, and the female a female, in person, primarily and mainly, because a male or a female in soul and spirit. In fact, it is the male mentality which creates the male organs of sex, and the female mentality, or spirit-nature, which determines and creates the female anatomy. And this element of gender appertains as much more to mind than body, as mind is superior to matter. Certain traits of character accompany manhood everywhere, and certain other traits womanhood. Thus, who does not recognize a generic difference between male and female temper, disposition, conversation, spirit, cast of feeling, ways of treating and viewing subjects, modes of thought and expression, everything? Cannot any practised eye say, "That page was written by a man, and that by a woman?" The public appreciate this difference as evinced in authorship, music, talents, &c., but fail to trace it to its fountain head—mental sexuality. Let a score or a thousand unseen men, and a like number of women, play promiscuously the same pieces of music on instruments, and any practised ear will say certainly which sex performs each tune. Contrast Daniel Webster's mode of thought and cast of argument with those of Miss Anna E. Dickinson. Indeed, all male and all female speakers and writers furnish practical illustrations of our subject. As well argue that the sun gives light, or that ice is cold, as that this sexuality pervades and sexes the entire mentality as well as physiology of every man and woman, every male and female beast and bird, throughout all Nature.

Even the religious sentiments are sexed; for how different are female prayers, exhortations, sermons, &c., from those of men?

In the lower forms of life, where but little life is to be communicated, Nature employs the hermaphrodite principle, as in the

angle-worm, lamprey-eel, &c., the same individual being male and female, and both impregnating and being impregnated at the same time; which renders all their progeny exactly like the parentage, and of course like each other, causing a dead-level sameness.

But in all the higher forms of life so great is this creative work that it cannot be accomplished by one alone. Hence, Nature summons two — one a male, the other a female — to this creative altar. Neither can establish life alone, but only in and by united action with the other. The male alone hath no power to create life without the female, nor the female without the male, but the two only in *conjunction*.

And this union of two, causes that almost infinite diversification of human character so promotive of progress. Thus the joint product of a Caucasian male with a Congo female is neither white nor black, but a mulatto cross between both, an admixture of the specialties of both. And the product of this "half breed" with either race is a quadroon, unlike either parent, and all of both races. And thus of all other parental differences. Then let our having been *created* on purpose to differ, in order to promote the common good, teach all to "agree to disagree," and substitute charity for bigotry.

327. — DIFFERENCES BETWEEN MALES AND FEMALES.

Each sex also has its own special characteristic. Thus all the males of each species have one set of traits, and all its females a very different set. And the characteristics of the males of all the ever-varying species resemble those of all the other species; and thus of all females. These differences between the sexes are fundamental, reaching throughout their entire physiologies and mentalities. Thus, who cannot contradistinguish one from the other throughout all forms of life, and all the specialties of each sex? How patent the difference between a goose and gander, a duck and drake, a hen and rooster, a peacock and peahen, a buck and doe, a ram and ewe, a bull and cow, a horse and mare, a boy and girl, a man and woman, throughout all their many classes! What but gender causes the marked difference between peacock and peahen in stature, voice, and even the forms and colors of every feather, as compared with its mate, tail feathers especially? What but this male entity gives large combs to roosters, but small ones to hens, or makes the former crow and the latter

cackle, &c., throughout the specialties of each sex? Why are all boys boisterous and fond of rough sports, while all girls are fond of doll-babies and pretty dresses? To show in what their differences consist is not our present purpose, but only to point out the *fact* of such difference, its universality, and its ramification throughout every shred and fibre of the bodies and instincts of both sexes. Please duly admeasure the height and depth, length and breadth, minuteness and power, of this male and female problem under discussion. Would Infinite Wisdom take all this special pains to create all this difference without ample reason? Does He ever make or do anything for nought, or without a commensurate end in view? Those who have not fully investigated this subject can form no adequate conception of its ramifications. It pervades and sexes every part and parcel of each person and thing, impregnating the entire physiology and mentality of every organ and function of every male and female; and those the most who are the best sexed.

No, we were not created men and women without design. This male and female arrangement, like sun, air, and water, is no trifle. Gender, so far from being a dead letter, or a useless appendage, or a thing of chance, is, like light, a most active, efficient, and all-pervading principle.

328. — LIFE A MENTALITY, NOT A PHYSIOLOGY.

Since the doctrine that "man is a SPIRIT," not a materiality, is a "corner-stone" of this entire volume, it deserves to be at least distinctly declared, thus early, if not demonstrated, because it must often be employed. Then what *constitutes* this life which is to be transmitted? In what does its essence consist and identity inhere? Of what is it composed? Of primal, *mental* FACULTIES or POWERS to perform this class of functions and that. It is therefore a MENTALITY, not a physiology. It inheres in its *soul*, not in its anatomical organs, — in that *spirit* principle which forms and then *uses* these bodily organs, not in the organs themselves. Dress the body in purple and fine linen, or in rags, the mind is still the man. Amputate limb after limb, and part after part, but leave the *mind* intact, and the man remains "the same for all that;" but if the mentality is unhinged by insanity, or if the consciousness of a dear friend is destroyed, you feel that *he* is not present. When death severs your friend's mind from his body,

you feel that his lifeless corpse is not himself, but that his entity has departed. Let human consciousness attest this truth, that the *mind* constitutes the man, and let Phrenology *per se* prove that this mind is composed of *mental faculties*, not of bodily organs and functions. Hear the great Grecian savant on this point, who replied, when asked by his loving disciples just before his execution, —

“ Dear preceptor, where do you command us to bury you ? ”

“ Bury *me* ? My *body*, I suppose you mean. *That* is not me, Give that to the beasts for aught I care, but Socrates’ *soul* ($\psi\upsilon\chi\eta$) is Socrates, and that goes to be with the gods ! ”

Watts, on being rallied for his diminutive stature by a female admirer, stepped forth, and impromptu rejoined, —

“ Though I could reach from pole to pole,
And grasp creation in my span,
I must be measured by my *soul*,
The *mind’s* the *standard* of the man.”

It is our *spirit-life* which constitutes ourselves, our identity, our personality; these bodies being but the tools by means of which it connects itself with matter, and operates upon it. Neither our organism nor functionism constitutes our life, but that which organizes the organs, and then uses them. This mental entity is therefore the main element to be transmitted. All else is secondary; this alone is primal, the very life chit, that which makes its own appropriate organs, and then keeps them in motion till it has no further use for them, when they die.

Then, since mind is the main entity to be transmitted, of course Nature’s transmitting *instrumentality* must needs also be a mentality, not a materiality. Since that transmitted is mainly spiritual, its transmitter must of necessity be likewise in and of the mind. Could the material possibly transmit the immaterial?

True, the transmission of the body is indispensable; but the practical question is, Which is the lord and which the subject? Does the mentality govern the physiology, or the latter the former? Which was made for the other? To presuppose that man is a mere animal, is to underrate him almost infinitely. That he is an animal, and of the highest grade, is a palpable fact; but that he is incomparably more, is equally apparent. And also that his animal nature is the mere servant of his spiritual. That Phre-

nology demonstrates the immortality of the soul, and the subserviency of the physical man to the mental, is proved in our next volume, and assumed here.

This endless perpetuity of human existence and consciousness, this eternal unfolding of all our mental capacities and moral excellences, is no myth. Instead, it is a fixed fact, an ordinance of nature, and the necessary outworking of that life entity it crowns; while this abominable doctrine, that the mind dies with the body, is contradicted by every single fact and principle of our being.

SECTION III.

SEXUAL ATTRACTION ITS TRANSMITTING INSTRUMENTALITY.

329. — AMATIVENESS EMBODIES AND EXPRESSES THIS SEXUAL ENTITY.

But what primal motor gives the required ACTION to this sexual element? Whatever moves must needs have its motive power. And that power must be commensurate to the work accomplished. Of course this element of gender, and with it this whole "male-and-female" arrangement of Nature, must of necessity remain forever inert — practically dead — without some absolute provision for its exercise, some all-powerful instinct perpetually stimulating it to fulfil its great reproducing mission. And that motor must of course be coextensive with the sexual element itself; and as potential as the work to be achieved by it is great and necessary; besides being adapted to the work to be done. What universal and all-potential MEANS, then, sets and keeps this creative institute in operation?

The male and the female are two separate beings; yet neither can establish life without *mutual* action and coöperation as to time, place, desire, and in fact everything. This motor element must therefore be sufficiently endued with power to bear down all opposition, and achieve reproduction in *spite* of difficulties however numerous or powerful.

Such endowment must be able, if they have opposite tastes and predilections, to adjust and harmonize all differences, so that this creative purpose may triumph over all obstacles. No minor incentive, no light, temporary, or fitful motive, could effect all

this ; but only something which grasps and controls the very essence of parental existence. It must of necessity be *mutual*. Its existence on one side only would breed innumerable contentions, and antagonisms sufficient to thwart its only end. Each sex must, therefore, participate with, and be *drawn* to the other. What thus draws them?

The MUTUAL ATTRACTION of the sexes. Throughout all Nature the male draws and is drawn to the female by a male and female magnetism. If they mutually repelled each other, or were merely indifferent, would or could they unite in these creative economies? Nor, if either were merely indifferent. Nor if drawn together by the common attraction of matter to matter, life to life, or man to man. We all feel some attraction to inert matter, more to vegetation, more yet to the animal kingdom, and still more to our common humanity. But how incomparably more does each sex attract and is it attracted to its opposite! Men treat men, and women women, upon the common plane of humanity merely, whereas all males feel and act towards all females, and all females towards every male, upon a sexual plane superadded to the human. If each sex felt towards the other only as towards its own, pray how would or could they possibly fulfil their creative destiny? Indeed, this mutual affinity of each sex for the opposite is both the specific function and universal concomitant and constituent of gender itself, — is to it what motive power is to machinery, — a *sine qua non* of its action. It must needs inhere in the sexual element itself, or else its function would remain forever inert. This mutual attraction we call LOVE.

This love is a FEELING, a sentiment, an exercise of the *mind*. It consists in that *mental* union which unites two kindred beings together. Say, all ye who have ever loved, is not love an action of the mind? Does it not consist in an *emotion*? Is not mental intercommunion its focal centre? Desire for personal union may and may not have entered into this love, but its main body and soul was mental affiliation. You took an amount of pleasure together actually indescribable. You really never were as happy before or since. That happiness was consequent on your sexual element when in the most delightful and intense exercise. But that entire action and pleasure were mainly mental, not physical. Let your own consciousness and memory attest. No religious emotion, no intellectual action, of your whole life was ever any

more so. It was conversation, intercommunion of *thought* and *sentiment*, which gave you most of this pleasure. Both its origin and its results were mental contact mainly, not physical merely.

Only some primitive mental faculty could possibly carry on this great reproductive work. And it must be coextensive with life.

Now all mental philosophies admit, and Phrenology proves, that every mental operation is produced by the action of some primal mental FACULTY, or constituent element of the mind; each faculty being to its function what tools and machines are to the work they accomplish. Please duly realize what a mental faculty is — its dignity, its indispensability to life, and all that paraphernalia of law and function connected therewith. Each faculty is as necessary to its respective functions as the eyes are to sight. By thus incorporating these primal faculties into the *mind*, nature renders their action as absolutely certain as eating or remembering. As the body absolutely must have bones, muscles, heart, &c., so the mind must also have each of its constituent mental faculties, of which this loving element is one.

Phrenology also demonstrates, as an organic law, that every mental faculty has, must have, its cerebral organ, by means of which alone it can manifest itself; just as we can see only by eyes. It shows that the brain is the general organ of the mind, and that each mental faculty is manifested by means only of its own specific cerebral organ.

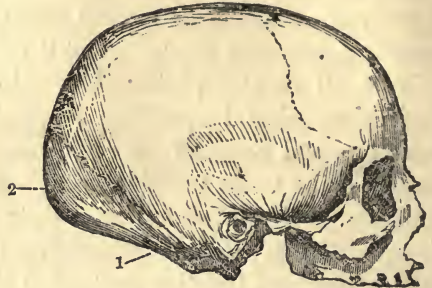
Of course this love element has its special organ in the brain, which Phrenology finds located in its back and lower portion, and calls AMATIVENESS. See Cut No. 1, Amativeness, at the back and lower part of the head. It is just above and on each side of the nape of the neck, and is the organ lowest down and farthest back in the brain. In proportion as it is large it fills out the back and lower portion of the head at its junction with the neck, rendering the two comparatively straight at their meeting. But when it is small, both the head and neck slope inwardly at their junction. It is small in the following engraving of an infant, as it is in all infantile heads; and in them this faculty is correspondingly weak. It is also small in the accompanying engraving of a genuine man-hater.

But when large it fills out the head at its posterior junction with the neck, as in the accompanying engraving of Aaron Burr, than whom, probably, no man of his time, if of any other, evinced

as great a degree of this sentiment. It was so large that when his bust was taken after death, the artist took his drawing-knife

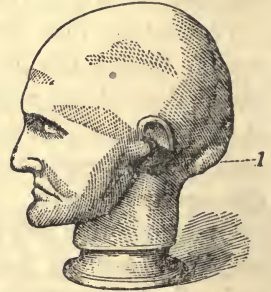


No. 201. INFANT.
Amativeness small.



No. 202. Skull of a Maiden at Sixty.
Amativeness small.

to shave off what he supposed to be two enormous wens, but which were in reality the cerebral organs of Amativeness. But his son, who related the fact to the Author, persuaded him to let them remain just as they were. And this original bust, purchased by the Author, shows where the knife had begun to cut. The Author never saw this organ as large as in this bust, and probably no man evinced as much of this passion, or drew forth as much from all those ladies with whom he came in contact, as their letters to him prove. The correspondence, then, between the size of this organ and the power of this passion in him was perfect, as it always is when Nature has her perfect work.



No. 204. AARON BURR. Ama-
tiveness very large.

As Alimentiveness is the cerebral organ of the stomach, so is Amativeness of the sexual structure; and every other bodily organ doubtless has its cerebral organ also in this cerebellum.

Baron Leary, surgeon-general of Bonaparte's armies, than whom none had better opportunities for observation, asserts that all soldiers shot in the cerebellum remained impotent ever afterwards. See likewise Boardman's array of this class of facts in his "Defence of Phrenology." Of it George Combe justly observes, —

"The cerebellum (see figure 202) is the organ of this propensity, and is situated between the mastoid process on each side and the projecting point in the middle of the transverse ridge of the occipital bone. Its size is indicated during life by the thickness of the neck

at these parts, or between the ears, and by the extension of the inferior surface of the occipital bone backward. In some individuals the lobes of the cerebellum descend or droop, increasing the downward convexity of the occipital bone, rather than increasing its expansion between the ears. In such cases the projection may be felt by the hand, if pressed firmly on the neck.

“Dr. Gall was led to the discovery of the function of this organ in the following manner: He was physician to a widow of irreproachable character, who was seized with nervous affections, to which succeeded severe nymphomania. In the violence of a paroxysm he supported her head, and was struck with the great size and heat of the neck. She stated that heat and tension of these parts always preceded a paroxysm. He followed out, by numerous observations, the idea, suggested by this occurrence, of connection between the amative propensity and the cerebellum, and he soon established the point to his own satisfaction.

“This faculty gives rise to the sexual feeling. In newly-born children the cerebellum is the least developed of all the cerebral parts. At this period the upper and posterior parts of the neck, corresponding to the cerebellum, appear attached almost to the middle of the base of the skull. The weight of the cerebellum is then to that of the brain as one to thirteen, fifteen, or twenty. In adults it is as one to six, seven, or eight. The cerebellum enlarges much at puberty, and attains its full size between the ages of eighteen and twenty-six. The neck then appears greatly more expanded behind. In general, the cerebellum is less in females than in males. In old age it frequently diminishes. There is no constant proportion between the brain and it in all individuals; just as there is no invariable proportion between this feeling and the other powers of the mind.”

“It is impossible,” says Dr. Spurzheim, “to unite a greater number of proofs in demonstration of any natural truth, than may be presented to determine the function of the cerebellum;” and in this I agree with him. Those who have not read Dr. Gall’s section on this organ can form no adequate conception of the force of the evidence which he has collected. — *Combe’s Phrenology*.

330. — DESCRIPTION OF AMATIVENESS STRONG, AND WEAK.

AMATIVENESS — The Progenitor; sexuality; gender; the love element; that which attracts the opposite sex and is attracted to it, admires and awakens admiration, creates and endows offspring, desires to love, be loved, and marry; the conjugal instinct and talent; gallantry; ladyism; manliness in man, and womanliness in woman; passion. It is adapted to Nature’s male, female, sexual, blending, affiliating, and creative ordinances.

In proportion as it is developed it creates in each sex admiration and love of the other; renders woman winning, persuasive,

urbane, affectionate, loving, and lovely, and develops all the feminine charms and graces; makes man noble in feeling and bearing; affectionate towards woman; highly susceptible to female charms; elevated in aspiration; gallant, tender, and bland in manner; and clothes him with that dignity, power, and persuasiveness which accompany manhood.

Those in whom it is large are splendidly sexed, and well nigh perfect as males and females; literally idolize the opposite sex; love almost to insanity; cherish for them the most exalted feelings of regard and esteem, and treat them with the utmost consideration, as if they were a superior race of beings; love with inexpressible tenderness, and cannot live without sexual sympathy; must love and be loved; are remarkably magnetic and "captivating," charming and pleasing in manners, conversation, looks, and all they say and do, and hence are sure to elicit reciprocal affection, and marry; make a premium husband or wife; almost worship parents, brothers, sisters, and children, of the opposite sex; are most devoted, as a man to mother, and a father to daughters, and as a mother to father and sons; assimilate and conform to those beloved; are easily and perfectly controlled and moulded by them; with large Conjugalities, are made or unmade for life by the state of their affections; with large Continuity added, pore perpetually over their loved one; think of little else; refuse to be comforted if their love is interrupted; cling to their mates with the utmost fondness and devotion; will not believe ill of them; magnify all their excellences, overlook their faults, and enshrine them in their innermost souls as superhuman; with Combativeness large, defend them most furiously, and fight their battles with the utmost vigor and boldness, and are pattern samples of their sex; have the form, carriage, spirit, manners, and mind of the true male or female in a high degree; are eminently loving, lovely, and affectionate, and with Conjugality large, possess the real conjugal sentiment and intuition; attract, and are strongly attracted to, the opposite sex; admire and love their beauty and excellences; easily win their affectionate regards, and enkindle their love; have many warm friends and admirers among them; love young and most intensely, and are powerfully influenced by the love element for good or evil, according as it is well or ill placed: with Adhesiveness and Conjugality large, will mingle pure friendship with devoted love; cannot flourish alone,

but must have a matrimonial mate, with whom to become perfectly identified, and whom to invest with almost superhuman perfections, by magnifying their excellences and overlooking their defects; in the sunshine of whose love to be perfectly happy, but are proportionally miserable without it: with large Ideality and the mental temperament added, will experience a fervor and intensity of love amounting almost to ecstasy or romance, and should marry those who combine refinement of manners with correspondingly strong attachments: with Parental Love and Benevolence also large, are eminently qualified to enjoy the domestic relations, and be happy in home, as well as render home happy: with large Inhabitiveness added, will set a high value on house and place; long to return home when absent, and consider family and children as the greatest of life's treasures: with large Conscientiousness added, will keep the marriage relations inviolate, and regard unfaithfulness as the greatest of sins: with Combativeness large, will defend the objects of love with great spirit, and resent powerfully any indignity offered them: with Alimentiveness large, will enjoy eating with the loved one and family dearly: with Approbateness large, cannot endure to be blamed by those beloved: with Cautiousness and Secretiveness large, will express love guardedly, and much less than is experienced; but with Secretiveness small, will show in every look and action the full unveiled outgushings of love: with Firmness, Self-Esteem, and Conjuality large, will sustain interrupted love with fortitude, yet suffer much damage of mind and health therefrom; but with Self-Esteem moderate, will feel crushed and broken down by disappointment: with the moral faculties predominant, can love those only whose moral tone is pure and elevated: with predominant Ideality, and only average intellectual faculties, will prefer those who are showy and gay to those who are sensible, yet less beautiful; but with Ideality less than the intellectual and moral organs, will prefer those who are substantial and valuable rather than showy: with Mirthfulness, Time, and Tune, will love dancing, lively company, &c.

Those in whom it is moderate are rather deficient, though not palpably so, in the love element, and averse to the other sex, and love their mental excellences more than personal charms; show little desire to caress or be caressed, and find it difficult to sympathize with a conjugal partner, unless the natural harmony between both is quite perfect; care less for marriage, and can live un-

married without inconvenience : with Conjugalitv large, can love but once, and should marry only the first love, because the love-principle will not be sufficiently strong to overcome the difficulties incident to its transfer, or the want of congeniality ; and find more pleasure in other things than in the matrimonial relations ; with an excitable temperament, will experience greater warmth and ardor than depth and uniformity of love : with Ideality large and organic quality 6, are fastidious and over-modest, and terribly shocked by allusions to love ; pronounce love a silly farce, only fit for crack-brained poets : with Approbativeness large, will soon become alienated by rebukes and fault-finding : with Adhesiveness and the moral and intellectual faculties large, can become fairly attached to those who are highly moral and intellectual, yet experience no affinity for any other, and, to be happy in marriage, must base it in the higher faculties.

Those in whom it is weak are but poorly sexed ; have comparatively little of either love or the traits peculiar to their sex ; are well nigh barren as to this sexual sentiment and its various outworkings ; see the faults of the opposite sex before becoming enamoured of their virtues ; dislike, repel, and distrust them, and refuse to affiliate with them ; feel little sexual love, or desire to marry ; are cold, coy, distant, and reserved towards the other sex ; manifest but little of the beautifying and elevating influence of love ; should not marry, because incapable of appreciating its relations, and making a companion happy ; are passively continent, and virtually unsexed, and almost destitute of love, and manliness or womanliness.

Though its size, " other things being equal," indicates its " power of function," yet these " other things " greatly increase or diminish its manifestations. Since its office is to transmit the entire bodily and mental capacities of parents, all their various states affect its vigor. Since Nature transmits most during the most exalted parental states, she renders this faculty the most vigorous when all the other parental faculties are most vigorous, and *vice versa*. And this is especially true of the different states of its special organs. It may be large, yet rendered inert by the inert states of the body in general, or of its sexual organs. Or it may be preternaturally excited in either for the time being, so as to render it virtually insane, whilst all the others are normal. In such cases it is sometimes apparently small, on the recognized

principle that inflammation reduces the size of all organs. As the exhaustive exercise of the muscles diminishes their size, yet redoubles their efficiency, rendering them spry and strong though small, and as mental insanity diminishes the volume of the brain, of course the inflammation of this organ and the frenzied state of this faculty frequently diminish its size but redouble its manifestations.

Per contra, it may sometimes have the dropsy, or be large in size, yet weak in function; of which many fleshy persons furnish practical illustrations. We shall explain the principle which accounts scientifically for these seeming discrepancies between the phrenological developments and the manifestations.

“But this invalidates phrenological science, by preventing our admeasuring the strength of this faculty from the size of its organ.”

If Phrenology were based *solely* in the doctrine that size is the only measure of power, this objection would be valid; but its doctrine is that *quality, activity, cultivation, incentives to action,* and many other like conditions, affect the manifestation even far more than the size of the organs alone.

AMATIVENESS, then, takes its dignified rank among the original faculties of the human mind and the organs of the brain, into which nothing not absolutely indispensable could ever gain admission.

Please observe that love, gender, amativeness, sexuality, parental capacity, manhood, womanhood, interblending, &c., all emanate from one primal faculty of the mind, and are virtually synonymous terms; each proportionate to all, and all to each; and all admeasured by the relative size and other conditions of the phrenological organ of Amativeness.

The one ultimate natural function of this whole male and female arrangement; of their mutual attraction and love; of Amativeness and passion; of marriage, and whatever appertains to either sex separately, and to both, throughout all their interrelations, is to bring them together and incite them to participate together in that intercourse of the sexes which Nature has ordained as the initiator of all forms of life.

331. — THE SEXUAL PASSION ITS INCENTIVE TO ACTION.

But this sentiment must necessarily have remained forever inert — a dead letter — but for some incentive to action. Desire to love, be loved, and unite with the opposite sex in Nature's creative relations, constitutes both the *modus operandi* of its action,

and the expression of this faculty. The ancients called this desire "passion," and that religious sect devoted to its promotion "Pathics." It is a universal and a necessary concomitant of this element throughout all that propagates, without which life would never be transmitted, just as we should never eat without appetite.

This desire, like every other, when gratified, yields pleasure. Yet as the pleasures incident to eating are not its primal object, but merely incentive thereto, so all the varied and exquisite pleasures incident to love, marriage, and parentage, are Nature's powerful, practical persuasives and rewards for its exercise. This transmitting capacity, coupled with this instinctive passion, embodies her "ways and means" of this creative function in all its phases and ramifications.

Yet parental capacity is one thing, and mere passion quite another. Though always concomitants, they are by no means always coequals. Either may be strong and the other weak in the same person, and at the same time. As appetite may be ravenous while digestion is weak, because the stomach is inflamed, so this organ may be inflamed, and passion craving, whilst generative power is weak, perhaps in consequence of this very inflammation. But concerning the various causes and conditions of this difference, the inflamed, passive, exhausted, and other manifestations of its bodily organs, as well as concerning the different states of personal health, age, &c., as affecting it, its restraint and cultivation, &c., &c., we promise information in Part VI. To accomplish this sacred creative work it must needs be, as it certainly is, a most powerful, as well as universal, instinct. Its tameness must render the life it tamely creates equally tame, whereas life is valuable in proportion to its power. It must therefore be begotten in power, and by a most potential agent. The Divine Architect understood himself when he infused it in such large proportions into all that procreates. No matter how much exist if it is properly exercised.

332. — STRONGER OR WEAKER IN DIFFERENT PERSONS.

Now, this element, in each and all its various phases of creative capacity, love, interblending, passion, &c., is many times stronger in some than in others. Some parents transmit every line and lineament of their own natures reincreased to their offspring, whilst others are but poorly represented in them. How often is one child "all father," or "all mother," or has its father's body

with its mother's mind? Some are far superior, others quite inferior to their parents. Some overflow perpetually with life, joy, emotion, capacity, &c., whilst others are lax in texture, tame in their desires and feelings, dull in intellect, and but poorly constituted throughout. Some stamp themselves vigorously upon their progeny by one conjugal partner, but poorly on those by another, because the former powerfully calls out this faculty, while the other does not.

Now, other things being equal, this progenal resemblance is the greater, the stronger this faculty and larger this organ in the parents. Or thus: those who have a given amount of endowment, with but weak sexuality, that is, feeble Amativeness, will transfer less to their progeny than their own amount of capacity; whereas those having a vigorous sexuality, or large Amativeness, though they may have less to transmit, will nevertheless impart much more of their qualities to their children in proportion to the amount possessed. For example, those who have Amativeness only 3 in a scale of 7, along with their other faculties 6 or 7, will transmit only four or five of their endowments to their offspring, whereas if they had Amativeness 6, they would transmit seven of their endowments — would transmit in even a greater degree than they themselves possess them. Or, if Amativeness is 6 or 7, and their other endowments only 3 or 4, they will transmit five or six of these endowments — in short, will render their children *better* endowed than themselves.

If two speakers possess an equal amount of thought and sentiment, but differ in language, one having it large, while the other has it small, the former will impress much more of his thoughts and feelings on his listeners than the latter; so, if two parents are equal in all other respects except Amativeness, and the father has this faculty strong, but the mother weak, their children will "take after" him almost entirely, while she will be but poorly represented in them. Or, if physical gender is strong in him but weak in her, while mental is strong in her but weak in him, they will resemble him most in form, constitution, looks, motion, &c., but her most in mind, character, sentiment, and intellect. Or, if both phases of gender are weak in both parents, their children will be far their inferiors; yet their superiors throughout if both its phases are strong in both. Of course those children are incomparably the best whose parents superadd great sexual vigor to superior natural endowments.

Our subject explains scientifically the seeming anomaly of superior parents sometimes having commonplace children, and medium parents having superb offspring — a fact which must have its *adequate* cause.

Nor does the strength of this transmitting capacity bear any proportion to that of either of the other faculties. It may be stronger or weaker whilst either of the others may be strong or weak. It may be strong or weak in combination with weakness, or strength, or mediocrity of the intellectual, or moral, or passional faculties.

Its passional phase, too, becomes the master passion of some, is violent and hot-blooded; thrills throughout every fibre of their whole beings, constituting their impassioned life emotion, and, like Aaron's rod, swallowing up every other desire. All their powers are only its vassals, whilst it is their inexorable tyrant. Yet in others it is but tame, subservient, even passive. In some it is easily and powerfully excited, as well as rapacious, whilst in others it is slow and difficult, easily turned, and feeble at best.

And this law holds good in its fusing aspect. Some naturally blend and affiliate easily and fully with their sexual mate, become one amalgam, interfusing and losing their own identity by merging it with that of their loved one; whilst in others this blending spirit is difficult and imperfect. They might aptly be compared to the welding of irons; those red-hot welding completely, but the cooler they are, the more imperfect is the union; or to the melting together of different metals, as in German silver, all the particles of each metal flowing and packing themselves together into a perfect amalgam. Some maintain their identity almost as much after loving as before, whilst others lose it completely. Some enjoy eating, walking, and life's various pleasures, almost as much alone as with the one they love; whilst others again can do nothing, enjoy nothing, except with their loved one. Some can love heartily, even if the object is not exactly to their liking, whilst the love of others is easily chilled by any dissimilarities. Some cling to their loved one, even though abused and deeply wronged, like the spaniel which loves though beaten; while minor wrongs completely alienate the affections of others. And thus throughout the entire chapter of this blending influence of love.

Now, this difference is fundamental, like the differences in talents, music, figures, poetry, &c. It has its cause, and this cause is the different degrees or proportions of this amatory sentiment. It is

this element of sex which loves, blends, awakens love, and both attracts as well as is attracted. It blends in order to transmit; and the stronger this faculty, the more perfect both the blending and the progeny.

333. — AMATIVENESS CONFERS THE CONJUGAL TALENT.

Some excel or are deficient in one gift or talent, others in another. A is often great in music, or oratory, or poetry, but poor in mechanics or trading; whilst B has a mechanical or a trading genius, but no earthly "knack" in poetry or music. And the same is true of all our other capacities. Phrenology shows that these various gifts are stronger or weaker as their corresponding phrenological faculties are stronger or weaker, and their organs larger or smaller.

Now, our heavenly Father has mercifully bestowed on His children a conjugal talent, or genius; and created it strong both absolutely and relatively in some, and weak in others. And this sexual element, of which Amativeness is the expression and measure, is the medium and means of this gift. It is the base of all conjugal excellences. On it rests the entire superstructure of wedlock. Out of it, like limbs and fruit from their trunk, grow all marital virtues and enjoyments. Its full and right exercise perfectly fulfils all. They are perfect when its action is perfect, but incomplete if its action is weak. It is hardly possible for those in whom it is vigorous and normal, however faulty they may be in other respects, to make poor husbands or wives; nor for those to make good ones in whom it is weak, no matter how many or great their other excellences. Without exception those in whom it is large are extra good, fond, devoted, and happy in wedlock, when happy at all; but when antagonistic, they become by far the more so the better developed this faculty. Like a two-edged sword, it cuts the wrong way when it does not cut the right.

It both predisposes to love and marriage, and likewise bestows that intuition or "knack" requisite for fulfilling its relations. As large Causality predisposes to reason and also confers the reasoning gift; as large Order loves method and instinctively takes the best course to secure it; as large Ideality loves beauty and imparts it to every act, look, and expression; as large Constructiveness loves mechanism and confers a manufacturing and inventive capacity; so large Amativeness not only loves the

opposite sex and desires to unite in marriage and the creative institutes, but also confers on its possessor a matrimonial *capacity*, talent, gift, and instinct. And as some are gifted in one direction, such as memory or mechanics, and others in another, as poetry, music, reason, painting, &c., according as their corresponding mental faculties are strong or weak and phrenological organs large or small; as reckoning figures naturally comes easy to some and hard to others; — so this matrimonial faculty is strong in some, yet weak in others. The difference between different persons in this respect is indeed heaven-wide. Some involuntarily become good husbands and wives, even without effort, yet others are poor, though they try their very best. The former have large, vigorous, and normal Amativeness, while in the latter it is small or perverted. If a man is ever so sober, steady, industrious, provident, liberal, religious, moral, intelligent, and cultivated, but poorly sexed, he is only a poor, commonplace husband, and therefore both unloving and unloved. A coldness, hardness, uncouthness, rigidity, and passivity incrust and smother all he says, does, and is. He is poorly sexed, and therefore comparatively soulless, withered, barren of the masculine qualities, and cares little for women in general, or wife in particular, and is cared little for by either. In short, in proportion as any man lacks this faculty is he unmanned, emasculated in mind and soul as well as person, and comparatively worthless as a husband.

But he in whom it is hearty and normal is like an overflowing fountain, perpetually bubbling up and constantly running over with the sparkling waters of manhood. He loves women in general, and wife in particular, with a fervor which reawakens love in return, and teaches him by intuition just how to comport himself towards both a wife and the opposite sex. There is something so warm, gushing, glowing, rich, and true to masculine nature in all he says and does. He loves the sex, and the sex reciprocate that love.

A poorly sexed woman, too, is cold, spiritless, passive, tame, and barren in all the feminine attractions and virtues, half dead and alive, like leather as compared with skin, having the female groundwork, to be sure, but lacking its life and soul. She may indeed be a great worker and a good housekeeper, the kindest and best of neighbors, refined, proper, and much besides, but will be barren

in womanliness, and therefore lack this "one thing needful" in conjugality, this very heart's core of female nature, and the lovable wife. Though good in all other respects, yet as a wife proper she neither loves nor is beloved, because poorly sexed. "I would as soon marry a post as her," said a well-sexed man of an extra nice, refined, intellectual, squeamish, unmarried woman of thirty, in whom this faculty was wanting. Let the following fact illustrate. A well-sexed husband on hearing these views said, —

"Prof. F., you really must apply your phrenological skill to determine why I and my wife differ thus. I lived in perfect conjugal happiness with my first wife, and came to my second marriage with the very best of intentions; planted, built, and did everything just as she desired, but everything displeases. We live together on tolerance merely. Say scientifically what and where our trouble is."

Amativeness was small in her head. Herein consisted her great defect. Her consequent sexual inertia rendered her incapable of either appreciating masculine character or manifesting feminine — of either loving or awakening love. Her sister, similarly constituted, when advised not to marry, replied, "I never want to." Those who have little conjugal desire or capacity are in that proportion destitute of gender. Sometimes, when naturally strong, it may be temporarily weakened by special ailments, or prostrated by youthful errors, or reversed by disappointed love, or weakened by preternatural excitement, which will be discussed hereafter. This alone is the marrying and marriageable element and qualification, and stands far above all others — they being its mere addenda, whilst it is the great requisite.

Beware, then, how you marry one in whom it is weak. Or, if it is also deficient in yourself, your wedlock will be doubly insipid; and this will allow minor differences, which strong love would overcome, to induce discords, and spoil even the little matrimonial enjoyment of which you are capable.

Still, to those who marry for station, money, home, or any other than purely nuptial motives, it is less important.

All hail, then, this love sentiment, this conjugal inspiration and talent. So far from being that mean, low-lived, sensuous, brute passion generally supposed, this element takes its dignified rank among the human attributes. Its *perversion* alone is despicable, and so is that of all our other faculties. As Secretiveness is despicable, not in and of itself, but only when perverted to lying and trickery;

as Acquisitiveness is honorable when applied to industry, but becomes low-lived when it is used for cheaterly; as even Veneration when perverted to heathen worship degrades, and Conscientiousness demeans when it impels to wrong under the supposition that it does right, — Saul when persecuting the church; so Amativeness, when and because perverted, becomes one of the vilest of the human vices; whereas, when properly exercised, none of the human powers or virtues are more honorable or praiseworthy, or to be cultivated. It is both indispensable to every individual, and a genuine gift and talent, and when powerful and normal, becomes a real genius. It is as much to be prized and praised as any other human capacity or virtue. Is intuitive talent for mechanism or commerce, for poetry or oratory, for logic or preaching, honorable in its possessor and useful to mankind, and is not this parental and conjugal gift quite as much so? As we honor other capacities and virtues, why not equally this? As a superior workman in any art awakens admiration for his skill, why not also one who is superior or gifted as a conjugal partner and progenitor? As we praise a gifted singer, why not equally a superior wife or husband? As statesmanship and other natural capacities receive public ovations, why not equally superiority in life's conjugal relations? In phrenological language, as we honor powerful Combativeness, Acquisitiveness, Constructiveness, Ideality, Conscientiousness, Tune, Language, Causality, &c.; why not equally praise large and normal Amativeness? Is it not as much a human endowment as Reason or Benevolence? Then shall not excellence therein be as much honored and cultivated? for is it not as honorable and useful?

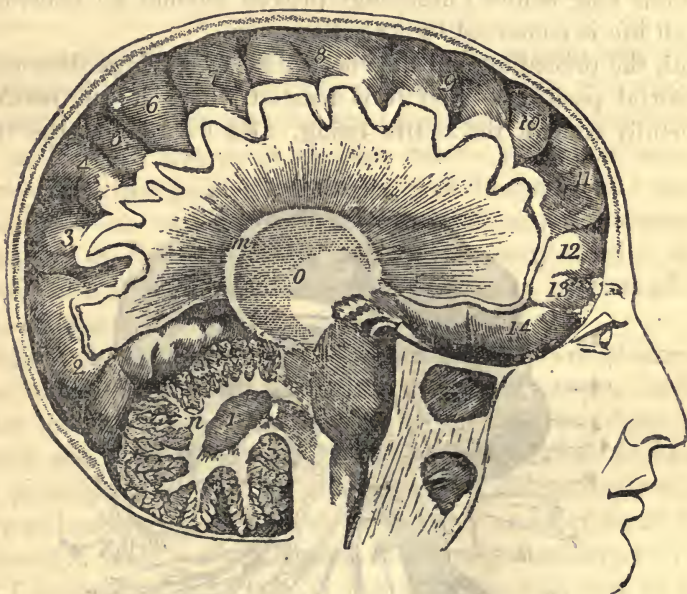
CHAPTER II.

SYMPATHETIC RAPPORT EXISTING BETWEEN THE SEXUALITY
AND EVERY PART IT TRANSMITS.

SECTION I.

INFLUENCE OF DIFFERENT SEXUAL STATES OVER EVERY
PHYSICAL ORGAN AND FUNCTION.

334. — AMATIVENESS LOCATED NEAR THE SEAT OF PHYSICAL LIFE.



No. 204. — AMATIVENESS IN ITS ANATOMICAL CONNECTIONS.

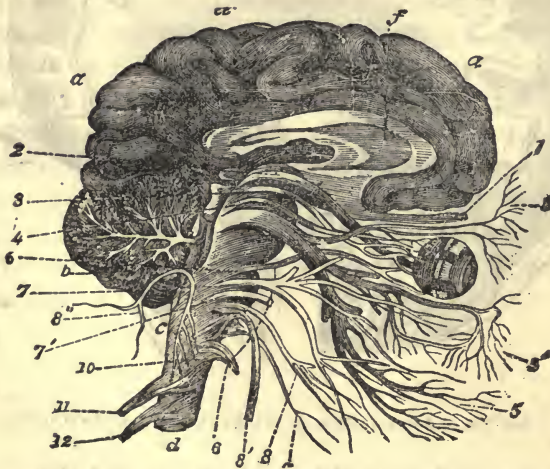
It is a law and fact of both Anatomy and Phrenology that organs located in juxtaposition naturally act and react together; thus mutually quickening each other's action — a principle assumed here, but proved elsewhere.

Now, Amativeness, the organ of this transmitting faculty, is located anatomically right in the focal centre of that life-force which it transmits; and this juxtaposition establishes a perfect reciprocity between that which transmits and all that is trans-

mitted. Thus it is located in the cerebellum, or little brain, which is almost entirely separated from the cerebrum, or main brain, by a membrane called the tentorium. The accompanying engraving (204) shows a section made down through the middle of the brain from the forehead to the occiput, and exhibits its folds or convolutions (figures 2, 3, &c., to 14), together with the position of the cerebellum, and of Amativeness (*n* 1), or those leaf-like portions of the brain just above the neck and the corpus-callosum (*n*), which is the obvious seat or great focal centre of life (*o*).

In its internal structure this cerebellum somewhat resembles a tree, and was therefore christened *arbor vitæ*, or tree of life. This was done long before Phrenology proved beyond all controversy that all life is conferred by its action.

Both the preceding and the succeeding engravings demonstrate its central position—that it is located where it can reach and powerfully control the entire being. Its location at the top of,



No. 205.—AMATIVENESS AND THE NERVES OF THE BRAIN.

the spinal column puts it in perfect rapport with every organ and function of the entire body. Every individual part of the body lives only by means of its nervous connection with the brain. Now, all the nerves from all parts of the body enter the spine, and then run up through it to the base of the brain, and ramify on it

just as near as possible to Amativeness. This anatomical structure puts this phrenological organ in perfect sympathetic rapport with every other part and parcel, organ and fibre, nerve and life force, of the entire BEING.

Mark, moreover, that Amativeness, or this *arbor vitæ*, connects with the brain at the very point where nearly all the nerves, the first, second, third, fourth, and fifth pairs (see engraving 205, figures 1, 2, 3, 4, 5, right hand) also connect with the brain. Note, also, that the nerve from the eye, that round ball represented right under the fore part of the brain, runs back around, and then flexes downward till it joins the spinal cord just as near as possible to where Amativeness unites with it. And the same is equally true of the nerves of taste, smell, hearing, sensation, and motion.

Still another great branch of the nervous system connects all the visceral organs, heart, lungs, stomach, liver, pancreas, &c., with the brain. This great nerve, called the sympathetic (8th), also unites with this great nervous centre at Amativeness. In short, nerve, that great instrumentality of life, connects every iota of parental life with the brain at the identical point where Amativeness, the cerebral organ of gender, connects with it, and thereby establishes perfect reciprocal sympathy between all these parts and gender, or the love element.

Behold this concentration of nerves at the cerebellum. We asked above, by what means, every bone, muscle, and part of the parental bear, tiger, horse, bird, man, &c., form a like shaped and located bone in their offspring.³²⁵ Behold, then, in this principle, Nature's specific, adequate, and perfectly adapted ways and means of securing this amazingly wonderful and identical result. Need we wonder that this faculty transfers every line and lineament of the parental physiology to offspring by means of this gender? Would it not be marvellous if it did not? Is not this anatomical sympathy and rapport between the mental element of gender and Amativeness, and between Amativeness and every part of the whole system, a wise means every way adapted to effect this resemblance of progeny to parentage? Is it not specifically adapted to attain this identical end?

Having thus shown that the sexual structure must of necessity be in perfect rapport with every parental iota in order to transmit all to offspring, and how this sympathy is effected, mark next that

almighty power wielded by this element over every other part and function of the organism. Behold every organ and function of the entire body in the minutest possible sympathy with this sexuality, either affected exactly like the other.

To select a few examples from multitudes equally pertinent, beginning with the voice.

335. — EFFECTS OF DIFFERENT SEXUAL STATES UPON THE VOCALITY.

Are not the vocal utterances of all human beings, and in fact of all animals, sexed? All men and women, boys and girls, proclaim their gender in and by every word, and even lisp, they utter. Who cannot tell just by their vocalities whether a man or woman speaks, sings, or even whispers? And the more easily the more a man or a woman that speaker or singer is. Are not the lion's roar and tiger's yell, the horse's neigh and bull's bellow, the cock's crow and eagle's scream, the pipings of frogs and singing of birds, down to the humming of insects and chirpings of the cricket and katydid, both sexed, and the direct outworkings and expression of their sexualities?

And not only does the male sexuality create the masculine vocality, and the feminine sex the female voice, but all the ever-varying states of this gender existing at any and all times are reported through this sexuality. Of this the animal kingdom furnishes many palpable illustrations on a large scale.

The only difference between all bulls and oxen consists in the sexual integrity of the former, whilst the latter have lost its material portion. Now, mark the total change wrought by this sexual destruction over every vocal utterance. Can you not distinguish as far as they can be heard the weak, quackling lowing of all oxen, in contrast with the deep bass bellowings of all bulls, which go rolling over the plains, booming over the mountains, and echoing back from the rocks, so heavy, condensed, and penetrating? And the more vigorous the sexuality of any given male, the more it sexes and strengthens his every vocal utterance. The vocality of every stag proclaims at about what age he suffered this destruction.

Every horse, likewise, in every neigh, shows either his perfection or else emasculation, besides neighing, as bulls bellow, a hundred times more, relatively, during their short sexual season

than all the balance of the year. And do not all female animals proclaim existing sexual excitement by vocal ejaculations? Sheep, swine, fowl, also furnish pertinent illustrations of our subject. Then is not the vocality in perfect rapport with the sexuality? What causes this difference, but existing perfect and imperfect sexual states?

And puberty attests, on a scale commensurate with the whole human family, that this same principle likewise governs man. What changes the high-keyed insipid voice of the boy before puberty into the deep, sonorous voice of the man after it, but emerging from the chrysalis sexual state into the perfect? "Adam's apple," you say.

We grant it; but does not this very sexual emerging develop this very "apple," of which it is both the sign and the measure? If any boy's voice hangs fire, or fails in fully changing, it is only when and because some wrong sexual conditions or habits have impaired his sexuality.

All girls, as compared with all women, equally illustrate this law, though less palpably. Contrast the singing of all yet immature Sabbath school girls with the fully matured women of the choir, and find the cause of all this wide difference in the perfect sexual development of woman, and its yet dormant state in all girls.

The sexual impairments of all women and of all men also impair all their vocal utterances. Every man who suffers from any kind of sexual exhaustion or disease proclaims his deterioration to all knowing listeners, by his voice becoming dry, or husky, or broken, or quackling, or piping, &c. Every vocal utterance of every male tells both how much original manhood he possesses, and also its existing state. So, gentlemen, be a little careful, since Nature obliges you to proclaim all your sexual errors to all knowing hearers.

Woman's voice equally proclaims all her existing sexual states. Her voice is more or less feminine, or else unsexed, in exact proportion as she is well or poorly sexed; that is, healthy or diseased, vigorous or dormant, in this department. Attune your ears to this difference, and gentlemen will be delighted with the tones of well sexed ladies, and sickened as much by the quackling of those poorly sexed or diseased.

Moreover, the main charm of all female singing is imparted by

this very gender. That thrill, those exquisite touches which delight all listeners, especially men, emanate almost wholly from the sexuality, and fail her whenever female complaints impair her sexual organism. As soon expect music from a cornstalk fiddle as from any woman either poorly sexed, or suffering from these ailments. They necessarily spoil the vocal charms of all they attack. No girl poorly sexed or diseased, however great her musical advantages or natural talents, can sing worth the hearing. Her voice thereby necessarily becomes dry, husky, quackling, broken, and destitute of that softness, sweetness, richness, and charm, which impresses so wonderfully. It undergoes the same deterioration in kind, though of course less in degree, as that caused by emasculation. Strange, when so many wealthy, fashionable parents spend so much money and effort to render their daughters charming singers, that they wholly overlook this *sine qua non* musical requisite.

For a like reason woman cannot sing well after she passes her bearing period. Nor can any man excel after virility ceases; for his voice then becomes piping, and loses its distinctive male characteristics. The voices of all courtesans equally illustrate our subject, since they all become coarse, harsh, boisterous, grating, loud, and extremely ugly. Please duly think how great, how important, the practical lessons here taught.

336. — WALK, MOTIONS, &C., AS AFFECTED BY SEXUAL STATES.

Every single motion, too, of every male and female, likewise proclaims not only the sex,³²⁷ but also its existing states. Who could not detect a well sexed man, though dressed in female apparel, or woman dressed in man's, just from the noble, majestic, stately bearing of the former, and the sylph-like, blithe, pretty, agile, elegant motions of the latter? I was turning a corner on a favorite mare, when a stallion approached in that proud, prancing gait characteristic of the perfect horse, and the moment he saw her he arched his proud neck into a still prouder bow, and danced and pranced in a style still more masculine, because proximity to a female had quickened his gender, and thus thrown still more masculinity into his already well sexed walk. How different is the "movement" of all geldings from that of all stallions, and that of all oxen from that of all bulls! and obviously caused wholly by their sexual perfection or imperfection. The rooster,

turkey, peacock, &c., equally illustrate this law, and especially, while manifesting this sentiment, put on their gayest, proudest carriage and motions.

Then do not all sexual states necessarily also affect the motions of men and women? They do. Not only have all men a very different cast of motion from women, but the motions of all men differ materially from those of boys, and of women from those of girls. The motions of boys and girls change at puberty quite as much as do their voices,³³⁵ because of their quickened sexuality. And the more virile any man and feminine any woman, the more this element sexes his or her very motion. The walk of those men who suffer from sexual impairments becomes weak-kneed, loose-jointed, or ungainly; and a like law governs all female movements.

Premising that all women make their toilet, whether for church or party, solely to exhibit their female charms and personal attractions, and that all fashionable apparel has this for its only object, that sexuality is what renders women stylish, queenly, captivating, &c., and hence that if a given woman has any gender, she will show it when thus attired; please scan the walk of different ladies when going to or from church, or when promenading or dancing, and note how light, springy, dainty, poetical, spirited, elastic, neat, and queenly the walk of this lady, but how flat-footed, weak-kneed, heavy, tame, commonplace, spiritless, and insipid that of another. Contrast the gay, sprightly walk of "sweet sixteen" with that of any woman suffering from female complaints, and learn from all these differences that all the ever-varying states of the gender vibrate throughout every motion of every man and woman. Is there not a male and female apparel, head-dress, riding-whip, and saddle?

EVERY RAP at the door is sexed. For all within tell whether a man or a woman raps without? And the more easily the better sexed the rapper.

CHIROGRAPHY also discloses the writer's gender. Does not every written page, even every superscription, tell whether written by a man's hand, or a woman's? And the more a man, the more, like John Hancock's, will the bold, male handwriting characterize every stroke of his virile pen.

337. — THE FORM CONTROLLED BY THE SEXUALITY.

Has not every male a masculine form peculiar to his sex, and every female a feminine configuration always concomitant with hers, throughout the whole human family, and even all animals and vegetables? Of this, every man and woman, lion and lioness, tiger and tigress, jack and jenny, even every animal, fish, fowl, flower, &c., furnish examples that each sex is contradistinguishable from the other just as far as they can be fairly seen.³²⁷ Even the shapes of the very dry bones proclaim whether they are those of a male or a female; for cannot any good Anatomist say for certain, "This is the skeleton of a man, and that of a woman," or any good Phrenologist, "This is a man's skull, and that a woman's"? Much more, then, is this true of the more flexible parts. Is not the form, as such, sexed? Is there not a male and likewise a female shape of face, neck, bust, pelvis, limbs, hand, foot, skin, hair, beard, &c., &c., down even to the very nails; that of the male form being broader and more prominent, that of the female, rounder, plumper, and handsomer? Why? Because the gender of each controls their form throughout. Hence no woman can have a fine limb, a handsome hand, foot, arm, &c., without first being well sexed. All artists must have virgins for their female models.

Not only does the male sex create the masculine form, and the female sex the feminine figure, throughout all life, but existing sexual states modify and control the entire form. Let another illustration from the animal kingdom prove and enforce this natural fact.

Nature's animal economy is, that in order to their improvement the strongest males shall parent the most young, and test their strength by head, horns, and neck. Now oxen, having lost their procreative capacity, have little occasion to test strength, and hence their long, thin, weak, crooked horns, thin head, slim neck, and smaller fore-quarters; while their unmutilated masters have short, thick, sharp, and almost straight horns, a thick, heavy head, a powerful neck, and large and strong fore-quarters. Stags form an intermediate illustration. Behold this sexual impairment of all oxen as marring their entire form, down through every limb to their very hoofs. And the more sexual vigor a given bull possesses as compared with another, the more it perfects his form throughout. All perfect ones stand in contrast with all which are

emasculated. Horses, sheep, swine, &c., furnish a like illustration of the absolute power wielded by gender over the entire configuration.

All boys, likewise, as compared with men, and all girls as compared with women, illustrate this natural law. Up to puberty their shapes are quite alike, because unsexed; but at and because of this development of their gender from a chrysalis into a perfect state, the form of the boy changes to that of the man, and of the girl to that of the woman. And the better sexed a given boy or girl, the more manly or unmanly their forms become; whilst those who deteriorate or impair themselves sexually, thereby fail to assume the configuration peculiar to their sex. We shall analyze these forms hereafter. Suffice it here to show that they exist.

338. — FACE, EYES, COMPLEXION, ETC., MODIFIED BY GENDER.

Is there not a masculine and a feminine face, chin, nose, eyes, look, physiognomy, &c.? How totally the male face differs from the female! Does not the former owe its bold, manly outline and expression to gender? What else gives beard to men, but none to women and boys? Beardless men are so because comparatively sexless; but a well sexed female shows no signs of it while bearing, though it sometimes supervenes afterwards; when it indicates feminine inertia or impairment. Only well sexed females can have beautiful faces, while those who lose their sexual vigor, also and therefore lose their beauty.

Bright, sparkling eyes are the first prerequisite of facial beauty. Their power is often irresistible, even perfectly magical. What are features, however classical, along with sunken, or discolored, or dead-looking eyes? Better good eyes with poor features, than good features with poor eyes. No face can ever be handsome with poor eyes, while good ones amply compensate for poor features. Ladies at least hardly need be told how important a part bright eyes play in a handsome face.

In view of these facts please follow the optic nerve as seen in engraving 205, from the eyeball along back upwards and then downwards to its posterior terminus close by Amativeness—the two in the closest juxtaposition possible. We shall yet prove that this element is in perfect rapport with the sexual structure as well as with the eyes, so that they accurately report the states existing in the sexuality.

Now, all the world knows that male and female ailments, as such, cause a dark spot under the eyes, as if the blood had settled there. The sexual structure is in sympathy with Amativeness, and this with the optic nerve; so that sexual impairments cause this black and blue semicircle under the eyes. And when this impairment becomes serious, this discoloration extends all around the eyes, besides giving them a lifeless, glassy, and very unpleasant appearance.

A red ribbon around the eyelids indicates sexual inflammation, and usually passion. A bluish, azure, leaden color of the white of the eyes signifies the complete exhaustion of this department, whilst seminal losses in a man or fluor albus in a woman are both indicated by the white of the eyes having a yellowish, pale, greasy aspect.

THE COMPLEXION is especially indicative of existing sexual states. Those of either sex who are perfectly healthy sexually, have a bright scarlet cheek, which vanishes off into pink, and finally into pure lily white; whilst those sexually impaired are either too pale or red, too dark or livid, or too much diffused, or tawny yellow, or else have red pimples crowned with black specks, or some other complexional fault. We disclose no new facts, but only show the *wherefore* of those known before; on our staminate principle that every iota of all males and of all females is in the most perfect sympathy with the sexuality.

But why illustrate further? Have we not demonstrated the principle, by facts on the largest scale, that different sexual states similarly affect the voice, motion, form, face, eyes, complexion, and therefore the whole body? Behold from these samples the entire physiology of man and beast at the mercy of this structure! for if they thus powerfully affect these organs, they equally affect all the others. We little realize how much we owe to this sexual department of our being. It is just as near as possible to the centre of that life it was created to transmit. This sexual sympathy with all parts *must* be complete; else how could it transmit every iota appertaining to every part? ³²⁷ We do not, we cannot realize *how* much sexual ailments damage all parts, and sexual improvement improves all, to the very ends of the entire physical system. O, when will men and women learn to appreciate the incalculable value of sex, both for what it brings, and especially for what it *is!*

SECTION II.

INFLUENCE OF DIFFERENT SEXUAL STATES UPON THE MENTALITY.

339. — AMATIVENESS LOCATED AT THE APEX OF EVERY ORGAN.

But thus far our principle accounts only for the minor animal or personal resemblance. How can it account for the transmission of that larger and more wonderful segment of their mental, intellectual, moral, and emotional resemblance?

Thus: Amativeness is a mental entity, not a physical.³²⁰ It is a faculty, or part and parcel of the mind and soul, not of the body. It is to physical gender and the cerebellum what the mental faculty of sight is to the eyes. If they are ever so perfect, they are useless, unless *used* by a mental power we call vision, since they are simply its tools. So this cerebellum, with its corresponding physical organs, is but the mere instrument of this mental amatory faculty.

Please duly consider the part played by the mental faculties in its economies, and *how* great a natural institution every mental faculty is, by virtue of its being a faculty, as well as its absolute necessity in the economies of mind, and then apply the results thus obtained to this faculty of Amativeness. Mark well that it takes its dignified position among the primal powers of the mind and soul.³²⁰

Nor is it their inferior. Instead, it is their creator; for without it how could they be transmitted? How could it transmit mind unless it formed a part of that mind?³²³

Another and by no means less important instrumentality, by which it transmits the mentality of parentage to offspring, is the location of its cerebral organ so near the apex of all the mental organs. Those convolutions marked 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, in engraving 204, are the cerebral organs of the phrenological faculties. Each has its apex — that which is to each what tendon is to muscle, in which its function centres. Each apex points inwardly, or from above downward, and below upward; from front backward, and from each side inward to this corpus-callosum, as seen in this converging of their radii from the surface to this corpus-callosum. Now, Amativeness is right

under, and located just as near to all these apexes as it can possibly be placed.

This corpus-callosum is a bundle of nerves which run criss-cross, and unite the hemispheres or the two sides of the brain with each other, and each part of the brain with all the other parts of both the body and brain; so that it embodies every part, parcel, and portion of the whole being, mind, and body, into one grand whole, and gives to all thus embodied that *collective* action in which life or consciousness consists. Now, Amativeness is right under, and runs up towards, the ventricle formed by this dome-shaped corpus-callosum. This ventricle is undoubtedly the seat of the soul. Nature's transmitting instrumentality is thus located just as near as possible to the focal centre of that life it transmits.

Please duly ponder this amazing problem, which angels might study forever, that every mental iota is transmitted to progeny,³²⁰ and its obvious instrumentality, this perfectly reciprocal rapport existing between every organ and function of all parents, and that amatory element which transmits. A principle thus fundamental, and of such vast practical importance to all, deserves a more extended application.

340. — COURAGE, PRIDE, AMBITION, ETC., AS AFFECTED BY DIFFERENT SEXUAL STATES.

Not only does this sexuality wield absolute sovereignty over the entire body and all its functions, but it likewise lords it as imperiously over the entire mentality. In fact, this influence is as much greater as mind surpasses matter, and as gender is more of the mind than of body.³²⁶ Let a few illustrations suffice for all.

Why were hero and heroism chosen to designate all that is bold, brave, daring, cool, strong, determined, and courageous, unless this masculine element generates this whole range of attributes?

COURAGE is amazingly redoubled by active sexuality. Let the animal kingdom attest first. In this respect contrast all emasculated oxen with all perfect bulls. A little bull calf, hooked all the winter around the yard by an old ox, just as soon as his sexuality begins to develop, becomes plucky, shaking his head defiantly at that ox, as if saying, "Old fellow, I'll not mind *you* much longer." When grown a little more, it infuses into his whole being a snap, a vim, a boldness, a resolution which tackle right

in with this old ox in desperate collision. And if, by mere ponderosity the ox bears him down, he never stays whipped, but grapples in fiercely again and again till he conquers. And are not all oxen and all geldings tamer, more easily subdued, more docile and easily managed, than bulls and stallions? Do not immature stallions always conquer mature geldings?

It is the two strongest males among all flocks of geese, turkeys, roosters, quails, &c., which whip out those poorer sexed, in order to the improvement of their respective breeds. These two strongest males then fight each other for the mastery so long, so fiercely, that the weakest surrenders barely in season to save his life. And all fighting animals fight so much more, and more fiercely, during their sexual periods than through the entire balance of the year. Indeed they rarely ever fight at any other time. Then is not all this physical courage due to sexual excitement? In Phrenological language, active Amativeness excites its next door organ of Combativeness.

Sexual excitement also wonderfully redoubles physical strength, endurance, bottom, animal power, and hardihood, as all enfeebled eunuchs and all emasculated animals practically attest. This is confirmed by the analogous fact that mares can endure and accomplish more than geldings; because emasculation has impaired the constitutions or "bottom" of the latter.

Then does not this law apply to all human males, as much as to all animals? Even more? Courage is man's first prerequisite for efficiency, which sexual vigor greatly heightens, and thereby promotes all life's successes. Hence no man ever yet accomplished anything worth the doing, unless endowed with all the signs of a powerful male. If his sexuality is impaired, he loses his interest in life and all its ends, and prosecutes his plans leisurely and tamely, as if glad enough to succeed, but no great matter if he did not. Could Turkish eunuchs be kept in their abject servility, unless their courage had been emasculated along with their gender?

Every man and woman who has suffered from any form or degree of sexual impairment, suffers a like loss of snap and courage. Many men will remember that when they were budding out into manhood, they were full to overflowing with vim, force, power, resolution, determination, and animation, who are now considerably toned down, careless, listless, inert, and subdued, like oxen.

and such will find in our subject both the cause in sexual dilapidation, and the cure in sexual restoration.

Self-respect, nobleness, pride of character, aspiration to do and become something great and worthy, magnanimity, and this whole range of characteristics, belong to this same category with courage, and suffer a like impairment by and in consequence of sexual dilapidations. They make one feel so humbled, whipped out, mean, shiftless, good-for-nothing, cowardly, dastardly, afraid of his own shadow! whereas those abounding in sexuality are so bold, fearless, courageous, spirited, efficient, determined, lion-hearted, plucky, enduring, strong, athletic, and all strung up ready for any emergency! Masculinity always conquers its deficiency.

No! gentlemen, you can little afford to lose sexual vigor. If life is worth anything to you, then is that sexuality which immeasurably tones up every single one of all life's functions, capacities, and enjoyments, worth quite as much.

But why say *gentlemen*? Does not this law apply as much to ladies? Can anything equal that fierce frown, that withering scowl, that terrible indignation any virtuous woman, however amiable, even tame, manifests towards any man who insults her? It is enkindled solely by sexual aversion. Reversed Amativeness reverses Combativeness.

Or impose on any man beloved by any true woman, and you incur her wrath and fury ten times more than if you imposed equally upon her. Why? Because her Amativeness is enlisted for him, and by injuring him you outrage it, and thereby rouse all her anger, hate, and fury to their highest pitch. Yet her fierce hatred and revenge towards the man she once loved; but who has wronged her, are but the legitimate outworkings of this gender element reversed.

What will not a loving woman do in behalf of the man she loves? Earth has never witnessed more cool determination, more personal bravery, more force to defy all obstacles, more dauntless heroism and insensibility to pain and danger, than in delicate loving women for a man beloved, of which our war furnished many noteworthy examples. Poetry, painting, statuary, all history, are full of pertinent examples. Our principle, that Amativeness is in rapport with courage, shows why. We shall soon still further illustrate it in showing the effects of active and of reversed love on the faculties.

341. — SEXUALITY AS AFFECTING TALENTS.

The opinion generally prevails that commanding talents and great intellectual capacities are always and necessarily accompanied by uncontrollable sexual passions; and it must be confessed that many if not most men of real genius furnish practical illustrations. Of this Webster was an especially conspicuous example, and Clay another. Chief Justice Marshall, Franklin, Byron, Burns, Pitt, Bonaparte, Bacon, Socrates, and many other ancient and modern celebrities, furnish still others.

Our subject shows why. No man can ever become extra great, or even good, without the aid of powerful sexuality. This alone so sexes his ideas and feelings that they impregnate the mentalities of their fellow-men. Every intellectual genius on record evinces every sign of powerful manhood, while the ideas of those poorly sexed are tame, insipid, emasculated, and utterly fail to awaken enthusiasm. Every sign of manhood shows that Daniel Webster was a most powerful male, and a recent Atlantic critic of him actually, though not seemingly, ascribes his great power over men mainly and justly to his powerful gender. Lord Bacon, Benjamin Franklin, George Washington, Wellington, Scott, Bonaparte, Grant, Sherman, &c., all the great inventors, in short, all who have evinced superior powers in authorship, oratory, poetry, or any department of humanity whatever, evince all the physical indices of powerful manhood.

And woman quite as well illustrates this law. Every single distinguished female writer and speaker bears all the marks of superior femininity in form, walk, voice, every attribute of the female sex. Grace Greenwood is a specially pertinent example. So were Mrs. Sigourney, Josephine, Mrs. Judson, and many others of the past. Indeed sex is the paramount *sine qua non* condition of all readable female writings. Whatever may have been their other capacities, without the incentives and inspirations of powerful sexuality all their conceptions and expressions would have been tame, insipid, flat, and soft.

All actors and actresses equally illustrate this law. Every one any way distinguished bears all the marks of superabundant sexuality, — Forrest, Scott, the Booths, Proctor, Mrs. Siddons, Laura Keane. But why weaken our subject by naming a few, when any and every other one of eminence is equally pertinent?

All good singers furnish like examples. We have already seen that gender confers the male and female voices prerequisite for good singing,³³⁵ and that it adorns the perfect female with the true female bust. Now put these two things together and apply them to any fine female operatic singer. Has not every single queen of song a very fine bust, with full mammæ? Why? Because powerful gender confers both a fine female voice³³⁵ and bust,³³⁷ arms and form, which they usually take much pains if not pride in exhibiting.

Michael Angelo, Powers, and every other artist, ancient and modern, exemplify this law, that gender ramifies itself upon and throughout every talent, every intellectual manifestation.

Any and all good speakers, preachers, lawyers, judges, politicians, editors, business men, everybody, everywhere, of any note for anything, furnish a like illustration that vigorous sexuality is absolutely indispensable to excellence in any and every pursuit whatsoever.

Per contra, all youth, and every man and woman, young and old, who have impaired their gender, are more or less aimless, incoherent, incongruous, blunted, paralyzed, tame, flat, silly, ill-timed, inappropriate, and ridiculous, in expressions and actions; so that listeners laugh with disgust, while these self-emasculated simpletons mistake it for a laughter of admiration at their smartness, whereas they are laughed at for their want of it.³³² Ladies, mark this, and learn its cause — impaired sexuality.

342. — SEXUAL PURITY PROMOTES ALL THE VIRTUES, AND IMPURITY
ALL THE VICES.

Every maiden, in contrast with "the abandoned," furnishes a most palpable yet fearful illustration, that a pure sexual state sanctifies and purifies every feeling and action, whilst all corrupt sexual states corrupt every thought, word, and deed. Does the sun shine upon any quite as pure, sweet, good, spiritual, innocent, even angelic, as a pure maiden budding into womanhood? Say or do anything coarse or gross in her sacred presence, and she lives in a moral atmosphere so ethereal and exalted that she utterly fails to comprehend your meaning. Or, if she does, how disgusted! All history and humanity, together with the Bible, invariably associate with virginity all that is spotless, pure, and angelic on earth.

Yet does the sun shine upon human beings quite as coarse,

gross, low-lived, debased, wicked, or totally depraved throughout, as are all lewd women? By nature, and as long as they remained pure sexually, they were as spotless as other virgins; but it was *sexual* impurity alone which changed them from angels into demons. Up to the hour of their fall, they too were pure in all other respects. Every one was once good, innocent, lovable, and spotless, morally; and would have remained so as long as they retained their chastity. Before they sinned sexually, they were perfectly conscientious; but this sin alone made them perfectly remorseless. Before, they would not touch a pin not theirs; now they rob not their enemies merely, but their admirers; not only their rivals, but their patrons, by false pretences, by direct falsehoods, and downright stealing. They extort money by blackmailing, by threatening to disgrace their paramours, by every species of art and wickedness, to which no other humans would deign to resort. Nor do they ever leave a victim till they have wrung his last dollar, and beggared his innocent family besides.

Who ever heard swearing as foul-mouthed, oaths as profane, vulgarity as vulgar, or ribaldry as obscene as theirs? Can any one plan or execute even murder with equal cold-blooded hardness; or perpetrate any and every species of crime with as deliberate *sang froid* as they? Take it for granted that all robbers of banks, brokers, expresses, and individuals, all defaulters and forgers, all great and little villains, are inspired and set on by lewd women, or rob so as to obtain the means of sensuality. No wonder pure woman shrinks from all contact with courtesans, as if their very presence were polluting. Though they keep their sensualities and vices private, yet every kept mistress, every degraded and every genteel harlot, is alike rotten with moral leprosy of all other kinds, from the crown of their heads to the soles of their feet.

“This is perfectly awful. You could not speak worse of devils incarnate. You describe them as the embodiment of all the human crimes and vices, without one redeeming feature.

“But if we grant all, shame on you for adding to their odium, and increasing that public prejudice against them which precludes their reform and salvation. You should excuse their faults, throw the blame on their seducers, where all of it belongs, and create in the public mind sympathy for their misery, and pity and pardon for their errors, but berate most unmercifully their seducers, to whom the chief guilt and sin rightfully belong. They are far more sinned against than sinning. At least, emblazoning their wickedness is no way to lessen it.”

Granted, all, and much more like it. Our present subject concerns the *facts* of the case, not their causes or cure. We are not now inquiring how much, or how little, they are to blame; nor how they became thus, nor who are more guilty, or most, nor here ask how they can be saved. All now pertinent to our subject is the **FACTS**. Will any deny *them*? Who will dispute that abandoned women actually **ARE** the very worst, wickedest, hardest-hearted beings on earth—the summary of all terrestrial depravity? *That* alone is germane to our subject; and those who deny *that*, know little of them.

Or will any deny that their total depravity is consequent solely on their sexual depravity? If they had but retained their sexual purity, they would thereby and therefore have retained their moral excellence, conscience, love of religion, everything good, as they were before they fell. Or if by any chemical process, physical or mental, their sexuality could be purified, their moral purity and goodness would likewise return. They may not be beyond all hope, but this is clear; as their sexual demoralization alone *caused* their other immoralities, so their salvation must come through their sexual restoration. *That* cancer must be burnt out and seared over, or else cleansed, first.

Merciful Father! Is their restoration possible? Must the very flower, naturally, of the female sex remain and die thus polluted? Must those naturally adapted to become our very best wives and mothers,³³³ and the greatest of all terrestrial blessings, thus become, by only this one condition, the worst harpies on earth? And in such vast numbers! Appalling to contemplate! We shudder as we write! Every one of all these teeming millions was some one's daughter; and most of them would have been some one's wife and mother! O, gracious Saviour! Is there indeed no salvation in store for them?

Worst of all, **MUST THEIR PLACES BE FILLED** with virgin victims by the hundred thousand annually? Yet we are moralizing. To return to the hard, dry facts of our subject—that sexual purity purifies all, whilst sexual corruption corrupts all.

But is man an exception? Does not every single instance of masculine sexual depravity equally deprave its victim in every *other* respect? What made Deacon Andrews murder his best friend? He was twenty years a deacon. His victim was his cosiest companion, and perpetual benefactor, giving him con-

stantly and bountifully! He had no pecuniary temptation, no old grudge. How often had they walked together to and from church, and prayed, and sung, and exhorted while there! Bosom friends even; each telling the other all his little privacies! But they were often, alas, too often, inciting and administering to each other's sexual gratification. It was a deliberate plan to murder, not carried out at first, but replanned and followed up; and most inhumanly and relentlessly executed. Taking all the facts together, the annals of brutality scarcely furnish as atrocious a parallel. What was its *cause*?

They defiled each other sexually. They thereby inflamed Amativeness, and *this* inflammation spread to the neighboring propensities, Destructiveness included, and this killed its victim. Amativeness perpetrated that murder; as it has many, even most, before, and some since. Keep *it* right, and we shall have no murderers, nor any other crimes, for that matter.

Let any youth come pure and virtuous from country to city; he remains perfectly honest, would not take one farthing not his, nor knowingly do one wrong act, as long and as far as he retains his chastity. But just as soon and sure as he becomes enamoured with some lewd woman, just so sure and soon he will steal, lie, make false entries, and rob his employer and mates in every way possible, with his wicked wits amazingly sharpened up thereby. Employer, if your young man, or any other man, for that matter, runs after strange women, depend upon it your coffers are in imminent danger. Nor can you watch them sufficiently close to render them safe. Any man or woman who indulges in this sin, though they "pray three times daily, with their windows open towards Jerusalem," will deliberately perpetrate any and all other sins. We shall presently see why.

Even Solomon, that wisest of men, who warned all civilization, "Give not thy strength unto strange women," and lauded a virtuous woman's price as far above rubies; so great, so rich, so devout, Heaven's special favorite; in his old age forgot all his wisdom, goodness, and piety, and became a perfect reprobate. And that just when we should expect him to be the wisest, best, and most devout. And all consequent on the bad influences wielded over him by bad women. It was his heathen wives who led him astray.

"But Solomon loved many strange women, together with the daughter of Pharaoh," . . . "women of the Moabites, Ammonites, Edom

ites, Zidonians, and Hittites." . . . "And he had seven hundred wives, princesses, and three hundred concubines. And his wives turned away his heart after other gods." . . . "He went after Ashteroth, the goddess" (mark, it was goddesses). "of the Zidonians, and after Milcom, the abomination of the Ammonites." . . . "And Solomon did evil in the sight of the Lord." . . . "He built an high place" (religious brothel) "for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon. And likewise for all his *strange wives*, which burnt incense, and sacrificed unto their gods." 1 Kings xi. 1-9.

Now what does this mean? All historians know that heathen rites then consisted mainly in the most excessive and obscene sexual practices imaginable or possible. It was those amatory excesses into which they led and enticed him which inflamed his Amativeness; and this inflamed his surrounding organs, set him stark mad with a frenzy of passion, prompted him to keep a harem of seven hundred wives and three hundred concubines, and converted him from the best of men into the worst of reprobates.

Amatory excesses will in like manner convert any and all other men and woman, however good, into bad, and bad ones into devils incarnate. Lust made Nero Nero. And the better these men and women were before, the worse they become thereafter. Even confining their sensualities to one lawful wife hardly mends the matter, for the wickedness inheres in the sexual excess itself.

Let one other illustration, on a still larger scale, suffice. Behold the most inductive confirmation of this principle in the absolutely universal fact, that throughout all those portions of our cities, villages, and towns surrendered to sexual vice, as "The Five Points," all other sins, vices, crimes, and wickedness run riot. Let the criminal records of all our courts attest. Let all penitentiaries give their testimony. Show a wicked man or woman, young or old, anywhere, and you show not only a sensualist, but one whose wickedness is *consequent* on sexual depravity; or show a sensual man or woman, and you show one wicked in other respects also.

Mark this Phrenological reason. Amativeness is located in the midst of the propensities. Lust inflames it, and that spreads this inflammation to its surrounding organs and faculties. Why should not sexual inflammation inflame the moral or intellectual faculties, and thereby increase piety, goodness, and talents? Because, situated in another section of the head, its inflammation both inflames

those other propensities which breed vice, and also withdraws energy from parts uninflamed to feed this devouring flame; on the well-known physiological principle that an overloaded stomach withdraws blood from the head, muscles, and all other parts, to aid the laboring one; just as a hot head causes cold hands and feet.

In short, sexual vice is the one great breeder of all these whelps of every human iniquity, vice, and misery; and those who would rid themselves of these whelps, must hunt down and crucify this their great progenitor.

Pause, then, O man and woman, especially, O innocent, darling youth, and duly consider whether by opening the flood-gates to this sexual passion, you are willing to let in with it every other form of sin and vice, and consequent misery. Can you afford it? Will it *pay*, financially, pleurably, morally, or in any other way? Instead, had you not far better shut out all the other vices by shutting out this? Soliloquize thus:—

“Am I then willing thus, from henceforth, *forever* to abandon myself to each and all the other human vices and passions, by abandoning myself to lust? Had I better give up my good name, my earnings, and the sacred bequests of my dear parents, and become unprincipled, besides turning a business sharper; and brutalize all the rest of my nature, just for this one passion? No! This game is not worth all this sacrifice. I have other sources of pleasure, and can illy afford to offer up all on this self-debasing altar. My conscience, my aspirations, my talents, all that is good within me, is too high a price to pay for this one pleasure.”

Ho, youth! you cannot afford to unchain this tiger passion. Ho, maiden! chastity is worth more than gold. When you lose it, better lose life too. Society does not unduly condemn its loss.

Ho, reformer! by reforming this vice you reform all the other vices.

Ho, financier! save your coffers, not by double-entry, safes, bolts, &c.; but by inculcating lessons of moral purity in your employees.

Ho, one and all? surround yourselves and families with every possible safeguard against sexual vice, lest it breed all the others. Even jealously-watchful eyes may be needed and prove your salvation.

343. — THE TEMPER AS AFFECTED BY SEXUALITY.

The effects of different sexual states upon the disposition furnish a kindred illustration of that sovereign power wielded by

gender over the entire mentality. Let maidens furnish still another illustration. Are any other human beings quite as amiable, patient, content, forgiving, or forbearing? Why? Because gender, retarded up to puberty, must develop much faster from thirteen to seventeen, relatively, than at any other period; which therefore throws correspondingly more of its legitimate influences over their whole systems. These influences are moralizing and purifying.³³¹ They are likewise quieting to the passions, and produce patience, goodness, and forbearance. You can hardly provoke a sexually healthy maiden. Her right sexual state throws her into a mood so amiable that she meekly turns the other cheek every time.

Not so those whose sexualities are perverted or diseased. Let boy or girl, man or woman, become inflamed sexually, and the utmost of crossness and hatefulness supplants this patience. Impatience, irritability, and fretfulness are sure signs that lads or lasses are secretly abusing themselves. Till then they bear everything; afterwards, nothing. Any boy who loves to tease and plague his little sister, or torment the girls, has induced this mental mood by sexual abuse, unless possibly cross from sickness. As long as a man loves his wife, he is patient and amiable; but turned love renders him so intolerably cross that there is no living with him. Than irritability, there is no surer sign of some kind of sexual impairments, and *vice versa*.

What mean we by saying that Mrs. A. is "spleeny," but that she is so easily provoked, so cross-grained and sour, so evil-minded, putting wrong and bad constructions on everything said and done, so jealous and spiteful, that there is no living with her? Now do not all doctors, by common consent, attribute this gangrened temper to female complaints? Who ever heard that Venus was bad-tempered? Instead, she was the very pink of sweetness, because so vigorous and normal sexually. Was Diana thus amiable and genial? Any woman diseased sexually, though an angel naturally, will fret, tease, and scold at everybody, everything, perpetually venting bile, because this sexual reversal reverses all, and this throws her into a scolding mood. Many a woman is just as hateful as a fury, because dilapidated sexually; and that her husband's fault. This has served him right. *He* it was who took her an angel, because well sexually, but has made her a fiend by diseasing her. Or she may have lost both her female

health and her serenity of temper by childbirth, or by other causes, and now rivals Xantippe in scolding. Let one case serve as a sample of thousands, yes, millions, of similar ones.

Miss P. was the handsomest woman in Connecticut in 1838, and as amiable, sweet-tempered, patient, and lovable as she was beautiful; so that all who knew her loved her. Her piety was as marked as her beauty. She was as devoted an Episcopalian as ever lived; and a devout Episcopalian is as pious as any. Beyond all comparison she was the kindest to the poor and the sick possible. She was as just and scrupulous as kind; and as refined and lady-like as either. But she married out of rivalry, and where she did not love; lived an awful life with her husband; and of all the tattlers and mischief-makers that ever tormented a neighborhood she was the premium pest. No one could listen any one minute without hearing some scandal, something told to somebody's disadvantage. She had the smoothest tongue, a manner so lady-like that you would expect to hear no ill, yet none ever heard anything else. Every young man's and woman's character she scandalized and blackened. Everybody was looked upon with suspicion. Why? Because sexual aversions and diseases had soured everything in her nature. She looked at and heard everything through her jaundiced glasses of spleen; and though she no more intended to falsify than an infant, yet she never did nor could tell the truth. She meant to tell things just as she saw and heard them, but saw and heard only through her spleeny glasses; and in telling, added her spleen, which made all she said a slanderous falsehood. None of our tea-table gossippers ever intend to falsify, or know that they do, but they cannot *see* straight. Diseased or dilapidated sexually, their sexual ailments distort all they see and tell. Millions of women, with a really splendid Phrenological head, are rendered practically perfect termagants and viragoes by sexual ailments souring and distorting every sentence and feeling. Poor women! The amiableness and hatefulness of the very same woman at different periods even more forcibly illustrates our point.

Please, reader, stop and duly consider whether we are, or are not, expounding a natural law. Is it not beyond all possibility of dispute? Then please think how infinitely important.

It concerns you, then, O man and woman, whether you are, and keep yourself, in a healthy sexual state; or fall into one diseased. This is one of the evils you cannot afford to incur.

344. — BUOYANCY AND MELANCHOLY.

But that satisfied, exultant, ecstatic, buoyant, bounding, happy influence imparted by vigorous sexuality over every other physical and mental function is perhaps its greatest good; whilst that moody, sad, forlorn, despondent, crying, blue, awful feeling created by its impairment, is probably its worst evil. Take first the entire animal kingdom as a practical illustration. Their sexual seasons throw every single one into his most exalted mood. One would naturally expect to find bulls in July lolling in the shade, perfectly overcome with that extra heat so oppressive to all bovines. Instead, we find him with head up, "eyes in fine frenzy rolling," everywhere trim, and on the rampage, pawing, marching forth so proudly, gayly, nimbly, fiercely; and bellowing almost perpetually. Analyze the natural expression of that bellow, — as if he himself were brimful and overflowing with ecstasy.

If he furnished our only illustration, we might think all this incidental. Instead, every single animal follows suit. It is at this same season that every stallion and jack neigh, bray, prance, rear, snort, paw, bite, kick, everything indicating life and ecstasy, as if they could not contain their rapturous feelings.

Peacocks and turkeys furnish other illustrations exactly analogous. They never spread their tail-feathers or exhibit their glowing personal beauties, except when in their amorous moods. Passion alone clothes them with this natural language and feeling of gayety and glory.

Every single fowl, even butterfly, furnishes a like illustration; as does every single animal. The fine feelings of deer during this season have passed into a proverb. All dogs illustrate it, as do all beasts of the field, fowls of the air, and even all insects and creeping things. Toads and frogs sing and pipe only during their sexual season, and because this excitement renders them too happy to contain themselves.

Reader, are we trifling, or are we faithfully reporting a universal fact in natural history? Let your own eyes and ears attest. Apply this principle to every living animal and thing, fly included, and say whether we are not merely reporting a natural fact as universal as life, applicable to every race, genus, species, and individual, throughout earth's ever-varying myriads?

Then does not this law apply even more to man? Does sexual action give exaltation to beast and bird, fish and insect, and not likewise to man as well? Look once more at ranges of facts.

Let any number of "sweet sixteens," in full sexual glory, speak for themselves. Not those who have any sexual difficulties, but those who are budding and blossoming into glorious womanhood completely. How brimful, how overflowing with the gay, lively, sparkling, queenly, gushing, glowing, rapturous, enthusiastic, and ecstatic! They are always smiling, pleasant, happy, serene, jubilant, joyous, and in perpetual rapture. The least thing sets them off into convulsive roar after roar of laughter. Peal on peal bursts forth in rapid, hearty succession, as if so full of fun that the least thing ignites them. Look at their beaming faces, sparkling eyes, glowing cheeks, red lips, springy step, sylph-like movement, bounding dance, and their every emanation betokening irrepressible merriment and happiness.

Now why is all this? Because their sexuality, retarded till puberty, now superabounding, throws more of its special legitimate influence—that ecstasy we have just seen it creates in all animals and insects—over their whole being. Quickened sexuality creates all this. Proof is not necessary. Let these and like facts tell their own story.

Young ladies, did we say? Young men equally. Any well-sexed young man, from puberty onward, becomes so full of life, mischief, fun, frolic, raillery, roguery, tricks, as if he really could not restrain his frolicsome spirit. And the more so the better sexed he is, which collégiate illustrate.

But why instance *young* men and women? Surely not because they alone illustrate this natural law. Every well-sexed man and woman, whilst healthy, equally illustrates it. Thrown into a pleasurable, rollicksome, jolly mood by right sexuality, they take everything, good, bad, and indifferent, pleasantly. In a jubilant mood themselves, everything is all sunshine to them. They make the most of life's joys, and the least of its ills. Nothing "puts them out." They laugh off what those in a reversed sexual mood would chafe over. Rendered genial and happy by this overflowing sexuality, they are genial and pleasant to servants, equals, and strangers. And how superlatively happy are all young people while together, because the presence of each sex provokes amatory action in the other.

We shall soon introduce a profile, which, when turned right side up, is all smiles, animation, and joy; but turned upside down, the same face becomes moody, moping, forbidding, and ugly-tempered. Now a right sexuality turns all the pictures of life merry side up, while sexual impairments turn them moody side up.

To look more narrowly at this moody side. Every single woman who suffers from prolapsus, suffers a like falling through-out all her feelings. All the world looks dark and dreary to her. In a sunken, relaxed mental mood, she looks upon everybody and everything through her forlorn, hopeless glasses. She fancies that everybody is turned against her, that all despise and make fun of her, and that everything is threatening "evil, only evil, and that continually." Words can but poorly portray the purely imaginary ills she suffers, because, like the skittish horse, she is in a perpetually terrified state. Every reader will know one or more such, and may fill out this description from real life.

Many a miserable woman will see in this principle WHY she feels so miserably, whereas she was once so inexpressibly happy. Restoring your sexuality you will restore your light-heartedness.

And many a husband will see in it why his wife, so ineffably pleasing and charming when he was courting her, is now so listless, sad, fidgetty, dolorous, and repellent; as well as see how to restore her sweetness, namely, by restoring her gender.

All men, too, any way sexually disordered, superadd other illustrations. Who does not know that all lads and men who abuse themselves sexually, become moody, apprehensive, frightened by mere shadows, think their state ten times worse than it really is, awfully haunted by "the blues," irritable, dissatisfied, restless, and inexpressibly miserable. "The blues" may be induced by other causes; yet sexual errors and dilapidations are their main cause. One right sexually cannot have them; whilst those cannot help having them who are ailing sexually.

345. — EFFECTS OF PUBERTY ON BOTH SEXES.

But if further proof or illustration were needed of the magic power wielded by different sexual states over the entire being, it is furnished by puberty. Besides changing the voices of boys into those of men, and of girls into those of women,³³⁵ and superadding the true male and female forms,³³⁷ it changes the *mind* and character still more. Whence that dignified, stately walk, now

first observed? From that inherent dignity of character and manliness of tone puberty develops. We little realize *how* great the difference between the boy and man. How subduable before, but how indomitable afterwards! Has puberty no influence in causing his rapid bodily growth? Yet his mind grows even still faster. All his feelings shoot into rampant growth and vigor. Before half asleep, how much animation and the highest phase of human vigor he evinces? Desires before tame, now become almost resistless. A new set of life motives and emotions burst upon him. "Old things are passed away. Behold all things are become new." How much higher his aims and nobler his aspirations! Desire to do and become something worthy of himself swells his heaving bosom. His ideas matured, and courage redoubled. He aches with surplus strength, and for a comrade with whom to test his superiority. How changed for the better is his behavior towards the other sex, because his *feelings* have been "converted" from indifference into admiration! Every single attribute of body, feeling, morals, intellect, becomes wonderfully improved. A mere moiety of this "conversion" is perceivable, and only a tithe of that describable.

Does puberty change the girl any less? It does a perceptibly greater work for her. Just study that blooming girl with artistic eye. A live beauty, a running beauty, a talking beauty, a loving beauty, and an immortal beauty besides! No cold marble beauty of mere form, but her mental and moral charms incomparably surpassing her personal. A celestial star in the firmament of eternity! Wonder you that her father dotes on and humors her, and her mother compresses her quivering lips in exultant pride? How much is she worth? How much is that bevy of girls worth "*per dozen?*" Put down the figures. Would we had more of them. They are few at best, and many, alas, dead!

Behold her just ushered by puberty from glowing girlhood into glorious womanhood! In "what per cent." does this ushering improve her? Ten? Not less than ten hundred. A maiden coyness, a modest bashfulness, a sweet smile, a sentimental reverie, a queenly grace of motion, because a queenly *inspiration* gushes out through every look, lisp, and act. Behold her transformed from chrysalis girlhood into glorious womanhood! Who can help loving her, because so lovable and loving? We may thank our Creator for many and great mercies; but for none greater than for

this mental, moral, and physical transfiguration. None begin duly to prize or praise it. Note the touches of its magic wand, and admire and worship at its Creator's shrine.

A loving, lovely maiden is infinitely man's most soul-inspiring shrine before which to kneel, and through which to thank and love her Creator. God forgive such adoration. Worse than heathen are all who do not thus love and worship the Divine Workman through this His most perfect production! He is to be thanked for furnishing a shrine thus holy, and an altar thus inspiring!

But suppose you that girls of to-day bear any comparison with what they could and will become? No more than starlight compares with sunlight. Preposterous all attempts to portray their natural excellences. Earth has no adequate language.

Stretch imagination to its utmost in conceiving the embodied summary of all terrestrial perfection; a fair to middling maiden surpasses all as noonday outshines twilight. All description is but mockery. A loving parental heart comes nearest the truth. Doting father, idolizing mother, put your united estimates of your daughter together, and, however great, they yet fall infinitely below her intrinsic value.

We have seen why. That why is well worth repeating. Sexuality is the soul of life. Held in reserve till puberty, it then develops relatively fastest; and therefore throws its celestial radiance over her whole body, her entire intellect and soul. God forgive those who love and worship too devoutly at this virgin shrine.

A large proportion of all this is due to puberty. She is of little use before its advent. Her entire feminine and maternal utility is due to it alone. Note its influence on her character; and attribute all to the effects of developing sexuality, and of course to Amativeness.

346. — VALUE OF A HEALTHY AND VIGOROUS SEXUALITY.

In view of this almighty power for good or evil thus wielded by gender over the entire mind and body of all males and all females, let us try to form some approximate estimate of its comparative value when healthy and abundant, over its sparseness or dilapidation. Yet as well attempt to measure the ocean with a spoon as to decipher its absolute value; but we may at least show how much more it is worth, relatively, than other things we call valuable: that is, how worthless all else in comparison. How much

will you take, and allow the painless extinction of this entire section, physical and mental, from your being; leaving not one sexual attribute, feeling, or capacity remaining within you?³²³ Very poor males or females those who would take all earthly good.

A youth who is offered millions with a poor sexual constitution, or nothing with a good one, would be foolish to choose the millions.

Parents who bestow on their offspring a superb sexual constitution, without a dollar, leave them an incomparably better fortune than those who leave them untold gold, along with sexual poverty. Those leave their darlings poorly off indeed who leave them weakly or sickly in this department of their beings; those "rich enough," who endow them with a good sexual constitution, well regulated.

You cover your sexually impaired daughter all over with the most superb toilet and jewelry for the ball or party; all knowing ones pity, not admire her; feel bad that a toilet so gay should cover a female so deficient.

Parents, your very first parental solicitude should be to both confer on your children a hearty and healthy sexuality, and then take even more pains to train and develop it aright than to educate memory, or even morals; for what is all else without this? And with this vigorous and normal in them, you may expect many superior grandchildren; but with it poor, few and feeble ones.³²² Your children's sexuality, O parents, should be *paramount*.

A man of means, you can afford to treat yourself to life's luxuries. What one at all compares with this?³²⁴ Or, you have cleared fifty thousand dollars this year, and lost ten per cent. of your sexual vigor; have you not lost much more than gained? Or, if you can improve this element ten per cent. within the year, —and all can do that,—how much would that improvement be worth? What could you afford to take for it?

Or you are poor in dollars, but abound in gender; you need not envy you rich peer who rides in state and supports style, but is all broken down sexually; for you are by far the better off; and would be foolish to exchange situations with him.

You marry a wife vigorous and perfectly healthy in this department; that is, full of genuine woman nature and inspiration: rest assured you are very fortunate. Words can but poorly describe how fortunate. But anon, by some error at her confine-

ment, or some other cause, she both loses this vigor, and contracts female complaints: you cannot measure your loss by dollars, and could well afford not only to pay your last dollar, but to mortgage your best life exertions, if you could thereby secure her restoration. God grant that few may ever know *how* great this loss. Yet none ever begin to realize how great are either until it is lost.

Nor need any well-sexed girl in calico envy any stylish lady with her livery and fashionable paraphernalia if poorly sexed. She deserves pity, not envy. Pale, or haggard, or badly discolored around her eyes, poor in complexion,³³³ insignificant in address, unsatisfactory as a wife, her clothes only admired, not herself; there are none poor enough to envy her, except those both poor, and poorly sexed together.

Pile up all United States bonds upon all her greenbacks, and upon both the gold and silver of California, and then superadd all earth's jewelry and diamonds, England's great crown diamond included; and offer all, along with sexual impairment, to one superbly sexed, and the taker would be consummately foolish.

Try another standard of valuation. A prince, heir to the throne of a great nation, with all the wealth, honor, prestige, and privileges of his birthright, if sexually dilapidated and diseased, is poorer than his humblest well-sexed subject. The latter would be foolish to exchange conditions with any poorly sexed king.

This is, in very deed, to its full possessor, Nature's pearl of greatest price, and to life what the great Kohinoor diamond is to England's royal diadem. Earth has no other treasure as rich, nor any poverty as "dreary," as its poverty. O man, woman, do stop and *think!*

THE IMPROVEMENT of gender, therefore, proffers the *very* best *investment* possible. Most men and women can probably grow richer and happier faster by curing its ailments, restoring its wastes, and redoubling its vigor, than by any and all other means. Is self-improvement life's great work, and is not sexual restoration the greatest means of self-improvement? To those who have little, how infinitely important that they obtain more; and to those who have much, that they make the most of all they can acquire.

Many important problems now claim human attention, but none at all compare with this. It concerns individuals to-day; it concerns all future generations much more. If how to procure

human food, how to attain this or that mechanical end, is important, how infinitely more this object.

But why continue this, to many, self-condemnatory, soul-harrowing picture any further? Have we not gone far enough, in all conscience, by way of showing the superlative value and importance of sexual health and vigor of body and mind, to make every man, woman, and especially parent eagerly and tremblingly inquire, —

“In the name, then, of all human valuation, how can I retain what sexuality I possess, regain what I have lost, and carry my sexual perfection on and up to the very highest attainable point?”

And yet, thus far, it has been wholly ignored, even forbidden. There is an absolute dearth on this whole department, excepting panderings to its morbid action. Must this always remain thus? The best good of man forbids. Human science forbids; for why should not this department receive as much investigation as other departments of anthropology? Why not as much more as it is practically the most important?³¹⁶ We proceed to its analysis, in this Part as a necessary precursor to its restoration, in Part IX.

CHAPTER III.

THE SCIENCE OF MANHOOD AND WOMANHOOD.

SECTION I.

SEXUAL SCIENCE DEFINED.

347. — ALL SCIENCE CONSISTS IN WAYS, MEANS, AND ENDS.

WHAT is science? By what definition is it described and comprehended? What does it embody, and in what consist? Its definition, to be true, must be simple, yet comprehensive. Ours claims to be original, accurate, and complete.

Science, from *scio*, to know, means *absolutely certain* knowledge. The natural laws reduce all they govern to fixed certainty, which they thereby render scientific. Gravity, optics, astronomy, all the sciences, are rendered thus certain, and therefore scientific, by their being thus governed.

But what is the *very* bottom and *rationale* of these governing laws themselves, and therefore of all science? What is *their* mission?

To *guarantee* effects; to make specific results sure; to enable man to effect desired ends by employing their means. All Nature is made up of ends, and their means. The summary of any and all forms of life is ends, and their achieving instruments.

ENJOYMENT is their only ultimate. To be and to make happy are all sentient beings, throughout every part, alone created. Whether vegetable life enjoys or not, it certainly *appears* to be happy in spring, and gay when in full blossom. The sensitive-plant obviously feels, therefore all probably do.

Conforming to these laws guarantees happiness; and as a double incentive, nonconformity causes misery. Therefore, since all sentient life involuntarily seeks happiness, and avoids suffering; all are doubly urged by this strongest instinct of existence to seek happiness by obeying these laws. What stronger incentives to do right and avoid wrong than this double motive — the pleasures of obedience, and the pains of disobedience? Happiness, then, is the ultimate end sought by these natural laws, which create all science.

Nature's *agents* or instruments for effecting these happyfying results, embrace the balance of all science. These agents consist in part of material organs, together with their laws and modes of action, of which every living thing is composed. These ends and means constitute science. Do you find anything *else* but ends and means in any and all the natural sciences? Our definition is perfect, because scientific. Where has its correct analysis before been given? Thank Phrenology.

This definition also defines the whole universe. All there is in it, and all appertaining to it, is embraced in this selfsame definition of ends and means. This definition will bear inspection.

348. — MALE AND FEMALE SCIENCE DEFINED.

The male entity exists, and forms a part of Nature. Therefore it has its governing natural laws; which erect it into an infallible science. Its *ends*, and its modes of attaining them, constitute its science.³⁴⁷

The female entity also exists, forms a constituent part of creation, and therefore has its laws and science, or ends and their agencies.

To INITIATE LIFE is the sole office of all male and female laws, science, structure, affections, everything appertaining to either sex as such.

But neither can originate life independent of the other. Nature is a *system* of parts, mutually coöperative with other parts. Of what use is sun, air, water, if each were wholly isolated? As eyes would be useless but for brains and light, and light without eyes; as the stomach, muscles, blood, heart, and every other organ would be utterly useless alone, or without all the others; so this male entity, if isolated from the female, would be utterly nugatory. Neither sex can attain its life-creating end except in *coöperation* with the other. The science of each is therefore interlaced with that of the other. Then since each is adapted to *act* only in concert with the other, of course they can be studied and discussed only in their correlations. Hence how necessarily almost valueless are all demonstrations of the anatomy of either sex, except as adapted to act with that of the other, for which all parts of each are alone adapted. And yet we find scarcely one allusion to this mutual adaptation throughout all the anatomical works ever published; nor many to the specific adaptation of each part of

each sex to the entire work done ; — omissions we hope to supply in their order.

Everything else masculine also impinges on this its same adaptation to the feminine ; as does everything feminine on its adaptation to the masculine. The manly characteristics and mentality impinge on the feminine ; as do the feminine on the masculine mind and soul.

Since they are created only thus to coöperate, of course their *conjunction* must have its "natural laws," and therefore science : which require the man to execute his part of the work, and she hers, in a particular manner, which therefore becomes right ; and not in another, because it violates the laws of their mutual action. Each should therefore know what is due to the other ; that is, each should study that they may fulfil the science of their *mutual* interrelations.

To expound these laws of their coöperative interrelations, O thoughtful reader, is that august subject we now approach. And this volume claims to stand "solitary and alone" in having seized this great male and female problem scientifically by its very horns ; and to expound the relations of each sex to the other from first principles.

349. — ANALYSIS OF MALE AND FEMALE PERFECTION AND ATTRACTION.

Everything in Nature was created to effect some one specific end. Of course that is the most perfect of its kind which is the best adapted to fulfil the express end of its creation. This is a universal definition of all perfection, applicable alike to everything whatever.

Of course he is the most perfect man, as such, who is the best adapted to fulfil the natural end and office sought by the male creation. This principle furnishes the scientific definition and test of manliness. Whatever expounds that office must of necessity teach masculine perfection. Therefore the scientific answer to the question, "In what does that office consist?" is most important.

Precisely the same principle also defines female perfection. She is Nature's queen among women who is the best adapted to fulfil the specific office for which the female sex was created.

This definition of sexual perfection also expounds the law of their mutual attraction, love and admiration.

Since woman was sexed solely to bring forth and bring up offspring; therefore the part she plays in Nature's creative economies furnishes the true scientific definition of the female entity. She must first receive the life germ. To this end she must be both attractive, and attracted to the male sex. This mutual attraction is the last finishing touch of these creative economies: and a most glorious touch indeed! Without it this whole sexual department of Nature would have remained nugatory forever, utterly void and useless. This mutual admiration and attraction of the sexes for each other is Nature's sole means of bringing them together in her creative function, and therefore paramount in importance.

The inference, then, is philosophical and self-evident that man is constituted to love in woman, that and that alone, which contributes to the production and endowment of offspring. Hence the answer to the question, "What in woman does thus contribute?" also answers the question, "What in her does man love?" besides showing *why* he loves it.

To consummate this end, both must *unite*. Yet many require to become parents together who have strong natural antagonisms. These natural repulsions would keep them apart unless some still stronger attractive force drew them together; one sufficient to overrule not only all mutual aversions, but all "personal considerations" besides, which are often powerful and deep-seated. Procreation is imperiously necessary; ³¹⁶ therefore this attractive force must be sufficiently powerful to bear down and override every hindrance.

Since they are attracted to each other solely in order to become parents together it follows that those will be most drawn to each other who are adapted to reproduce the most and the best young together. That is: since the sole office of sexuality is to attract and reproduce; those will be the most drawn together who are best adapted to joint reproduction. Strong attraction or love, therefore, signifies strong procreative capacity, and weak love weak capacity; just as a weak or strong appetite signifies proportionate digestive vigor. Since parental capacity is thus valuable, ³²³ of course a hearty love-sentiment, its incentive, is equally so, while weak love signifies little creative capacity. And it is something more to love and be loved with whole-souled *heartiness* and zest—a real frenzy even—than only tamely or passively: though indifferent lovers may be a little better than none. He or

she is the most loving and lovable who has the most manhood or womanhood; and *vice versa*. The entire *rationale* of all mutual attraction, admiration, affection, and captivation centres in this reproduction principle.

This same law also governs individual attractions and loves. Thus one man is powerfully drawn to, and draws Miss A., but not Miss B., while another man is powerfully drawn to, and draws Miss B., but not Miss A.; because those thus mutually drawn are better adapted to mutual parentage than those not thus drawn. That is: a given man will love that particular woman the most devoutly, and she him, who, taking her as she is in *conjunction* with him as he is, will *together* parent the most and the best offspring.

This principle alone gives the analysis of female charms, loveliness, beauty, fascination, everything taking in a woman, and by converse, of everything plain, homely, and repulsive; as we shall see in due time.

A palpable inference from this principle is, that all males must necessarily love the female attributes or specialties, and all females masculine characteristics, in the proportion in which they possess and find them. Therefore man loves that in woman which she brings to the creative altar, and woman that in man which he brings; obviously that each sex may thereby stimulate the specialties of the other, in order thereby to endow their young. Woman therefore instinctively loves those specialties in which manhood inheres and consists; so that whatever she admires, approves, and loves in man, becomes a true touchstone of whatever is manly: and *vice versa*, of man's admiration of women. We would not consent to argue with those who deny this fundamental sexual truth; illustrated in all males and females, in proportion as they are sexed.

What then does woman appreciate in man? This question is most important, practically, to every man who desires to perfect his masculine attributes.

It is about equally important to woman; for she often needs to know how much of a masculine this man is, both absolutely, and as compared with others. A question more practically important to all of both sexes cannot well be propounded. We should tremble as we advance to its solution, but that our landmarks are both clear and positive.

350. — MALE AND FEMALE HEADS AND ATTRIBUTES.

The author, in common with all Phrenologists, claims to be able always to designate the male head from the female by their forms, and of course phrenological developments; and even to tell a masculine from a feminine skull blindfolded.

He also claims, and has made his claim good, many thousand times before large audiences, and tens of thousands in his private practice, to be able to tell after which parent this man, that woman, and this or that child inherits this, that, and the other quality; to say positively, "This one is from a consumptive parentage on the father's side, and that on the mother's;" and "this person's *father's* ancestors lived to be thus old, while his mother's died thus young, or *vice versa*; and to *describe* each parent, just from the progeny. Other phrenologists follow suit. Here is a veritable *fact*, capable of inductive demonstration. The inquiry, then, is curious, By what *means* can all this be phrenologically predicated? In what *law* are these prognostications founded?

In this very law, that the male head has one set of organs predominant, with another set deficient; while the female head shows another set in predominance, with still another set deficient. Then *what* organs, when predominant, signify the male head, and what the female? The answer is really very important. The author has been asked how he determined this point more than any other. He now proceeds to answer: —

"Since males generally have one set of phrenological organs and females another, whenever he finds a woman who has several of the masculine organs well developed, he says, 'You inherit this and that trait of mind and physical quality from your father, who was thus and so, since you are thus and so. You are predisposed to consumption, which you therefore "inherit from him," or, "you resemble your mother because you have the female phrenology well developed, and are long-lived; therefore your mother's father lived to be about eighty or ninety, or ninety-five, or over a hundred."'"

He does all this without ever making a mistake, except in one case in hundreds, when a female resembles, say her father, and this father his mother, he might, if not quite sharp enough to spell out the modification exerted by this father, say "mother," when it should be "father's mother." At all events, he always predicates correctly whether the inheritance came from a vigor

ous *male* or else a powerful female ; and this is the determining question.

Many maintain that progenal character, diseases, &c., are derived wholly from the father, others, that the mother impresses her traits the most ; but a long and large observation of facts bearing directly upon this very point proves that while some children are nearly all father, and others mostly mother, yet in the great average they usually resemble each sex about equally. Fathers, however, more frequently impart the form, bones, muscles, propensities, and reflectives ; while they oftener resemble the mother in the affections, moral sentiments, nervous temperament, taste, and literary faculties. Obviously all either has, they transmit ; so that both should love their children as indeed bone of their bone, and flesh of their flesh. How perfect a souvenir every child is to each parent, as a perpetual memento and reminder of the other ? Yet the child's inheriting however much from either parent, does not hinder its inheriting just as much from the other. As in compounding lemonade, all the sour and all the sweet put in is there, however much or little there is of either or both ; so paternal qualities in no wise expel or smother the maternal. His may be strongest, yet all of hers, whether much or little, will be there.

Then what traits do women love in men ? Or, the same question again, What are the phrenological specialties of male and of female heads ? We shall answer both questions together, because precisely the same principle, answers both.

351. — HYBRIDS SHOW WHAT DESCENDS FROM EACH SEX.

Hybrids show definitely what traits are derived from which parent. Of these mules furnish our best example. They derive their ears, bones, constitution, hardihood, gait, bray, intelligence, obstinacy, disposition to kick, rear, follow, &c., and usually their color, from the ass father. Size again depends much on the mother ; for the hinny, produced by the horse father and ass mother, is too small to be of any practical account, because its mother does not furnish sufficient materials for its growth ; though size also depends somewhat on the father.

Another instructive example from the vegetable kingdom is furnished by "Rogers Hybrid" grapes. They all had a large, purple, hardy wild grape for their mother, with green-house grapes for their father, and all "inherit" their hardihood and early

maturity from their mother, but their rampant growth, prolificity, and flavor from their paternal side; and are thus better than either, because embodying the excellence of both.

Early in this century the Author's father was summoned on a jury to try a woman who had borne a litter of young, each about half canine and half human. Just wherein each resembled its dog father, and wherein its human mother, is not remembered, but only the main fact of the trial, and their resemblance to both.

A photographer, who lived in Muscatine, Iowa, in 1856, furnished the following copy of a photograph he took from life of a being in charge of a Rocky Mountain hunter, who solemnly alleged that he shot and followed a grizzly bear to his den, in which was a human female, who declared that this child was hers by that

A HUMAN AND BEAR HYBRID.



No. 207.— LIKENESS OF MISS URSO.

bear-father; was terribly grief-stricken and enraged at this killing of her bear-husband; that this child was heir to an immense estate, which this hunter, who had her in charge, proffered to any one who would marry and raise children by her, but found no takers. This likeness bears "internal evidence" of having been taken from a living being. The artist declared that he himself thus took its original, to which his wife, then present, and also present at its first taking, attested. This mongrel was considerably past puberty, as is evinced by her full bust; and the "internal evidences" from her form, hair, feet, face, everything about her, indicate

that this creature really did originate in the union of the human with the ursine. When enraged, her wrath was terrific. None dared stand before it. Let the likeness speak for itself. Its original shows a greater amount of hair upon the neck and bust than is here represented.

But simply pointing this telescope of observation towards that part of the heavens of philosophy where remain to be discovered stars of truth of the first magnitude, we turn to another absolute determiner of the creative offices of the male, in the loves of the female.

SECTION II.

THE OFFICE OF MANHOOD, AND WHAT WOMAN LOVES IN MAN.

352. — MAN BEGINS LIFE, AND EVERY THING HUMAN.

Whatever exists must needs have its BEGINNING. Life must therefore have its starting point. This all concede to be in the father's loins. To ORIGINATE LIFE is the one distinctive office of the male. That singular grandfather who forbade his daughter's calling her children his grandchildren, alleging that since all life originated in the male, therefore they were the grandchildren of their father's father, but not of their mother's, enunciated a physiological truth; because, what the male furnishes at the creative altar is a living entity, and endowed with independent existence; whereas, what the female furnishes is not thus alive, except by imbibition.

HUMAN LIFE is the ultimate of all things terrestrial, and God's greatest work. As only Infinity can duly admeasure either life or its value,³²⁵ so only He who made it can duly estimate the inexpressible greatness and glory inherent in its origination.

Yet he has not seen fit to arrogate all this creative glory to Himself. Instead, He graciously condescends to share it with man, whom He makes his co-worker in this the master-work of His hands. This is an honor over which Gabriel might justly exult. To be allowed to achieve it, he might proudly lay down his celestial estates, and assume our earthly surroundings, with all their woes.³²³ Thank God for conferring on man so great an honor, and delegating to him so mighty a work. Let all men

learn in what it consists, and consecrate themselves to its perfect fulfilment.

And this male office at the creative altar is typical of his originating office throughout all the departments of humanity; for besides beginning life, he also begins everything else terrestrial. All great thoughts and mechanical and other inventions; all original devices and discoveries of first principles and fundamental laws and truths; all far-reaching plans and great human undertakings and works, together with all great strategic movements, have thus far had a masculine origin, and will doubtless continue to have for time immemorial. Or if any seeming exceptions exist, they will be found to have been made by some woman who was the type and image of her father; that is, was strongly masculinized, so that their origin is still masculine. One would expect a woman to invent at least the sewing machine. Not so. What woman ever took out a patented invention, unless for merely patterning after something? Has she ever made one astronomical, or philosophical, or any other discovery; or ever originated any great poem, or oration, or musical composition? If Miss Annie E. Dickinson seems to furnish an exception, we would not provoke her sarcasm by criticising either her work or style of saying and doing things, but ask whether all she says is not inspired mainly by two especially feminine attributes: a warm heart, and a very limber tongue. One single thought, thrown into very many forms and connections, and expressed very aptly, warmly, sharply, fluently, and forcibly, as if she had a remarkable knack of playing many tunes on one thought-string, sums up this truly remarkable maiden's public efforts.

But to the law and the testimony of female *admiration* of man, that grand determiner of whatever is, and is not, masculine.³⁴⁹ Woman loves the male attributes, and ignores those who lack them. Above all other things, woman loves ORIGINALITY and POWER in men.

Ask one hundred superb, sample women what *one* quality they would prefer, above all others, in their beau-ideal man, lover, or husband, with the understanding that the others shall be simply fair to average, ninety-nine in every hundred will promptly answer, "INTELLECTUALITY, power of mind, commanding natural talents, breadth, scope, and strength of understanding." We rest this case on its facts. Let woman be the jury, and her own

heart the only witness. The Author has asked so many, and received an answer so uniform, that he puts it forth without any fear of contradiction.

Gentlemen, this shows you how to "captivate" a true woman. If you think to win mainly by clean linen, cologne, fashionable clothes, nicely combed hair &c., you mistake woman's appreciation. Show her that you *know* something, and can *think*; give her seed thoughts and original ideas, and you melt her heart into yours soon and very effectually. In other words, sound, strong, common *sense* is your chief card in her captivation. Say, woman, do you not love *talents* in men above beauty, neatness, and everything else? ³⁴¹

Hence women are much more "taken" with intellectual and public men, and those "well educated," than with commonplace ones, however handsome or nice. Magnificent women often fall desperately in love with extra-homely men; because this homeliness signifies a powerful organism, and this, strength and power of brain and mind. Hence those men most noted for impressing and captivating, even desperately enamouring and seducing women, are usually "awful looking," while handsome men stand much less chance. Though mere girls, not yet old enough to know what they do like and dislike, may be sometimes "impressed" with a handsome man, yet is it not singular that, whereas man sets so much by personal beauty in women, they should set so little by it in him? We shall soon show why.

But any and all women despise "softness" in men more than any and all other defects, because this would leave their children soft. Let facts drawn from the female heart attest. Take good care, courting young man, all men, that you show no weak, soft spots, and make no foolish speeches before your lady-love, lest you turn her admiration into disgust. A dentist, twenty years ago wrote thus: "I would give the world to regain my wife's lost affection. Will you do me this greatest of favors — ascertain from her what I have done to alienate her love? And what I can do or suffer — for I will do and suffer anything — to regain it." On catechising her, she answered, —

"He lacks sense, yet is very forward in company, and says and does many ridiculous things, which raise a laugh at his expense, but which he ascribes to his smartness; and I never can or will appear in society, or live as a wife, with a laughing-stock."

No reconciliatory efforts were made, for his was a "gone case." She spoke for her sex.

353. — WOMAN LOVES FIRMNESS, FORCE, AND COURAGE IN MAN.

She and their children must be defended; and husbands and fathers are their natural protectors. Their children are also to receive their force mainly from him, or not at all; or, if from her, it is wherein and because she resembles her father.

So, young courter, never give up beat. When you court, at least show game and pluck. Never confess yourself worsted. Threaten if you like, but never snivel, nor crave sympathy of any woman, unless you are willing she should despise you. Never "back down" from any position once taken. Much better take right ground at first, but *stick well to* whatever you do assume; for, singular but true, any genuine woman had rather see her favorite stick to his text, though he, she, and all know him to be in the wrong, than to own up fallible. A Southern lady once said of a man who perfectly worshipped her, and almost died of a broken heart in consequence of her dismissal, —

"I dismissed him because he coincided with whatever I said, and had no independent mind and will of his own."

In phrenological language, Firmness, Self-Esteem, Combative-ness, and Destructiveness, are, *par excellence*, masculine traits, and transmitted more through fathers, and therefore the special object of female appreciation and love.³⁴⁰ Hence woman always has loved, always must love, martial heroes, and those noted for deeds of daring. Hence, too, novels describe their hero as doing some bold, daring feat, which carries the heroine's heart by a *coup de main*. But they never represent the heroine as thus rescuing or daring; for this is not feminine, except in absolute emergencies. Man loves amiableness in woman, but woman loves prowess in man. Tame sons are almost always from tame fathers, but rarely from tame mothers.

354. — WOMAN LOVES SIZE AND PHYSICAL STAMINA IN MAN.

Try this experiment. Place yourself a few feet behind a little, short, brisk, frisking Mr. Bantam, on the fashionable promenade, frequented by women who have learned to "take the measure of a man" at first sight; so that, as they pass him, you, by follow-

ing right after, can read in their faces just what they think of him; and you will see a petting, babying expression, mingled with a derisive smile, as if thinking, —

“What a little bit of a husband that bantam fellow would make, though. He is too large for a cradle, but too small for a bed.”

Next, follow a large, tall, prominent-featured, dark-complexioned man, and mark how, when looking at him, their eyes dilate, their mouths distend, and their cheeks suffuse with special admiration! Other things the same, women love tall men much better than short, because better sexed.

“Professor, this is terrible on us little men; especially since we ‘cannot add one cubit to our stature.’”

Nature has her laws of growth, by fulfilling which we can add to the size of our vegetables, grains, calves, colts, &c., which become the larger or the smaller as we fulfil or neglect these growing conditions. As by neglecting these laws during their growing period we render them smaller, so we can make ourselves and children the larger or smaller in proportion as we take nice care of health or neglect it, and nurture our own and their physiological conditions up to about twenty-two. This growing season is precious. Then furnish it with all the *materials* for growth it can work up into the organism; whereas many parents dwarf their children and themselves by consuming on life's other ends, passions, studies, and pleasures, energies which should have gone to formation. We cannot eat our cake and keep it. If you will drive and crowd your children in school, expect to dwarf them.

And, young man, not yet twenty-two, remember nothing but starvation will dwarf you for life as will false sexual excitement, nor develop your growth equally with a vigorous and a normal sexuality.³⁴⁵

355. — A VIGOROUS AND HEARTY SEXUAL PASSION.

All males, at least during their sexual season, seem brimful of passion, as if it were bursting forth through every possible avenue of expression. Of this the true man should and does form the highest illustration. To establish life is no trifle. To be complete it must be initiated with an immense amount of power; not only sufficient to impart to it the greatest momentum possible, but also to impress, set apart to him and his progeny, and impregnate

every mental and physical part and parcel of its mother's being. To accomplish all this requires powerful virility. All the bodily organs and functions are to be established with great power and unction. So are all the animal passions; for let it never be forgotten that man is an animal, and lives in a material state. This material department it is the specific office of the male to establish. *Animal* love is Nature's instrumentality of establishing this its animal and material department. The former must be powerful in the father, in order that the latter may be strong in his offspring. Therefore it is that woman loves masculine passion.

For many years the Author was sorely puzzled with this obvious fact, that ladies of acknowledged purity and virtue showed a marked preference for sensual men over those who were virtuous. Thus Aaron Burr,³²⁹ one of the greatest of sexual reprobates, completely and most desperately infatuated a great number of the "first," most aristocratic, refined, intelligent, and pious ladies; rendering them literally beside themselves, and always enamoured every lady he met. His biographer has more than once proposed to publish the love letters Burr received from these ladies, which were the most melting and loving imaginable, but was each time deterred by threats that if he did he would be murdered. They well remembered how spellbound Burr had rendered them, and how ecstatic their expressions of love. Why? Simply because the extreme intensity and power of this passion in him enamoured them. Here is a masculo-feminine law. We have given its rationale.

An elderly and most excellent physician incidentally illustrated this truth thus:—

"I have observed this singular fact in my practice, for which I cannot account on any known law of mind. My books and practice for over thirty years show that I stand far above any other doctor here. I practise mainly in "the first families," am thoroughly educated, keep read up, have been remarkably successful, enjoy the perfect confidence, especially of all our first mothers of families, having made female practice a speciality; and yet here is a little six-weeks upstart of a doctor, who hasn't brains enough to last him over night, without hygienic knowledge, and whose medical success bears no comparison with mine, who is taking the medical wind right out of my sails, and working me out of my families, except in serious cases, when they always call me. Unmarried, none blame all the young ladies for trying to captivate him. •He is a known and notorious rake, and yet, *mirabile dictu*, what astonishes and provokes me is, that our modest and virtuous girls will be seen accompanying him to the theatre and concert

that their mothers allow and seem to like it, and appear so animated and gay when with him. I remonstratingly ask them, —

“Why do you patronize that sensual upstart but neglect me, whose skill you have so long tested and commended? Why let your daughters go with this acknowledged libertine?” They answer that they are not afraid he will seduce them or their daughters, but they really like his bold, brave, cavalier, dashing, amorous style and manner: Now, can it possibly be that these ladies, that the female sex generally, not only care nought for virtue in men, but actually court, pet, and patronize licentious men, solely *because* they are loose?”

Our subject answers. The doctor was becoming senile, which the ladies intuitively perceived, while his rival was full of sex and passion, and magnetized them.

So keep a sharp eye on those public men who are especially popular among the ladies, for this is their trump card.

A superior lady illustrated this same principle by the following chapter from her own history. When asked why pure, virtuous ladies often so manifestly prefer men of known sensual habits, but discard those of regular ones, answered, —

“I know not why, but I knowingly married a notorious rake, then under arrest. There was a loud rap at my father’s door, which I opened. There entered a large, tall, fine-looking steamboat captain, who, with a very gracious bow, said, —

“You are the very person I came to see. I have lived an irregular life, as all know, but have determined to reform, and know of no better way than to put my virtue into the keeping of some good and pure woman. I have long regarded and admired you as such; and came this morning, in this business-like manner, to offer you my hand and heart, and solicit yours in return. I formally propose myself in marriage; but do not wish an answer till you have thought this whole matter over, and if favorably, a line from you will give me real pleasure.” He bid me good-morning, and gracefully withdrew.

“Though at his entrance I felt just like shutting the door in his face, yet the more I reflected the more I thought favorably, and married him in preference to several religious and virtuous young men who had proposed marriage.”

Still another illustration of this same principle is, that the less passion a given female possesses, the more she prizes, and is attracted to men of strong passion; because, if she married one equally passionless, their children would be but poorly endowed. She therefore gravitates to one who counterbalances her deficiency; while this same principle makes very amorous men prefer passive, proper, prudent women. Of others they would be jealous.

Reader, here is a veritable phenomenon — that most men set so much by virtue in woman, and utterly reject for wives those who lack it, while women actually prefer directly the opposite. Yet have we not explained this feminine anomaly? We shall yet explain its other half, by showing why men demand virtue in woman.

Whole-souled generosity and gallantry to woman, prompted by Amativeness, is another masculine trait very much prized by woman, because it grows out of this same amatory element. All her energies are required for nurturing her young. He must therefore care for and be generous towards her that she may have the more to bestow on them. His stinginess is her especial abomination. He must be both smart in making money, and then lavish it freely on her. He must cater to her creature comforts, that she may eliminate all the materials required for nursing their young. And all men, when in love, naturally "launch out freely" for ice-creams, candies, rides, any and everything their lady-loves may fancy — a liberality which marriage should only redouble. Many a husband and father allows his generosity to wife and daughters to ruin him financially. All men are naturally flush to their lady-love. This is the offering of masculinity.

We hardly need to pursue this masculine analysis farther, because these samples will suffice to at least put inquiring readers on the right track of both the facts, and the philosophy of manhood and its office, and what woman loves in man, and the reason. We respectfully ask, Have we not given the *principle* on which the complete solution of this masculine problem depends? Let readers follow it out to their liking, making woman the final umpire.

SECTION III.

ANALYSIS OF WOMANHOOD, OR THE CREATIVE OFFICE ASSIGNED TO THE FEMALE SEX.

356. — MEN LOVE EXQUISITENESS, EMOTION, AND SUSCEPTIBILITY IN WOMAN.

Those same creative principles already applied to the analysis of the male sex, for a like reason furnish the true touchstone of

female perfection. The ends for which woman was created become a complete diagnosis of the framework and all the minutiae of female character and perfection. These three questions have precisely the same answer: What in woman contributes to offspring? What constitutes female perfection? What elicits masculine admiration and love? ³⁴⁸ We proceed to answer.

Man loves whatever, and only what, promotes maternity. Woman was created a female to become a wife, and a wife mainly that she may become a mother. Her maternal office is the one focal centre of everything feminine as such. Maternal attributes alone attract, captivate, and magnetize man, and inspire him with love. And the more maternal excellence she possesses, the more he loves. What elements and qualities then does woman bestow on offspring? This question concerns all more than can well be imagined.

TO FEED and NURTURE the life-germ is her specific creative mission. Be it forever remembered that the MIND constitutes the man; ²²⁸ therefore it must be fed and nurtured first. Of course only mental food can nourish this mind. To furnish that mental pabulum, which is to the mind what food is to the body, is her paramount work. She receives from the male in the life chit only the naked rudiments of being, all the faculties and organs, — as it were the raw silk out of which the fabric is to be made, — but the manufacturing, drying, weaving, figuring, &c., are hers.

This male and female relationship has its perfect counterpart and illustration in the vegetable kingdom. All seeds are composed of two distinct parts, the chit, and its food. Let a kernel of corn furnish an illustration of all. Soak it, and these two parts separate, except at one point. This chit, located right in its eye, gives off tap-root and rootlets, stalk and tassel, and is the great determiner of its characteristics, habits, modes of growth, &c. This is the male element.

But while this chit is taking root so as to draw nutrition from "*mother-earth*," it must be supplied with materials for making roots, as well as for self-support. These are furnished by the other or female part of the kernel, which is simply a store of nutrition for this chit, of which meal and flower are composed.

But corn chit, besides having particles of matter, must also have a *spirit* food. Chestnut aliment would not do for this corn chit. It has the particles of matter but not the *interior* quali-

ties needed. Corn meat alone can nourish corn chit, and chestnut meat chestnut chit, and so of all other seeds.

The original stalk on which both chit and its meat grew, was the common mother of both, and formed and stowed around this chit its maternal store of food against its sprouting.

Human and animal mother also furnish both these kinds of food, spiritual and material. Of course the female must herself possess, in order to furnish this spiritual pabulum. It accompanies a fine-grained, delicate, and exquisitely susceptible organism. Pure and intense feelings and emotions, the sentimental and ethereal, that called "the angelic," and by the French "*la spirituelle*," expresses it. So does ecstasy, rapture, and also "soul;" thus, "She is all soul." Exquisite taste and purity come very near expressing it. Novels always describe it in their heroines. But its manifestations can be seen and its influence felt better than described. Strange that language has not yet named and described this chit of female nature. We will call it "the spiritual."

Only a very fine-grained organism can manifest it; and hence the skin, hair, texture, &c., of females are finer, softer, and more sensitive and susceptible, than those of males. Fastidiousness is one of its outgrowths, as is also "nervousness." "Sensational stories" appeal to it; and hence woman's greater fondness for them than man's. The fashions attempt its expression. Female style and ornament are its products. It constitutes the chief feather in the cap of "ton," and the *recherché* party. If it did not lie at the very foundation of female attraction, plain men by millions, who care little for their own personal appearance, would not freely spend such uncounted sums in its promotion. It is the soul and inspiration of music, and of all female accomplishments. This entire fashionable paraphernalia is its outgrowth. Yet we beg to ask whether much more of this precious entity might not be obtained at much less cost; and whether these fashions do not often smother and bury under artificialities what they poorly attempt to manifest.

IDEALITY is its phrenological medium of expression, in concert with a highly susceptible organism. At least this organ is much larger in females than in males, obviously in order to prompt it in her husband, and transmit it to their children. Its greater development in the female head renders it broader, fuller, and more

rounded out at the upper part of the temples, and the hair more curving than the male, as in Fanny Forester, engraving 208, at Fig 23. It renders the head broad on top, and full where it rounds from its horizontal to the perpendicular form.

IDEALITY VERY LARGE, WITH THE SPIRITUAL TEMPERAMENT.



No. 208. — FANNY FORESTER.

The fact is notorious, that genteel ladies of real style, though poor in health, scrawny in flesh, and plain in features besides, always carry off the prize of masculine admiration over those of real personal beauty and first-best physical health, who *lack* this culture, however many other excellences they may possess. Our subject shows why. They captivate men, notwithstanding all their defects, because they possess this paramount maternal condition. Our fashionable boarding-schools derive their popularity from this principle alone. But they would be much more popular if they superadded other maternal excellences.

Man seeks practical utility, while woman loves and adds the ornamental and exquisite, so that both together are far better than either alone. So indulge the "tastes" of wife and daughters as far as your purse will allow, because it is your best means of refining, purifying, and sanctifying your own selves. Squaws are practical samples of its deficiency.

Love of flowers furnishes one of its best incentives. Then let woman cultivate them within doors and without, in order both to promote refinement, and to break up a withering monotony.

357. — LOVE OF YOUNG A FEMALE SPECIALTY.

Attachment and devotion to offspring is another of the very strongest of all the female instincts. Occasionally a woman will forsake her children for her lover; but the great majority, if they must forsake either, cling to their children. Love is an all-powerful female sentiment; and yet nine women in every ten worship at the shrine of their dear babes far more devoutly than at that of husband.

What will not a genuine woman do and suffer for them! What superhuman efforts she puts forth! What sleepless nights! What

days of care and toil! What constant supervision! What agonizing anxieties if they are in danger, and often when they are not! And what breaking of the very strongest, tenderest heartstrings of human nature when they die! "Can a mother forget her sucking child?" As a motive power of human life and conduct, maternal love as far transcends ambition, love of money, all life's other loves, hopes, fears, and ends, religion barely excepted, as noonday exceeds twilight. Humanity works and sacrifices for nothing as mothers for children. Neither man nor beast has any passion more impassioned. Injuring any child makes its mother a tigress.

This greater maternal than conjugal devotion might make many a man justly jealous but that this partiality is bestowed on his idols too.

The philosophy of this maternal love obviously is, that the mother is ordained to nurse the infant, and therefore to supply all its other cardinal wants. This imperiously requires that constant attention which only the most intense and sustained affection could ever bestow. Maternal love is therefore usually stronger than paternal, while Amativeness is much larger in male heads than in female.³⁵⁵

Combe states this fact,³²⁹ and all phrenologists are its witnesses. The accompanying engraving of a most devoted mother, but a poor wife, copied from Spurzheim, illustrates this point.

Engraving 210 faithfully represents a wife who had too little gender and passion to become a mother, but who was passionately fond of children; while 211 represents one who was both a good wife, and a most devoted mother. Both together are better than either separately.

In accordance with this principle, one of the most beautiful of sights is a mother administering to the wants of her children. Woman may look brilliant in the giddy dance and fashionable soiree, but they bear no comparison with mother in the nursery caring for her babe, or putting her children to sleep, or feeding them, or watching over and moulding their morals, or evincing a

PARENTAL LOVE VERY LARGE,
AMATIVENESS DEFICIENT.

16



NO. 209. — THE DEVOTED MOTHER,
BUT INDIFFERENT WIFE.

THE CHILDLESS LOVER OF CHILDREN.



NO. 210. — AMATIVENESS SMALL.

THE DEVOTED WIFE AND MOTHER.

NO. 211. — CONJUGAL LOVE FULL,
PARENTAL VERY LARGE.

true mother's whole-souled devotion to their improvement. This renders the mother, *ipso facto*, more beautiful than the maiden.

358. — MAN LOVES DEVOTED AFFECTION IN WOMAN.

Ask any number of sample men what female quality they prize most, nearly all will answer, —

“Give me the woman who *affiliates* with, and dotes on, me, befriends me, and makes me her friend; discloses to me her whole heart, and becomes one with me; who makes common cause, and works with me for our mutual good; who identifies herself with me completely, and makes herself my boon companion in everything.”

And obviously for this reason: Amativeness and Friendship are contiguous organs; therefore their faculties should work together. They are destined to coöperate in the production and rearing of their young, and this requires mutuality in everything else; of which a pure, intimate, and lasting friendship is the chief means; but most on her part, because she requires to cling to him more than he to her. That wife is not worth much to any man who does not thus assimilate and identify herself with him, cordially receive him right into the innermost recesses of her soul, and nestle herself right into his affections, and him into her own. No wall should separate either their hearts or persons. In Part V. we shall base some very important directions to husbands and wives on this principle.

This principle shows men why it is so extremely difficult to “shake of” a woman whose affections are once allowed to fasten.

Either prevent their concentration, or else consummate them in marriage.

359. — THE MORAL SENTIMENTS STRONGEST IN FEMALES.

All model female heads are higher, longer, and broader on top, as compared with their width, than male, as is strikingly illustrated by Fanny Forester's, engraving 208. Accordingly, from the beginning of time woman has been most noted for religious devotion. Hence virgins were selected to keep the holy fire perpetually burning on the vestal altar. Woman was last at the cross, and first at the sepulchre; and always thinks the most of her church. Catholic women are much more devout than Catholic men; and many more turn nuns than monks. The ancients had more goddesses than gods; and two thirds of modern church members are females. Women support prayer-meetings, and help their pastors more by far than men. But for woman, religious ordinances would be but poorly sustained. Labors of love are carried forward more by women than men. No modern missionary has equalled Mrs. Judson in self-sacrificing efforts for the heathen; and the Sanitary Commission was aided most by women. So was hospital drudgery. In yellow fever, cholera, and all public calamities, woman always exceeds man in self-sacrificing devotion to the common good. In "revivals of religion" woman shows the most "love for souls." As a nurse at the sick bed, man bears no comparison with woman. Indeed the distinctive office of women is to *bestow*.

Especially has she the most of that feeling of holy awe of things sacred, and "spirit of prophecy," which foresees and foretells, called intuition, known in Phrenology as Spirituality. This renders all women spiritual guides, to warn and direct those individual men each may love. A loving woman will forewarn against prospective dangers, and advise as to what course had better be pursued as to this, that, or the other measure. While men arrive at conclusions through reason, woman jumps at them through intuitional impressions.

The reason of this higher moral development in woman than man obviously is, that every great function must be carried forward by some specific means. Morality and religion constitute man's highest functions, and must therefore be secured by some special instrumentality. Woman is constituted more moral and

religious than man, in order both to transmit the most of the moral sentiments to her children, and then to educate them religiously, and supervise their moral conduct, as well as that of man; that is, keep herself, husband, and children "straight."

This shows why even immoral and irreligious men prefer moral, religious, and church-loving wives, and impious men often select those extra pious. If no woman attended church, few men would ever go.

360.—WOMAN THE MOST PERCEPTIVE, MAN THE MOST REFLECTIVE.

Occasionally women have high, wide, bold foreheads, like Lucretia Mott, inherited from the Folgier stock; yet generally the female forehead is fullest at the root of the nose, but narrow and retiring at its upper and lateral portion, like that of Venus and Psyche, engraving 218. In the foreheads of both, the perceptives are alike predominant, with less reflectives. Hence woman reaches her conclusions more by perception than reflection, and evinces more tact than profundity.

Language is usually largest in woman, which, with her extreme emotion and Eventuality, renders her a natural and elegant talker — a female "accomplishment" incomparably superior to any and all toilet ornaments, and one which will some day be appreciated, but is not now.

Hence natural orators, like Patrick Henry; derive their eloquence more from their mothers than fathers. And since piety also comes mainly from woman,³⁵⁹ the two give pulpit eloquence, which is usually inherited more from talented and prayerful mothers than fathers. The opinion obtains in New England that talents descend from talented and devout mothers more than from fathers. Pulpit talents, brilliancy, poetry, imagination, &c., do.; yet depth and power of intellect, philosophy and originality, come oftenest from superior fathers. Gifted men usually descend from sires who may have made no special mark, but who will generally be found to have possessed great strength and power of intellect, though evinced mainly in "strong common sense." Of course literary gifts descend most from mothers.

361. — MAN THE COMMANDANT, WOMAN THE OBEDIENT.

Every family, as well as everything, must have its sovereign controller and head. What could an army, however courageous or well-appointed, do without a general; or a government, or any meeting or corporation, without its president; or the body without its legitimate head? Some one member of every family must of necessity assume its leadership. Obviously the husband is the natural head of the woman and family, the rightful author of what is to be done, and its "committee of ways and means," as well as the one especially "responsible," pecuniarily and generally. A family is no trifle. Its leadership is a solemn and an eventful position, and requires one able and willing to "assume its responsibilities," and conduct its affairs wisely and firmly; as well as to become its final arbiter and umpire. Unmistakably God in Nature has assigned this place to the husband and father. All civilized, even all savage and semi-barbarous nations, in all times, have acted on this human instinct. Proof that the father, not mother, is the natural family sovereign, is no more necessary than to prove that the sun gives light. All genuine men naturally assume the command, while all women willingly accord it, glad to be relieved from its concomitant responsibilities.

Hence, the female head is always flatter and lower at the crown than that of man. Of this, engraving 214, in contrast with 209, at 16, indeed with most female heads, furnishes ample illustrations. Hence genuine women can rarely love men to whom they cannot look up as superiors. Not so man, who, the stronger physically, bolder,^{340, 353} more resolute, begins and leads off, while woman follows suit, and is his "help-mate" — a very expressive designation, yet significant of dependence. Men love those women best, other things being equal, who love to lean on both their arm and judgment, and who depend on them, instead of those who prefer to be independent.

Woman is man's "privy councillor." The husband should always consult his "intuitional" wife, provided she loves him. Everything between them should be coöperative and mutual, like their creative office. Yet, after all, man is the natural head of the household. Wives should indeed obey their husbands, yet husbands should "command" only in emergencies, and then always and only in tenderness and love. A stern, domineering,

authoritative tone and bearing towards a wife, as if she were a serf, is anything but manly or conjugal. Neither should rule, but both should serve each other, and their dear little ones.

Accordingly, all matrimonial ceremonies in all ages, and among all peoples, oblige the bride to swear to obey and reverence her husband, yet never bind him to obey her. Paul also expresses this same principle, by imperiously commanding, —

“Wives, obey your husbands in all things;”

adding that “man is the head of the woman, as Christ is the head of the church.”

Hence, also, all pattern women who are compelled to support a family by “keeping boarders,” or store, or carrying on any millinery, or other business, must lean on some masculine adviser because loth to assume responsibilities. To give orders and head measures is not feminine. Or, if she ever wields sway, like “the Maid of Orleans,” it is always by inspiring man. She governs through his affections far more effectually and absolutely, than by fear or force.

“But if woman is thus naturally obedient, what often renders her so blindly, so furiously wilful and obstinate that she is bent on carrying her points in spite of all difficulties and consequences?”

Because of her emotionality,³⁶⁶ not Firmness. This intensity of all her feelings renders her desires well nigh resistless, which creates persistency. What she wants at all, she craves with such a frenzy of desire that she compasses sea and land to gratify it. This is sometimes necessary in order to overcome all “prudential considerations.” Change her current of feeling or desire, and she yields readily. Contrast all these female engravings with those male soon to be given, and especially Caldwell, engraving 214, at figure 16, with 209.

362. — TON, A FEMININE ATTRIBUTE.

Every human “institution” must needs originate in some mental *faculty*. Aristocracy is the outgrowth of Approbativeness. Self-esteem rarely cares much about mere appearances; but Approbativeness takes pride in eclipsing all competitors. And since in these days of developing Ideality, beauty, style, genteel appearance are all the rage, Approbativeness has fastened on fashion, as it once did on war, and claims “social position” by virtue of

splendid furniture, dresses, parties, &c., as but yesterday it did in the number of "cotton bales" produced.

In these days *display* is the mark of *ton*. Obviously she is the genteel lady who can dress the most stylishly, and wear the most fashionable apparel. To *appear* to be, is now the measure of one's "social position." That is, Approbativeness has left war, left Bourbonism, and in this country left "the first families," and fastened on millinery furbelows, fulsome furniture, and outside show. It matters less how smart, even how good a woman is, than how superbly she dresses.

Now woman feels her social position, and manifests this exclusiveness many fold more than men; who, however rich, rarely "put on airs," save a few effeminate, who have only gold trinkets of which to be proud; wisely leaving *ton* to their "female household," because it is so much more "indigenous" to women than to men. How many rich men dress and appear plain and common, but how few women!

Now, the female head corresponds with this fact, as will be found by trying this phrenological experiment. Strike a line, when the head is erect, from the opening of the ear straight up to the top of the head, and you are on Firmness. Now run the ends of your fingers straight back an inch and three quarters on the middle line of the head, and place the ball of your fingers on that point, with your hand crosswise of the head, and their ends will rest on Approbativeness, while their ball will be on Self-esteem. Now all female heads, and in the heads of those sons who especially resemble their mothers, a hollow will be found at Self-esteem, and a rise at Approbativeness; whereas in most men and women who resemble their fathers, the greatest fulness will be in the middle, or at Self-esteem, while the head will slope off each way from its middle line. True, a daughter with this sign may resemble her mother's father instead of her own father, or a son his father's mother instead of his own, but let all phrenologists attest that here is a correct diagnosis of male and of female heads. That is, woman's Approbativeness is much larger, relatively, than her Self-esteem. Hence her greater fondness for show, style, appearances, and aristocratic distinctions than his, whose larger Self-esteem seeks "fame" and "power" instead of display.

Moreover, women are required to be much more particular

about their character and conduct than men. Public opinion allows men to retain their "social position" though they may not live just so; yet woe unto that woman who departs a hair's breadth from what is considered genteel and proper. Men will not accept as wives any who have committed "one false step;" while a man's prospects are no way impaired by ten times as grave derelictions. Our subject shows why this is, and should be thus.

363. — CAUTIOUSNESS A FEMALE SPECIALTY.

Her infants require one perpetual round of care and guarding. They must be protected every moment against all dangers from within and from without. The amount of her protection they require is indeed both imperious and incessant. Hence the female head is usually wider at the middle of the parietal bone than the male.

Or, if special danger threatens, as fire or foes, the male naturally stands at bay, while the mother snatches her infant and flees for safety. That is, man naturally fights, while woman runs.

Often in the extra nervous women of these days of female nervousness, this cautiousness becomes overstrained, morbid, and virtually insane, so that many females are in a state of perpetual fear and terror. The rustling of a leaf alarms, and the jolting of the carriage or shying of a horse frightens them; thus rendering themselves and all around them miserable. If their "darlings" fall sick they "call the doctor;" do this and that in a half frenzy of fear; and thus often kill their children by the very means taken to save them. This is "too much of a good thing." Such should offset this tendency by their sense; and remember that they are always more "scared than hurt." Such had by far better *leave* their sick child's room at once, till they become quiet, for nothing is so fatal to it as this terrified state of attendants. It unmans the patient, whether old or young; whereas his own *internal*, mental resistance to disease is far more restorative than all doctors' medicines, or all other curative agents.

364. — SECRECY, TACT, AND ARTIFICE NATURAL TO WOMAN.

The female sex is generally accused of being "false" and "deceptive." This accusation rests on this shadow of truth, that man seeks safety in bold, manly defiance and encounter; while woman

is ordained to seek it by art, intrigue, policy, artifice, and stratagems. Undoubtedly her "Maker" understood Himself when He created her thus reserved, discreet, guarded, self-governed, and politic. This attribute in her is equally valuable to him, by enabling her often to work with and for him, or rather working both cards; she employing shrewdness and tact, while he uses force. She may, indeed, pervert it to false appearances, even hypocrisy and duplicity; but usually Conscientiousness is larger in woman than in man, which generally does, and always should, prevent its wronging others, while it enables her to reach ends only attainable by tortuous measures. Hence men love female reserve and discretion much more than bluntness and abruptness. In its proper place we shall apply this principle to the practical "falseness" of the female toilet, such as "false" hair, "false" teeth, "false" curls, "false" forms, "false" bosoms, "false" colors, or painting of cheeks and pencilling of eyebrows; of all of which "the ladies" of to-day seem rather proud than ashamed. Suffice it here that they will find it much better to *be*, than merely to make believe. These practical falsenesses do not make them any better mothers, even though they originate in an excellent female attribute.

But claiming to have given the outline of woman's phrenology and mental and moral characteristics, as compared with those of men, we submit its phrenological correctness to the "profession," and ask men whether they do not love in woman those mental characteristics here indicated. We have practised Phrenology long enough to know that this embodies a correct summary of the female phrenology, and therefore mentality. Man, would you change any of these female attributes?

SECTION IV.

WOMAN'S RIGHTS, SPHERE, POLITICAL STATUS, ETC.

365. — THIS WOMAN'S RIGHTS MOVEMENT ALL WRONG.

Both the entire spirit and manner of this whole reform, falsely so called, deserve severe censure. It starts with a wrong object, which it prosecutes in a way most objectionable, and calculated to thwart the very ends sought. Its *modus operandi* is quite like one man clubbing another with "Give me my rights, I tell you!"

and instantly repeating the blow with, "Then give me my rights this instant, you old heathen!"

It is conducted chiefly by dissatisfied wives, or else by unmarried croakers, most of whom are in a grumbling mood. The very look and entire aspect of these "strong-minded" too plainly declare that their affections have been reversed, and that disappointed love has thoroughly soured them throughout. What one of them all is in a warm, gushing, genial, plastic, affectionate mood? Only those who are, have any "right" to say one word; yet those have no word to say. Waiting for such to move in these rights' movement would be like waiting for the water to stop running. At least, unmarried *novices*, though forty, are improper spokesmen. Only *laying* hens have any right to cackle. Let those speak who know something by *experience* — that best of teachers. This entire movement is directly calculated to breed conjugal disaffection.

One other absolutely determining question. Do men LOVE these women's rights women all the more, or the *less*, for their independent spirit? Do they admiringly flock around such with beseeching matrimonial proposals? A very few of these strong-minded bricks are indeed required in order to complete this great temple of humanity. A very few men, who are themselves two thirds feminine, require to marry these two thirds masculines; because opposite sexes must marry. Effeminate men naturally take and propose to these strongly masculinized women, yet most vigorous human males "pass by" such women "on the other side;" because these commanding, independent, authoritative, positive women, who insist on overruling family affairs, must either marry tame, weak-minded, putty men, who are two thirds woman, and therefore willing to serve under them, or else create a conflict of jurisdiction. There are a few just such tame, meeching, automaton machines, just adapted to these arbitrary, driving, two thirds masculine, "strong-minded," "woman's rights" wives, who love to command, conduct business, lead off, and take the responsibility; while these easy, lazy, shiftless, inert husbands will endure to be "henpecked." This is a wise adaptation for both, because such men without such women would starve; and such women, with positive men, would "foment strife" perpetually. Yet men neither "take" to these positive women, nor many females to these negative "things." Arguing woman's rights is

the surest way effectually to disgust all the others, or nine hundred and ninety-nine in every thousand, who FEEL all over, —

“ Away with this eternal clatter about woman's rights. It nauseates me. I want no such thing for my wife. Let such support and enjoy their own independence for aught I care.”

This test — whether men like or dislike this class of women most — is the *final* umpire; the supreme court of appeal. Young women, all women who value masculine appreciation, or desire marriage, take fair warning that this clamor drives men from you always, attracts them never. Beware, then, how you allow it to blast your matrimonial prospect — that sole end of the female creation, and only “sphere” in which you can ever be happy. How much are women's-rights women *loved*, and how much do they love, is the test question. Let those answer *that* who dare, and all *think* out its import. Does this class produce more and better, or fewer and poorer, *children*? Does not this movement array itself *against* this *only* end of the female creation? If American ladies, thus petted and indulged, have just grounds for such a “movement,” surely those of any and all other nations should raise heaven and earth by their clamors.

Still woman, as a class, like most other classes, has her wrongs, which we would do our best to right; and do much more than for men. Thus the custom of paying women less wages for doing the same work as men do, and just as well, is wrong. Gallantry should pay them more. Shame on any man who pays any woman the less because she is a woman. All females, by virtue of their sex, should be treated by men as Boaz treated Ruth. They are better adapted to teach than males, and should be paid the most in proportion. The kitchen-maid, who begins work the earliest, and continues latest, deserves more than the hired man, not less. Indoor work is also worse on health, and the most irksome. This principle governs all other employments.

Woman's *sphere* of avocation should also be greatly extended. Custom should allow her to do whatever she can and wants to do. All the avenues of industry should be opened to her, and she invited to enter by praise, not banished by reproach. We shall soon demonstrate the principle on which this inherent right is based.

Still woman does suffer a ballot-box wrong. Republicanism is right; therefore those who are governed by laws, have an “inal-

ienable right" to a voice in their making. She has just as inherent a "right to vote" as man, and it is manifestly just as proper that she should if she desires. At least, those who are "assessed" ought to be "represented."

Still legislatures, composed of two thirds women, could not have the face or the decency to enact laws any more "advantageous" to the female sex, or discriminating against man; for they were made by men in the spirit of genuine gallantry. Where has legislation equally favored those wholly unrepresented? Man, you've done nobly by woman, yet are scolded in public where you *should* be only thanked!

But not for her sake mainly, as much as "for the *public* good," should woman be heard at the polls. Republicanism needs her card to play against these shoulder-hitting "repeaters." Let the republic take timely warning from her chief city. *Thirty millions* — think how vast a sum — filched by sheer robbery, of which the ballot-box is the sole agent! Two or three millions ought to give clean streets, a magnificent park, and everything required for perfect self-government. A THIRTY MILLION swindle yearly through "the polls!" And *that* example will be *followed*. It may not be long before these politicians will make property owners pay taxes so heavy that real estate will not be worth keeping. Society needs an offsetting card, which woman proffers. What other salvation is left? For our *own* sake, and that of our children, we cannot give the ballot to woman one day too soon, and beg her to use it. All governments must needs be bunglingly conducted in which woman "has no part nor lot."

366. — A MAN'S RIGHTS, AND LEGAL DISABILITIES, CONVENTION.

If some hoary wrongs have descended through feudal laws or customs to women, others have also descended to men. To glance at a few.

The "woman's rights parliament" denounces the legal disabilities of women, but omits those of men. All the wrongs are by no means on that side. Mark these advantages given by law to the complainants, but taken from men as such. Although a responsible man is responsible for whatever debts a vain, foolish, or extravagant wife may be coaxed to contract; yet no wife of means is liable for any of her husband's debts, though he is penniless but she worth millions. While he cannot sell his real estate without

her voluntary and sworn written consent, she may sell all of hers, at full prices, without the civility of notifying him. While she may turn him out of her house without any warning or provocation, he cannot deprive her of his home without proving her infidelity, even though she is a perfect termagant. She may even compel him to pay the expense of a divorce suit, and obtain separation and alimony for many causes not available to him in a like case. While no man who is at all afraid of public opinion would dare to forsake his wife, save for the gravest causes, there are few who would venture to coerce an unwilling wife to live with them, although they might have the clearest right on their side. The laws of most of the States, especially the newer, instead of oppressing her, make her a special favorite. They allow her to marry, and make a valid will, two years earlier than men, — a double advantage, one on each end of life, — and compel her elder brothers to share equally with his younger sisters; allow her to retain all her property at marriage in her own right, but compel a rich man, by the very act of marrying a poor girl, to donate to her one third of his real estate, that very best of property, besides preventing his getting anything like its full value without her voluntary signature; allow her to acquire and hold money and property in her own right, yet oblige him, however poor, to support her, however rich; to pay all costs if she is indicted, yet she need pay none of his; and thus of many other like legal provisions for her advantage, but to his perpetual and serious disadvantage.

If a man worth millions, in real estate, marries a poor girl to-day, and dies to-morrow, "the law" takes one third of it right out of his sons' hands to enrich her, without her having earned one cent; yet if a poor man marries a rich woman, and she dies, all goes to *her* heirs, but none to his children.

No married man can say he owns one cent; for, however long or hard he may have worked for it, even while she was flirting, yet any hour, with provocation or without, she can make him a bankrupt, and oblige him to suspend business in paying her debts contracted against his remonstrance.

Or if woman is arraigned for any crime whatever, lawyers, judges, bailiffs, and turnkeys, to a man, favor her by virtue of her sex, but deal rigorously with her husband; because partial to the ladies, but prejudiced against their own sex. How rarely is

a woman arraigned, though known to be a criminal! How rarely convicted, even when proved guilty! How leniently punished, if convicted, which is very rare, and then how often "pardoned out." If "testimony" equally convicts a man and a woman of murder, he is "hung," but she is discharged. A husband and wife "go to law;" judge, lawyer, jury, favor her most, and give him no show of even-handed justice. Divorce suits always favor her, but oppress him. Impartial justice calls much the loudest for "man's rights" conventions. You "strong-minded," stop agitating till you *answer*.

In war, this gallantry is still more apparent. Women known to aid the enemy most effectually, are allowed to keep on repeating the offence with perfect impunity, thus causing the loss of many brave soldiers; whereas a man who does a tithe as much is shot down by drumhead court-martial. We beg to ask the sex whether, since war *treats* them as neutrals, they should not *be* neutrals, and whether aiding the enemy, while protected by their sex, is not — unlady-like, treacherous even?

367. — MALES AND FEMALES SHOULD COÖPERATE IN EVERYTHING.

These principles solve demonstrably the entire problem of woman's rights, sphere, franchise, everything in dispute. "Stop that noise," and hear "Sexual Science."

This whole range of subjects has its "eternal right." Nature has left no part of it at all dubious, but has "predetermined" even all its minutiae, by her sexual tribunal. The nature of each sex assigns to each its respective "rights," sphere, duties, &c., to the other; social and political status; indeed, everything appertaining to either and to both. The sexes are to each other, in community, precisely what husbands and wives are in the family, and maintain exactly analogous relations. That individual husbands and wives were sexed solely in order to *coöperate* in the production of children, is too apparent to require argument; but this requires that they coöperate in everything else; therefore the sexes should intermingle and work together in whatever either attempts. As the wife should become her husband's helpmeet in everything, so woman in general should be man's. As neither sex can parent or rear children without co-working with the other, so both should participate in every labor and pleasure of either. Therefore, if we are to have a woman's rights convention, it should be a *mutual*

movement of both sexes to ferret out and right the wrongs, and regulate the sphere, of *both* sexes; while a *woman's* rights convention, on its face, must needs be one-sided, like hobbling on one leg. As in the production and rearing of children, so in everything, mutuality, not isolation, is the natural law. Only when they can have "women's rights *children*" will women's rights conventions be in order.

Theatricals adopt this coöperative principle by introducing female performers upon the stage. How long would they "pay" if they did not? Some religious denominations do, others do not, employ it; and those which do not are retrograding. Allowing woman to exhort, pray, tell her "experience," lead off in camp-meeting and love-feast, and all but preach, gives more eclat to Methodism than any other thing. And it is just as *per se* proper that she also preach as for man. And in any other denomination as in this. Quakers recognize and practise this law.

Periodicals also employ and make money by its fulfilment. No periodical is worth much which is not edited by both sexes. Every article should be the production of both. So should be every volume, in fact everything whatever.

Appropriately, the rostrum and the lecture-room are beginning to admit and practise this principle. It is just as proper for her to speak there as for man; and as luxurious to men to listen to women as for women to listen to men. Of course females love best to hear good male speakers, and males female; yet, thus far, women have had "the best end of that bargain," in being allowed to listen to more male speakers, and read more of their writings, than men of feminine.

In this respect, Odd Fellows, Free Masons, "Young Men's Christian Associations," &c., are all wrong. What woman does not help do, is but miserably done; what she may not help do, should never *be* done. How ungallant! Ladies, fight them.

But the Good Templars have done just the right thing in summoning woman to their councils, to inspire man to do, and help him execute, and must prosper; while those institutions which practically insult the whole female sex, and in virtue of that sex, by their expulsion, must run out. Shame on them! Those thus excluded are as good, any day, as they who exclude. Heathen saturnalia did indeed separate the sexes; but was ever anything equally gross and vulgar? "It is not good for man to be alone"

in anything. But we shall soon discuss their intermingling in society. It is equally beneficial to both in all other respects.

Their interests are concordant, not antagonistic. Whatever is best for either is *therefore* best for both. Man loses quite as much by woman's wrongs as woman, and would gain just as much by her rights. All this wrangling, embroglio, and crimination are wrong, and tend directly to perpetuate the wrongs in dispute. Instead of all this jargon, let each sex learn its sphere and duties from those immutable laws which regulate these sexual relations. The omission in this "movement" of all such scientific base is self-condemnatory.

Let the following Quaker dialogue show woman, from one sample, how much she owes, in ten thousand other things, to this complained of dependence. The adjournment of a woman's rights convention had so filled the cars that the "convention" ladies had to stand. Complaining that it was not gentlemanly to let them stand, a Quaker asked, —

"Does thee belong to this Woman's Rights Convention?"

"That we do. We are contending for equal rights for women."

"Then STAND on thy EQUAL rights."

Woman should be the last to clamor to be treated as an independent equal.

Woman, for you a state of *loved dependence* is infinitely preferable to one of *unloved independence*. Which will you have? Both together are incompatible. This claim that wives should have an independent purse, is answered by this principle; but a stand-point much more favorable for its scientific presentation will be furnished, to which readers are referred.

368. — HOW WOMAN CAN OBTAIN MORE THAN HER RIGHTS.

Far be it from the author to hinder woman's obtaining double all her rights. He even claims to be an *apostle* of these as well as of all other rights. Woman, give your ear, while he tells you how to get twice as much as belongs to you.

Men will not be driven by men, much less by women; but woman can "coax" men into almost anything, as Delilah coaxed Samson. Get a man dead in love with you, and he will gladly allow you to do as you like with him and his purse. Nestle yourself right into his affections, and he will let you pick his pockets

every night, and work off his fingers to fill them the next day, just for the pleasure of having his darling pet pick them again the next night. Let this personal fact illustrate. A man bought a favorite horse; the seller expressing fear lest it might not be well cared for. On learning afterwards that it had become a family pet, he said, —

“Now I am perfectly satisfied that the horse will be well used, for I see you’ve made it a pet; and men always take good care of whatever they pet.”

Teaching man the true excellences of female character gives woman not only all her rights, but all he can do for her besides. Get him in love with the female *attributes* in general, and some woman in particular, and “Othello’s occupation’s gone.”

“Tack ship,” you woman’s rights advocates. Try flattering “these men” in place of berating them. Make yourselves lovable, and they will stand with cap in hand, perpetually saying, in action, —

“‘Most cheerfully.’ Can I do anything *else* for you? You do me the greatest possible favor by allowing me to serve you.”

Once get hold of a man’s affections, by manifesting the genuine attributes of your sex, and he will redress all your wrongs, and bestow all your rights; and then take real delight in loading you down with every good and luxury within his power besides. But these views are driven to the counter and clinched by —

SECTION V.

SEXUAL ETIQUETTE; OR, THE TREATMENT DUE BETWEEN LADIES AND GENTLEMEN.

369. — IMPORTANCE AND PROMOTION OF WELL-SEXED MANNERS.

Though all human beings, by virtue of our common humanity, owe to all a certain cast of deportment; savage to civilized, and civilized to savage; juniors to seniors, adults to children, and all to all; yet another, and far higher, is that due between the sexes. As that same treatment, proper enough from man to man, or boy to boy, would be rude from boy to man, or man to boy; so that style of manners proper enough from man to man, or woman to

woman, would be highly improper, even rude, between those of opposite sexes. A true gentlemanly and lady-like deportment is the most perfect, and the very highest style of human manners.

Of course this treatment is governed by first principles, and therefore has its *science*, or right; and of course its converse, which is wrong. This requires that each sex should treat the other properly, or in accordance with Nature's rules of sexual etiquette.

Right treatment, too, is a most *paying* investment. A man's happiness is affected more by the estimation of women than by almost any other thing. Their indifference costs him the loss of all the pleasures he could derive from their society, while their aversion inflicts on him positive losses and sufferings.

Woman, too, is more dependent on the good feelings and offices of men than on anything else whatever, and works harder to gain them. No lady can afford to incur the neglect, much less the odium, of gentlemen.

Yet whether either sex prizes, ignores, or hates the other, depends mainly on this very treatment. It therefore *concerns* every man and woman to know just what treatment is due from each to the other.

This science of gallantry should be *taught* as much as any other science or knowledge. Why should it not constitute a part of every boy's education, as much as chirography or grammar? Is it not a greater accomplishment? Is not a gentlemanly ignoramus as good as a literary boor? Talented clowns would gain by exchanging some of their talents for more courtesy to the ladies. Perhaps talents alone are preferable to only gallantry, but how much better are both *united!* Does not politeness to ladies sharpen the intellect and refine the soul? Then come, young men, all men, study and practise this "fine art." Nothing taught in school, academy, or college is equally important to your life-long well-being. To be able intuitively and practically always to "wait upon the ladies" in a truly refined, finished, elegant, appropriate style, is an art as "fine" and valuable, as ornamental and self-perfecting, as any other attainment. Let men vie with each other in an agreeable masculine comportment to the gentler sex.

All this is doubly true of a lady-like comportment to gentlemen. Ladies are as much bound to treat gentlemen appropri-

ately, as gentlemen are ladies. Indeed, it is much more to a lady's than a gentleman's interest. No lady can at all afford to behave rudely towards gentlemen. Then what inspires and guides each to a perfect gentlemanly or lady-like deportment towards the other?

Right *feelings*. Our manners emanate from our *minds*. As good manners towards all spring from a true human regard for them; so he who would treat woman appropriately must be inspired by true manly sentiments towards the sex in general, and the lady in question. Gallantry springs not from study, or travel, or culture, but from a high appreciation of the sex. He who feels right will behave right, with or without culture; while a boor at heart will be boorish in his deportment, though all his life in genteel society. As the ass ensconced in the lion's skin shows his ears, and when he tries to roar only brays; so no rudeness is as rude as fashionable impertinence.

Those, therefore, who would learn to treat woman properly, must begin with their *inner* man. "First make the *tree* good;" then alone can its productions be right. Men poorly sexed treat women on the merely human plane, whereas her sex demands that you superadd the sexual one; but a hearty sexuality inspires both a right estimation, and therefore comportment.

Yet perverted Amativeness *maltreats* her. These perpetrate sins of commission, while the others sin by omission merely. Their sensual feelings virtually insult, and thereby disgust and repel, every female they meet. Their entire natural language proclaims their inherent vulgarity, and presupposes her degradation, from which the pure recoil. Nothing renders a man's manners to woman as utterly odious as perverted Amativeness. Those who treat woman as if faithless, are so themselves. Of course such can reform their manners only by reforming their *spirit* — that great fountain of all action.

This principle applies equally to woman. She who pronounces all men odious, or bad, or hateful, is so herself, and insults all she approaches. Let her rustle in silks, glisten in diamonds, and try to be agreeable, her very attempt proclaims her hypocrisy, and engenders his dislike; whereas those act the lady who feel as woman should feel towards man. Hence true lady-like courtesy, emanates from the *heart*.

370. — HOW GENTLEMEN SHOULD FEEL AND BEHAVE TOWARDS LADIES.

Mark how that boy plays with that girl! In parlor, in playground, he edges wistfully towards her, and treats her never rudely, but always blandly and considerately. If they snow-ball, he tries to miss, not hit; or hits softly, merely to show what he could do. If they scuffle, it is not as a rude boy with an equal, but as with some delicate object he must be careful not to hurt. If they slide down hill, he volunteers to draw the sled up again; and on level ground he draws her, not she him. The older they grow, and more highly sexed they become, and the more considerately he treats her and the more pleasantly she behaves towards him. This is nature, and the type of the way each sex should treat the other, only more so.

Man ought, by virtue of his sex, to regard woman as his choicest terrestrial treasure. She is specifically adapted to render him happy, and she should be held precious in proportion to all the happiness it is possible for him to experience in her. That is precious which confers happiness. Woman is adapted to render man incomparably happier than any other terrestrial possession. Man is adapted to derive pleasure from the luscious peach, the melting pear, the "almighty dollar," and a thousand other natural productions; but Nature allows him to derive more and richer enjoyments from the female sex than from all else terrestrial. He knows little of enjoyment, and is poverty-stricken indeed, be his possessions and social position what they may, who takes no pleasure in woman. That woman, too, is a poor, miserable wretch, though she spreads herself in silks, and glistens all over with jewelry, who is rendered miserable by man in general, or any one in particular. And there are many such. But she is superlatively happy, is in heaven while on earth, whom man makes happy. All description utterly fails to express the varied and exultant enjoyments God has ingrafted on a right sexual state. Only the experience of a very few can ever attest how many or how great, from childhood to death, and even throughout eternity itself! All that even a God could do, God has done to adapt each sex to promote the happiness of the other. And this adaptation is surpassingly full and perfect. Of all the beautiful workmanship of the Divine hand, this is the most beautiful. Of all

His perfections, this is the most perfect. Of all His benevolent devices, this is the most benevolent. All the divine attributes, all the human enjoyments, seem to be concentrated in these adaptations and relations of each sex to the other.

Then shall not each be correspondingly *precious* in the eyes of the other? Man should esteem, prize, many things in this world, but woman is his pearl of greatest price. He should preserve, cherish, husband many of life's possessions, but prize woman the most. He has many jewels in his crown of glory, but what at all compares with woman? She is his gem jewel, his *diadem*. Then is it not meet that he treat her proportionately tenderly? What earthly luxury should or does render him as happy as contributing to the comfort of woman in general, or loved one in particular? Yet, in proportion as he lacks manliness, does his deportment become commonplace, because she is the less precious; and *vice versa*.

What manly perfection is as perfect as gallantry? or what defect as defective, what vulgarity as vulgar, what wrong as wrong, as man's wrong conduct to woman? Treat men wrongly if you will, but always treat all females, whether in rags or velvets, in palace or hovel, tenderly and courteously, by virtue of their sex, not external surroundings.

The governing *law* of masculine etiquette is, that everything should be treated in exact accordance with its own nature. Man should therefore treat woman in accordance with *her* character, not his own. As in handling cannon balls or pig iron, we may pitch and pound, for, hard themselves, they can bear it; yet in handling fine watches we must handle them lightly; so man may bang his fellow-men about as he would rough boxes, if he likes: though, as those that use the sword must expect some time to perish by the sword, so he who bangs must expect to be banged.

Then since woman is most delicately organized, fine-grained, sensitive, and susceptible,³⁵⁶ his treatment of her should, and in all whose sexuality is hearty and normal, will be exceedingly tender, considerate, comforting, refined, and kind.

Being delicate of structure, and exquisitely susceptible alike to pain and pleasure, shall not man avoid whatever can give her pain, and do whatever can contribute to her happiness? Strong and hardy himself, able to endure rough treatment or unkind words, he

must not judge her by himself. His coarser organization would not heed what would cut her more delicate nature to the quick. He would treat with contempt remarks under which she would writhe in mental agony.

Speak gently, then, O man, to woman. Command man if you will; but let all your tones to woman be as soft as those of the cooing dove. Every harsh intonation grates terribly on her delicate ear: then never pain it thereby. Address her on a lower, softer key than man.

Let your every look be one of consideration and regard, as though beholding a being highly organized and ethereal. As she is naturally refined, so let not one coarse look, or vulgar expression, or improper act, transpire in her sacred presence. Instead, incorporate her purity into your own character, rather than offend in word or deed her nice sense of propriety and good taste. And since cautiousness is due to whatever is delicate, be careful of her. Stand sentry around her, to see that no evils overtake her. Much less should you *inflict* any on her. You are her natural protector. See that you ward off all harm. The more, since she naturally looks to man for that protection which true man always delights to give. Under his guardianship she is just as safe, even if he can impose on her with impunity, as his strength and prowess can render her. When danger threatens, he looks out for her safety, even to the neglect of his own. Of this Captain Herndon, at the wrecking of the Central America, furnished a true example. He saved every *woman and child* first, even though in so doing he imperilled and lost his own life. Eternal honor to his manly head and heart! Let woman raise a fitting monument to his undying memory, for he was a true man. Let the whole sex acknowledge and pay the debt of eternal gratitude it owes to his memory! How proud, in the midst of her grief, should his bereaved widow feel, that he was so nobly true to manliness! Let this dry up her tears. She had the *very* best of husbands, and a martyr to true sexuality! Man, always, everywhere, pattern after his noble example! In danger, save woman first; but expose her to no possibility of evil. It is utterly unmanly and despicable.

And keep a sharp eye ever on the alert to descry some new, some other, means of promoting her comfort. Not merely pick up her glove, and manifest French etiquette; but in parlor, omnibus, and crowded assembly, in fact everywhere, yield her your

comfortable seat, though obliged yourself to stand. And keep both eyes always open to perceive her wants the moment they arise, and proffer their supply. Making her happiness your constant care secures your own.

These gallant attentions are worthy of all praise. A thousand times, in my crowded lecture-room or office, on a lady's entering, have I felt proud that I am a man, to see half a score of gentlemen proffer their seats, each anxious to martyrize himself on the altar of her happiness. And this gallantry is both a sure sign and a correct measure of the refinement and human elevation of individuals and communities. No one point of the perfect gentleman is as gentlemanly as are polite attentions to female comfort. To see a stalwart, brawny man, whose strength could command the lion's share, yield his seat to weaker woman in the crowded concourse, preferring to stand by the hour in order to render her comfortable, whereas he would hardly yield it even to a king; is a generous act so generous, an oasis on the barren desert of the human virtues so green and refreshing, that it ought to be more prized and praised. All honor to him, in rags or broadcloths, who manifests this first of manly virtues; and so cordially as not to oppress her with a feeling of obligation, as if she obliged *him* by allowing him to bestow.

And you, gentlemen, who would perfect yourselves in manners, and character, here is the very heart's core of all good-breeding. He alone is well bred, whether courtier or ploughman, who behaves thus to woman. He need not read Chesterfield, for his good-breeding is indigenous.

How far a man should carry these gallant attentions depends on how much of a man he is who bestows, and how much of a woman she is to whom they are tendered. If their sexuality is low, and they are accordingly indifferent to each other, they may, should, will treat each other simply on the human plane. They could adopt no other. Weak Amativeness rarely tries, and then breaks down from conscious awkwardness.

But fear of incurring censure for taking unjustifiable liberties restrains some. Such should follow Nature, not custom. No true lady, only prudes, will thus misconstrue; and those who do, are themselves impure.

A fellow-passenger in the cars, buying a dozen apples, offered some to a lady sitting near. She accepted. This started the in-

quiry: "This is not customary, but is it, *per se*, proper?" Was his proffer manly? Was her acceptance womanly? He offered some also to me. Was it right or wrong to extend a like courtesy to her?

A gentleman seeing a lady in the cars at night with a child trying to find a resting-place for her weary head, proffered his shoulder, and amused her child. She accepted, and slept for hours. Were his proffer and her acceptance in accordance with true, right, high-toned manliness and womanliness? What says true human nature, irrespective of custom?

In the name of all candor and truthfulness, we repeat, do not the very customs and tone of society both often put evil constructions on purely gallant attentions, and choke down much of that bubbling gallantry which would otherwise manifest itself? Is not society over-strict, even prudish, in this respect? This originates in jealousy, or rather in perverted Amativeness. Normal Amativeness, feeling no wrong, suspects none; whereas, when it is itself unclean, it is always accusing others of its own conscious pruriency. Those who charge others with corruption, thereby proclaim their own. Gentlemen would be much more polite to ladies if they could calculate on their gallant proffers being received in the same spirit in which they are made. The sun does not shine upon more or truer gallants than those over whose proud heads floats our star-spangled banner. Frenchmen may be more showy, but they are less cordial and sincere. The polished gallantries of Southerners, the truly lady-like manner of their reception, and the polished high-toned comportment of ladies and gentlemen towards each other, show more freedom, with less restraint, at the South than North, proffered and accepted in the true masculine and feminine spirit. And how much more elevated this renders their manners!

But many men who feel the true gallant spirit, and yearn to express it, fail sadly in its manifestations; some from bashfulness, some because oppressed by an exalted regard for the female sex as far their superiors, some for want of practice, and others from conscious awkwardness. Let such remember that "a faint heart never wins;" that woman likes courage, but dislikes bashfulness as a species of cowardice,³⁵³ and infinitely prefers well-meant forwardness to shrinking diffidence; and that man is not woman's inferior. Then why be abashed by her? To do nothing is often worse than

to do poorly. Neglect is worse than awkwardness. Think how gentlemen should feel and behave towards ladies, and come as near to this ideal standard as possible. If your *heart* is right, its outworkings will correspond.³⁶⁹ Bashfulness is not manliness. Break the ice. Do the best you can, but do *something*. Diffidence spoils. All true women will pleasantly accept proffered attentions, overlook what is imperfect, and help you through besides.

371. — WHAT IS DUE FROM LADIES TO GENTLEMEN?

But shall woman receive all these attentions to her comfort without any compensation? They are well worth some payment in return. Should not all pay somehow for all they receive? What special claim has any woman on any man farther than he pleases voluntarily to proffer? and what he proffers she should recompense in grateful acknowledgments. Her pleasant feminine "Thank you, sir," "You are very kind," "I am very much obliged," far more than repays him with delight that he has been privileged to bestow, and receive her thank-offering, so grateful to every true man.

No woman is entitled to receive any more gallant attentions than her feminine loveliness extorts as a "free-will offering." Those who deserve the most will receive the most; while only those are neglected who are sexually uninteresting. Those who desire more must inspire more. Men have gallantry enough for those who elicit and reward it. Improving sexuality will increase masculine admiration, and therefore courtesies. Cultivate loveliness, or go without them. But your cold, thoughtless indifference throws a wet blanket all over him, and stifles all future attempts. He cares less for his own sacrifice than for your non-appreciation. An illustrative fact: —

"Will you play the agreeable to a young lady bound North?"

"With all my heart. My handsomest attentions are at her service."

A natural gallant, he took charge of her baggage, paid her fare, waited upon her to, at, and from table, did his best to promote her comfort, and when the passengers were composing themselves to sleep, fixed her a nice pillow out of overcoat and muff, when she called out, —

"Conductor, help! This man is taking liberties with me."

Of course this turned all eyes on our hero, who, standing at the head of the slip, replied with dignity, —

“Substantiate your charge by saying definitely just *what* liberties I have attempted, or else retract. Have I touched your person?”

“I don’t know as you have.”

“Have I attempted to kiss you, taken your hand, or done anything a gentleman should not do to a lady? Have not all lookers seen all I have done or attempted? Just what familiarities have I proffered?”

“I don’t know as you have done anything in particular, only I thought you made very free with me in a general way.”

“Humph! Only a Miss Prude, who don’t know what polite treatment is from gentlemen,” replied a gallant Southron, who saw that all the trouble lay in her prurient imagination.

“Miss N.,” our hero continued, “you were put under my escort, with special charge to promote your comfort. I have looked after your baggage, waited on you as handsomely as I knew how, made you the best pillow I could, and even paid your fare and supper, without thinking to ask you to reimburse even that; and this utterly groundless accusation is my reward! Fortunately I am too well known to have this aspersion injure me. I attribute your conduct more to inexperience and false notions than to wrong motives. Though I should be justified in returning your checks, and letting the ‘conductor’ protect you, yet I will see you safely in Washington, and your baggage rechecked, and you reseated, but no farther.”

A couple of females, not exactly ladies, entering a full car, a gentlemanly judge, comfortably seated, arose, and beckoning out his friend, politely escorted them to his seat, into which they slid, without thanks. Remaining there a while, his friend inquired, —

“Judge, what are you standing there for?”

“Waiting for these — these — hem — *females* to thank me.”

Boarding-school accomplishments bear no comparison, as a lady-like attraction, with these pleasant acknowledgments; nor is any defect equal to their absence. She is a perfect lady, though plainly attired, who “returns thanks” handsomely; while she is no lady, though dressed in the richest embroideries, who omits them. Yet a bashful girl’s omission, from *confusion*, is her highest thank-offering, more hearty than words.

Yet some females, like children spoiled by tampering, say in actions, —

“But you *ought* to take me to concert and saloon gladly; for you’re a man, while I’m a woman; and no thanks to you either.”

Nothing in female manners repels gentlemen equally with this

imperious demand on them for services, along with their thankless reception. Nor will any such long receive proffers from any one man; for ingratitude soon kills out that regard which prompts them.

Or, shall she in crowded places receive seat after seat from his generous hand, till all are full, — half with her crinoline, — while she spreads herself over twice the space she needs to occupy, and lets men stand? Shall she not, at least, crowd her dry-goods into the smallest compass, so as to compel as few to stand as possible? Yet does she always? Do we not too often see a selfishness in her, a neglect of his comfort, an assumption of more than she really needs, thereby compelling him to go without, which betokens less regard in her for his comfort than he manifests for hers? Is not this unlady-like, unjustifiable, and far more reprehensible than the same selfishness evinced towards her own sex? My countrywomen, please consider, and, if needs be, reform.

Are American ladies as particular to thank as they should be? No gentlemen are as gallant as Americans. This might render their ladies too careless. We would not disparage them, but only put them on their guard. Republicans should not be remiss.

But shall man bestow all, yet receive none? That he should look more after her comfort than she after his, has been already virtually proved by implication in the rationale of their attentions, namely, that she is so sensitive and dependent, and he so strong. But shall she have no eye to *his* happiness?

When ladies who can sing or play are requested to entertain the company, what affectation, how ungentle, to decline and redecline, though longing to show their skill, till impatience annuls expectation! Those who can thus contribute to the pleasure of gentlemen especially, are unlady-like to refuse till urging becomes unpleasant. Does not true gentility require them to come right forward, as if it were a pleasure to make them happy, and do the best they can cheerfully? And whenever, wherever they can contribute in any way to man's comfort or enjoyment, ought they not to do so as gladly as he to theirs?

Nor should a woman always take all these kindly tenders man may proffer, because she should not always rob him. It is not womanly to refuse, yet not always lady-like to accept all. Thus, if he offers her the only peach, or anything else, to refuse it is to

reprove his offer. She should presuppose it was made in good faith, and that her acceptance will please him. But accepting, should she not return a part? This is the highest point of true gentility. Or if he yields his seat, she should accept; and after he has stood a while, she should proffer its return; and he, if fatigued, should accept, rest, and re-proffer it.

No young woman should receive a seat from an old man. Her practical language should be, "No, father, I am younger than you, and can stand better. Please give me the pleasure of seeing you enjoy it." Nor is a middle-aged man required to yield his seat to girls, who are yet but little sexed. He may let them lean against his brawny chest; but their relations are now more those of the junior and senior than male and female. Or, if they sit, let them, let woman always, in the crowded assembly, stow herself and crinoline away in the smallest compass possible, in order to save room. And when she descends the stairway in a crowd, she should bring her dress forward, so as not to discommode those behind.

Still, no definite rules of universal applicability can ever be given either sex, because "circumstances alter cases," except this, let each always feel and express towards the other that exalted regard ordained to obtain between the sexes, and then put themselves on their masculine and feminine *intuitions*, and their mutual manners and treatment will be perfect. And let this section put all readers on this exalted sexual platform. Let it teach every man just how to treat the female sex, and every woman how to behave towards the masculine, and it will incomparably adorn the manners of both, make both happy in each other, and mutually develop each other's sexuality and humanity.

SECTION VI.

SIGNS OF SEXUALITY IN ITS NATURAL LANGUAGE, FORMS, ETC., AND ANALYSIS OF FEMALE BEAUTY.

372. — IMPORTANCE OF PREDETERMINING EXISTING SEXUAL STATES.

As some trees grow poorly, yet bear freely, and others grow rapidly, but bear little, while others still neither grow nor bear,

yet others both grow fast, and bear abundantly; as some domestic animals remain always poor during maternity, yet bear fat and fine young; so some women naturally rob themselves of vitality, and though weakly, send a full supply to their embryo: that is, are superior females. This is the essential attribute of the sex. Those prospective mothers who are so feeble themselves at such times that one would suppose their offspring must be too weakly to live, but who yet bear fat, fine, large, and healthy children, are pattern samples of their sex; while those who, though themselves robust, bear small, puny, delicate children, are poorly sexed. The vigorous sexuality of the former rob themselves to bestow on their babes, while the latter rob their babes that they may luxuriate in abundance of life. That was the true mother, who, roused out of her bed by a drunken husband late one terrible night, on opening the door was seized by him, pushed out into the merciless storm almost naked, denied admittance, and in the morning when he opened the door she fell in, *frozen to death*, with her own night-dress torn off from herself to cover up her darling babe, besides crouching over it, all doubled up, to keep it warm, while freezing to death herself!

Since infallible signs predicate with certainty beforehand whether this animal will give more or less, richer or poorer milk; why is not this identical point predeterminable of this woman as compared with that; that is, whether she will rob herself to feed her child, or rob her child to feed herself? Why do not those very signs in the one apply to the other? They do, only that men have not yet learned to apply them. But men *will* learn. This maternal attribute, as such, is easily observable. Whether this woman or that will produce the best children under similar circumstances, is a question too practically important not to be scanned in this utilitarian age. And since this is the identical chit of the female, therefore those signs which indicate sex, likewise indicate this attribute.

Nature always proclaims her whole truth to those who can read her signs. She puts all before the confessional. One scrutinizing glance of a knowing observer reveals far more of existing sexual conditions than language could ever convey.

Such disclosures are important, and due from all to all. He who contemplates making any woman a matrimonial proposal, has an inalienable *right* to know beforehand whether she is healthy or

sickly in general, and as a female in particular; while she has an equal right to a like knowledge concerning him; because their conjugal and parental capabilities, their lovableness, amiableness, &c., depend mainly on this single condition.³⁴¹⁻³⁴³

Men and women have as much right to this knowledge as to any other. As, if A is honest and B dishonest, their fellows have a natural *right* to know which is which, and thus of all other traits; so all have a right to know the sexual states and habits of all. Yet how could Nature tell one without thereby telling all? At least she reveals them. She makes all proclaim their own honor and shame. She labels each of her children somewhat as follows: "Fairly sexed," "well sexed," "poorly sexed," "a splendid male," "a magnificent female," "abnormal," "normal," "pure," "impure," "sexual health," "sexual ailments," "vigorous," "weakly," &c., besides telling about the *ratio* of each condition, according to what they actually are. Or, rather, each is allowed to select his or her own label by their conduct, and obliged to wear it till truth requires it to be changed. Yet, fortunately for many, in these days of dilapidated sexuality, few know how to read these signs. Yet no other knowledge is more important or useful. Think what it is worth to be able to say, with certainty, according as each may be the one or the other, —

"That man's conjugal and parental excellences are three, and that one's six, in a scale of seven; while that woman's are only two, but that one's are seven."

The pleasure, too, is really inexpressible of being able to read with absolute certainty at a glance the existing amount of gender, and all its states, in all we meet. Please think. The Author claims to be "expert" here, and will try to put his readers on the road of observation. Still, to *see* these signs is easy, but to describe them very difficult. Merely directing attention to this subject will prove most beneficial.

And is it not most important that each man and woman have a correct home standard by which to test their *own* personal sexual conditions, and know whether they are improving or declining?

Some affect to doubt whether their beau or girl loves them. Really, those must be poor observers who cannot tell to a dot whether, just how much, and how they are loved or disliked; for every look and act proclaims all to all within seeing distance. As

anger will out, so will affection. Many who are transparent *tell* more than they themselves know they feel.

373. — POSTURE, VOICE, FACE, MOTION, AND OTHER LIKE SIGNS.

Those who would read, must first put themselves into a reading, impassible mood. As to listen well to a sermon one must be in a receptive state, so to read sexual states one must be in an impassible mood.

NATURAL LANGUAGE is the great revelator. All the faculties express themselves in acts, tones, looks, &c. As Combativeness, Devotion, &c., have each their mode of expression, so Amativeness has its expressive acts, looks, ways, &c.; ³⁸⁸ else how could lovers make love?

HEAD POSTURE is the most declarative of these signs. Amativeness, located in the back and lower portion of the brain, of course cants the head straight back between the shoulders, more or less, as this faculty is more or less active. Parental Love gives a similar cant and motion. Neither can be described, only seen. Those well sexed, and in an affectionate mood, hold the head straight back on the mesial line, especially when fondling.

BODILY POSTURE is about equally expressive. Sexual vigor causes erectness, while wantonness throws the middle portion too far forward, especially when they laugh, besides giving a rolling posterior motion to the walk, as seen in the abandoned. But deficient or dormant gender leaves this middle portion retiring or shrinking back. That is, those well sexed sit and walk erect, but those poorly sexed bend forward, while undue posterior rolling motion in walking signifies sensuality.

The position of the chest and shoulders is peculiarly expressive of the sexuality in general, and of its existing states. Gender always throws the shoulders back and the bust forward.

Every well-sexed woman, in the company of the man she loves, invariably throws her shoulders back and breasts forward, as if she would render them conspicuous.

Breadth between the points of the shoulders in a woman signifies a corresponding amount of gender, for reasons soon to be given, while narrowness there indicates its deficiency.

Ladies, if you could only realize how incomparably better you look when erect, with shoulders thrown well back, than when they pitch inward and downward, as when bending forward, you

would surely never sit or walk in a stooping posture. Superadd to this a flat chest and inward warp, a large postal bustle, pannier, or shawl gathered close in front, thus rounding posteriorly but warping anteriorly from head to feet, and you evince the consummation of would-be-pretty female deformity; to which the Grecian bend approximates, which aims to indicate modesty, whereas it signifies age, sexual weakness, and decrepitude. Erectness is the true posture, besides evincing active love.

Shawls are a physiological abomination, because they confine the hands in front, folded across the stomach to keep them on, produce a stooping posture, and afford little warmth, especially across the chest, where it is mainly needed. Let them be abolished, and any required warmth secured by some close-fitting garment.

THE VOICE, however, is at least equally expressive of whatever appertains to the sexuality.³³⁴ One with a poorly-sexed vocality cannot make a good conjugal partner, unless perverted, and *vice versa*.³³³ Ladies, if a man with a deep, rich, clear, ringing, well-masculinized voice solicits your heart and hand, accept; for he possesses the materials of a good husband. You can do with him anything feminine you like, and induce him to do for you all he is able.

But beware of dry, squeaking, quackling, husky voices. Their possessors lack manhood. Perhaps "better half a loaf than no bread," but you'll find it dry and mouldy.

GENTLEMEN, attune your ears to read female voices discriminatingly, and pay most court to those with the true female ring to their tones. We mean more than we can well say.

WALK and COMPLEXION have been already sufficiently treated^{335, 337} to require but this additional remark, that manliness creates a noble, portly, majestic, dignified, martial bearing and presence among all males, while its deficiency or perversion creates a mean, sneaking, diminutive, despicable walk and posture. An observing lady, speaking of one who wore pants, unwittingly described it thus:—

"I should think he *felt* like a sheep, for I'm sure he always *acts* just like one."

This shamed, meeching, cringing manner signifies that its possessors are, as they appear, poorly sexed. Remember, Self-esteem is a masculine attribute, and that "bashfulness is not manliness."

THE ASPECT of the eyes is peculiarly expressive of existing sexual states and feelings; not merely in those permanent signs already described,³³³ but in the way they *look* at you. To *see* what this look signifies, and what that, is easy, but to describe it is difficult.

Their looking you fully and fairly in the face is an excellent sign; but those who turn away their eyes the moment yours catch them, thereby proclaim some sexual error. A downcast, self-condemned look, signifies wrong personal habits. Purity, impurity, love, aversion, indeed all states of both the sexuality in general, and its particular states in reference to the one looked at, are proclaimed through their tell-tale eyes.

LIVELINESS, or a jolly, laughing, rollicksome manner, indicates abundance of gender in an active state; while a demure shrinking from scrutiny proclaims its want, or else its oppressed state. Hence each sex loves this quality in the other.

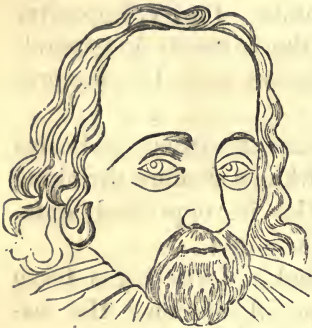
Here straws show the way of the wind. Little signs teach great truths. BESTOWING is woman's special mission. Her nature is to eliminate more than she can consume, in order to bestow on others, especially the young. Every female is perpetually proclaiming, in all her little acts and ways, how much or how little of *that* element she possesses. She who requires many servants and waiters, who selfishly consumes other people's energies, unless in helping her helps others, will be a poor bearer, for she is a consumer instead of bestower, while the true female lives and does for others, especially children. Mind and body are in sympathy. She who has this mental element of her sex, will generally manifest this bearing quality in proportion. But this entire work is virtually full of these signs. These hints will serve to open eyes and ears to the diagnosis of these and similar signs, of which there are hundreds.

374. — THE MALE FORM CONTRASTED WITH THE FEMALE.

The shape of all things, animate and inanimate, proclaims both their general character, and their existing conditions. As the configuration of every animal, tree, vegetable, and thing tells both its character, and whether now in a good or poor condition; so one form accompanies and admeasures manhood and another womanhood; besides disclosing the present *states* of each.³³⁶ Then *what* forms belong to each sex, and what indicate existing states

We beg pardon of the civilized world for saying that Apollo Belvedere is by no means a pattern sample of the manly form. Powers's "Greek Slave" proves practically that the moderns excel the ancients in representing the female figure; then why not likewise the male? It is noteworthy that Apollo turned the heads mostly of *girls*, not women. By our touchstone, a handsome man

A SAMPLE MASCULINE HEAD.



No. 212.—LORD BACON.

is not much of a man.³⁵³ By our standard *brawn*, not smoothness, signifies masculinity.

STRONG BONES AND MUSCLES, and of course prominent and strongly marked features, a large and projecting nose and chin, a bold, abrupt outline, along with distinct lines in the face, consequent on a powerful muscular system, indicate manhood. Of this Lord Bacon, whose likeness we subjoin, furnishes an excellent illustration, as do all the busts and likenesses of Daniel Webster.

Thomas H. Benton furnished another fine illustration, as did also Chief Justice Story. So does Chief Justice Chase. See his like-

THE MASCULINE FORM.
16



No. 214.—CALDWELL.



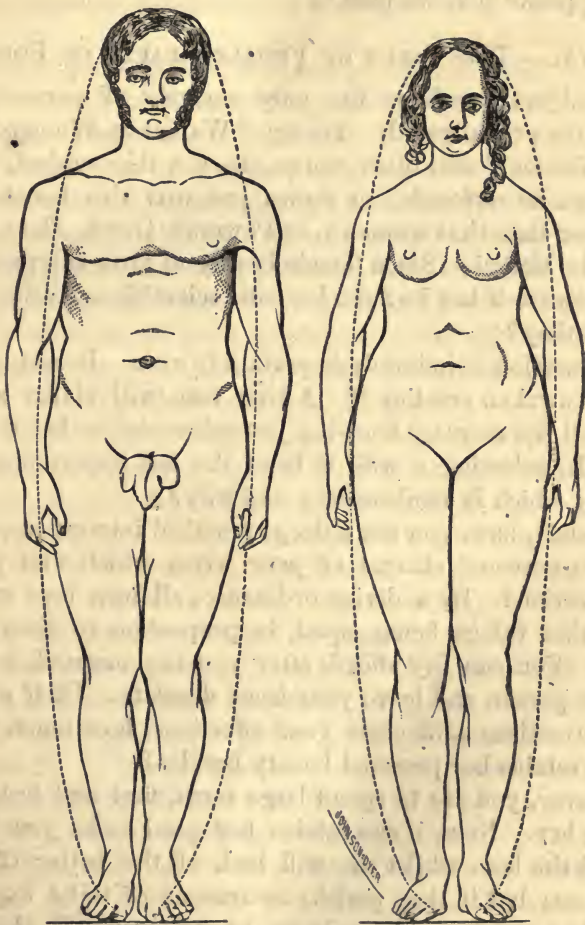
No. 213.—SYDNEY SMITH, THE REVIEWER.

ness on all one dollar "greenbacks." So does the subjoined likeness of Sydney Smith, one of the most caustic and powerful

writers of the last generation. All parts are massive and well filled out; signifying that he was both tall and stocky, six feet and broad shouldered.

Henry Clay, Dr. Caldwell, and others of that build, furnish illustrations of another highly masculinized form, namely, tall, prominent-featured, broad and deep-shouldered, but not stocky or fat;

MALE AND FEMALE FORMS CONTRASTED.



No. 215.

No. 216.

instead rather angular, and very prominent at Firmness, figure 16, in engraving 214.

We subjoin one more engraving of feminine configuration in.

contrast with the masculine, in which that of the male is shown to be broadest, deepest, and widest at the shoulders, from which it tapers downwards; whilst that of woman is broadest at the *hips*, from which it tapers each way.

But allowing these to serve as samples merely for directing the reader's attention to the true male and female forms of body and head, and referring to that only true test of sexuality, the taste of the opposite sex, we pass to

375. — THE VALUE OF FEMALE BEAUTY OF FORM.

Our subject furnishes the only analysis of personal female beauty ever promulgated. Though "Walker on Woman," "Physical Perfection," and other works, discuss this subject, yet none have given its *rationale*; or shown just *why* this female form is handsomer than that woman's, or Powers's Greek Slave than the Venus de Medici. Since female beauty of form is a part of creation, of course it has its fixed *laws* and scientific conditions. Then what are they?

This question is infinitely important to man. Reason must precede and awaken emotion.³⁰⁵ A true man will idolize a glorious woman all the more by knowing just *what* renders her thus handsome. In selecting a wife it is of the last importance to know definitely which is handsomest; and *why*?

Husbands, have you not a deep, practical interest in perpetuating those personal charms of your wives which first awakened your devotion? By a divine ordinance, all men love women the more, other things being equal, in proportion to their personal beauty. You can illy afford, after you are married, to let your first love perish, and leave your heart desolate. Or if your wife's other attractions still elicit your affections, how much better if she also retains her personal beauty besides?

Moreover, you are to spend large sums, first and last, in ornamenting her. Now, if she retains her good looks you will need to spend the less, whilst she will look all the better than if she loses them; but if they perish, no amount of toilet expense can render her even passable in looks or appearance.³⁰⁸ Indeed, the more gay the toilet of any poorly sexed woman the worse she looks, because of the marked contrast between her showy dress and her plain self.

Parents, have you too no interest in augmenting the persona.

charms of your daughters? If these fade, all fine dresses and jewelry go for nought. Your first concern should be to render them handsome by nature, so that they will appear splendidly when dressed; which no poorly sexed female can ever do.

Yet this analysis is doubly important to woman herself. All this world, with whatever in it is valuable, is trash, compared with the complete devotion of a true man. Get that, and it will bring you creature comforts, home, and all he can possibly bestow.

It is worth to a woman what it brings; and it brings considerable. Its commercial value we might not fully estimate, and will not attempt. Man was made to love it as much as food, and therefore woman sets by it as inspiring his affection. Few masculine sentiments are equally strong; therefore few feminine possessions are equally valuable. Let its possessors say how much all these masculine attentions, presents, admiration, &c., it brings are worth. Compared with it silk dresses and jewelry are bawbles. Indeed, for what are all toilet expenditures and efforts but to enhance seeming beauty? Beside it crowns and diadems are insignificant. And female beauty is its inspirer.

Ladies, by showing in what it inheres, we propose to show how you can render yourselves incomparably more captivating in common apparel, than in the richest robes without it; as well as how it can be prolonged. God did not make it for nought, nor to fade till late in life, if even then. No humble woman, much less no fashionable one, can afford to lose it permanently. What would its increase only twenty per cent. be worth?

Your good looks captivate a man who "proposes," and marries you. But they soon wane, and then disappear, only to be supplanted by plainness, and this by downright ugliness. Now, in the very nature of things, his love, too, must wane, perish, and finally end in disgust, because its incentive is gone, unless, perchance, fed by some new aliment; whereas, retaining them would perpetuate his love, and these other incentives would then redouble it. Most wives thus lose their husbands' love without knowing why, whereas they might, instead, increase it. Girls who retain them need be in no haste to marry lest they wane; for if they do not bring an acceptable proffer from this one to-day, they will from another soon.

In short, the great unanswered problem: In what does female

beauty consist? what are its elements? just what in this woman renders her handsomer than that? and how can female beauty be both perpetuated and re-increased? — is immeasurably important to all. We advance to its scientific solution.

376. — FEMALE BEAUTY INHERES IN THE ELEMENTS OF MATERNITY.

All objects sought expound the means by which they are attained. The end female beauty attains shows in what it consists. This premise is obviously philosophical. Then what end was it created to achieve? The sexes were ordained to love each other solely to bring them together in the creative relations. This mutual sexual attraction is their finishing touch. And it is, indeed, a most glorious finish. Without it this whole sexual department must have remained dormant, and earth without life!

Or thus: Woman was created feminine solely to bear children. Man loves woman only to promote this end; and therefore loves her bearing attributes, or female entity. Hence he must love those best who possess the most of this reproductive capacity. Therefore that alone is beautiful in woman which contributes to maternity; and *because* it thus contributes. Female beauty of person inheres in the elements of physical maternity. These alone are beautiful. Each and all females are handsome only wherein, because, and in proportion as, they possess Nature's bearing prerequisites; and *vice versa*. The most beautiful are so, because they possess the most of the maternal attributes; and the reverse. Men admire and love her the most who will produce the most and the best offspring. Then what does thus contribute? We have already answered this question in its mental aspect.³⁵⁶⁻³⁶⁴ Then in what does *physical* maternity, and therefore beauty, inhere? That is, what must it supply to embryotic life?

Domicile first. It must have a *body*. Organism is its necessary prerequisite. Nothing can ever be without being *somewhere*, nor develop without being in some *place*. To furnish this life-germ with a comfortable "local habitation" while it is developing sufficiently to sustain independent life, is the physical woman's first office. Nature has selected the female pelvis as its most fitting and appropriate tabernacle in which to begin its organic structure.

It must weigh from eight to twelve pounds, in order to start fully on its life race-course; because all the organs must first be

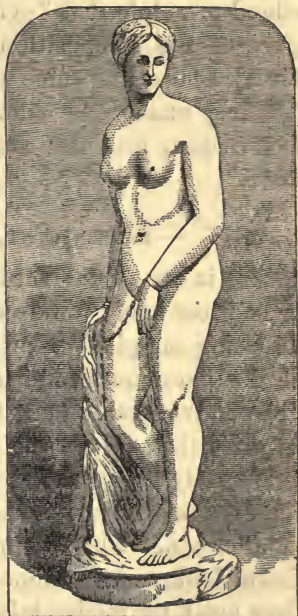
made before they can begin collectively to sustain independent life. This demands an abundance of room for its growth and birth. Its formation requires that an immense amount of vital force shall centre there. This demands and creates a good sized pelvis; which therefore becomes a paramount constituent of female beauty, without which no woman can ever look well. Hence all artists, throughout all ages, in marble and on canvas, represent the female figure as much wider at the hips and fuller and larger at the pelvis, relatively, than man's. Hence, too, a small, narrow pelvis could carry and support only a small child, and therefore signifies weak sexuality; and hence looks insignificant, uninteresting, and inferior. Maternal vigor presupposes that size of pelvis which renders the hips and thighs large and fleshy; the lower back and abdomen broad and full; pubic bone prominent; and entire pelvis large, round, and well filled out. Or thus: men are ordained to love those women best who can produce the finest offspring. A large, full pelvis is a prime bearing prerequisite, and therefore both beautiful in woman and attractive to man.

"Powers's Greek Slave" is, by common consent, the masterpiece of all representations of the female figure. All ancient and modern attempts bow in acknowledged inferiority.

One of the chief faults of the "Venus de Medici," the ancient model, is its "Grecian bend," or very awkward representation of "Pudor," which we call "modesty," by representing one hand raised to screen her mammæ, and the other hiding her pubic region. Powers obviates this palpable defect by screening the latter with her chained hand, but leaves the former unheeded.

When George Combe was lecturing on Phrenology in Philadelphia, in 1838, in treating Ideality, he advocated statuary and paintings as purifying, and promotive of public taste. This the conservative press strongly censured as indecent. His practical

THE PERFECT FEMALE FORM.



NO. 217. — POWERS'S "GREEK SLAVE."

answer was to announce its *repetition*; thereby appealing to the public to approve or condemn his views. Its answer was an overwhelming and *élite* house.

A like prudery, fifteen years later, attempted to exclude all nude paintings and statuary from the New York "Crystal Palace" Exhibition, which met with a like public rebuff. Prudery and purity are not twin sisters. Platonic love generates purity, while prudery is clearly the outgrowth of sensuality; on the acknowledged principle that "evil is to him who evil thinks." This truth governs the composition of this book, and introduces Powers's Greek Slave, and some of its preceding engravings, namely, that "Beauty unadorned, adorned the most," and that whatever God has written into the constitution of man, is, *therefore*, in "good taste."

377. --- EMBONPOINT, OR A PLUMP *vs.* A LEAN PERSON.

Size is one of the natural conditions of power. The life germ must grow many hundred thousand per cent. This presupposes its being supplied with food to grow with. This supply is one of the paramount requisites of the life-germ and functions of the prospective mother; and therefore elements of her physique. This requires that she herself be in a good physical condition; that is, moderately fleshy. Her blood must superabound with the materials required for growth. These materials are embodied mainly in albumen. Their abundance fills and rounds out her person. Lean, lank women cannot possibly be good looking. To be fair, they must be moderately fat. A poor, scrawny woman fails to attract, because this signifies too little maternal nutrition; while a full, plump form, with all its hollows filled up, and acclivities and slopes well smoothed off by adipose matter, indicates maternal nutrition, and therefore becomes an element of female beauty.

Yet obesity signifies sexual sluggishness; or, that not enough of this nutrition is excreted or consumed to duly clear out her system, and that so much remains that her blood becomes clogged. Excessive fat in females, therefore, strikes men unpleasantly. We shall discuss its cause and obviation in Part IX.

The real principle involved in this beautifying condition is a great abundance of animal vigor, and of the organic materials. To be a handsome female, one must first be a good animal; because children, to become great and good, must first have a powerful

physical constitution. Animal vigor is the basilar condition of humanity. It is the paramount prerequisite of maternity, and therefore of beauty. All improvement of the health, therefore, improves the beauty, while all health impairments despoil it.

But sexual vigor is the specific beautifier. As stomach disease impairs the digestive function, so sexual dormancy or disease deteriorates offspring, and of course renders her proportionally less loved by man, that is, less beautiful. A practised eye, by scanning any child, can admeasure the sexual vigor of its mother; that is, tell how much or how little sexual health and action she possessed before its birth, and whether she was in a low or a high state of either physical or mental gender. Does it not stand to reason that sexual impairments impair offspring, and of course attraction? and that sexual vigor improves beauty by improving maternity? It endows offspring, and therefore attracts man to her, and her to man.

378 — A FULL BUST AND WELL-DEVELOPED MAMMARIES.

Nutrition is as requisite to the child after its birth as before, else all previously done must prove nugatory. Without teeth and with weak digestion, so that it can eat and digest solid food only with difficulty, it yet requires an immense amount of nutrition with which to grow rapidly, so that it can the sooner take care of itself. It has yet barely life-force enough to assimilate the best of materials after they have already been prepared. They must be abundant, fresh, rich, soluble, always on hand, and easily administered. Hence Nature ordains that the mother shall eat, digest, make chyme and chyle, secrete a liquid — because solids might choke — as near blood as possible, lacking only that breath furnished by the child, delicious, and ready to be drawn whenever needed, which she must administer. If this albuminous manufacture still flowed to her abdomen as before, it must be utterly useless, because no life germ is there to receive it. Nature ordains that its manufacture shall still continue; but that it flow to her breasts — two mammal glands developed on the busts of all females when arrived at maturity, which appear between the arms on all whom puberty ushers into womanhood. In shape they resemble a globe cut in half through its centre, with the flat surface of each half placed upon the chest, and its spherical portion projecting, each placed about midway between and below the arm-pits and breast-bone,

and lying between the third and sixth ribs. They are well represented in the accompanying engraving of a bust of Psyche, which was lately discovered among exhumed ancient statuary, and is universally pronounced the handsomest of all female chisellings or paintings. We let it speak for itself.

As a female beautifier, no other toilet appendage bears any comparison with them. Without them, or their cotton make-believes, any and all women, though dressed and painted to death in all other respects, appear insignificant, and unworthy a second look. Men and women involuntarily turn from a flat female chest with disappointment, as if it omitted to present something very important to good looks, and very desirable. As a face looks badly

THE FEMALE BUST.



No. 217.—PSYCHE.

without a nose, so does the female chest without that full bust created by large and full breasts. Any woman is but poorly adorned if they are small and flattened, no matter how rich and gay her toilet; while she in whom they are large, round, and duly elevated, looks splendidly, though dressed in calico; for bountiful Nature has already ornamented her beyond all power of art to equal. Even a fine face with a poor bust disappoints, as showing a great want of something essential. The simple country maid in homespun, with a superb "bosom," need not envy that jewelled princess who lacks it. Though till lately we have stoutly opposed "false bosoms," yet women without genuine or else false ones do look so inferior, that, on reflection, we assent to their use as the "*lesser evil.*"

379. — WHY MEN ADMIRE THE FEMALE BUST.

The FACT of such admiration is indisputable. How much, it would be difficult to say. Many husbands would "launch out" largely to ornament their wives with a beautiful pair, and many a woman would and might well forego all silk dresses to obtain them. Man's appreciation of them amounts to a literal passion. Woman practically confesses this by taking such extra pains to hide their deficiency. Why all this superhuman effort just to falsify? Because she knows that all men, throughout all ages, almost idolize them; and the more the better sexed they are. We ask now not whether this is right or wrong, sensual or sensible; but simply state a universal *fact*, which of course has some rationale, and this shows why woman pads thus. What then is it?

By no means those "earliest associations" on which it is usually explained. Some illustrious orators and statesmen, of whom Sheridan was one, over their wine accounting for it thus; Sheridan replied that he admired them as much as any man, though brought up on a bottle. "Is that why you *love* your bottle thus?" inquired one who knew his weakness. All men, equally those reared by hand as breast, practically confess to "this soft impeachment;" because their contributing to postnatal nutrition renders them a truly feminine, and therefore lovable, attribute. They enamour man because they indicate sexual vigor, and therefore fine children.³¹⁹ Not that those in whom they are largest will always bear the finest young, or when smaller, poorer ones; but that a given woman will be a better mother when they are large than small. And yet one in whom they are small may produce better children than another in whom they are large; because she may abound in *other* qualifications which more than compensate for this deficiency.

Let this principle teach "the ladies" that their flaccidity and gradual shrinking indicates sexual decline, and that maternal capacity and female attractiveness are also waning. Justly, therefore, may their possessors, though poorly clad, proudly exult over those in whom they are deficient, though clothed in purple and brilliantly jewelled. Every woman should proudly exult in her female perfections, and therefore in these their signs. But we shall hereafter treat of the promotion of that beauty we here merely analyze.

380. — THE ANALYSIS AND INJURY OF FEMALE FASHIONS.

Our subject gives their only rationale. What all-powerful *motive* enables this deforming goddess to lord it thus imperiously over all civilization? Behold the untold billions expended at her gaudy shrine! Women, by millions, toil on, with little food or sleep, in untold agony, to procure the "means" to follow her behests. Behold what pride, envy, anxiety, and emulation, agonize her devotees! What can be the mighty mainspring of her power?

Solely this: she pretends, by enhancing female beauty, to render her votaries the more *attractive to man*. But *how* does she attempt this? By ornamenting and seemingly amplifying pelvis and hips, those very parts which indicate maternal capacity. Of course her unthinking devotees little realize that by wearing them they virtually say, "See how large my maternal developments are!" Yet to adorn and fill out pelvis and bust constitutes their chief labor. For what else are the supernumerary skirts, bustles, panniers, &c., of the last and the present generations?

And what is the irrational rationale of tight-lacing, that most accursed of all the fashions; which has slain more women in a score of years than the sword has men in a century, and stifled more children than the Ganges? Solely to increase the apparent size of the pelvis by its contrast with a small waist. Mark its extension down to the very point enlarged by the earlier stages of maternity. The bodice waist also beautifies by filling out this same region. Fashions, throughout all their mutations, invariably make those identical parts *seem* large, which maternity requires should *be* large, and which gender enlarges. Of course our fashionables little realize this base of this custom, yet fashion-makers do. Why must voluptuous Paris alone originate all civic fashions? Because her entire study is to represent woman in this her most voluptuous appearance. Blush, O American mother and daughter, in following them!

If all this pelvic load were a mere female pastime, it should be indulged; but its perpetual bearing down **DISPLACES**, and thereby disorders her maternal organism! It both stabs her beauty, her utility, and her innermost *self-hood* in its most vital part; robs our future darlings of vitality; strangles them by millions, so that they die a lingering death; and leaves the remainder too puny to any more than barely survive. What lover of either women or

children could witness in silence this suicide and infanticide on a scale commensurate with civic life? Be entreated, fashion-loving woman, if you must assume these "false appearances" of maternity, to at least suspend them from your *shoulders*, not hips. Your dilemma, without either appearances or reality, is indeed so trying that we will let you "make believe," if you will not literally immolate the dearest ties of humanity on this deceptive altar. Fashion, thou shouldst not thus outrage the sixth commandment. Ten thousand dollars squandered on one single dress, with other things to match! How many husbands are made bankrupts by "fashion" in one form or another! What hundreds of millions are worse than wasted! When will such folly have an end?

This whole fashionable paraphernalia is utterly accursed. As a total waste of money, time, and human energy, it has no equal; nor as a perverter of female character from its pristine purity and sweetness to a vain coquettish artificiality. If it merely injured the female body, prevented and killed offspring by millions annually, and rendered many that are borne too weakly to live, even then it should rouse and arm all civilization against itself; but when, besides, it perverts the female character from its pristine loveliness into a bundle of artificial appearances, physically and mentally, leaving man's heart desolated for want of a genuine woman to love and live for; when it even profanes the temple of female chastity; when most who sacrifice their virtue offer it up on this gaudy altar, and all, except those wholly uncultivated, are prostituted in *spirit*, from inexpressible loveliness to practical deception, what words are sufficient for its adequate condemnation? O, when will men be able to find unperverted feminine simplicity to love and cherish? When will all concerned learn that *Nature* exceeds art, and that realities are preferable to counterfeits? that for females to *be* amply developed is infinitely better than merely to *seem* to be; and that these false appearances prevent realities?

"But this exposing female defects is at least ungallant; indeed, is shameful. You should compliment 'the ladies' always, ridicule them never."

Ladies, you can make these disclosures invaluablely serviceable to you. In their very exposures consists their utility. What are they worth to a mother, as enabling her to enhance and preserve her

own and daughter's beauty, by pointing out its conditions? Every living woman can derive benefit from them.

"Besides, to work around on their blind side is your *own* true 'policy,' because it will bring both popularity and dollars, while reproaching them, however justly, must alienate them, and curtail your usefulness."

TRUTH is as far above persons as God is above man. To spare it "for relation's sake," involves a "sin against God" we hope *never* to commit. Let other phrenological propagandists who may need to, pander if they will to popular prejudices, and seek both popularity and subscribers by sweetening "milk and water" with "what is *popular*" — infusing about as much phrenology as a French cook does onions into soup, just to flavor — "but as for me and *my* house," "let my right hand forget its cunning" rather than abate "one jot or tittle" of God's sacred TRUTH, either to please, or to avoid displeasing, anybody. Let a New York journal, having a scientific handle to its name, along with a philanthropic profession, by giving "the latest fashions" and "fashion plates," play toady to this most ridiculous foolery on earth, just to wheedle subscribers! What! *Science* (?) pandering to this greatest human evil but one! Yet all is in keeping with its popularity-seeking "policy." Do science, "the fashions," and brimstone, "mix up" well together? Does truth ever need to "bow the knee"? Let her BE worshipped always, but toady *never*. "Truth is mighty," and will, some day, "prevail." For that glorious day the Author chooses to "invest," and wait.

"But one *must* keep up appearances, or else be ostracised. Let any woman, however refined, well cultivated, lovable, and feminine, but *neglect* her toilet, and that society to which you command us to conform casts her out."

One swallow cannot make a summer, nor one man or woman form or stem "public opinion." We therefore recommend ladies to follow the fashions; yet far enough behind not to be especially noticed for either conformity or nonconformity to them; but mainly for excellences of *mind* and character; and yet not ashamed for delinquency. For ourselves we never see one dressed in the height of fashion, and assuming all its consequential "airs," without inexpressible disgust, as being a public "nuisance."

But the ladies are no way blamable. They are but the *victims* of fashion. God in their nature requires them to conform to mas-

culine requirements and taste. Man it is who demands this fashionableness, and who is alone to blame; while victimized woman is the chief sufferer. No, not chief; it reacts on man, and spoils what would otherwise be the idol of his soul, by perverting female loveliness into hatefulness, and health into disease.

Let all take right hold resolutely of this master human evil, to stay its ravages, and strip off its hypocrisies. The opening of the next century proffers a fitting time for reforming female apparel. By that time "society" will be prepared for this most beneficial of all modern reforms. "May I be there to see!"

Ladies, a scientific word in your ear touching dress. Just what makes you attractive to men? Surely not your toilet, but yourselves. If toilet, it would look just as charming on a stick. Do men ever fall in love with the milliner's wax form? A beautiful toilet looks elegantly only on a splendid female, who also looks magnificently in jewelled satin or in calico; while a poor female looks poorly in either, but worst in a splendid toilet, because of the *contrast* between her rich dress and her poor self. Thus, a superb toilet on a woman who is as pale as death, and haggard from sexual exhaustion, or whose looks are marred by black and blue spots under her eyes, or who has a dull, listless look, or is excessively fat, or lean, or red-faced, or hollow-eyed, &c.; shows up these and other signs of sexual impairment in bolder relief than if she were attired plainly but neatly.

Dress is not what captivates gentlemen; but is a two-edged sword, setting off the personal attractions of those who have them, yet showing any defects the more palpably by the contrast between her rich dress and poor self, just as a fine frame manifests the beauties of a good, and defects of a poor, painting. Only those should dress magnificently who possess those sexual charms which correspond with it; yet such look elegantly in any apparel; but on others a superb toilet is worse than lost. Please give due heed to this fundamental toilet truth.

Besides, as far as dress itself awakens masculine admiration, of course laying off the dress must kill the admiration. If a false form captivates a man, his discovering the real facts in the case must necessarily disgust him. Female excellences alone captivate gentlemen, while dress is with them only its show-case. If these forms do not captivate men, they are useless; if they do, they prove disastrous. In any event, they pay the wrong way.

Ladies, you require a man's *heart* or nothing; his devotion to *yourself*, not your dress, and to your *spirit*-nature far more than body. Then seek it less in fashion, and more in cultivating the specific attributes of your sex.³⁵⁶⁻³⁶⁴ Fine dresses, jewelry, &c., are all very fine, but the complete devotion of a genuine man is a million fold more to you than all else on earth. She who *has* thus thoroughly magnetized such a man, need not concern herself about her dress. When will woman learn that the female entity, well manifested, alone attracts gentlemen, alone gives any power over them? When will both men and women learn that the male attracts the female, and is attracted to her, and she attracts and is attracted to him, wholly irrespective of dress or style? Only those can fall in love with a woman's attire who have no manhood to appreciate or love the woman herself. Some day "society" will perceive that a hearty sexuality is more "becoming" than millinery furbelows, and *worth* somewhat more, and less expensive. O! if our women would only turn a tithe of the expense and attention to improving their womanhood, health included, now spent on fashionable apparel, they would become irresistible, and could do with men what they liked.

In thus concluding Part I., permit this appeal: Does it not give to mankind the first *scientific* aspect of sexuality ever promulgated, besides laying a solid foundation on which to erect a profoundly philosophical and preëminently useful superstructure? May it not justly "report progress" in this unexplored region of human knowledge and advancement? Please think how fundamental its previous omission, and how important that analysis of this affectional "power among men" we now proceed to give.

PART II.

LOVE.

“All thoughts, all passions, all desires,
Whatever stirs this mortal frame,
Are ministers of LOVE,
And feed his sacred flame.” — COLERIDGE.

CHAPTER I.

NATURE OF LOVE; AND ITS POWER OVER THE ENTIRE BEING

SECTION I.

LOVE ANALYZED BY ITS OFFICE.

381. — WHAT LOVE IS BY WHAT IT DOES.

ALL ends expound their means. Therefore the objects sought and effected by love unfold its nature and manifestations. What it achieves shows what it *is*. Pray, is not this a reliable cornerstone? Then what *results* was it created to attain?

Everything in nature has both its specific work and its appropriate workmen. Propagation, her master-work, must therefore be carried forward by her master-workman. In accomplishing it, we might expect her to evince the very highest order of both inventive and executive genius. Her more material workman, gender, we have already discussed;³²⁶ but her specific means is LOVE.

It was not devised mainly to render its participants happy. Though probably nothing inspires such varied and ecstatic enjoyments, yet as the pleasures of sight are only its incidental reward, while vision is nature's primal end; so the one great office of love is to inspire and enable gender to create progeny, and render them the exact counterparts of their parents, in every minute particular.³¹⁷ Only for this was it created. To this alone is it adapted. Whatever appertains to it has only this for its focal centre. It is the motive power of gender, and its great creative agent.³²⁹ It must therefore ramify itself throughout all the minutest rootlets

of whatever it transmits; for how could it transmit what it did not permeate and command?

It must transmit every bodily organ and function with the utmost minuteness and perfection. Parents who have strong or weak lungs, must have strong or weak-lunged offspring; and thus of all their other bodily organs and functions.

Of course this transmitting means, love must be somehow *related* to both the lungs, and to every other bodily organ, by some most subtle yet all-powerful connection. It must seize all their parts, infuse itself upon all, magnetize, and hold all spell-bound within its iron grasp. It must take general and minute pattern after all parental organs, so as to fashion each progenal part precisely after the parental. It must permeate each parental bone and part of bone, each nerve and portion of nerve, each muscle and shred of muscle; else how could it fashion the progenal parts just like them. How could a dyspeptic parent infuse his dyspepsia into his children unless this love *element* were in perfect sympathy with the parental stomach? And so of all the states of the organs and their functions. This shows why love necessarily *must* most powerfully affect the entire physical man and woman.

Our next sections will show that it actually does thus affect them; indeed, that the power it wields over them is absolute and supreme; in fact, that it is a petty tyrant over every bodily organ and function.

But *mind* must also be transmitted as much as body. As much? As much *more* as it embodies the very *essence* of being.³²⁸ Since, in order to transmit its animal department, love must be in minute sympathy with its every iota,³³⁴ it must and does likewise sympathize with every single mental faculty.³³⁹

But all this is by no means enough. It must not only be in this structural rapport with each of the phrenological organs, but it must needs be interlaced with their interior *spirit*, and all their manifestations. Not only must Causality be large in Beecher the son as well as sire, but the son's must *work* in the same identical *modes* with his father's. Both must originate similar thoughts, and then present them in a like manner. Not only must the son naturally "take to" the pulpit, as did his sire, but when *in* it, his mirth must bubble up and burst forth as did his father's. And this must be true of all his other traits, at all other times.

If any father loves and can make music, his son must love and be able to sing and play with the very same *kinds* of voice and tones; admire and execute the same class of tunes with like peculiar intonations and tastes; in fact, exhibit every parental peculiarity.

As Abram loved "flocks and herds," so all his descendants throughout all time must love sheep, and of course "take to" dealing in woollen fabrics. As he loved gold and precious stones, they too must love gold, jewelry, diamonds, &c. Not only must they love religion like him, but they must also have his *cast* of piety, namely, that which trusts in the Lord. And this same resemblance must be found in every shading and phase of intellect and moral tone. As the sixth finger and toe, though cut off at birth for ten generations, must be transmitted,³²² so all the minutest parental shadings and phases of feeling and talents must be written as with the point of a diamond into the progenal tablet, only to become more conspicuous with time. Not one line or shade of anything must be omitted. Not only must memory be transmitted, but likewise memory of the very same *things*; nor mechanical genius merely, but love and talent for the same class of mechanism, whether it be engineering, inventive, drawing, or artistic skill.

Are the parents tender, genial, and fond, or the reverse, so must be their child. If a parent loved wine, or beer, or brandy, the child must love the same *kind* of "strong drinks." Has a parent any hidden feeling of murder lurking in his soul, even though he never injured a hair of any mortal head, yet his child must also have this murder feeling branded into its innermost nature. If a parent sees "fun" written in all he beholds, his progeny must look through like mirthful glasses, and be naturally predisposed to make merry over all passing events. And so of theft, deceit, knavery, fear, ambition, honor, authority, goodness, taste, mathematics, mimicry, in fact everything. Please try to form some adequate conception of the greatness and the minuteness of this parental and progenal resemblance.

Of course some *system* of cause and effect must somehow relate every parental line and shade of both body and mind with those of the progeny. As every wrinkle, speck, and mark, even the very texture of the face to be daguerretyped, must first be thrown upon the transferring lens, so every parental iota must first be thrown

upon love: this life transmitting agent. How could the parental casts of thought and modes of expression be thrown upon the offspring's mind, unless *first* thrown upon the transmitting element? How could a child-poet be *born* of poetical parents, unless this ingrained parental poetry was first interwoven with the parental creative element? What *relates* the special tones of parentage to those of progeny? Surely the doer of all this must be infinite, and work by agencies infinitely potential and minute. No finite mind can conceive the subtleness and efficiency of this executive agent — love.

Yet all this magnitude of work accomplished by love, is by no means all, nor even the most. A work far greater; far more difficult, remains to be achieved. To transmit the lung states of only *one* parent is far less difficult than to *unite* the two lung states of *both* its parents in their progeny. Not only must each mental faculty of the parents be transmitted, but all the mental faculties of both must be *blended* in their progeny. By what "master workman" is all *this* master work achieved? By

382. — THE BLENDING OR FUSING POWER OF LOVE.

One alone cannot transmit. The two required for its execution must work *together* in achieving this common result. Each must participate only with the other, and all the parts of each must cooperate with all parts of the other. This transfer agent must render them as inseparable as "two drops of water," in order that their children may be like both, so that they may be loved and reared by both. "They twain" must first be embodied into one single entity embodying both, before their united progeny could resemble each. How could their joint issue resemble each unless love first fused them into a one?

This parental amalgamation is exactly what love must and does effect. Unity of feeling, of desire, of effort, of everything, is its one specific effect. All who mutually love, naturally become one. Let all those who have ever loved but analyze this sentiment, and answer: Did it not produce, and consist in, a *flowing together* of thought, feeling, everything? As straws show which way the wind blows, so little things, the walk for instance, show the out-workings of love. If a tall man, who naturally takes long steps, loves and walks with a little woman, who takes short ones, he will step the shorter, but she the longer, till both will move exactly

alike, as if one common volition controlled the motions of both. Coming to the curb, where it is doubtful whether they shall take one long step or two short ones, both instinctively step in concert with each other even there. And the one who loves the most will conform most to the step of the other. This oneness is what renders the walk of lovers so beautiful to behold, and discernible just as far as they can be distinctly seen. Mutual love may be aptly compared to different colored liquids poured together, when a perfect amalgam of both takes place; every particle of each intermingling perfectly with every particle of the other. No longer two colors, they now become the united embodiment of both. Those who love often find themselves actually thinking upon the same subjects at the same instant, and speaking the very same words at the same time. They desire to be always together, and when separated, feel restless and lonely, as if a part of their own beings had been torn from them, whilst a portion of that of their loved one remains ever present with them. And how delightful is their reunion! However far their bodies may be separated, perfect love keeps their spirits in rapport. Let either at any time fall into a love reverie, musing of the other, and the other, however far away, will be thrown thereby into a like love reverie at the same time. Let true lovers compare notes, and they will find that both are often meditating upon each other at the same hour and moment. Goethe beautifully symbolizes this love-sympathy by the dials of two friendly philosophers, both the hands of whose dials moved together, and alike, which enabled them to commune together though in distant lands. When two well sexed experience the highest phase of love, what though she is on the Western prairie, and he in busy, bustling New York; if she falls sick, so as to really need his presence, her spirit holds that perfect intercommunion with his which draws on his till he feels that he really must break away from pressing business, and rush home, half-crazed to be at her side. Let the following fact illustrate :—

A most devoted Jewish couple, converted to Methodism; she fell dangerously sick in Philadelphia, while he was on a circuit, preaching in Tennessee. Unwilling to alarm him, her letters did not mention her sickness, till her doctor announced, "Madam, you must soon die. If you have any message for your husband, dictate it now." "O, doctor," she exclaimed, "I cannot die till I see my husband!" The day, hour, and minute of this exclamation

were noted and recorded. No letter could reach him seasonably, but her spirit did; and so impressed him, that, half-frenzied, he exclaimed at that same hour and minute to a brother preacher away down in Tennessee, "I must start for home by the next train, for I 'feel it in my bones' that my wife is sick, and nigh unto death."

"What! Leave all your appointments unfilled, on account of a mere whim?"

But he rushed to her side, while she clung tenaciously to life by mere will-power till he arrived, and applied those restoratives which saved her life.

A Methodist minister in Carbondale, Pa., in 1846, told this instance, of what he considered supernatural guidance, but which our subject shows was but the normal effects of genuine love. He narrated:—

"I had a Friday evening appointment in one direction, and a Sabbath service in another. If I had taken a Saturday morning train I could have gone home before going to my Sabbath appointment, but I did not. Taking the afternoon train, without intending to go home, and coming to a junction where one train would take me to my appointment the other to my home, something 'came over me,' and, as it were, impelled me to forego my Sunday service, and return home. Just as both trains began to move, something, as it were, drew me out of my train, and made me spring upon the other. I obeyed this 'still small voice within,' and reached home only to find that a sudden sickness had that day struck down my wife, and laid her at the point of death; but my coming saved her life."

Now, just what thus drew him out of this train, and pressed him into that? Love. It had previously fused them into a united oneness. Both were in sympathetic rapport with each other. As in the Siamese Twins, hurting Chang instantly hurts Eng in the same place and way; so this sympathy made him in the cars *feel* her state at their home. Her spirit drew on his, and drew him to her bedside. Their mutual sympathy, so far from being at all remarkable, is but the every-day operation of many. All who love each other feel it; all who feel it love each other. This oneness of soul is but the legitimate product of this love; though it is thus apparent only in the highest aspects of mutual affection. Similar cases without number abound everywhere; but in a like degree only when this love is mutually perfect, and both are highly organized; yet this sympathy, this fusing and blending, this attract-

ability and attractive power, this oneness of soul and body which makes them no longer two but one, is but the legitimate product and natural outworkings of this love, and proportionate thereto. It both blends them into a oneness, and prompts them, thus blended, to enter conjointly into the parental relations. It fuses and amalgamates together all the elements of both, in order to transmit their united natures to their mutual offspring; and then prompts that conjoint transmission. Since they are to enter together upon their creative mission, they require this fusion in all their other functions in order that it may be the more perfect in this. All the notes of their natures must needs accord, in order that this creative concord may be perfect. All their thoughts, feelings, and actions must vibrate in unison, in order that their creative vibration may be complete. Concord in other respects promotes this creative concord; and this augments the number, and improves the quality of their offspring. Other things being equal, the more perfect their love, and therefore union, the more perfect and highly endowed their mutual offspring.

Accordingly the products of a perfect parental confluence are both harmonious and homogeneous, and better than their parents, because they inherit the excellences of both; while those of imperfect love are both inferior to their parents, and self-contradictory. The offspring of imperfect love are quite like a compound made by the fusing of two metals, one of which was only partially melted, so that they failed to fuse in the amalgam, which therefore left it full of flaws; all one metal in one place, but all the other in another. Passion on his side, with passivity on hers, renders their progeny mostly like him, while she is but poorly represented in them; and this leaves them odd, queer, unlike everybody else, idiosyncratic, ungainly, crude, disjointed, like the speckled hen, antagonistic, unmalleable, unfinished, poorly balanced, uncongenial, unlovable, unloving, outlandish in their views and actions, out of tune with themselves and everybody else, like a house divided against itself, and therefore unpopular and unhappy. Better such than none, but far better those begotten of love.

In 1841 a parental pair brought their two children, every way so far superior to themselves that I even doubted whether such common parents had really produced such superb children. My wife, enraptured with their lovableness, took down their address,

that she might re-feast her eyes on their sweetness, and then learned this its obvious cause: that both parents had married their first and only love; that no unkind words or discordant feelings had ever passed between them; and that their conjugal union was indeed perfect.

Suppose the son of discordant parents becomes a preacher; since they fail to blend, of course he must take after the one or the other; because their discord prevents his taking after both. If he inherits mainly from his father, he is perhaps talented and powerful,³⁵³ but not emotional, and more gifted than good; and hence preaches more to his hearer's heads than hearts: whereas, if he resembles his mother mainly, he will evince fervor, glow, emotion, and pathos,³⁵⁶ but lack power and depth, and reach their hearts, but will fail to carry their heads: whereas, the son of blended parents will *blend* the talents of the male with the virtues of the female; be both great and good; and carry both heads and hearts together. But since this great principle underlies this entire work, enough that we simply state it here, that it may be amplified hereafter. Is this analysis of love, by the work it accomplishes, scientific? Where before throughout all human writings or speech has its rationale been given, and its one distinctive function unfolded?

We turn next to its FACTS. Do its outworkings agree with this analysis? Do its facts tally with this its philosophy? What are its effects on the character and conduct? Before we can answer, we must explain its two aspects.

SECTION II.

POWER WIELDED BY LOVE OVER THE ENTIRE PHYSICAL BEING.

383. — THE TWO ASPECTS OF LOVE.

A fundamental law of life assigns two great ranges of functions to each primal faculty or power; the one normal, natural, right, virtuous, in conformity to the creative intention, and therefore productive of happiness; but the other abnormal, in violation of its laws, wrong, sinful, and therefore inducing pain and misery. The difference between the two is indeed heaven-wide. Words

can but poorly delineate it. All "comparisons are odious," because they fall so far below realities. Still let us try.

Those same nerves whose normal action gives most exquisite pleasure, torture with equally intense agony when abnormal.

Health is normal physical action; while sickness is the action of this same system when abnormalized.

That same appetite and stomach which, in healthy action, enjoy food beyond measure, when reversed loathe and eject it with utter disgust. Relish is the product of the one state, but nausea the other.

Normal benevolence delights to see and help others enjoy; but when reversed, is agonized by witnessing unmitigated pain.

Conscientiousness, when normal, commends our good deeds, but when reversed, lashes us terribly for our bad; and both persecutes, and suffers persecution, for the same cause.

Normal cautiousness pleasurablely provides against prospective want and danger; but when turned, inflicts the terrible agonies of dread and foreboded evils.

Reason argues plausibly for and against the same truth.

Normal hope builds castles in the air, while abnormal creates despair; and memory recalls both the most soul-ravishing and soul-harrowing scenes of the past.

Normal parental love takes inexpressible delight in a child's life, which its death reverses into inconsolable grief.

So that same love element, whose normal action renders its participants so superlatively happy that words beggar all description, when reversed, makes its victims correspondingly miserable. That identical faculty which makes the true wife all but an angel, when perverted, also renders harlots the worst of harpies.³⁴² All that is pure, holy, and virtuous in love flows from that same fountain when sweet, which, when poisoned by sensuality, boils over with all that is vile and loathsome in all forms of sexual vice. Virtue and vice, sin and holiness, happiness and misery, are but these opposite actions of the very same mental faculties. Not our faculties themselves, but their right or wrong *use* renders us sinless or sinful, just as the same voice prays and blasphemes. Let us apply to love the same principle already applied to gender.³³⁴⁻³³⁸

Its normal action begets all that exalted estimation, regard, and almost worship, which each sex feels towards the other when budding into manhood or womanhood. Well sexed young ladies think

young gentlemen almost superhuman, till their own reversed Amativeness considers them as bad and depraved; and so of young men. As daintiness accompanies dyspepsia, so this sexual qualmishness indicates sexual deterioration. Those bachelors who denounce women as deceitful or false-hearted, thereby prove how deceptive they themselves have been to the female sex. She who exclaimed, —

“ I do hate all these men in general, and my own husband in particular ” —

thereby proclaimed her own utterly heathenish state of feeling towards them. Reversed love is to true exactly what vertigo is to appetite.

All true men speak only well of women, and all true women the same of men. And the higher, truer either sex, the more exalted their estimation of the other. Good wives are forever praising men, and good husbands women; whilst bad ones always berate the opposite sex; and those who berate are bad. For man to dislike man, or woman woman, is bad enough; but for either sex to loathe the opposite, is the essence of total depravity. Be careful, then, how you speak against the other sex, yet read in this law the sexual states of others by what they say. And those in this totally depraved sexual mood should convert themselves into a normal state by banishing all such feelings and expressions, and cultivating appreciation. May this analysis “convert” many a sexual sinner into a true manly or womanly frame of mind!

That utter loneliness and desolation of soul consequent on unrequited, discordant, or disappointed love, constitutes another phase of this reversal; as does also a cold, hardened, scornful disdain still another. But we return to our subject — the physical power of love.

384. — ACTIVE LOVE PROMOTES MUSCULAR ACTION AND POWER.

We have seen *how* each physical organ and function is placed in anatomical rapport with that Amativeness,³³⁴ which is the cerebral organ of love. This shows that *active* love must needs provoke muscular action. Hence all strong animals, indeed all that propagates, are much stronger and spryer during their sexual season than at any other time.³³⁶ Then should not this law also govern human love? Should not devoted love increase muscular

strength? And all chivalry attests that it actually does. Gallantry was inspired mainly by love. No knight-errant could ever be nerved up with physical power unless in love, and actually thinking of his loved one just before the contest. During the Middle Ages all tournaments which tested muscular power to its utmost, must have lady inspectors; and all contestants must contend for the appreciation of some woman. All ancient, all modern history illustrates this natural truth, that love increases strength: which every person actually in love practically confirms. Note a few sample facts. A man pats a half-grown girl's cheek, with some flattering remark, when off she bounds as briskly and sprightly as the lark.

Not only does sexuality affect the walk,³³⁶ but active love imparts to it an elasticity and grace otherwise unattainable, because the states of Amativeness and of its bodily organs powerfully affect the muscles of the loins. This creates that "natural language" of Amativeness which beautifies every step and motion; rendering that of a well sexed woman when in love much more queenly, elastic, graceful, proud, and beautiful, and that of a man more noble, dignified, portly, and commanding, than they are when not in love. All loving damsels, however elegant their movements when not in the company of their loved one, become incomparably more so when in his love-inspiring presence. All lovers' walks furnish a practical illustration in being so much more graceful and perfect than their walks are at all other times. A practised eye can tell, in all cases, as far as it can reach, that two who are walking together love, or dislike, each other. Note the walk of all brides in illustration. So likewise those in love with each other can walk so much longer and faster with their loved one than without. Thus let a man take a given walk till completely tired out, and a woman take the same walk, before either loves the other. Now let them take it after they have become thoroughly enamoured of each other, and a walk which was long and tiresome before, has now become so short and delightful that they could walk it over and over again without any thought of fatigue. If they start out on a picnic or excursion, even if either or both are weakly, they walk on and on, for miles, so gayly, so lively, so easily, as to be wholly unconscious of time, distance, fatigue, or weather. But let them afterwards dislike each other, and though just as strong now as before, the road, distance, weather, all the same; how great the contrast!

What was then so short has now become so long. What was once so charming is now so dull, that they return soured, fatigued, and utterly disappointed. Tiresome, indeed, is all muscular exertion when love is reversed.

This principle applies to work. Let men be engaged in labor, or muscular exertion of any kind, or trials of strength, whenever ladies stop to look on how much spryer, stronger, smarter they become, more agile and less fatigued, more enduring and less indolent! But when woman looks on with disdain, how that look palsies!

How wearisome, beyond measure, is the toil of the unloved wife! Perhaps weakly or sickly, she slaves on in pain, unsustained by one appreciative token from her husband for months and years! The treadmill is preferable to her jaded, spiritless life. What task is as tiresome as hers? Pity, from the bottom of your hearts, those condemned to such servitude. But of such, alas, how many there are! They themselves hardly realize how much they suffer. How inexpressibly affection would lighten their burdens by strengthening their muscles.

The same woman can do and endure many times more when loved than when unloved. What wonders of exhausting toil and privation loving and loved wives often sustain when nursing a sick husband! Who has not wondered that weakly wives often live on, and work on, long after all have predicted their death? Her husband's magic love sustains her. All women can do and endure many times more from love than duty. Would that husbands duly appreciated this sustaining, magic power of love, in contrast with the palsyng effects of discord. Probably, husband, your wife could perform twice her present labor if you but petted and praised her.

The MERRY DANCE still more forcibly illustrates this same great truth. Females dancing alone, with only feminine spectators, dance with nothing like the grace or perfection they naturally assume when dancing with and before gentlemen. And they exhibit the more when in love. This renders their motions peculiarly beautiful, almost angelic. To be appreciated, it must be seen or felt. It can never be described. But this same dance is irksome, beyond description, to those whose love has been blasted. Does not awakened love stimulate, and disappointed deaden, the whole muscular system? Few seem conscious of even the fact of this

power, yet both observation and memory will attest that it is perfectly wonderful.

385. — LOVE REDOUBLES OR DEADENS THE CIRCULATION, &c.

Appropriately we call love matters "affairs of the *heart*," because active love sends the warm blood rushing and foaming throughout every shred of the entire system to its very nails. Let all who love attest that nothing equally agitates the heart. Knowing persons can even tell who are in love, and who have been disappointed, just from the pulsations; those of love being fuller and stronger, but of disappointment either languid, or fluttering, or else both by turns.

The BREATHING of all, when thoroughly in love, is also deeper, fuller, faster, than when in disappointment. Even the meeting of one who loves you instantly accelerates the breathing almost to panting.

In active love how warm and glowing are the hands, feet, and entire person! but in disappointment how cold the hands, how cold the feet, how cold the heart! Nothing occasions so many diseases as colds, nor colds as love reversed; because it withdraws blood from the limbs and surface and concentrates it in the head, which induces colds, and especially consumption; which hearty love would prevent. And a revival of love would restore dilapidated constitutions by untold thousands, which "broken hearts" have broken down.

The sleep of love, how inexpressibly sweet and refreshing! but that of unrequited love, how restless, how tiresome! Do not those disappointed lie awake hour after hour, rolling and tossing from side to side upon their heated couch, in a wild delirium of painful, aggravating reminiscences and emotions, till perhaps just at dawn imperfect sleep, mingled with fitful dreams, which render sleep more painful than wakefulness, supervenes to relieve, but not refresh.

The STOMACH, LIVER, VISCERA, indeed the entire body, is similarly affected by these different love states. One law governs all. How could love transmit them all, and in all their existing moods, unless it were in perfect sympathy with each? Every love affair demonstrates this existing rapport. Its power is, indeed, wonderful, actually magical. None at all realize how much the health

and entire physical being are affected, from the soles of the feet to the crown of the head, by different love states.

386. — INTONATIONS MODIFIED BY LOVE STATES.

Not only is every vocal utterance sexed, not only are all states of the sexuality reported in the voice,³⁸⁵ but all the changing phases of love are proclaimed through its intonations. Each phrenological Faculty impresses itself audibly upon these tones. As Combativeness chops the words off short, and Destructiveness renders the tones rough and grating, while Veneration solemnizes and prolongs them; so love softens and sweetens them. As if some were praying in one adjoining room while others were swearing in another, a practised ear can tell, just from their tones, which party is praying and which swearing; so the mere tones of animated conversation, where not a word is heard, proclaim correctly the affectional states then existing in each speaker. Active love renders the intonations peculiarly soft, winning, tender, and elongated. Let the following dialogue illustrate. One morning, in the cars, a fellow-passenger remarked that day had dawned: a remark no way calculated to reveal the disappointed state of his affections. But reading that fact in his tones, since no others were near, I inquired, —

“Pray, sir, will you allow a stranger to ask a strange question?”

“O, no harm in the asking, surely.”

“Then have you not recently been sadly disappointed in love?”

“You startle me! Who has been telling you all about me? I have come right through by rail from the South, where, teaching, I formed a strong attachment for a young lady I have just left, whose social position precludes all possibility of our marriage. But who could have told you? for I was not aware that another live mortal knew it but myself and her.”

“Your vocal intonations told all;” meanwhile showing that the softness and tenderness of his last tones signified gushing affection, while their plaintive sadness signified his recent disappointment. From like tone-signs any practised ear can read the existing love states of all talkers. Would you know how? Go back to those halcyon days of your own young love. Recall those “thoughts which breathed and words that burned” with love. Were they not low and soft? Hark! how melting and tender!

You listened spell-bound. As love rises, the voice falls. Those who talk loudly, do not love; for the more intense the love, the lower its vocal utterances. Hence poets use the figure, "whispering," as expressive of its most intense action. But as this sentiment rises still higher, words beggar description, and the voice falls so far below its full expression as to cease altogether, while lovers *breathe* out their mutual affections by a peculiarity of exhalation better observed than described; so utterly insignificant is the voice to express the deepest, tenderest emotions of love.

But the voice of well-sexed woman — the highest terrestrial example of these love tones — was doubtless pitched on a key an octave higher than man's for the very purpose of expressing this love the better. Her vocal expression is far more charming than that of man, because she is more loving than he. If all her affections were fully called out and perfected, from the cradle onward, our whole air would reverberate with intonations in conversation, in song, infinitely sweet and touching, and far above anything we now hear. Would that husbands and fathers but understood this point, and would develop this perfecting feature in their wives and daughters, by rendering them perfectly happy affectionally.

No speaker is fit to address an audience whose voice is unatuned by love, nor unless happy therein. This renders the voice so soothing and melodious, that it wins its way at once to the heads of listeners by first captivating their hearts; whereas, those in an unhappy affectional mood use grating, sharp tones, and seem as if pounding their ideas into people as with sledge-hammer tones. But the voice of those who break down under disappointment seems as if it came from nowhere, and meant nothing, and their tones are plaintive and woe-begone, as if their whole beings were crushed; while those who fight against this crushing influence have sharp, shrill, husky, and startling tones, full of twang and bitterness.

The LAUGH of love, in contrast with that of disappointment, equally illustrates this point. Awakened love renders it so full, hearty, merry, ecstatic, and delightful to listener, as if the whole soul went along with it; both bursting forth from the full heart of the speaker, and going down deep into that of hearers.

Just analyze the laugh of that well-sexed maiden when thoroughly in love. Well may it intoxicate her lover's heart and turn

his head. The laugh of love is equally touching with its tones, and for the same reason. Those in love also laugh much more, as well as more joyously; while those whose love is reversed rarely ever laugh, and then only tamely, as if it were forced.

The air wafts no sounds as touching and tender as those of a well-sexed woman thoroughly in love. A love state also wonderfully improves the voice in singing.

387. — LOVE BEAUTIFIES, DISAPPOINTMENT SADDENS, THE FACIAL EXPRESSION.

Beauty of face consists chiefly of expression, which love redoubles, by increasing the action of the faculties. Active love



220. — THE LOOK OF LOVE.

lights up even plain features with a glow, a warmth, a flush, which loving eyes in the beholder still magnify; so that those in love always think their loved one good-looking. But reversed love gives even handsome features either a sad and pitiable, or else a fierce and hardened look, which pains and repels. A hearty sexuality gives a beautiful form and face,^{327, 328} to which love superadds a radiance really captivating. No face can ever be worth a second look when saddened by disappointment. Love draws all the facial lines upwards, while reversed love draws all downwards.

Active love irradiates the whole face with its sweetest smiles,

and suffuses the loving maiden's with a blush most adorning and captivating, even angelic, and far beyond all art to imitate, as seen in the accompanying engraving of well-sexed Caddie in a loving mood; while reversed love chases away all smiles, and leaves a painful blank, or that care-worn, disconsolate, forlorn, pensive look, as if every friend were dead, and death was coveted as a boon. Contrast the cheek of that blooming maiden, thoroughly in love, with the bloodless cheek of "love deferred," or engraving 210 with 220. Paradise and purgatory are not more opposite. In love, the full lips quiver with gushing affection, but these same lips, after disappointment, become parched, shrivelled, and inexpressive.

THE HANDED FLOWN OF REVERSED LOVE.



221.—THE LAUGH OF LOVE.

Let this engraving speak to the eye. See that merry, laughing, jubilant face, with love side up. Just turn this very page bottom side up, and see how cross and fierce the same nose, mouth, cheeks, chin, and expression, after the affections have been reversed!

388.—LOVE AFFECTS THE EYES AND COLOR.

We have already seen that the optic nerve ramifies itself close by Amativeness.³³⁸ This shows that all the states of love report themselves through the eyes. Facts fully confirm this theory. The eyes are perfect love tattlers. In active love they become large, open, glowing, radiant, brilliant, and luscious; but in reversed love they are leaden and dead, or else fierce, and bursting with indignation. The difference is heaven-wide between the same eyes when beaming with love and when deadened by blighted love.

All the world knows that lovers make love more through their eyes than by any other means, not excepting speech and action.

How often in church or theatre, when lovers look at one beloved, do they find return looks? Love prompts oglings, which express and inspire love. The looks of a well-sexed woman, thoroughly in love, furnish a sight more beautiful and grateful than any other; which, when love is turned, becomes either soulless or hateful.

Love affects the eyesight. A surpassingly beautiful country girl fascinated and tenderly loved a Cincinnati millionaire, who proffered marriage; but she declined, because of her bashful fear that she could not sustain the aristocratic dignities of his proud circle. This painful state of her love gradually but completely destroyed her vision, which added to her declining argument. But refusing to be negatived, he finally gained her "consent," and married; when her happy affectional state *restored her vision*.

Near sight, premature long sight, visual dimness, &c., often have this origin; as does also impaired hearing.

389. — THE MANNERS IMMEASURABLY IMPROVED BY LOVE.

Since mere sexuality thus adorns the manners of gentlemen and ladies towards the opposite sex,^{370, 371} how much more does active love? A man and woman meeting in the ordinary walks and thoroughfares of life, treat each other much more pleasantly than either would treat those of their own sex. Are not gallantry and lady-like behavior beautiful? Their mutual regards—that which rendered their manners pleasing—ripen into mutual friendship, which causes them to treat each other still more charmingly. Active love, supervening on friendship, makes him treat her still more kindly, tenderly, gallantly, ever ready to proffer his services; while she thanks him so prettily, and behaves so much more agreeably than before.

If humanity is beautiful anywhere, or in anything, it is when reciprocating love. The sun shines out on nothing as perfect, or perfectly lovely, as on the proper comportment of lovers towards each other; excepting, of course, that of husbands and wives, which is the most perfect of all, because prompted by the very highest phase of this sexual element.

But ex-lovers, who now dislike each other, become more unkind and ungenial, more downright hateful and ugly towards each other, than any other human beings to their fellow-men. Need we multiply examples? Is not our subject patent without?

Thus it is, O man and woman, that the states of love reign supreme over every physical function, and all their outworking expressions. Taking these as samples merely, please observe for yourselves the magic effects of love on all the bodily manifestations of your fellow-men.

SECTION III.

ACTIVE LOVE ENKINDLES EVERY MENTAL FACULTY.

390. — IT ELECTRIFIES THE ENTIRE SOCIAL GROUP.

All organs located together naturally act in concert. Amativeness might be expected to, and does, rouse to intense action every other member of this propagating group. It should and does electrify friendship, which thus becomes the natural concomitant of love. Say, you who love, is not your dear one also your nearest, dearest, and best *friend*? Indeed, most women mistake the dawnings of love for friendship merely. All lovers are friends because lovers; for Friendship is the fast ally of Amativeness. Unloving maids and bachelors are generally cold, distant, cheerless, and repellent till a hearty love affair renders them far more genial than before.

LOVE OF CHILDREN is enhanced by sexual love. Young men, when courting, instinctively make friends with all the boys, and draw all the little girls cosily to them while waiting for their elder sister; while she is rendered much fonder of them by being courted. All those parents who love each other at all, love incomparably the more because both love the same children; while many parents love each other quite well solely because both love and live for the same dear children, who would otherwise hate each other.

Love of home is intensified by conjugal love. A home, temporary or else permanent, becomes a necessity soon after, and in consequence of, marriage. As birds build their domicile soon after they mate, but never before; so home, with all its joys, all its virtues,³⁰⁶ is the natural product of Amativeness. And how cheerless, how awful, all abodes (homes they are not) are rendered by conjugal discord; whilst married concord converts a hovel into a paradise. And how much cherub children adorn home! but how deficient all homes which lack them!

The location of Continuity, by partly encircling the social group, is very significant; for it thereby helps to continue the family affections upon the *same* objects perpetually; and prevents their flitting from these objects to-day to those to-morrow. Such flitting would break up and spoil all families. Continuity thus prompts love. Love also prompts Continuity to pore, think, muse, by day, by night, on those we love; as if nothing could ever divert the mind from the ever-present object of our affections, which prevents a change of object.

391. — ACTIVE LOVE QUICKENS COMBATIVENESS AND DESTRUCTIVENESS.

The love element, happily placed, incites Combativeness and Destructiveness to their highest possible pitch of normal action; yet less in fierce conflict and ungovernable temper than in determined energy and unflinching valor. Not only do all pugnacious animals fight mainly, and in most deadly conflict, during their love seasons;³⁴⁰ but a man heartily in love will do and dare, endure and encounter, attempt and execute, to a degree which nothing else could prompt. While the hands of the unloving and unloved hang listlessly, inertly at their sides, those of the loving and loved are taxed to their utmost. No stone is left unturned, and no efforts are too great, or obstacles too gigantic, for them not to attempt. While the former do nothing, care for nothing, but laxly let time hang heavily on their hands, and slide carelessly through them, living merely a vacuative, objectless, inane life, or if they essay to do at all, do tamely, as if they neither expected nor desired success; the latter take right hold with both hands, rush right on with might and main, defying dangers, and grappling right in with difficulties, as if to do, dare, and suffer for love's sake were a real luxury, and throw a zest and power into effort which accomplish their ends. No man can ever become a hero, morally or physically, except under the inspiration of love. Let those who would ever do or become anything noble and worthy, learn this practical lesson from the records of chivalry; that as no knight-errant ever did or could do any bold, heroic deed of valor or humanity, unless inspired thereto by love for some woman, and incited by desire to gain her affections for whom he lived; so no man, from the beginning of time to the end of it, ever has done, ever can do, anything great, noble, humane, or worthy,

unless inspired by desire to gain or reawaken female affection. What stimulates the young Indian to his loftiest deeds of warlike valor, but to enkindle this tender passion in his idolized squaw? And is not this principle quite as applicable to intellectual attainments and moral excellence as to martial exploits? It is applicable everywhere, and in everything. Those who ever wish to attain or maintain any honorable position among men, must first *love*. And the more intensely and longer you love, the more a hero you will become in whatever sphere or pursuit you may enlist. All are but tame poltroons who do not love; while love renders even poltroons heroes.

A happy state of love renders natural churls and shrews perfectly amiable towards each other, however cross-grained they may be towards all others. Nothing whatever sweetens the temper as does affection; while nothing will sour it as effectually as disappointed love. No coarse, rough, blustering, threatening churl can duly love; for, if he did, he would look at everything through pleasant glasses, make the best of what transpires, enjoy what he can, but bear patiently what he must, and always wear a smile.³⁸⁷ A woman, ever so sweet-tempered by nature, when disappointed in her affections, becomes soured in disposition, looks cross-grained at everybody and thing, and is both hating and hateful; while those naturally bad-tempered become real Zantippes — fretting at every little thing, and storming at every mishap, unless, perchance, they break down under it, and merely live out a mechanical life, trying, indeed, to bless others, while desolate within their own souls. Are not "old bachelors" proverbially notional and cross, hard to please, and as peevish as sick children? Are not old maids often real shrews? True, there are exceptions, consequent on another law, to be explained hereafter; but is not this true of the majority of cases?

And for this obvious reason, that the happy state of the love organs throws all the surrounding organs into a like state; while their reversed action reverses all the other animal faculties.³⁴² Let those men, then, who have cross wives, here learn that they have failed to satisfy their wives' love, and try to obviate their crossness by re-awakening affection; and let women who have churlish husbands apply love as the great panacea for their irritability.

392. — LOVE PROMOTES, WHILE DISAPPOINTMENT IMPAIRS, LONGEVITY.

A happy state of love rekindles desire to live. Vitaliveness, or determination to live on in spite of sickness and threatening death, is by far the most efficient of all means of prolonging life, and reinvigorating all its functions. Testify, then, all you who have ever loved, if this love did not intensify your desire to live, both for life's own sake, and for the sake of him or her who was beloved. This is its legitimate, universal effect. But those disappointed in love care little for life or its pleasures, perhaps even crave death or commit suicide, as a deliverance from the agonies of despair. This state of mind both produces sickness and hastens death; while satisfied love repels disease, and lengthens life by mere force of will. And how many invalid women, so weakly that every day would seem to be their last, live on surprisingly and unaccountably when they cling to life that they may do and live for loved husbands and children! A happy state of the affections will lengthen, while an unhappy state will shorten, any life many years, besides having a like effect on the states of health while they do live.

Let the following fact illustrate this point. A Mrs. Gunn, who lived thirty miles east of Painesville, Ohio, was seized with consumption, which progressed till all hopes of her recovery had been abandoned, and till *she had actually begun to die*. Her extremities had been struck with death, and become cold and clammy, and she herself became aware that she was about to breathe her last.

Her love of her children was extreme, being rarely found as large. Keeping them all *together* after death was her ruling desire. All along through her sickness she had tried in vain to extort from her husband a promise that he would keep the family together at their home, instead of putting them out separately. She knew if he *said* he would, he would; but he would not promise for certain. Just as she had thus begun to die, she was determined, if possible, to make him say yes or no; but he refusing to make an absolute promise, she replied, —

“Well, if you won't keep this family together, THEN I WILL. I cannot, will not, die till I make that end sure.”

Suiting the action to the word, she put forth her mightiest effort of will power to bring back ebbing life and strength, and suc-

ceeded. Her strong will, goaded to its utmost effort by love of her dear children, drove the blood back to her cold limbs and surface, arrested the death process, induced a crisis, gradually restored her, and she lived to keep her children together till she saw them all married, when she procured a manikin, and turned ladies' lecturer.

You who would take out the best possible life insurance "policy," get yourselves thoroughly in love; for this "company" will actually *keep* you alive all the longer than you could live without love; while the others only pay a bonus to your heirs.

Statistics demonstrate the truth of this theory, by proving that the married *actually live longer*, on the average, by several years, than the unmarried. And the married will live the longer the more affection they cherish.

393. — LOVE PROMOTES, DISAPPOINTMENT IMPAIRS, APPETITE AND DIGESTION.

Of those unloving and unloved young men, who, having always boarded, have never eaten with a loved one, little need be said; for they are boys yet, to all practical intents and purposes. They may, indeed, relish food for its quantity, but not flavor; and eat voraciously, like the gourmand, but not with the appreciating relish of the epicure. Only those can fully know *how* good good things do taste who eat along with one beloved, and in the spirit of affection. And the more of that spirit, the better is this flavor. Everything thus eaten relishes. A dry crust, shared in fondness with a loved one, is delicious; whereas a stalled ox, eaten in contention, fails to satisfy. Affection is the best, cheapest, and scarcest table-sauce; often rendering the poor man's scanty fare more luxurious than the dainty dishes and viands of wealthy discordants, not thus seasoned. But good food and appetite, intermingled with love, alone can give to food that highest epicurean zest and relish of which it is capable. You, then, who would regale Alimentiveness with the richest earthly dainties, go with one you love into that orchard or garden, pluck the choicest fruits, *share* every peach, pear, with each other, interchange looks and words of mutual affection, and a sharpened appetite returns its finest gratification, besides enabling you to eat twice as much with impunity as if in a discordant state. Those need pity who have no loved one with whom to share choice dainties. Those who

board at the best table, and call on ice-creams and delicacies without a loved one, or with one they dislike, do not, cannot begin to enjoy them as they could if eaten with a loved sexual mate. Many an unloving husband is dissatisfied with his meals, because he is disaffected towards his wife, who would be perfectly satisfied with these identical meals if only first satisfied with her. And how often do fond wives illustrate this law by instinctively preferring to postpone eating till a loved husband returns; because they enjoy a cold dinner, eaten in love, more than a warm one eaten alone? Those husbands who dine "down town" feed themselves but poorly. Better postpone eating until after work, when they can enjoy their dinners in affection. This will promote *relish* as well as digestion. Those in affection can eat twice as much as if in discord. Nothing induces dyspepsia equally with conjugal discord, nor cures it like affection at the table. Most business men suffer more than they realize by rushing from business to dinner, and dinner to business, without any sociality at the table; whereas if they would breakfast leisurely and well, dismiss what business they cannot transact, and enjoy their dinners with their families, dyspepsia would neither curtail their business labors, nor sour their tempers. Dining down town makes them care less for their family, and their family less for them.

Children, too, are almost as indispensable to good meals as bread. And instead of telling them "Let your victuals *stop* your mouth," better encourage them to talk and make merry while eating. No cross words should ever be tolerated at the table. In discordant families each one snatches a bite and eats alone, while in concordant, all eat together. Which is best?

And when loved wife or children pick and serve delicious fruits, how much better they relish! and so if he sends home some favorite family dish, which she serves up as only affection can serve up! Those who would know *how* good good things can taste, or how much they can eat, must go with one beloved to their repasts.

394. — INDUSTRY AND ECONOMY REDOUBLED BY LOVE.

No motive can tone up love of money to make all it can, and keep all it makes, equally with conjugal affection. Those who contemplate marriage, or are married, command more wages, because they work the better and charge the more; besides being the

more frugal, and laying up the faster; while bachelors must pay more for poorer fare, live from hand to mouth, and rarely become wealthy. Considered merely as a pecuniary investment, a happy marriage furnishes the highest incentive to lay up for a home, gathers the means of creature comforts, and facilitates personal luxury at a trifling cost. Marriage gives an excellent excuse for economy, while those who have no "dependencies" are expected to launch out freely. Besides, celibates must have *some* society, which they seek in club-rooms, dances, theatres, &c. Thus thrown among spendthrifts, they too must spend freely, or else appear mean. Nothing promotes late hours and bad habits equally with celibacy, nor regularity as does affectionate wedlock. Bachelors can hardly help escorting this lady and that to this party and that play, which costs about as much as marriage. Bestowing on only one woman will cost less than on several; and pay back her love in place of their ingratitude. Or what holds the plough, swings the hammer, drives bargains, sails ships, works machinery, and does up the industry of civilization, throughout all its ramifications, but this love sentiment, in common with the family relations? See that toiling laborer work all day, winter and summer, year in and year out, and throw every dollar, as fast as earned, into the family treasury, saying, "There, wife, get something for yourself and the children." Strike love to-day from the soul of man, and to-morrow hardly a plough would disturb the overgrown earth, or tool or machinery manufacture comforts for the race, or store be open, or hum of human industry break in on that universal stagnation, industrial and mental, which must inevitably ensue. We little realize how much of our national prosperity is promoted by love and its requirements.

Loving husbands also often spend money lavishly on loved wife and daughters, though parsimonious towards others, and work hard to save their need of working; support them in a style far above their means; and work like slaves to pay for their rich dresses, stylish parties, &c., and in consequence often fail.

Love renders woman, too, both industrious and frugal. How many extravagant girls become economical housekeepers? Before they love, they refuse to do the least work; whereas, prompted and instructed by affection, they easily learn to cook and sew, even to wash and bake, and do gladly ten thousand things which nothing but love could induce them to attempt; while industrious

girls, by overwork and pinching economy, often gather together articles required for house-keeping.

Yet even economical women, unhappily married, care not for a husband's property, except to dress splendidly and live in style; or are rendered lavish and culpably wasteful by their heartlessness. And rest assured that she who is devoted to fashion, is not, cannot be, to her family. She cannot serve two masters. Her heart is not in the right place. Behold in this, and in a thousand other ways, how much the love sentiment incites both Acquisitiveness and intellect to industry and material prosperity.

Said a woman, who could not marry the man she loved, —

“I mean now to captivate and marry some rich fellow, I don't care if he is old, just to get the means of living in splendor. I must have some life-motive, or die. If I could live in love with the man I love, I would not care how humble the style; but, denied that, I will captivate and marry the means of gayety and display.”

While describing a woman who had large Acquisitiveness as economical and industrious, her husband responded: “Perfectly correct in all but her economy. Instead, she is really extravagant and wasteful.” She did not love him. His money was nothing to her, except to spend. What incentive to economy had she? “Support me,” is the practical language of discordant wedlock; whereas, “Let us lay up something to enjoy together hereafter,” is that of affection. The difference is amazing.

395. — LOVE ENHANCES OR DEADENS SECRETIVENESS AND CAUTIOUSNESS.

Does not love naturally render its subjects reserved? How recluse young lovers are! Struggling with intense emotion, they yet struggle to hide their passion. Especially does woman often conceal, sometimes even deny, her rising attachment; and say and do what would indicate aversion instead of preference. And how often is a bashful man utterly unable to express or manifest what he feels? But when lovers come to understand, and begin to reciprocate love, do they not desire to be together alone in groves or by-paths! Or, if they tell their love to outsiders, is it not always with an injunction of secrecy? Who ever exchanges the vows of betrothal before folks?

Nothing does or can awaken cautiousness to as high a pitch as love. How intensely anxious each loving party is to please and

gain the other's love! How agonizingly fearful lest they displease their loved one, and how intense the anxieties consequent on making a final choice! You, adult reader, have had many anxious thoughts and hours; but what solicitude as deep as that to awaken love in return, or to decide whether you would choose this one or that as a life partner? If a young woman ever needs advice, she needs it in deciding as to the best resting-place for her affections. Get it, damsel, from the lips of father and mother. Add parental experience and counsel to youthful affection. And, parents, see that you advise in wisdom, not in prejudice.

And how choice, how precious, is the one we love! Says the lover, baring his own back to the pelting storm, —

“Dear girl, you will get wet, and catch cold. Let me throw my own coat around you.”

“No, dear, you need it most, for your health is the most important.”

How tender, careful, watchful, and solicitous are all men when in love, of the woman they idolize; while loving women are always advising and cautioning, “Take care dear,” “Now do be careful.” If these fears seem to evince distrust, they are but affectional solicitude. Caution always accompanies love.

How agonizing, too, the fear that sick loved one might die, or be in danger of life or limb! Young lovers or wives often literally quake perpetually with fear lest affections, gained, be lost; lest they might unconsciously offend or alienate; yet such fear only redoubles the danger. And in general the affections awaken more intense solicitude, as in the wife when the husband is absent over his time, than anything else whatever; because Amativeness powerfully stimulates Cautiousness.

396. — ACTIVE LOVE QUICKENS APPROBATIVENESS.

All men, all women, are prouder of those beloved, than of everything else. How proudly that girl introduces her “beau” to all acquaintances, to show her conquest! Of nothing is a woman as proud as of attentions in company and tokens of regard from the man she idolizes. That haughty fashionable, who prides herself only on her rich dresses and flowing robes, brilliant diamonds, and even handsome figure and lady-like accomplishments, hardly knows what pride means in comparison with her who is proud of the man she loves, — his portly figure and gentlemanly

address, noble spirit and exalted morals, commanding talents and attentions to her, &c. By as much as a noble man excels gaudy trappings, does a wife's pride in her husband's excellences exceed hers who flaunts in fashionable attire, unloving and unloved. Her starving pride feeds only on husks. Those proud of affectionate consorts are rarely extra proud of dress, unless to please a fashion-loving husband. Pride of dress indicates affectional barrenness, or that they have no man of whom to be proud. She whose love is completely satisfied, cares only for her husband's appreciation. Dissatisfied love causes most of this fashionable extravagance. This proposition, reduced to a syllogism, stands thus: Woman is naturally fond of praise.³⁶² She loves masculine praise most. Therefore those satisfied with the admiration of one man, do not care to elicit other men's admiration by fashionable display, because their chief ambition is already realized. The world is challenged to invalidate this inference, in either theory or fact.

Man, too, is equally proud of the woman he loves. As if he were practically saying, —

“Just see how fine the face and figure, how genteel and how much admired this lady I can escort, and who leans tenderly on my arm!”

How proud he is rendered by praises bestowed on her, and by her compliments of himself? Nothing feasts a man's Approbativeness equally with compliments and marks of appreciation from the female he idolizes. For nothing will ambition work as for this. Why do all lovers involuntarily compliment each other? Why do beaux always praise, even flatter their sweethearts, but because love always both praises, and loves to be praised; that is, because Amativeness provokes Approbativeness?

Love always hides, never points out, the faults of one beloved. Let a man, loved by a wife, come home drunk every night, she will stoutly protest that “he don't drink;” or, if obliged to own that he does, always throws the blame on others, even takes it on herself, to shield him. Those who love are always excusing and extenuating; while those who unmask, or magnify a consort's foibles, do not love.

Nothing kills love as quickly or effectually as blame. It is to love what frost is to tender vegetation. Those who love, as instinctively shrink from both giving and taking offence as from fire; because reversed Approbativeness reverses Amativeness. Hence

all scolding, even fault-finding, is incompatible with affection, which it deadens. And what is scolding but blaming? This is not the way the sexes should obviate each other's faults. No blame administered by either sex ever made the other any better, only worse. You who are alienated attest: did not fault-finding thrust the first thorn into your hearts? Whatever implies censure necessarily alienates and hardens. Men and women were ordained to obviate each other's faults, and improve each other by praise always, censure never; which engenders a large proportion of existing conjugal discords. You who would retain each other's affections must never allow one sentence of censure to escape your lips. One such shot endangers killing love instantly and forever.

So, too, nothing so mortifies and humbles a man as his wife's disreputable conduct. He can bear reproach heaped on his own head; but her errors render him downcast, crestfallen, and utterly unable to hold up his head among men at home or abroad. Or, reproaching his loved wife, however justly, rouses his wrath into a frenzy. So, too, disparaging a loved husband infuriates his wife with rage; unless, when deserved, it kills her love, and probably herself.

397. — LOVE PROMOTES SELF-RESPECT AND FIRMNESS.

So, too, Self-esteem is enhanced immeasurably by a right state of love. Let a man but feel that he is loved by a woman he loves, and he estimates himself the higher because she esteems him. She tells him he is adequate to given undertakings, and he believes her. She values him, and this makes him value himself. He offers his arm, which she confidently accepts. Does he not step off with more dignity and power after such praise than before? Why? Because he has a valued woman under his protection, bearing practical testimony to his martial power by placing herself under his wing.

Nor is any man duly esteemed in society till he is married or engaged. The "old bachelor" is deservedly a by-word, because it implies sexual inferiority or inertia. And most wonderfully is a man really and truly elevated in his manners, style, morals, everything, by the commendation of his sexual mate.

Yet nothing will awaken a feeling of self-degradation, as if he were good for nothing, and cared nought what became of himself, a willingness even to fairly throw himself away on any sensuous

pleasure, equally with disappointed love. And the recklessness of many a disappointed youth and married man will be found consequent on blasted love blasting self-valuation. The woman on whose favor he doted cast him off, and he now casts off himself. Women little realize the absolute power they wield over men, to build up or break down their self-respect, that basis of all respect. And no small part of the low-lived sensuality and self-debasement of men and women, married and single, is consequent on a prior blight of their affections. Nothing on earth does so much to elevate individuals and society, and raise humanity upon a higher, loftier moral and intellectual plane, as a right state of the affections.

Love increases or deadens Firmness. To gain the affections of a woman he idolizes, a man will persevere more untiringly, surmount obstacles with more fortitude, and labor more assiduously and persistently, than to attain any other end of life. Yet there is a point beyond which he may not properly press his suit, or when Firmness must yield. Let those who have defied the difficulties and dangers of the briny deep; who have gone South to make their fortunes, in the face of all the diseases and prostrations of climate; who have dug California gold by the year, half starved, half clothed, and bereft of most civilized comforts and all luxuries; who, by a thousand like ways, have attested their love in almost superhuman determination and sacrifice, that they might marry and bless the object of their love, attest how potent the stimulant Amativeness furnishes to Firmness.

But when love is reversed, Firmness is unstrung. The broken-hearted can be led anywhere, and tempted every way, with unre-sisting compliance.

398. — CONSCIENTIOUSNESS ENKINDLED BY LOVE.

Reader, have you ever loved? Then bear this sacred witness, that in and by the very act and fact of loving you were elevated morally, and your disposition to do right was vastly increased thereby. Did not this sacred sentiment place you upon a higher moral platform than you occupied before? Did it not assuage your grovelling passions, purify your desires, and enkindle aspirations for a higher moral life? How often are even bad men reformed by its power, so as to become good, and the good made better? We will not attempt to compare the moralizing power of love with religion, nor say which is most efficient in rendering

the bad good, and the good better; but this we do say, that no bad man can be found who is in a happy state of his affections; for that state would render the very worst good, and even the brigand an excellent citizen. It will reform and moralize one and all. The only criminal I ever knew who loved his wife, robbed the post-office that he might gratify her love of display. Most criminals are badly married, or else unmarried. If all were happily mated, to the full satisfaction of this love element, not one criminal lawyer, judge, jury, jailer, state's prison, or gallows would ever be required; for scarcely a crime would be perpetrated. What causes drinking equally with unsettled love? for it throws all the faculties into that hankering, voracious, half-crazed state which craves alcohol. Those who love, trip lightly homeward the moment their day's task is done; and their tempter, — hideous monster, — if he looks in, never enters. But let ever so good men and women be unhappy in their affections, and even if they do not stray, they are desperately tempted. And all honor to them if they resist. They are to be pitied more than blamed for their sins whose love is suffering a blight; for that fact deteriorates their moral tone, and rekindles their animal passions,³⁴² besides irritating the nervous system, and thus begetting passional cravings.

Behold the mighty moral influence wielded by the family over the morals of both parents and children! Is it not all due to the love elements?³⁰⁶ Is not sexuality its base? for how could we have the family without sex, any more than sight without eyes? And the stronger this sexuality, the more potent this moral power of the family. Blot it out, and little would remain of the power even of religion as a moralizing agent. While this doctrine does not underrate religion, it does not, cannot, overrate the virtue-promoting power of love. Would that even religious ministers appreciated its moral power, and taught its promotion in order to promote righteousness.

353. — INFLUENCE OF LOVE ON HOPE AND DESPAIR.

“Man never *is*, but always *to be* blessed.” — POPE.

To the youthful mind, just entering upon life, and quaffing its variegated pleasures, what one surpasses, or even equals, that of hope? But *what* hope renders the expectant youth as really ecstatic, what literally *transports* him as does the expectation of,

gaining the heart and hand of one he loves? To what other kind of future pleasure does humanity look forward with a tithe as glowing anticipation as to the joys expected in their prospective union? "O, if I can only succeed in winning the affections of that dear girl, my fortune is made in very deed!" thinks a tender-hearted swain. "How inexpressibly blissful our future union will render me!" And so it does, till love is chilled. Said a young lady, talking of a former lover, —

"I hope yet to marry my George; and if I should, O, how superlatively happy I shall be! so happy, that I shall not want even to go to heaven, because I should be happy enough on earth."

The hope of neither property nor fame, attainments nor possessions, of nothing else whatever elates the human soul as does an anticipated marriage with one who is beloved. Testify, ye who have loved, was not this description more than verified in your own delightful experience!

But you who have been disappointed in speculations, property, or any other cherished hopes, and likewise in love, did not your love disappointment fall on you with a far more crushing weight than all others united? Would you not prefer success here with disappointment everywhere else, to disappointment here with success in all other directions? Adversity with love is better than prosperity with hatred. Let loss follow loss in quick succession, till all other hopes are stricken down, lovers console each other with, —

"Well, since our love remains, since we are spared to each other, and can love on, struggle on together, what matters it?"

But let the love hopes perish, and what else remains? Let a woman live in every assurance of a prospective fortune, with all its honors and luxuries, of anything, of everything else whatsoever, but let the frosts of disappointment nip the opening buds of her affections, and she yields to unmitigated despair. When this is gone, all is gone. And, O, how cheerless and hopeless, how utterly crushed out, that wife, who, married unhappily, looks forward only to a life of unrequited love! She feels as if the last bud had now been plucked from the rose-bush of her future anticipation, and to her there remained only the sear and yellow leaf of autumn, and the leaflessness and dreariness of winter!

Said a man of splendid natural talents, having a magnificent head, one of Nature's noblemen, opening his large but moist eyes, —

“ You have just delineated myself, wife, and children phrenologically, and described graphically those traits which render it impossible for me to live affectionately with her. I married in the highest hopes and utmost assurance of a happy married life. Ten days after I woke as from a dream; to the terrible consciousness that there existed between us no mutual affinity, but only mutual disgust.* I have been good for nothing ever since. Before, I was rising in the world; since, I have been sinking. Before, life was all buoyancy; since, it has been all one sullen gloom. Before, I longed to live; since, I have craved to die. I am undone! Before, my hopes, plans, prospects were bright and exhilarating; but this blight blasted all. I have no heart even to try. I cannot go into company, because I can neither play the hypocrite, nor bear to expose my misfortune to others. Before marriage I labored with might and main for house, furniture, and creature comforts, in the highest expectations of domestic happiness. All have now suddenly fled. A cold chill and mental palsy supervened. I have since done barely business enough to live along, and care to do no more. Ambition fled with hope. My intense desires for this, that, and the other are quenched. Intensely desirous of having a growing group of happy children I could call mine, yet religiously believing that the great majority of human souls were pre-ordained to suffer eternal torment, I could neither run so great a risk of creating those destined to eternal misery, nor call children mine by so poor a mother. Thus perished ten tedious years of life’s parental heyday. My Calvinistic doctrines changed, yet I could hope for only poor, miserable children by such a mother. Your examination did not, could not, encourage me. You said they were inferior. I own they *are* so. Such a *dis*-union could produce nothing better. They promise hardly mediocrity. Conscious of superior natural endowments, I have ever since let my hands hang down in listless indifference, merely drifting with the current. I have tried my best, but only in vain, to awaken in her something, if only a straw, to save my drowning hopes. Lately our children, elated with the idea of taking part in a public exhibition of their school, teased me to go. I answered, ‘ Yes, we will take mother, and have a happy jubilee.’ I proposed it to her in my handsomest manner. The children, delighted, chimed in with their persuasions. My wife consented, and seemed pleased. ‘ Now,’ soliloquized I, ‘ we will have at least one happy family amusement.’ But she soon began to object, and at last refused to go. This broke the spell. I went with the children. They enjoyed it, but kept saying, ‘ We wish mother was here. Pa, why didn’t she come too?’ Thus far, since marriage, my life has been a perfect blank. You ascribed to me great energy, ambition, and power to plan and think, all of which I am conscious of possessing by nature, but not in practice. Now, what shall I, can I, do? Try on, or give up, lie down, and wait

* She was miserably sexed. Amativeness was small, and that assimilating, blending element it creates, weak.³³² She could neither love nor elicit love, because barren in the love element. He had married an icicle.

to die? I would throw myself on the railroad track, just before that rushing engine, but that I cannot entail on my children and friends the disgrace that their father and relative committed suicide."

Poor man! A noble ship without her masts! A soaring eagle with clipped wings! and lead tied to his claws! A splendid man wrecked! in very deed "good for nothing" to himself or the world! Are there no others? Has he no brothers and sisters in sorrow and disappointment? The woe-begone facial expressions of by far too many, perhaps of your own, and especially of married women,³⁸⁷ proclaim such a life blighting of hope, a vacuity, an inanity of spirit, as only blighted love can induce. Few realize from what fountain run their own, much less others', crushing discouragements. It flows from disappointed love.

"But why tantalize us by depicting our hopeless wretchedness?"

Wait a little. A brighter page will soon unfold. Fortunately, however, the majority at least of men drown their connubial disappointments in business; which accounts for that incessant drive, early and late, year after year, which many men evince. If happy at home, they would spend fewer hours in the counting-house, and have less business to do nights. They must do something, or else die; and better business than nothing, or than vicious amusements. This heart-desolation often renders them all the more indomitable and grasping, stern and obstinate, cold and selfish; perhaps increasing their power, yet redoubling their rapacity. And are there no women who, desolate at heart, attempt to supply the place of blighted love-hopes by the frivolities and splendors of fashion? Yet how futile the effort! Still, better this than despairing inanity. But if this affectional despair induced only fashion and business, its evil would be comparatively slight. It also induces many masculine vices and feminine frailties besides.⁴⁵¹⁻⁶ Disappointed home-love makes them seek its poor substitute outside of wedlock, which a happy home-love would forestall.

400. — SPIRITUALITY ENKINDLED BY LOVE.

Does not love create a certain ethereal, elated, ecstatic feeling, as if not of this world, but of another? Testify, ye who have ever loved, whether it did not spiritualize every exercise of all your faculties? A very highly organized woman becomes, as it were, a prophetess to him she loves. If any course is likely to prove

disastrous, she foresees it by, as it were, a spiritual intuition, and sounds her note of alarm. Or, if she is impressed that a given course is best, best it is; so that he who has a fine-grained and loving wife has a sure guide in all the little and great affairs of life. She is his guardian angel, to forewarn of danger, and point out the path of safety — a possession truly invaluable! But those who hate, never experience either these ecstatic feelings, or internal premonitions.

This same spirituality is also a natural guide in making a right selection — of which we shall speak in its place. And that union of spirit, though separated in body, already described,³⁸² is due mainly to spirituality being re-increased by love.

401. — VENERATION ENKINDLED OR DEADENED BY LOVE.

Even atheists, who truly love, will involuntarily invoke Divine guardianship on those loved; and it is when the devout worshipper bows before the *family* altar, thanking God for past blessings, and supplicating their continuance, that veneration rises to its highest orisons of gratitude, prayer, and praise. Phrenology sanctions family worship. It is but the confluent action of Veneration and the loves. No small part of the church-going of mankind is due to the family. Men would not contribute a tithe as much to religion as now, but that they would fain provide a place where they can go to meeting with their families.³⁵⁹ You who have ever loved, testify, did not love infinitely intensify worship? But does not despair in love breed infidel feelings, and make you almost feel to “curse God and die?”

402. — ACTIVE LOVE ENHANCES BENEVOLENCE, DISAPPOINTMENT HARDENS.

Are not those who love each other, ever and forever offering themselves up on the altar of each other's happiness? And so far from its being a task to do for each other, it is but their highest pleasure. Nothing yields the human soul greater enjoyment than contributing to the happiness of the one beloved. All mated animals are one round of mutual kindness. And what superhuman endurance of fatigue, sleeplessness, privation and suffering, such as human nature could not possibly endure but for the inspirations of love, do fond wives sometimes evince around the sick beds of their husbands!³⁸⁴ It is but love's natural free-will

offering. Does his loved one express a want, cost what it may in exertion, in dollars, is he not most happy to procure it? Is not indulgence but the natural language of love? And that churl who begrudges his wife this or that luxury, even if it is a whim, does not love, else he would say, —

“Wife, I am so glad that you enjoy this, and that it is in my power to gratify you. Tell me anything *more* I can do for you.”

If she must bake or wash, does he not gladly provide wood and water?

“Wife, you have been confined all day; come, let me mind our child while you rest or recreate.”

Next day, will she not say, in return, —

“Husband, can I provide any little table luxury for you to-day?”

Is not kindness the natural offering of affection? Can love exist unattended by sympathy? Especially how natural it is for man to supply every possible little comfort to woman.³⁷⁰ How much he enjoys bringing home some dainty luxury for her palate; some nice acquisition to her wardrobe; some article needed about the house! Thus he is continually pouring forth his benevolence at her feet. And he who does not act thus, does not love; while she who loves will reciprocate in like manner,³⁵⁹ and strive to give more than she receives. Each will be so very careful not to wound the other's feelings, for true love never teases or hectors.

Yet there are husbands who furnish plenty of money, and every possible creature comfort, yet omit affection. They are kind, but not fond; while many wives work early and late, are the kindest possible, endeavor to do their whole duty, yet omit that greatest right and kindness, affection. Kindness is the smallest half. Far better it is to love more, even though you do less.

When hatred dethrones love, a calloused spirit supplants tenderness. Let the married attest whether they were not somewhat more obliging and tender before marriage than after. Why? Because love has declined, and with it tenderness. Rebuild it, and you restore kindness; while kindness, in like manner, rekindles love. And, *per contra*, the best way to re-enkindle love is by kindness; for, by a law of mind, we must love both those on whom we bestow, and from whom we receive, kindly offices.

But what a world of unkindness obtains between discordant husbands and wives! Husbands often see their wives struggle to

their very utmost, and slowly sink as they struggle, under burdens which benevolence could and would lighten or wholly relieve. And the most cold-blooded cruelties ever inflicted by human being on humanity, torturing out their very life by slow but agonizing inches, are often inflicted by hating husbands on hated wives, or hating wives on hated husbands. Poetry has crystallized this fact thus: —

“Earth hath no fiend like love to hatred turned,
Nor hell a fury like a *woman* scorned.”

And does not neglect of those we pretend to love both prove our hypocrisy and kill their love? Said a stricken woman, —

“I loved my husband with my whole soul. All my interests were only to promote his. To him I consecrated every particle of my strength, my very being. He fell sick. I nursed him till he began to recover, when exhaustion made me sick, consequent on over-devotion to him. But how great the change! I could not tear myself from his sick-bed night or day, but he could not stay an hour by mine. His work must needs be done though I suffered of neglect. Now flashed the truth across my mind that he did not love me, else he could not thus sacrifice my relief to his work. My love perished. My heart became hardened. Desolate in spirit, another man’s kindness involuntarily drew forth my love. I confessed all to my husband, and tried again to love him, but all in vain. Unkindness turned my devotion into loathing. Is he, or am I, the most blamable?”

403. — CONSTRUCTIVENESS, IDEALITY, AND SUBLIMITY ENHANCED BY LOVE.

And is not Constructiveness enkindled by love? Do not mated birds build their pretty nests together during their honeymoon? Could they build thus beautifully or artistically unless inspired by love? How many domiciles do old bachelors or maids build? Blot out love, and only rookeries would be made. But no sooner do two settle their love than if any way able, they together plan and build their future home, which they consecrate by love, and often spend on it more than they can well afford. Does not love incite as well as increase his mechanical skill? And does not her hand, prompted and guided by love, execute many articles of ornament and use which only love would have conceived or attempted? Unloving and unloved, she will not work; whereas, loving, and beloved, she becomes both able and willing to cut and make, work and mend, draw and paint, and do anything to help along.

Are not lovers proverbially sentimental? Is not love always

poetical? Is not poetry the most natural expression of love? Whenever a youth attempts to versify, rest assured he is beginning to love. Even poets cannot write poetry fit to read, unless they are inspired by love. Are not Byron's love effusions his most poetic ones? And Burns's more? And Sappho's most?

And does not love polish both? That awkward country lass, as long as she remains unloving and unloved, cares little how she looks, and is therefore untidy in dress, hair, appearance, &c.; but no sooner does she feel the monitions of love, than she mends and washes, buys new, nice things, and keeps herself tidy, even tries to be genteel, though too young in love to be graceful. And the more she loves, the more refined and stylish she becomes. Love renders those naturally attractive far more so. Every action seems inspired. Every motion becomes classical and elegant,³⁸⁴ and everything about her the personification of neatness.⁴⁰³

But in disappointment, her finest attire lacks a certain finish and style, which nothing but love can supply. Her hair may be combed, but is not neat. Her dress evinces neglect, as if she did not care how she looked, and her room has a dishevelled aspect throughout. What else renders so many tidy girls such slatternly housekeepers? See that disappointed swain. His hat is slouched, and linen dirty. His boots are old, and clothes seedy. Pins or nails fasten on what few buttons remain. His hair is uncombed, and face unshorn. He is shabby throughout, unless he dresses up to visit the ladies. Only love, or hopes of it, or else female society, keep men tidy. And how the fond wife makes and mends, washes and irons, combs and brushes, to make her loved one look nicely!

Are not all parlors, with all their beautiful furniture, vases, pictures, and ornaments, the creation of love, and made expressly for the genteel intermingling of the sexes? Are club-rooms ever stylish? In fact, do not most of the amenities, civilities, courtesies, refinements, and elegancies of civic life originate in that intermingling of the sexes which this love element alone prompts? Love civilizes; disappointment barbarizes.

Further: Does not female society polish men? Without it, what would even genteel men be? Coarse boors. Every man proclaims, in and by his manners and appearance, how much he has, or has not, mingled in refined female society.³⁷⁰ And the same men are much more cleanly and mannerly in female society than out.

Female manners are equally refined by mingling with men. How wonderfully the sexes are refined and polished in feeling, in manners, in spirit, by each other! All comes by Amativeness enkindling Ideality.

And do not lovers likewise love dearly to hold sweet communion together by rippling streams and in fairy pathways; in shady groves and by silvery moonlight; by admiring together beautiful landscapes and sunsets; by plucking together pretty flowers, and weaving them into ornamental bouquets? Does not love render them even too dreamy and unreal for this gross earth and its material relations?

Our next volume proves that the best way to promote affection and re-enlist drooping love, is thus to adore God in Nature. If the married would but establish a habit of mutually enjoying together the pure and beautiful, they would thereby both assimilate and intensify their love. Try the experiment, you who are dissatisfied. Those who admire bird, tree, flower, nature, and art together, thereby re-enlist a higher order of love than ever before existed, or than by any other means.

But blighted love is most benumbing to both the imagination and to love of the beautiful and classical. To the disappointed all nature seems dressed in mourning. Her beauties have become deformities. Her flowers now seem dingy. Her charming prospects charm no more. Her gay songsters have lost their thrilling notes. The plumage of her warblers is unheeded, or retroverts the dissatisfied eye. Her very sun rises and sets in gloom.

Many luscious fruits have a beautiful velvety bloom. Now love imparts this bloom to everything beheld. All Nature looks as if covered with it. But as when these fruits begin to decay, this beautiful bloom gives place to a green, loathsome mould; so disappointed love makes everything appear as if covered all over with this nauseating mould. To enjoy Nature one must first be in love.

When love is eclipsed, all beauty suffers a like eclipse. All Nature loses her wonted loveliness. Her bloom is effaced, and her glory has departed. Even life itself loses its youthful zest and sparkling freshness, and becomes a mere monotony.

Writing or loving sad poetry and minor music proclaims affectional disappointment; and should be discouraged as palsyng to health, energy, mind, and morals.

404. — IMITATION AND MIRTH REDOUBLED BY LOVE.

By a law of mind we pattern after those we love, but refuse to make examples of those disliked. Children are forever doing like father, teacher, uncle, or whomever they fancy, but never after those they hate. Is not this human nature? And how forcibly does this appertain to love? How involuntarily lovers fall into each other's habits, and conform and assimilate in everything.³⁸² Neither will dispute as to which shall set, and which follow, the examples; for the one which loves the most will conform the most. To do and become like, is the natural prompting of love. How beautiful is this provision!

Lovers are always merry. Was not Cupid "the *laughing* god?" Does not love bedeck the countenance with its sweetest smiles? How naturally we joke those just beginning to love! And they like to be rallied. What provokes laughter in the refined and vulgar equally with allusions to love? How merry and light-hearted, how sportive and gay, lively and frolicsome, all who are in love!

But disappointment banishes laughter, and renders its victims serious and sober, sad and solemn, as though they had lost every friend, and been bereft of every earthly good. How spiritless those become who are uncongenial! How strangely sad that once lively woman has become since her unhappy marriage!³⁸⁷ Before, how full of fun; since, scarcely one smile enlivens her sunken cheek. Or, if occasion prompts a laugh, she chokes it back as if it were ill-timed, and mirth sacrilegious. She says in action, —

"Gambol on, and laugh away, you who can, while I must remain forever cast down."

Why are all juveniles always so much more sportive than adults, but because the latter have been disappointed?

Amusements, too, when participated in with the family, become much more beneficial than solitary recreation; and how much more gross and sensual those in which men participate without than with their families! How foolish and frivolous, too, are female conversation and sports unattended by children and husband! Not so when love sanctifies them and their pleasures.

405. — LOVE SHARPENS ALL THE PERCEPTIVE FACULTIES.

Does not each sex scan the opposite much more closely than its own? Does not love observe their every look and motion in gen-

eral, and those of loved ones in particular? Does it not make loved ones *seem* much more beautiful than they really are, or otherwise would seem? By quickening Weight it renders the steps of each more springy, the dance more elastic, and all the motions more brisk than before.^{336 334}

Love redoubles color, by reddening the cheeks and lips of both, and then making each seem more rosy to the other than they really are. Is not the blush, that most beautiful of all paintings, painted solely by love? Behold that rosy glow on yon maiden's cheek. Was ever anything so lovely? But when love dies ashy pallor supervenes. Only those in love deferred ever need to paint. What but Amativeness paints all flowers? What is their blossoming but their love season? And all lovers are passionately fond of flowers while love lasts, but careless of them in disappointment.

To those in love all objects seem more highly colored than before or after. Landscapes appear richer and more varied in hues; flowers are tinted with more gorgeous colors; green becomes greener, and yellow yellower, when inspected through glasses of love; but less so to the disappointed.

406. — ORDER, TIME, AND TUNE RE-INCREASED BY LOVE.

When even a sloven loves a methodical woman, he soon becomes spruce and painstaking. Let a slattern become enamoured, and she involuntarily keeps her house, clothes, &c., in perfect order. How many women marry without the first idea of method or housekeeping, whom no motive but to please those they love could induce to touch household matters, and become first-rate housekeepers! But what disorder and confusion, without time or place for anything, meals out of season, everything out of joint, naturally result from discord! Love and order naturally enkindle each other.

Still disappointment sometimes increases order. A married woman, unloving and unloved, sometimes reverts to method and neatness as a diversion or hobby; because she has nothing else on which to expend her energies, or relieve the *ennui* of disappointment. Such become excessively particular. Are not unmarried ladies, of questionable age, proverbially old-maidish as to order? And do we not find advancing bachelors peculiar as to the fit and cleanliness of their apparel? How many husbands, disappointed in their wives, perhaps dissatisfied with their mar-

riage, make up in extra devotion to business what they lack in devotion to wife? And that we do sometimes find excellent unmarried scholars who are bachelors, is undeniable — better, possibly, than if in imperfect love. And it is further admitted that conjugal discord often so irritates them as to push them out into more energetic efforts than if in a passable state of love. But to the best life-long application of either or all the mental faculties a love mood is an indispensability. This is both fact and philosophy.

Time, too, is promoted by love. Does not the dance owe its chief attraction to perfection in time? But does it not require both sexes to dance well? How spiritless, inappropriate, the dance of either sex alone! And does not that brisk, lively, genteel, gallant style, promoted by Amativeness, also promote the merry dance? Yet those who have lost their love care little for the merry ball. Their dancing days are over. Love begets, crushed love crushes, both the desire and ability to shake gayly "the light, fantastic toe." And do not those who have loved each other keep step in walking, while those who do not love cannot, will not step together?

That family regularity in our every-day habits of eating, retiring, rising, everything, both prolongs life and renders it by far the happier, Phrenology demonstrates; as also that irregularity is practical suicide. Now love promotes the former, disappointed love, the latter. Those who truly love will be at home in good time, keep good hours, and be regular in all they do. In short, what one thing promotes health, longevity, scholarship, morals, happiness, and progress as effectually as periodicity, or periodicity as conjugal affection?

And does not love naturally promote song? Do not all singing birds sing the most and sweetest in their loving season? The mocking-bird, that king among feathered songsters, sings only during his mating season; obviously because awakened Amativeness throws him into an ecstatic mood, of which music is his best expression; ³⁴⁴ and because his singing naturally attracts and enamours a mate. But for love their melodious strains would cease.

And is not the human voice rendered far more sweet and soft, more melodious and impassioned, by love? ³³⁵ Does it not beget that exhilaration of spirit which naturally expresses itself

in lively music? ³⁴⁴ Only the music of those who love is music. None can sing or play charmingly till they have loved; nor any in disappointment. Why are so much pains taken to render girls accomplished in music, but because it awakens and expresses love? Are not Amativeness and Tune twins? Not only does sexuality give that deep bass voice to the man, and fine tenor voice to the woman, but active love softens, sweetens, and enriches the vocalities of both. ³⁸⁶ How superlatively enchanting the music of fully-matured women would be, if brought up and kept in an affectionate mood, from childhood, cannot be imagined. Yet, alas! very rarely indeed is female affection completely developed, while the great majority have either that mongrel voice, or that tameness and goneness, which disappointment always causes.

407. — LOVE REDOUBLES MEMORY.

All our recollections are rendered far more vivid by love. Review your own past. Some scenes strike your retrospection in bolder prominence, in clearer outline, than other reminiscences, like mountain peaks on a day's journey. How old hearts throb as memory lights on this, that, or the other young love season! Age remembers nothing so clearly as its young love.

How clear Locality recalls the winding pathways, the rippling streams, the little mounds, the green-leaved trees, the exact places and looks of every object associated with love; even the very conversation and words which passed between them! It writes every look and act imperishably, as with the point of a diamond, upon the tablet of memory. And if husbands and wives, through life, but duly loved each other, that love would consecrate all their walks and rides, and all their delicious fruits and meals shared together, all their mutual kindnesses and amenities, and consecrate, hallow, sanctify, and embalm whatever scenes and seasons are associated with their loves. What human reminiscences are as dear as those consecrated by affection especially its acknowledgment, its proposal, and its acceptance?

But what memories are as painful or harrowing as those of broken love? The first "love spat" never is, never can be, forgotten. All its little aggravating circumstances remain sunken right into the disk of memory in imperishable characters, there to stand right out in bold, glaring, hideous relief, painful to behold, yet forever staring you in the face, undying till you die, only thou,

doubtless, to be immeasurably magnified. O, ye who love, do be careful what you give Cupid to transcribe on your memoranda.

408. — LOVE AWAKENS LANGUAGE AND REASON.

Lovers are always talking, and talk elegantly. Wondering beforehand what they can find to talk about all these long hours, love inspires both matter and manner. They talk on and on, hour after hour, incessantly and beautifully; always using the right words in the right places. Love furnishes classical ideas and language to those plain, stolid lovers, which nothing else could raise to mediocrity. Young man, think how glibly your tongue rattled away while you were courting. And she who does not talk then, will never talk.

Hearty lovers, though separated, cannot live without communing, must write each other, and compose sheet after sheet, several postscripts, write crosswise at that, and then cannot tell all they would; for the more they love the more they have to say, and the more elegantly, beautifully, even eloquently they say it. And how full of meaning is every sentence, how intensified every expression! How delicately their interchanging compliments are expressed! How full of thought and sentiment! What creates a flow of ideas and arguments, reflection and philosophy, depth and brilliancy, history and logic, poesy and contemplation, discrimination and sense, as does love! It also quickens Causality to devise the very best ways and means for accomplishing ends, and escaping danger in emergencies. How much richer and deeper the flow of ideas in those who love than in the same person without! Are not love-letters, besides being so long, so beautifully composed and written, so glowing, so descriptive, so full of elevated sentiments, better in every single characteristic of fine composition than writings prompted by any other mental stimulus? And would not a volume of the select love-letters of gifted minds be the most readable, instructive, poetical, philosophical, and really brilliant book ever penned? See "Loves of the Poets." Reader, re-read your own love-letters. Was not every sentence literally inspired? Was it in you to write thus well without loving? Yet if you had continued to love, you would have continued to write still better.

The conjugal correspondence of both the Adamases illustrates this point. The love-letters written to Aaron Burr³²⁹ are said to

surpass anything ever written for intensity and beauty of expression. What imparts to novels their chief attraction but the love-mood in which they are generally composed?

But what a dead stupor supervenes on blighted love? What palsy has seized both flow of thought and felicity of expression? Those in sexual aversion say but little, and answer mainly in monosyllables and truncated sentences. They are averse to conversation on any subject, have nothing to say, and come and go in silence; besides being lost and absent-minded, as if an intellectual vacuity had deadened the intellects, and muzzled the tongues of both. If there is any wearisomeness the most weary, any monotonousness the most monotonous, any repugnance the most repugnant, it is that caused by love reversed. The treadmill and dungeon are preferable. How pitiable such; yet how many! Let universal experience and observation attest *how* true this truth is.

409. — AGREEABLENESS AND HUMAN NATURE ENHANCED BY LOVE.

Love renders its votaries always bland and winning, complimentary and courteous, charming and taking. Those in a loving mood are always fascinating, those in aversion repel all they meet. The former have a "sweet, pretty" way of doing things which invariably draws others around them; while those in disappointment involuntarily displease. The former are lovely, the latter hateful, to all. One feels, as it were, drawn to the former, but driven from the latter. Love throws its votaries into the *honey* mood, from its first dawn, as long as it continues. Indeed, what but this very principle gives the coquette her coquettishness? All the faculties take on that insinuating action which throws an indescribable charm, a sacred halo, around whatever emanates from them.

If this is perceptible to outside observers, how much more so to its *participants*? How spell-bound and fascinated each lover is by the other! But words only mock our subject. Let the actions of lovers, let the memories of those who have loved, bear witness, not merely to the truthfulness of this principle, but to the *extent* of that truthfulness.

Yet how disappointment changes all! The whole cast of action, then so attractive, now becomes repulsive. Those very faculties which then took on a complexion so lovely, now take on

one so hateful. Those fascinating little sayings and doings then so smooth, are now so rough. What demon has plucked that wheat, and sown these tares? *Disappointment.*

Many a time, while describing character phrenologically, have I needed two charts and descriptions for the very same persons, faculties, and combinations — the one for those in love, the other for those in disappointment: so effectually does reversed love reverse the entire tone, cast, and practical workings of the phrenological faculties, throughout all their every-day manifestations.

Reversed love makes them doubly repugnant to each other. Indeed, actions tolerably agreeable to others, now become most odious to those offended; partly because of the disagreeable mood of the acting party, but more so because of the jaundiced eyes of the hating observer. You who are unhappily married, please recall the heaven-wide difference between your feelings then and now, and appreciate the double cause; first, the different *moods* of each, and especially the eyes through which each looks; and then try to restore your former charms by restoring your former affectional, and therefore captivating, mood. Those in disappointment little realize how perfectly repugnant that mood renders them, as those in love are unconscious how inexpressibly fascinating they are.

HUMAN NATURE, or perception of character, is also quickened by love. Do not men instinctively discern the beauties and deformities of female character, and women those of men, sooner than either sex those of its own? Cannot knowing women read men through and through much quicker and better than women women, or men men? Do not men scrutinize, as it were *feel*, or scent out the characteristics of women, especially of those beloved, with more instinctive correctness than those of men?

Hence, when a wife, in love, warns her husband against certain male acquaintances or customers, he had better heed her warning; and likewise the wife, when warned by her husband. Here is a beautiful and useful fact in the natural history of love. Yet reversed love blinds this discernment, at least of the excellences of those once loved, while it sees only their deformities.

410. — LOVE BUILDS UP OR BREAKS DOWN THE ENTIRE BEING.

In fine, Nature has placed the destinies of the entire being at the footstool of love. Its normal exercise enkindles a new flame

to light, warm, intensify, exhilarate, and intoxicate, almost to delirium, not only each individual faculty separately, but also all combined. Beyond all computation a right state of the affections exalts, ennobles, and electrifies the *entire* man. And the influence is doubly greater on women. Words are powerless to portray its beneficial effects. No condition, no stimulant, no other faculty, no other motive whatever, at all begins to wield over human life and destiny, over the entire being, as a whole, and every integral part of it, anything like the quickening, elating, even ecstatic influence wielded by reciprocal affection. It effects a complete physical and mental regeneration. Its subjects seem to themselves to have become new beings. A new world has opened upon their enlarged vision; so wonderfully does it quicken and intensify every life-function. Since, by a well-known law, exercise strengthens and develops every physical, every mental faculty, and since love warms, elicits, and excites every mental, every physical function; therefore love cultivates, expands, improves each singly, and all collectively. And the more and longer one loves, the more does this sentiment discipline and develop the whole being; physical, social, passional, aspiring, intellectual, and moral. Nothing improves our entire humanity in comparison with love.

It moreover evolves a thousand virtues and powers which otherwise must lie dormant. It does for humanity what good farming does for rich lands — crowns it with magnificent crops of grains and fruits. Of course it improves those most who are best sexed. And our description supposes not mere spiritless things, but love-subjects fully endowed with this element, and its bestowment upon one who calls out its latent powers.

But does not disappointment exactly *reverse* this glowing picture? Does it not depress all the human functions as far below their natural plane as a perfect love-state exalts them? Testify, you who have experienced both. Bear faithful witness, even though against your own selves, you who to-day lie prostrate, withering in its scorching rays, or seething in its boiling caldron. Shrink not from the painful reminiscence; it may yet save you. Go back first to those boyish or girlish light-hearted seasons you experienced before you loved. Compare what you then were with what you now are. Then re-read, in Memory's hallowed page, that delightful bloom your first young love spread throughout

your entire being. How beautiful, how glowing the lambent flame, and new life it created! this sacred life-spell, this new sanctification of your being, re-increased with love!

But, alas! your bright love-morning became first clouded, next darkened. Then Passion's winds began to blow. Then arose the billows of sensuality; and its roaring waves ran mountain high. The tempest blew a perfect hurricane. The pouring deluge soiled and drenched your spotless moral habiliments. Did you walk as proudly, or feel as purely, or care as much for yourself afterwards as before? Well done if you so steered your shattered bark before its howling winds as to escape a complete wreck, physical and moral. But was not every seam in that noble vessel self-strained? Has she not sailed poorly, and leaked badly ever since, and been in imminent danger of foundering? Possibly a patched-up love saved you from a final wreck; stopped some of the largest leaks of passion; re-set some of the flapping sails of good resolutions; supplied a temporary mast of determination, much better than nothing, and saved the fragments of the rudder of will. But, after all, just compare yourself with what you once were. Life's ideal bloom is effaced; its glowing colors are faded; its exalted aims are lowered; your entire being is partly benumbed and partly corrupted; you are not like the same person; if your life is not a failure, it is effectually crippled throughout. Then your ambition was boundless, now it is inert.³⁰⁵ Then you loved and aspired to moral purity and excellence of character, and shrank from vulgarity and sensuality; now, though you mean to live a medium kind of life, you experience nothing like your former abhorrence of the very appearance of evil.³⁰⁸ Your intellect, your love of knowledge, and your capacity to acquire it, have correspondingly declined. How marked your deterioration throughout!

But what has *caused* this mental and physical declension? *Declining love*. You may not fully realize this decline, much less either its extent or cause; but there it is for all. While those who have never loved are yet in a chrysalis state of humanity, as the worm compared with the butterfly, and on a low human plane, those in disappointment have been lifted above, only to be dashed below, their normal state. And the longer and deeper their love was, the more destructive is their fall. Their bones are broken,

spirits crushed, mind and moral tone blunted, and the whole being is almost a wreck.

I have long been scanning humanity through the optics of Phrenology. By its truths I am doubtless enabled to see more of its pristine beauties and capacities than strike the visions of most of its inspectors. But these same optics disclose everywhere a most lamentable *deterioration*. How great, only the phrenologist can begin to measure. Through these same man-discerning eyes I likewise discover its greatest single cause. That cause is not alcoholic. Not that alcohol does not waste, pervert, and even ravage the entire texture of humanity. Nor is that cause narcotic. Not that tobacco is not even a greater deteriorator and often destroyer of humanity than alcohol. Nor is it in many of those other causes easily named and unquestionably destructive to mankind. But it is in *disappointed, deteriorated love*. Even that physical degeneracy, so universal and appalling, is due more to disappointed love than to any other single cause. And I proclaim it deliberately — I would be heard throughout Christendom and Heathendom, by philosopher and poet, by the learned and the laborer, especially by the ordained moralist — as a conclusion forced upon me by the largest, most varied, most scrutinizing observation, aided by the best of all facilities for examination, that a large proportion of human misery and deterioration, of enfeebled bodies and wrecked minds, of depressed morals and palsied intellects, in short, of the fallen state of man in every aspect of his being, is consequent on disappointed love. Few escape shipwreck on this deadly shoal.

Occasionally a happy pair manifest perfect love. How perfectly lady-like is such a wife! Hers is not the affected ladyism of "society," but the outgushings of perfect humanity, beautifully expressed. All her words are "fitly spoken," and all her actions and motions are classical and perfect. Every intonation is the music of the spheres, and all the emanations of her moral and social being are truly angelic, because prompted by a hearty sexuality inspired by love.

And her kind, tender husband, whose perfect conjugal affection has eliminated every virtuous, and smothered every vicious proclivity; whose goodness beams forth in every look, act, and expression, only shows how pure and good all might become if all the loves had been duly developed from childhood through youth,

up to mature manhood, and through a ripe old age to a peaceful death. Loving a little, a little while, improves a little; while loving intensely a little while benefits more; but the longer and more intense that love, the more it ripens its subjects up into perfect men and women. It is not possible for human beings to attain their full stature of humanity, except by loving long and perfectly.

Behold that venerable man! He is mature in judgment, perfect in every action and expression, and saintly in goodness. You almost worship as you behold. What rendered him thus perfect? What rounded off his natural asperities, and moulded up his virtues? Love mainly. It permeated every pore, and seasoned every fibre of his being, as could nothing else.

Mark that matronly woman. In the bosom of her family she is more than a queen and a goddess combined. All her looks and actions express the overflowing of some or of all the human virtues. To know her is to love her. She became thus perfect, not in a day or year, but by a long *series* of appropriate means. Then by what? Chiefly in and by love, which is specifically adapted thus to develop this maturity. It could be effected by no other means. Then go and perfect thyself likewise, by cultivating a like perfect love state.

But disappointed love both sours all and crushes all. Reversed love will render all women repellent, however good their heads and hearts by nature. They feel awfully, and this diffuses a like feeling over all around them. They dislike, and this renders them disliked. Those who hate are hateful, while those who love are always lovely. Those who fight off the crushing effects of this disappointment, become repulsive Xantippes; and are repulsed by all. Those who break down under it, take on the air and natural language of "injured innocence," and become so melancholy as to throw all around them into mourning. They speak sadly, as if heart-broken and abused; thereby practically telling observers how shamefully they have been imposed upon. And this implied condemnation of her husband, of course provokes and sours his temper. Nothing is the matter in reality, save that both have been thrown into a hateful mood by the reversed state of Amativeness. And this reverses every other faculty, and renders their action and expression towards each other repellent.

Let an illustration suffice. Just as long as two love each other, each feels and behaves pleasantly to the other, and bears much

from the other. But their love becomes reversed. This reversal renders each cross-grained towards the other, though amiable to others. They cannot talk together one minute, on the plainest subject, without disputing, and live in perpetual antagonism. Yet he is amiable and patient towards another woman with whom he is in sexual harmony; as is she with some other man with whom she is in sexual sympathy. Now, is not their amiableness at first, their subsequent antagonism, and the amiableness of each towards another in sexual sympathy, consequent solely on the effects of different sexual states upon the temper? The world is full of just such living examples of this great truth.

Our proposition, stated phrenologically, amounts to this: Disappointed love throws Amativeness into a reversed or *abnormal* state. Indeed, it is *in* this state that disappointment consists. This thereby throws all the other faculties, especially the surrounding propensities, into a like reversed, perverted state, which withers both, and spoils.³⁴² It renders the lovely, hateful; the lively, sad;³⁴⁴ the bright, dull; the smart, inert; the careful, careless; the good, good for nothing, even bad; and the virtuous, vicious. Or thus: All virtue, happiness, morality, and goodness consist in the normal or right, and all badness in the reverse or abnormal exercise, of the human faculties.³³³ And the right state of love both intensifies and normalizes every other human function; while its wrong state both withers, sours, perverts, abnormalizes, and vitiates one and all the other.

411. — LOVE CONTROLS THE DESTINIES OF THE RACE.

Are these things so? Does love wield this power over human nature? Are these delineations too intensified or sweeping? Instead, even half has not been, cannot be, told. Only the largest observation and experience can duly impress these truths. The more one observes and experiences, the more deeply will these things sink down into the innermost recesses of the soul, as the most eventful realities of life. More than ten thousand virtues and vices, beauties and deformities, talents and inanities, are traceable directly back to the states of the affections. How great the number of those naturally excellent and lovely, who are now rendered bad and hateful by a desolate heart! But they are easily restored, for their good qualities are yet there, though eclipsed. They need only a true love conversion.

These things being thus, how incalculably would a right state of love change the entire aspect of human life, individually and collectively! It would reconvert our new arid moral desert into one great garden of Eden, inexpressibly beautiful and perfect! Humanity would be but little lower than the angels if their affections were but perfectly developed from the first. Do devils ever love? Or would they, if they could? But if they did, would they be devils still? Would not perfect love convert even them? Love is the perfection of the law of humanity, goodness and happiness, as disappointment is of sin and misery.

And that great "social evil," in all its forms and phases, public and private, of which the Richardson tragedy is but one of millions, has disappointed, and therefore perverted, love for its main cause. This inflames Amativeness, and thereby its surrounding organs, which provokes those drinking, swearing, gambling, rowdy habits, which naturally affiliate with the amatory vices. Neither can they be materially lessened, except by going to their rootlets — disappointed love. None, in a right state of their affections, perpetrates any of these vices, as we shall see in its proper place.

But does not love do for the entire *race* what it has just been shown to do for the individual? Since true love thus moralizes, and discord vitiates the discordant, does not this love element build up or break down the human family as a *whole*? If, commissioned from the court of Heaven to accomplish for man the greatest possible good, even to usher in the latter-day glory, I were allowed to choose but one single instrumentality, that one would be perfect conjugal love. Give to man but one generation of happy marriages, and you give him a millennium, in greater glory and perfection than king or prophet ever dreamed. You take off the raw edge from all his passions, and, besides forestalling all public crimes and vices, so purify the individual that all will flee from sin, besides peopling the earth with a race far superior to those who now inhabit it. For the fact is unmistakable, that the children of affectionate wedlock are higher, purer, more amiable and affectionate, more intellectual and moral, than those of discordant marriage.³⁸² Perfect love and a right physical state will usher in and constitute a millennium. Nor can this long-expected, this glorious era transpire without both. Hence, whatever is calculated to promote conjugal love, therein and thereby ushers in this long-looked-for glory of glories. God works by

means. Even the millennium is to be brought about by instrumentalities. And they must be proportionate, and adapted to, the work to be accomplished. And what is as perfectly adapted as love? In fact, are not those in love actually *in* a millennium? and those in disappointment equally in purgatory? Is not love commensurate with, as well as adapted to, that greatest of all works, human perfection?

To recapitulate: as "sexuality" constitutes the first, so this "mighty power of love over man" is the second corner-stone of our treatises on "sexual science." Reader, are they not both well laid, and worth building upon? Would not a structure well reared on them be well worth occupying? It claims immutable truth thus far, and vantage ground the most advantageous possible for enforcing other truths of the last practical importance to every sexual subject.

THE PROPER DIRECTION of this all-potent, human element, is next in order. Every sexed being should inquire for his and her self, and parents for their children:—

"How can this all-potent engine of good and evil, happiness and misery, be so managed and directed as to derive from it all this virtue and enjoyment, and escape all those sins and miseries?"

Man never asked or answered a question more important than that to which we now proceed—the right exercise of this love element.

CHAPTER II.

MARRIAGE THE TRUE SPHERE OF LOVE: ITS DUTY, ADVANTAGES, OBJECTIONS, ETC.

SECTION I.

LOVE AN IMPERIOUS NECESSITY.

412. — ACTION A FIRST LAW OF LOVE.

LOVE constitutes as integral a part of every human being as bones or reason.³²⁸ As air cannot be air without all its ingredients; so man could not be human without this love element.³²⁹

Action is Nature's paramount law, and the only end of all things. As well not be, as remain always inert. Whatever God makes, He makes for *use*, and nothing else. Every one of all His works was devised and executed solely to fulfil some *necessary* mission. What superlative folly, what waste of precious time and materials, to expend such vast pains in making an element with its laws, and inserting them into all, only to be laid aside as so much useless lumber! Does he ever make eyes, feet, brains, or anything else, just to evince His workmanship, or for anything but action? As well argue that ice is cold, or fire hot, as that exercise in carrying forward its natural functions is the one object of every individual creation.

LOVE is, of course, governed by this law of action. Its mission is paramount; ³¹⁶ therefore its action is preëminently important. God, by making it, *commands* its use. Action is its very nature and only object. This renders its exercise a divine mandate. Our having been born with this amatory ingredient is Heaven's imperious mandamus, enjoining its perpetual action on all. As our creation with Appetite, Benevolence, Reason, &c., puts us under divine bonds to fulfil these functions; so incorporating this love element into our innermost beings puts all under solemn bonds to exercise it in loving the opposite sex. If Nature had intended to excuse any therefrom, she would have created such

without gender. Would *you* be thus excused? But in and by creating each and all male or female,³²⁶ she renders it imperiously obligatory on all who are sexed to love. In this war, as in that with death, "there is no discharge." Let divines say how obligatory is the Decalogue; yet its obligation falls far below the imperiousness of love; for are commands written on tables of stone ages ago, to wandering Jews, as sacredly binding as are those engraven by the Deity Himself, not "second hand," but *directly* into your own self-hood? Does he not command all to eat by hunger, to sleep by fatigue, and call all our other instincts into action? Indeed the entire obligability of the decalogue itself consists in each command expressing an instinct. What is "Thou shalt not steal" but instinctive Acquisitiveness protecting its own property? What is the seventh command but instinctive Amativeness guarding its own loved one? Every one of these "ten commands" is but the outworking of some instinct. Breaking any, is sinful only because it violates such instinct. Yet some instincts are there omitted, though just as morally binding as those inserted. All, whether omitted or inserted, are binding, not because issued from smoking Sinai, but only because engraven by the Divine finger into human nature. All instincts thus engraven are therefore equally binding.

Love is thus engraven, and therefore as sacred a duty; and the stronger it is the more obligatory it becomes.

413. — ITS ACTION A NECESSITY. ALL MUST LOVE.

God will not permit this elaborate sexual department of humanity to lie dormant; and hence accompanies its creation with an inherent *principle* of action. He makes such action not optional but *compulsory*. By creating the nerves of sensation he *necessitates* feeling. As by creating all with nerves he *obliges* all to feel; so by creating Amativeness in all he impels all to love. Only those who can put fire to their flesh and not feel its smart, can prevent all exercise of Amativeness. Those alone who can annul the works of their Maker, and obliterate this handwriting on their nature, can live without *some* form of its action. Every creature, *nolens volens*, is impressed into its service. Nature will not accept excuses here, any more than for not eating or breathing. Almighty Power is pledged to see that no delinquency is permitted. One may as well attempt to annul gravity as to resist the

action of this primal mental Faculty. Its "nullification" is impossible.

Then say not "I have never loved." No boy or girl can say that, much less any man or woman. *You* know better. God will not *suffer* it to be true, any more than allow water to run up hill. "Own up." Or if you have loved but little, "make up for lost time," if of a suitable age. As if, till now, you had shut out light, you should at once avail yourself of its blessings; so if you have "fought off" this benign soul-and-body improving element till now, repent, and begin at once to fulfil your inherent love destiny. Lose its precious blessings no longer.

414. — LOVE ONE OF MAN'S MOST POWERFUL EMOTIONS.

Love surpasses all the other human passions. Mankind love money much, but the opposite sex more; as is evinced by spending so freely on loved ones. Ambition, religion, revenge, &c., are powerful sentiments; but all ages have justly christened love "the one grand master-passion" of the race. Though it is the stronger or weaker in proportion to the sexuality,³³² and yields those the most pleasure who are the best sexed, conform most to its laws, and have the most love-inspiring objects; yet, in the great aggregate, no human pleasures, enjoyments, or luxuries bear any comparison with love. What other life emotion took a hold as deep, or wielded a power as magical, over your own being, as did this divine sentiment? Wherever you went it followed you. Whatever you did it haunted you, and obliged you, willing or unwilling, to succumb to its power, and muse night and day on the one you loved. What ever made you half as happy before or since? How infatuated, spell-bound, and perfectly beside themselves, it always renders its "love-sick" victims! Other things awaken enthusiasm, while this rises to a passion, and renders many about mad. Even sharp commercial men, who know how to get over one hundred cents' worth out of every dollar used, often literally squander money on some woman they love. Parsimonious towards all others and for all other objects, yet to her they are not merely generous, but foolishly lavish. What consumes as much of human time and means? Men spend freely on religion, politics, vanities, drink, &c., but on what half as freely as on love, and its collaterals? Even the untold sums lavished on the female toilet and fashions³³⁰ are only so much

spent merely to make woman captivating and enamouring to man. Love, or desire to awaken it, prompts all.

How many men and women, farmers, mechanics, working-men, merchants, literary men of all kinds, adventurers, &c., work with might and main, and suffer untold pains and privations, to make money, solely to expend on love in some form — perhaps on a wife and daughters, or husband and sons; perhaps on a “mistress,” or on balls and parties, and their paraphernalia, &c.

Men spend the most on what yields them the most pleasure. The amount spent by all men and women on this amatory sentiment, throughout all its forms of pure conjugal, illicit, and family love, fairly admeasures its relative power over them. Then what human faculty consumes as great a proportion of human “means?”

Men and women even go to church to see and be seen by the opposite sex far more than to worship. Let each worship separately, and few would go at all, and those soon return disappointed. Indeed, the untold sums of money spent on church toilets have for their chief object not increased worship — for one can pray as fervently in homespun as in brocade, and without jewelry as with — but to appear charming and captivating to the other sex. Not that we oppose Amativeness going to church; for it has as good a right there as Veneration; and young folks to court going home from meeting Sabbath evening, as from singing-school or party; but Love goes there more than Veneration.

“You impertinent libeller, ‘who made *thee* a judge’ of men’s and women’s religious motives? How do *you* know for what they go?”

“By their *fruits* ye shall know them.”

All have a right to judge others by their actions. None will question that a ball dress has for its object to express and awaken love. But wherein do ball and church dresses differ from each other in principle? To exhibit the *sexual* attractions of women to the amatory admiration of men, is the one end of the female toilet, whether for church or party.

Finally, what one sentiment gained as deep, as resistless, as all-consuming a hold of your own soul, or equally permeated all the roots and very rootlets of your own life and being, as did your love? What equally revolutionized your inner life? And yet none realize how far-reaching and all-powerful its personal effects really are.

We repeat its reason. Propagation is paramount.³¹⁶ Sexuality is its only means. Love is the ultimate of both. It must transmit every part in minuteness; ³⁸¹ therefore it must permeate and control every part of the parentage, in order to its transmission to offspring.³⁸² Its action is as powerful as its function is important. Of this merciful provision of Nature her true children will avail themselves.

415. — DUTY TO SUPPLY THIS NATURAL LOVE WANT.

By a law of being, our first duty is to our own selves. God has put all of His creatures in special charge of themselves, and imperiously commands each, instinctively, to take good care of precious self. The proverbs, "Self-protection is the first law of nature," and "Every man for himself," are but its laconic expressions. Every living thing is a kingdom to *itself*. Our self-hood is as sacred as that life it embodies.³¹⁵ Our highest allegiance is due to it; because from this tap-root spring all our other relations. Even our divine allegiance centres in taking good care of ourselves first; or else how could we love, worship, or evince any of our other faculties?

Self-provision for all our natural wants is as imperious as self-preservation, of which it forms a part. God in our nature enjoins on us to furnish ourselves with whatever is necessary for self-development and perfection. Furnishing abundant material for supplying all the wants of all His creatures, He then enjoins on each to search out, prepare, and partake thereof. Having furnished abundant and varied raw materials for food, houses, garments, making needed articles, keeping warm, &c., He then requires that we find, prepare, and use, or else go without them. Wood grows and ores abound, but we must cut, mine, smelt, invent, and work them into such articles as we desire.

God has created both the love element, and a sufficient number of the opposite sex out of which to make our selection, and so diversified that some one is adapted to our specific tastes and requirements, and thereby commands all to make choice of some sexual mate. Is it not as much our duty, by choosing one to supply this our God-created sexual want as to provide food for appetite? Would it not be downright wickedness in us to make no provision for raiment, shelter, intellectual culture, &c.? Then is it not equally so to omit all provision for the legitimate supply of

this equally imperious love-want? All delinquents do palpable injustice to their own sacred self-hood.

416.—NATURE REWARDS ITS EXERCISE, BUT PUNISHES ITS INERTIA.

Nature *pays* for all she orders. That pays which makes happy, and in proportion thereto; but nothing else is pay. This is a fundamental law of life.

She commands all created with lungs to breathe, and pays those who obey liberally, but punishes terribly those who disobey. Amativeness, as inherent in all as Appetite, has rewards equally great, while its non-exercise is virtual self-emasculation. What is it to be a man or a woman? What would it be to be born unsexed? Yet is not this stifling tantamount? How almighty the power wielded by gender over every part of man? ³⁵¹⁻³⁴⁶ How all-powerful for good is active love over every physical and mental organ and function. ³³¹⁻⁴¹¹ Then can any reader at all afford to rob himself of all these divinely-proffered blessings? To rob another of paltry dollars is a great crime; but to rob one's own *self* is much worse. And it is better to rob ourselves of almost any other good than of this. Its advantages are too great to be ignored. Throwing your own gold into the sea instead of using it is comparative wisdom.

Besides its own advantages, it electrifies every other function in man; while its dormant state benumbs all. Preëminently, if it rejoices or suffers, all likewise rejoice or suffer.

As nothing breeds other diseases equally with inertia, so dormant love diseases both itself and the entire body and mind. All are bound to perfect themselves; love is wonderfully self-perfecting; therefore all are bound to love merely for self-development. There can no more be full self-development without it, than physical perfection with a missing eye or limb. The perfect exercise of the other faculties requires that of this. Without it none can fully discipline language, memory, reason, or the moral or social virtues. It is man's greatest known means of self-improvement, without which we become like hibernating animals, merely alive.

And it requires *vigorous* action. Though as crumbs are better than starvation, and a little action than none, yet its hearty lifelong exercise can alone fulfil its requirements. All portions of mature life not lighted up by this sun of the human soul are enshrouded in Egyptian darkness, while its full exercise is perpetual

spring, summer, and autumn united. Then, O man and woman, cultivate love as assiduously as intellect or devotion. As not a day should pass without exercising reason, justice, &c., so let no sun set without a full, hearty, soul-inspiring love-feast. Not a few days of courtship or honeymoon-love, but its completest life-long exercise alone should suffice.

SECTION II.

ONE LOVE A NATURAL LAW OF LOVE.

417. — NATURE REQUIRES PARENTS TO REAR THEIR OWN CHILDREN.

Does Nature restrict this love element to one of the opposite sex, or allow and require many? Does polygamy fulfil, or outrage, its laws? Has virtue a merely imaginary value, like a smoker's meerschaum, valueless of itself, and valuable only because its user prizes it; or has it, like food, a substantial value, because it fulfils a natural human want? Is it valuable in a husband or wife only because the other thinks it so, or because it *is* so? If it is not most valuable, it is much worse than valueless, and indeed a great vice. It is very wrong unless it is very right. Which is it, a marked defect, like irreverence, or a priceless jewel?

Or has Nature left a matter thus important undetermined? Or does she require exclusive love of some, yet allow "free love" to others? Has she not regulated this whole matter, throughout its minutest details, by unalterable laws? Would she leave this, the most important part of her domain,³¹⁶ chaotic? Of course not. Therefore natural laws regulate this matter of single or plural love. And they are as imperious as those of gravity. She therefore either requires and rewards one love, but punishes free love, or else requires and rewards many loves, but punishes one love. If she enjoins promiscuous, let all the world know, and reduce it to practice; but if she commands love of only one, let all the world know and practise *that*. She is right. Her requirements are God's edicts, and eternally obligatory on all. In these days of free love on the one hand and of Mormonism on the other, it becomes those who are interested for themselves or others to determine this problem from its underlying *first principles*; and

make their observance a matter of *conscience*, as it is of self-interest. Then what say these natural laws of one love?

First, that man is *created* with the pairing, or a one-love *instinct*. Phrenology points out an organ and faculty of sexual MATING and fidelity, called "CONJUGALITY," and located on the two sides of "Parental Love," and between Amativeness and Adhesiveness — a location peculiarly adapted to its office of creating the Family by uniting all the domestic faculties into one embodied unity. It effects this by attaching one male and female together for life.

Those in whom it is very large select some ONE of the opposite sex as its sole object, and long to be always with that one; possess this flowing together of spirit in the highest degree; become broken-hearted, and comparatively worthless, if disappointed; regard this union as life's greatest gem, and its loss as worse than death; are perfectly satisfied with only one, whose excellences they magnify, and faults overlook; are faithful and constant, and require a like fidelity; and should by all means both marry that one, and allow nothing to interrupt their affections.

But those in whom it is deficient, especially if Amativeness is large, are fickle, coquettish, and untrue, loving a little here, there, everywhere, and the last pretty face best; easily forget one for another, and that for a third; are more ardent than constant, and naturally inclined to flirtations.

Whatever exists, including this pairing element, has its rationale, subserves some necessary purpose, and therefore has its science.²⁴⁷ This end is the rearing of children. Their production by Amativeness is Nature's first step in peopling the earth; without which all else must be nugatory; but would be useless unless accompanied by some effective provision for their rearing. If, like the fabled Minerva, they had been ushered into being in the full possession of all their faculties, capable from birth of taking ample care of themselves, no special provision for their rearing would have been required. Instead, all are born small, feeble, helpless, not even knowing that fire will burn, and imperiously require an immense amount of care before they grow and know enough to take care of themselves. Some absolute provision for infantile care, therefore, becomes indispensable; else every babe must inevitably perish, and our race become extinct in one generation. That provision must

take some tangible form. Only some primary mental FACULTY could guarantee it.

PARENTAL LOVE constitutes this provision. It is one of the strongest of all the instincts, human and animal. What will not animal parents do for their young?³⁵⁷ Monkeys evince more of it than any other animal, and man than monkeys, and the higher the human subject the more intense their fondness for offspring; because the more care is needed. Adults have already acquired a surplus of strength, which parental love induces them to bestow on children.

But Nature must be *specific*. She must command just *what* adults shall care for just what children; else all would be neglected. As if she had left all hens to care alike for all chickens, even the most industrious, seeing so many idlers, would naturally say, in action, "I scratch, scratch, all day, for these peepers, and brood them all night, while you sit there doing nothing! No, indeed, I'll let them starve first;" so if she had ordained, *a la Fourier*, that all adults should care for all children, few children would ever be reared; whereas she allots each infant to the care of particular adults, by ordaining that parents shall love and care for their *own* young. All adults are ordained to love all children some, but their own most.

This ordinance obtains throughout all the kingdoms of Nature. Every seed is the child of some parental stock, which this stock alone could nurture and mature. Each animal loves its own young most intensely, yet cares for no others. Though a hen may have but one chicken, and could just as well scratch for a full dozen, yet she instantly peels the pate of any intruder.

This provision is as beneficial to parents as offspring. Possessed of surplus strength, they must expend it on something, or else die of *plethora* or *ennui*. In what could they employ it as profitably as in rearing their own young? They are overpaid a thousand fold in the varied pleasures they create. It is quite as luxurious for parents to have children to love, do for, and *receive* their name, fortune, affections, and characteristics, as for children to inherit them, or be loved. Parents owe quite as much gratitude to children as children do to parents.

Each parent is also expressly *adapted* to care for their own child. As elephants are better adapted to care for their own young than for chickens, while hens are better adapted to care

for chickens than for young elephants, and thus of all animals; so not only can human parents rear human young the best, but each particular parent has a natural aptitude for rearing his and her own children far more specific than for rearing those of other parents.

This arrangement also makes a powerful appeal to pride and self-love. By an eternal law of being all forms of existence love their own form the best. Self-love inheres in all. Parents love themselves, and therefore their children, because they there find their "own image and likeness," including faults. Thus a conceited parent loves his own conceit, which he transmits, and then loves his child for that very conceit, though a fault in both; and hence rears it far better than if they were unlike.

Parents should also love their conjugal partners and all their traits. These traits are blended in with their own in their mutual children, which doubly endears children to their parents.

A FATHER, too, is almost as requisite in their complete rearing as in their production. Though the mother can, indeed, preserve its life, and supply its cardinal wants, yet it imperiously requires a father to provide food, raiment, domicile, &c.; and a mother to serve them up; him to judge and counsel, her to persuade and stimulate; him to guide the head and hands, her to mould the heart and manners; and both to round up and perfect the character. Pity that child brought up by its mother only, because therefore poorly reared.

Accordingly, in all those tribes of animals where the male can contribute to the rearing of his own young, we find both this pairing and fidelity; yet in none where he cannot; because it is not especially needed. Thus lions and tigers can hunt for their young quite as well as lionesses and tigresses. So of birds. Yet in the bovine, equine, susine, and other like species, where fathers cannot thus contribute, no such pairing is needed or exists. This is both a universal fact, and based in a philosophical necessity.

Can, then, the human father aid in rearing his own young? Can he not? Then why should he not help rear what he helped to produce? Some argue that

"The mother can and should take all necessary care of her children till they are seven, after which they should care for themselves; thereby developing that self-reliance and support so necessary through life."

And the great American apostle of "Free Love" has literally

practised it, by allowing his little babe, after its mother's death, to be cared for by another; who, on requesting a childless pair to adopt it, was answered, when they objected, —

“We do not wish, after we have trained it to our liking, to have its father influence it.”

“Never fear; he will never look after it!”

Two of his sons, one eleven the other seven, begged a friend of the Author to be allowed to stay in her cheerless garret, and the elder, barefoot and ragged, carried bundles, did anything to earn bread for both. Abominable! Deliver me from such a father. And would it not be too much to impose on the mother the entire labor and pains of bearing and nursing, housing and feeding, educating and caring for her young?

In this case, pray, on what object shall men expend their surplus acquisitions and pent-up energies and affections? They must needs live inane, listless lives; uninspired to effort by those powerful parental stimulants by which Nature's arrangement of rearing our own young now inspires them. Far be the day when you shall have no children or grandchildren to live for and love, and be lived for and loved by; but blest that day in which they were born.

But, in order that the father may thus help rear his own children, he must *know* certainly which his are. He obviously cannot rely on physiognomical and other resemblances, because the children of his father, brothers, cousins, &c., might so nearly resemble his own as to preclude their certain identification. By the importance, therefore, of paternal aid in rearing children, it is important that each father shall *know*, not guess, that this is in very deed his *own* lineal child.

Nature guarantees this knowledge in and by her *pairing* ordinance, and interweaves fidelity into that very love element which produces. That is, this love which prompts parents to originate young, also creates that very exclusiveness which renders him certain that his children are indeed “bone of his bone, and flesh of his flesh.”

Nature has arranged this whole matter just right, all around, by ordaining that both father and mother shall *unite* in rearing their mutual offspring, by providing that this very love which renders him a father shall also consecrate the mother of his children to him

alone, from before their first, till after their last child is grown; and that, ordinarily, all the children of each parent shall also be by the other.

Since Nature finds this pairing institute useful enough for adoption, even among animals, how much more among man, where it is a hundred fold more necessary; for, whilst calves and lambs can be turned off to take care of themselves in two or three months, children require feeding and clothing, housing and moulding, at least up to fifteen. Therefore, unless a given mother has the same father for *all* her children, if prolific she will have a dozen fathers of as many different children helping her rear this man this child, and that man that. This would necessarily produce contention and envy among these fathers by bringing all the dearest interests of each into direct collision with those of all.

Children, too, are apt to quarrel. In 1837 the Author obtained skulls from two Indian mounds in Pennsylvania, on opposite sides of a small creek; the Indian tradition of which was, that two Indian boys, in rival pursuit of a butterfly, finally caught it, quarrelled as to its ownership, and came to blows. Other boys sided, some with one, some for the other. This made each mother side with her son, and against her son's opponents. Of course the husbands, returning, sided each with his own wife and child, and against the other side. A civil war followed, and waxed more and still more desperate, till almost the entire band had fallen on one side or the other; when, peace having been finally declared, those slain on the "tweedledum" side were buried in one mound, and those on the "tweedledee" side in the other.

Now, promiscuous love and parentage would occasion perpetual collisions even more desperate, because their grounds would be so incomparably more serious and numerous. Human nature would have to be made over again before they could possibly be avoided.

Since whatever appertains to the sexes was ordained solely to secure the most and best offspring; if matrimony,* or dual love and marriage, is the better adapted to secure this end than promiscuous, of course Nature will restrict it to one; but if not, she requires many loves. Then will one or many produce the most

* From "*matrix*," which signifies mould, mater, mother, or female, and "*mones*," one, and meaning one mother, expressing both that duality of the love institute, and that heart-union we are now expounding; while marriage signifies only the *legal* yoking of the marriage ceremony.

and best offspring? *ONE, infinitely.* Does it not ripen up this love sentiment, and fit it for its creative office, much earlier and better than diversity? Is it not specially adapted to enable mothers to fill up their entire maternal period with bearing or nursing? Does it not naturally secure all the progeny the female can produce, or both can rear? What more can be desired?

Does not promiscuity both greatly diminish the *number* and vitiate the *quality* of its human products, as compared to matrimony? Do "women of pleasure" make the best mothers, and furnish the world with either the most or the best sons of genius and daughters of moral purity and loveliness? Would you prefer to have been born of one? Instead, how few, how inferior, mentally, and how depraved are their children! Let facts answer.

One love also promotes multiplication; on the well-known physiological principle that continued replanting the seeds of life is fatal to all. It is most repugnant to every bearing female, because already thoroughly imbued with devotion to the father of her unborn. This one-paternity argument in favor of one love, and against promiscuous, is absolutely final. "One such is amply sufficient," as the judge said to the twenty-one reasons why a witness was not present, the first being that he was dead. "That *one* will do." Even among unmating animals, the female is true to her temporary spouse until his progeny is matured.

Promiscuity, also, always sensualizes love, corrupts the parents, and deteriorates their offspring; while one love promotes that purity of affection which exalts and ennobles both, as is more fully shown in Part VI.

418. — LOVE INSTINCTIVELY DUAL, NOT PLURAL.

Every Faculty acts instinctively. Amativeness instinctively loves the other sex, and when unperverted, instinctively follows the natural conditions of love. All our instincts are divine edicts.

Therefore, if men and women of the highest type instinctively prefer promiscuous love to dual, such preference renders it "the voice of God;" whereas, if they involuntarily confine their love to one, then one love is "the voice Divine." Which, then, does human nature prefer?

Especially is female instinct love's infallible test. As woman is naturally more affectionate and loving than man, if *she* naturally prefers many loves and lovers to one, then many is the law; but if

she chooses to devote herself to only one, and prefers the entire devotions of one to the partial and fitful loves of many, who also love other females, then one love is a Divine decree. Nature expresses her love laws in and by her own love *intuitions*, and therefore justly punishes all who break them. An innocent girl, kept in ignorance of love matters, has an infallible guide in her own nature. If she violates that intuition, her retribution is as just as sure. All are bound to obey this "still small voice" within. Then do superior men and women instinctively prefer to love one, or many, at the same time? Especially since woman's first love is love's final umpire, which does unsophisticated maidenhood prefer? We speak not of that friendship which obtains between those of opposite sexes, even though intimate; for that can appertain to many; nor of sensuality, which is *ipso facto* promiscuous; but of that deep interior *soul* union already described,³⁸² — is *that* singular or plural? The answer is important. Let experience attest.

Did you then, if a man, love all females, as such, about equally, or if a woman, all "the men," or did you involuntarily single out some ONE as your particular heart's idol, to the exclusion of all others? Memory puts this question right home to your interior consciousness: Did you intermingle *exclusiveness* with this holy sentiment? Did you, or did you not, virtually say, in substance, —

"I love you, and you *alone* of all others, and gladly give up all for you. Do you give up all for me?"

"Indeed I do. Others may be good, but you are best. I have friendship for others, but love for *none but* you. And if, in the course of human events, I cannot marry you, I never will marry another. Do you reciprocate *this* sacred pledge?"

"I do, with all my heart, mind, soul, and strength. On mountain top and in valley deep; on barren rock and fertile plain; by streams and woods, waysides and firesides, on land and sea, near by and far off, in prosperity and adversity, by night and day, during youth, life's meridian, and decline, down to death, and beyond, I will love *you alone*; and if I die first, will become your guardian spirit till death brings you to my angel arms; and throughout eternal ages, will love God first, but you next, forever! Do you reciprocate this solemn pledge of *eternal* love?"

"I do. By all that is beautiful and perfect on the earth and in the sky; by this lovely flower I now pluck on this sacred spot, and place on your breast; by the air I breathe, and the food and fruits I eat; by the earth beneath and the heavens above; by sun, moon, and stars;

by you bright star we will now select to preside over our life-destiny; by my own very being itself and yours, and the great God who gave it to us both; by the eternity of *His* years and ours, I here solemnly consecrate my whole self and being to you, and you alone, for life, in death, and forevermore. Amen."

Is not this the indigenious outgushing of all genuine love? If not always expressed, is it not always *felt*? and so fully implied as not to need utterance? As a crushed finger presupposes pain, though not declared; so this *wholly* thine is as inherent in love as heat in fire; its *sine qua non*, its necessary and inseparable concomitant, its integral and main constituent. None ever make love without expressing or implying it, except children of lust. The very fact that a loved one is not exclusive, but bestows favors on others too, breaks its sacred spell, and disgusts always, attracts never. Who but involuntarily loathes frailty? Let universal humanity attest? It always has been, must be, despised and kept secret, and the more as man advances. Virtue was prized by the ancients some, is esteemed by the moderns more, and will be worshipped the more as the race advances, for it is *innate*; because, since mind is to be transmitted first,³²⁸ love must unite parental minds most, which guarantees constancy. This mental affiliation is the very heart's core of love, and renders them perfectly faithful to each other, because so perfectly happy while it continues uninterrupted, and completely enchains, because it enchants, both with each other.

"But your one-love argument, drawn from instinct, cuts both ways, yet favors promiscuity most. Though exclusiveness forms a poetic episode in some romantic loves, yet the instinctive workings of this love element, from the days when the 'sons of God saw the daughters of men that they were fair,' all along down to even our own day, from the least to the greatest of men and women, have favored promiscuity. Abraham, Isaac, Jacob, and those holy men of old, had many loves, yet talked with God. Venus, who personified promiscuity, and whose worship actually consisted therein, was the most loved and worshipped of all the ancient deities; whereas Diana, who personified virtue, had but a single temple, and few worshippers. None of all the ancient gods and goddesses, confined themselves to one love; and these deities were the examples and creations of their votaries. Was and is not virtue practically unknown throughout Egypt, China, and, indeed, all the nations of the East? Do not the Mohammedans limit the number of their loved ones only by their means of purchase and support? And are not they considered happiest and honored most

who can obtain and sustain the greatest number? Why does the harem need its eunuchs, and all Eastern females require watching, but because promiscuity is indigenous to the sex, that touchstone of love? If woman is naturally exclusive, why does she need watching? Indeed, where was or is virtue the rule?

“True, Christianity preaches it, but how few of even its few professors are ‘without this sin?’ Though Anglo-Saxon law and public sentiment throw their whole weight into its scales, yet did not one of England’s noble peers declare in Parliament, when discussing the clause in their new divorce bill, whether a husband’s infidelity should entitle a wife to divorce, that ‘it would unmarry most of the members of Parliament, and practically annul the marriage contract?’ And is not this declaration as true here as there? How few would be hurt, if those who have committed this sin were stoned only by those who have not? Do not all the sons of shame and daughters of frailty, including all who have broken their marital vows, give the practical negative to your argument from instinct, and leave almost the whole race arrayed against it? Even its *great* men and noted women, ancient and modern, the dignitaries of Greece in visiting Aspasia, prove that human instinct, in its broadest range and noblest specimens, ignores this exclusiveness of love, and practically declares for promiscuity.”

These facts are indisputable, and inferences plausible. Find their explanation in our next chapter.

419. — JEALOUSY PRESUPPOSES ONE LOVE.

This powerful sentiment is no parasite or fungus, and can only have exclusive love for its base, which it is specially adapted to promote. If community of love were its natural manifestation, the cuckold, instead of being jealous, would even delight in his wife’s *laissons*, and she in his; and every man would love his sweetheart the better the more lovers she had, and she him the more women he loved, and loved him; because each sex must love all the true attributes of the other.³⁴⁹ But is *this* the fact?

Say, woman, do or can you love most him who loves *all* your sex in general, or only you in special? If, like talents, morals, ingenuity, eating, &c., promiscuity is inherent, it should attract and be attracted, honored, valued, praised, and cultivated by common consent. Yet who experiences, or would own this doctrine? To argue against it is superfluous.

Even the Mormons are extremely jealous. Let any other man make love to any one of their wives, and they would shoot him down as quickly as they would a panther. That it is the very sorest cross of all Mormon wives, the Author himself learned

from the following answer, given by their second in authority to this square question: "Are not those of your wives jealous, two or more of whom love the same husband, and he, perhaps, partial to one?" Admitting this *fact* as their severest trial, he argued, —

"But this principle of female nature enobles them to endure it. Woman naturally loves her husband much, but her *God* more. Therefore, when her SAVIOUR commands her to patiently endure this cross of seeing her loved husband loved by and love others, and perhaps the most, her piety being stronger than jealousy, enables her to patiently endure all 'for Christ's sake.' Brigham Young, does not this 'green-eyed monster' haunt Utah?"

Its existence embodies the argument. A tender-hearted swain said, —

"I have been paying my addresses to two young ladies of our village; one handsome, the other good: in doubt which to select. Not long since, the good one says, 'George, I have one especial favor to ask; that you make *choice* between Jane and me. If you prefer her, I have nothing to say; but if you continue your addresses to her, you will please *discontinue* them to me.'"

Now, did she not express a true human sentiment, in requiring his exclusive attentions, or none? If a lover should say fondly, "Jane, I love you for this, that, and other excellences, but I also love Harriet for others," would not Jane say, "Then give all your love to Harriet; I want none, unless I can have the *whole*." This is universal humanity. The very beginnings of love recognize this exclusive sentiment in this custom and instinct, that while two are courting, the well-bred and moral keep aloof till one dismisses the other, when all feel at liberty to proffer their love until another one is selected, when all others again retire. By common consent, those who attempt to "cut out another" are despised as heart-robbers, and always rendered miserable thereby. A splendid-looking young man captivated one of two rival belles of a New England village, loved devotedly, was loved, and partly engaged; but a rival belle (mentioned in 343), out of sheer vanity, attempted to forestall her rival, succeeded, married him, and has lived a most wretched life ever since, now parting, now re-uniting, while he, too, drinks — just penalties for trifling with Nature's sacred one-love ordinance.

In short, jealousy was created to keep mankind from straying from the one chosen, and to prevent promiscuous, but promote

exclusive, love. One love is the universal law of love, and jealousy is equally its universal executor.

420. — LOVE SELF-PERPETUATING.

What could demonstrate the perpetuity of love equally with its being self-perpetuating? or that the earth will continue its revolutions than that their *causes* are self-acting? or that a tree is long-lived than that it is long-lived by constitution? and so that love is perennial, than that its very constitution naturally redoubles its own action? It does this by virtue of these laws of mind.

1. BY ITS HAPPINESS. All sentient beings involuntarily love whatever promotes their enjoyment, because of, and in proportion thereto; yet hate in like proportion whatever renders them miserable. Indeed, this is the only cause and measure of all likes and dislikes, animal and human. Therefore if, and in proportion as, reciprocating love renders its participants happy, must it necessarily perpetuate that love? What then are its facts? Does this deliciousness of love naturally cloy, and then sicken, only to extinguish itself in nausea? or can we relish it the more the longer it is participated? Is it a "Jonah's gourd" or a "cedar of Lebanon"? the more perfect the longer, or shorter its duration? a summer fruit soon gone, or a perpetually ripening fruit, the more luscious as it grows older?

The latter, always, because it renders its participants so inexpressibly happy.

Reader, various things have made you happy; yet what one thing, in the eagerness of youth, or the enthusiasms of mature life, ever rendered you as ecstatically happy as reciprocating love? Fully developed humanity enjoys nothing any more. This fact renders love accumulative. Thus the amount of love-pleasure taken by two during their first day's interview, renders their second still happier, and every subsequent day happier than its predecessor, by all their past happiness; so that their second decade can and should be incomparably happier than their first, their golden wedding than their silver by all their intervening love enjoyments, and their diamond than golden. This is as true in practice as theory. Therefore, wherever sufficient natural affinity exists between two to begin to love, cherishing this love will continue to re-unite, re-enamour, and re-infatuate each other, more

and more, and re-bind them the more indissolubly together, the longer they live in the natural spirit of true love.

2. BY ASSOCIATION love is still further re-increased and perpetuated. Even antagonistic cats and dogs, by daily commingling, come to live, and even play together. Becoming habituated to noxious substances, such as alcohol, tobacco, &c., diminishes their injurious effects. Accustoming ourselves to the same room, furniture, and surroundings, renders them the more agreeable the longer the association.

Then does, or does not, this well-known law of mind apply equally to love? It does, with redoubled force, because its associations are infinitely the most pleasurable. Why do we love the associations of childhood's home, but because of the happiness experienced there? Then why not love the more, the more pleasure we experience together?

Reader, take a twilight walk, when departing day veils Nature in a halo of beauty and loveliness favorable to meditation, and lapse into a musing mood. Memory now recalls past times and seasons. But *what* scenes come back as vividly as those of young *love*? Your soul, perhaps eye, fills with their reminiscences. What would you give for a leaf, a flower, from the pathway you then trod, or the mound upon which you sat together? or for apples from that old tree, under whose boughs you both talked and feasted on fruit and love together? Now, suppose your entire life had been filled with these delightful love experiences, all centring in the same conjugal object, but intermingled with no painful ones; would you be willing to surrender this long-tried object of love for some new, untried stranger? Would *then* the newest broom sweep cleanest? If so, take it, but let *me* keep the old. It is love which both "giveth yet increaseth."

3. BY SYMPATHY we come to love those for whom we do, and on whom we take pity. Thus the nursing mother loves her sickliest child best. Even novels often originate love in one nursing or saving the life of the other. True, beneficiaries gratefully love donors; the poor, the benevolent; but *givers* are filled with love more than receivers, and parents than children; because doing awakens more love than even receiving.

Then does not this law of mind naturally re-increase the love of both conjugal partners for each other? Does not love involuntarily do for those beloved?⁴⁰² In a true love state, each is con-

stantly doing, he in his daily toil or business, she in her domestic sphere, for the other, and their mutual young; thereby perpetually re-increasing their own and each other's love; and doubly so if either is sick. This principle shows why wives should superintend the creature comforts of husband and children.

4. COMMUNITY OF LABOR AND INTEREST also naturally promotes affection, and between those of opposite sexes, love. Thus, old soldiers, copartners, colaborers in any department of human effort, muscular, pecuniary, humanitarian, intellectual, or moral, by virtue of their very community of effort and interest, naturally form strong social affinities for each other.

How forcibly this law of mind applies to wedlock! In a true love-state all their efforts and struggles are mutual.³³² They naturally share their feelings, property, everything, meals included, together; and each sharing increases love. How pleasurable for old friends to sup together! Then how much more for those who have grown old in conjugal love! Meeting my college classmates the twentieth year after our graduation, and still more the thirtieth, in an all-night's supper, recalling college scenes, and inter-communing together, so delighted me as to form an era in my life. Though we graduated with some friendships but more heartburnings, yet time had softened off college asperities, and re-increased its attachments. Then how much more a true conjugal state!

5. ITS MUTUAL CHILDREN ARE LOVE'S GREAT PERPETUATOR. By a first law of mind, parents love their own children, with the utmost fervor and intensity. All description is utterly inadequate. Then does not each loving and caring together for the same darling objects naturally promote love for each other? Does not parental love *naturally* promote and practically aid conjugal? By all the sacredness and perpetuity of the parental sentiment itself is the conjugal both deepened and perpetuated thereby. This law of mind is absolute, and almost compels the parents of the same children to love each other; and would always, but for still stronger repellent conditions. This alone, in the absence of strong counter-irritants, would *guarantee* to all parents a continuance of that love in and by which they became parents. How could Nature point more strongly, more clearly to any one principle than she points by all these radii to the self-perpetuity of love as its great focal centre?

6. The very rationale of their pairing, namely, the rearing of

their children, perpetuates their union from before the creation of their first child until after their last is old enough to take ample care of himself, which would render either too old to form a second love.

Then say not that love naturally wanes with its honeymoon, or that the youngest love is the most fervent and devoted, or that the natural history of love is first to sate, then to cloy, and finally to either die or go astray. Instead, only those who have loved each other *long*, who have ascended together the hills of prosperity, and descended into the vales of adversity; who have long labored and suffered with and for each other; who have, if need be, watched round each other's bedside, and produced, cared for, watched over, and perhaps buried, children together, and grown old in love as in years, can manifest this human sentiment in its fullest perfection, and become perfectly united in the deepest, holiest, most indissoluble ties of love.

That love often does decline instead of increasing with years, is admitted; but that this declination is necessary, or even natural, is stoutly contradicted. Its usual diminution is consequent on various breaches of its laws, rather than on anything inherent in its own constitution.

421. — IS VARIETY THE SPICE OF LOVE?

“As no one kind of food can nourish the body as well as a varied diet; as no one study can as effectually discipline or enlarge the mind as several studies; as journeying over a champaign country is more beautiful than through a savannah; as diversity is more pleasant than monotony; so of love. One man finds one excellence in this woman, another in that, adapted to attract him, and draw out his love, so does a woman find them in different men. Loving thus eclectically the charms of the different ones naturally develops his or her love much more effectually than if each confined him or herself to any one, however perfect. This variety of love, therefore, develops the love sentiment more perfectly, and equally perfects the character more than its restriction. No man can completely fill any one woman's *beau ideal* of a perfect man; nor one woman any man's. Instead, a woman sees, and therefore must love the nobleness of those who are more noble than talented, and the talents of those who are more talented than noble; the oratory of this, the logic of that, the form or manners of the other, and so on to the end of this whole chapter of whatever a first-class woman admires in a man.³⁵²⁻⁵ And *vice versa* of man as regards woman.”

Is this argument either logical or correct? Is variety in very deed the spice of life? Does the *rolling* stone gather the most moss? Is the home sentiment better satisfied with getting up and living in this house to-day, that to-morrow, and another the next? or in this country this year, and other countries other years? on "Greenland's icy mountains" one season, "and India's burning plains" the next, and so on through life? Is parental love better developed by fondling and teaching a Caucasian child to-day, a Malay to-morrow, and a mulatto the day after? or by loving and caring for the *same* children, from birth to maturity? Which is best for children, different teachers, governors, &c., or the same continued? Is Adhesiveness better developed by forgetting the friends and neighbors of yesterday in those of to-day? or by intercommuning through life with the same? Or is transitory friendship the best for the befriended? Rather, is not friendship like wine, the stronger as it becomes older, and found best in those cemented by a long course of uninterrupted cordialities? Or is Alimentiveness better satisfied by eating Vitellius' forty thousand different dishes at once, or by making a full meal off one substantial dish? It is a law of appetite, which all can test at every meal, that it requires several mouthfuls of the same dish to fairly set the appetite; that changing this dish requires several mouthfuls before the second begins to relish; so that we take much more of even gustatory pleasure in partaking of but *one* dish at a meal. All physiologists testify that a homogeneous meal promotes, while admixtures retard, digestion. None are ever as well satisfied at a table loaded with everything imaginable as with a single substantial kind. The very variety of our first-class hotels cloy. And does not the old man relish his accustomed dishes better than any new one, though intrinsically better? Would a lion's or elephant's diet be better by each eating meat, herbs, and grain at the same meal?

Or is Acquisitiveness made happier by selling dry goods to-day, hardware to-morrow, groceries the next, lands and houses the fourth, &c.; that is, by variety than continuity? The whole business world practically refutes this variety argument.

Or is Constructiveness better skilled by building steam engines to-day, toys to-morrow, and watches the day after, or by working steadily on *one* thing? Or shall a man seek honor in traffic to-day, in oratory to-morrow in politics the next, and the pulpit the

fourth; that is, in different callings, or one business? Or is the mind better disciplined by thinking and learning a little about many things, or much about some one thing? Are not old people remarkable for sameness, not variety, in everything? When old Parr broke in upon his *regular* habits, he died.

In short, this doctrine of variety, when applied to each and all the other faculties and human efforts, becomes too utterly ridiculous and futile to be argued. All facts, all theory, all experience in everything sustain continuity, and ignore variety. If it were the spice of life, why not better for an oak to be an oak to-day, pine to-morrow, poplar the next, and a man, man to-day, dog to-morrow, and fish the third, instead of each being the same through life? Universal nature sustains continuity in opposition to variety. In short, Nature has placed Conjugality in the human head and mind, the very primal office of which is to interdict variety, and secure constancy. And what is especially applicable to our argument is, that Continuity partly *encircles* the social group, obviously in order that it may continue their action. It is shaped like a new moon, with its two horns coming down over the social group, and ending at this mating organ. If this is not demonstration itself, pray what is?

But that nothing may be wanting to completely *demonstrate* Nature's one-love ordinance, she still further reëstablishes it by

422. — THE MINE-AND-THINE INTUITION OF LOVE.

Nature implants in every human being, even animal, a "*mine-and-thine*" sentiment. "This is my bone," says the dog; "my nest," says the bird; "my clothes, house, and property," says man. Some things do belong to one, others to others, and are *owned* by those who make or get them lawfully. This feeling is created by Acquisitiveness; which both inspires us to get and keep, and assures us that things rightly earned are ours. It is a necessary human element. Without it, nothing could ever belong to any one. Not even our own eyes, teeth, hands, clothes, houses, anything, could belong to either us or any one else; for all idea of property would be unknown. And as there could be no feeling of ownership, therefore there would be little stimulant to any personal effort. Blot out this faculty, and you paralyze all kinds of business and industry. It is the great motor-wheel of human acquisition and effort. It gives and respects ownership. "This is mine,

that yours; let each have his own." Theft is but its violation; and its punishment deserved.

But it appertains to talents, ideas, inventions, mental acquisitions, honor, shame, health, life, and a thousand other things, quite as effectually as to property. Else why do we reward noble deeds by praise, or ignoble by reproach?

But there exists also a principle of community of possession; as when a company, city, or nation have combined to create public buildings, works, property, &c.

Then does this communitarian, or exclusive ownership, naturally accompany love? Does each individual member of each sex love each and all the members of the other as *common* property? or each some one as "*mine*," not ours? Let the instincts of all who love answer, and that answer be *heeded*. Who that loves but feels "this is *my own* dear one, and mine alone to love," just as much as any laborer ever felt "this is my own dollar for my own day's work?" This own feeling is as necessary an element of love, and as inseparable from it, as even sexuality itself. No high, honorable, conscientious human being can love one felt to belong to another. Love can fasten only where others' claims are virtually cancelled. Did not you who have ever loved, do not all who now love, feel this "*my own*" sentiment, as appertaining to your loved one, quite as effectually as to any dollar or article you ever considered yours? even more? It appertains to nothing else on earth as effectually as to a loved one; is indigenous; is the natural outworking of human consciousness, that highest possible evidence. As the consciousness that we see is the strongest possible proof that we do see; so this internal consciousness that this loved one is mine, all mine, and mine *alone*, to love; that another's coming in to draw off this love is despicable robbery; that "he who steals my purse steals trash," in comparison with him who robs me of my loved one; is demonstration "strong as holy writ," that this "*my own*" feeling legitimately belongs to love. This argument is absolutely fatal to a community of love, and conclusive in favor of exclusiveness.

Moreover: I own myself. My title to do whatever I please with myself is even higher than landed titles, because derived directly "from on high." My right is absolute, either to give or sell either my time, or each or all my powers, to whom I please, and for any specified price or period; of which all labor is an illustration.

Very well. Then I choose to give or sell myself to love a particular female, and take my pay in her love for me. I get a *quid pro quo*, because her love renders me immeasurably happy — the end of all pay. I “*deed*” away my love faculty to her, and take pay in her deed of her love faculty to me, as long as we live. In the name of all human rights, have we not a sovereign right to make this contract, and seal it, as we do, in and by a public marriage? Then *is* she not mine, and *am* I not hers, to love and cherish till separated by death? If this does not give me a clear “*title*” to her, and her to me, pray what can give any title to anything?

It is in this inalienable human right that this instinctive feeling of mine, as appertaining to love and offspring, consists, and of which marriage is but its public acknowledgment and record. Matrimony is, therefore, an ordinance of Nature.

“Yet this does not prevent one Mormon from owning many wives.”

Ay, but it effectually estops one wife from owning a husband, because each of his other wives has an equal claim on him. Woman’s experiencing this “my own” husband sentiment the most, demonstrates that Mormonism, by conflicting with this love intuition, is contrary to Nature.

423. — PUBLIC OPINION SANCTIONS BUT ONE LOVE.

If this vertebral doctrine of one love required confirmation, it has it in public opinion, which always rests on some natural ordinance. “The voice of the people is divine.”

Since religion is a human, and especially a feminine, requisite,³⁵⁹ all women, to be respected, must go to some church. Public opinion respects wealth, because property is a human necessity, and sanctions only the outgrowths of natural requirements.

Now public opinion is better pronounced on female virtue than upon any other subject whatever, and unceremoniously consigns all women, young and old, married and single, not virtuous, to oblivion. No woman can lay any claims to “*ton*” unless, if married, she is true to her lawful husband, or if unmarried, is reputed chaste. No amount of either beauty, or money, or fascination, much as men prize them, can ever attain, or long retain, social position, without retaining virtue. Men, and especially women, watch each other *very sharply*, and will not tolerate even the possibility of frailty; nor let any man and woman be together, unless

in the presence of others, so that they could not sin. Any respectable lady who allows herself to be closeted with any man, no matter how irreproachable both, is remorselessly scandalized, and if she persists, ostracized. Every genteel young lady is required to be extremely particular to live a life absolutely blameless, and "avoid the very appearance of evil." Any even seeming departure spoils all her good matrimonial prospects and "social position" forever, no matter how bitterly she may repent, or how pure a life she may lead afterwards. "One false step" blasts her ever after. On this point public opinion is inexorable. All females pay much more dearly for all sexual freedoms, except in wedlock, than they are worth.

No matter how blameless any woman's life both before and after, how rich she may be, how aristocratic her parents, how pious, generous, beautiful, charming, everything good and desirable, even though she yielded to the most artful masculine temptations, under the most solemn promises of marriage, she must go under. What though she afterwards marries her paramour, "society" considers her of no further account.

Now just what does all this mean but that society really *will have* exclusiveness in a woman, or else crucify her? And this because virtue is a natural law, promiscuity its violation, and society its watchman and executor.

Public opinion also enjoins virtue on men, and subjects delinquents to expulsion from church and genteel society. It may lionize those who are notorious for this vice, as it does a grizzly bear or Fegee cannibal; but only for his monstrous departure from Nature, not as her disciple. Even women sometimes lionize them, as they do a pugilist, but esteem the virtuous much more than the licentious. Though they may invite known libertines to their *recherché* assemblies, yet they would pay them more court, and dispense more gracious smiles on them, if to all their other talents and excellences they superadded virtue.

Say, reader, have we correctly interpreted public opinion in regard to male virtue. In business men, churchmen, ministers, literary men, politicians, men esteemed for this, that, and the other gift, throughout the various walks of life, is not trueness to one woman a prerequisite to aristocratic social position and real male respectability?

"No. Webster furnishes proof and illustration to the contrary. Was ever any American equally honored except Washington? If business or literary men, even schoolboys, were asked to pronounce the one name honored next to Washington in American history, or among those whom human nature, and especially 'The Great Republic,' delight most to honor, it would be Daniel Webster; and yet of all other American men, Aaron Burr possibly excepted, he stands unrivalled in this vice, *primus inter pares*. To say how sensuous he was would soil any page. His admirers are not ignorant of this his 'easily besetting sin.' He himself made it no secret. He was as notorious for it as for commanding reasoning capacities; and it is even questionable whether men did, and do not honor him therefor. Certainly they do not despise him.

"Chief Justice Marshall, the acknowledged head of American jurisprudence, and unsurpassed, if not unequalled, in any other age or nation, was a noted, though perhaps not equally notorious, libertine. Politicians run at least as well, some think better, 'before the people,' who are reputed 'loose,' than if strict. The public never stop to ask whether candidates are sexually spotless, or badly spotted. Burns and Byron were both excessively amorous, yet continue extremely popular therefor. Bacon, Pitt, Dr. Johnson, most kings, emperors, and nobles, those arbiters of fashionable life, have been notoriously unfaithful in wedlock. Practically, therefore, your public opinion argument falls to the ground."

All is admitted. Men are wont to lionize, even honor any and all its sons and daughters, who stand right out as extraordinary for any special gift or talent, even if it be a vice. This is their premium for superiority in any and all the human capacities. Hence the deserved honor paid to their great statesman, their chief jurist, and others. They honor genius wherever they find it, and for any and everything remarkable; honor Grant and Lee, Weston and Tom Hyer.

But the honor paid to commanding intellectual capacities far exceeds all other. We elsewhere show why. The people honored Webster, and pay Agassiz a higher salary than any other public speaker, because his theme—pure science—stands first on

the list of praiseworthy excellences. Nothing but intellect could have given Webster his honors. But they honored him for that in *spite* of his sensuality, not because of it. Would they not have honored him, and all their "heroes" the more, if to just as great intellect they had superadded also virtue? He was notoriously dishonest, yet they honored him notwithstanding; though ordinary men, to be honored, must first be just. They honored him in *spite* of his known dishonesty, sensuality, and drunkenness together; because they esteem intellectual capacity so very highly. But they would have honored him far more if he had been temperate, upright, and pure *besides*. This is the simple question, Did they honor him *for*, or notwithstanding, his sensuality? All in spite of it, none for it. Therefore public opinion honors masculine virtue. Society honors one who, *without* anything else especially honorable, marries, and is faithful to his wife; but let him lack virtue, and men will soon "turn him out." Even if he has great wealth, and can have no children by his own wife, though the fault is wholly hers, yet if he is known to live with another woman, even though solely to secure children to inherit his great wealth, neither he, she, nor their illegitimate children can enter the aristocratic pale.

424.—FIRST LOVE SACRED AND EXCLUSIVE.

All *first* experiences carry along with them a certain zest and freshness unknown to subsequent ones, and are incomparably the most memorable. How much more life-inspiring is the first breath than any other! How their first walk tickles tottering babes! His first pair of pants delights the little boy more than any score of future ones. Our first dollar earned pleases us more than thousands afterwards. This holds true of our first ride on horseback, and successful achievement of any kind, "first born" included. Does, then, this unmistakable law of mind apply also to first *love*?

Does it not, and with far more power than to all else, because its memories are more vivid!⁴⁰⁷ It opens up a train of sensations so new, so delightful, as to overshadow all others, and write itself as "first," throughout our entire being. This same law also applies to the first marriage ceremony.

First love is also infinitely SACRED. Were the shrines of Diana and the vestal fires sacred to their worshippers; and is not first love more holy, its altar more inviolable, its pledges more plighted, its vows more devoted, than all other human emotions? Does it not consecrate the very ground they tread together, as well as all the little incidents in which they formerly participated? ⁴⁰⁷ What relics as sacred as those it consecrates? It is that "within the veil" of "the inner temple" of the human soul; its "ark of the covenant," and "holy of holies," and the "sacred incense offered up" on the holiest altar of humanity.

Did you who have ever made love to a second, not *feel* that you were perpetrating sacrilege, forswearing yourselves, committing perjury, and swearing away that love to a second already plighted to another?

For this reason it is that broken love induces such agony of soul. Let those who have suffered from other disappointments, and from this, attest whether all the others combined caused a tithe as much heart-crushing agony, or withering of spirit, or stifling of hope, as did this? ³⁹⁹ You could endure losses of property, even of honor, but for this loss you "refused to be comforted." That was remembered as the first green spot in life's pathway, while all since has become an arid, moving sand heath. How wonderfully it enhanced all youthful susceptibilities! How keenly ecstatic all your feelings! Everything vibrated throughout your entire being, and swept all the well-tuned chords of life, making all resonant with the sweetest music; but now, alas, how palsied all! Nothing awakens much enthusiasm, because your sentient *principle* is blunted. You do indeed enjoy and suffer some, but with nothing like your first-love zest. Half-careless and listless, you patiently accept whatever comes; or else, in a half-frenzied state, you rush here and there in a wild delirium of sensuous passion. Your nerves of motion remain unscathed, leaving your *doing* powers unimpaired; yet your feelings become half-palsied, or else phrenzied and rampant. Before, you were "pure in spirit." What are you now? Be your own judge. How complete a revolution it wrought; but how total a counter-revolution it left behind! Think out all these soul-harrowing facts, while we give their reason.

All painful action sears. This searing, paralysis. Benumbing,

is Nature's protection against further pain. If this sensitiveness had continued, this painful love-state would have redoubled and perpetuated your misery; to prevent which, painful action benumbs. But it has left you a wreck the more complete, the more you loved. What have you been good for ever since? What would its consummation have rendered you compared with its interruption? We have given the reason — the imperiousness of love and its issues.³¹⁵

“ But why amplify a position rendered conclusive by either of these arguments? ”

To render certainty doubly sure, and put a final quietus on this vexed question. To demonstrate it, and give it the elevated rank of a *scientific truth*, instead of leaving it merely hypothetical. Mark the difference between a flippant, declaratory, off-hand, declamatory, plausible, perhaps even eloquent essay, and a scientific natural truth completely demonstrated. In a question thus *vitally* important to the well-being, and the very existence of the race, declamation is not sufficient. It requires to be proved as an ORDINANCE OF NATURE, that each and all may hear and heed its authoritative edict.

This one-love doctrine is the focal centre of “sexual science.” All else impinge on this principle. The consequences and inferences which flow from it are so many and eventful, that it becomes us to ascertain, certainly, what Nature's fiat really is concerning one love or many loves; and we boldly challenge any who deny it, to refute any one of its many arguments, either of which suffices to establish it. Mark its enforcement of subsequent doctrines.

Reader, please resurvey the principles and facts of this section, both individually, and in their mutual bearings. Dual love either is, or is not, the natural law of love. God wrote “one love” or else “free love” into human nature. Which does he inscribe, and which condemn? Every single fact and principle in the natural history of man sanctions one love, but condemns promiscuous. The phrenological Faculty of Conjugalility, as prompting one man and woman to mate together in producing and rearing their young;⁴¹⁷ the exclusive pledges and forswearings of fidelity to each other by all lovers,⁴¹⁸ as well as that jealousy begotten by infidelity;⁴¹⁹ the inherent self-perpetuity and re-increase of the

love element itself; ⁴²⁰ the requirement by Nature of affectional consecutiveness; ⁴²¹ the "mine-and-thine" intuition of love; ⁴²² the common-sense instincts of mankind, as embodied in "public sentiment;" ⁴²³ and the inherent consciousness that first love should be kept inviolable forever; ⁴²⁴ either taken separately, much more all considered collectively, redouble the accumulative *demonstration* that one man and woman, after they begin to love each other, should *continue* till parted by death; and that the natural law of love is PAIRING AND FIDELITY.

SECTION III.

MATRIMONY: ITS DIVINITY, MISSION, ETC.

425. — MARRIAGE THE TRUE SPHERE OF LOVE.

Every created thing is adapted to act in its particular sphere and relations, but nowhere else. Thus the tongue was made to act only in the mouth, and in concert with the other eating organs. All outside action is nugatory, and fails to realize its destiny. It must act in that specific manner, and with its group of organs.

Now Amativeness was created to be exercised, ⁴¹³ and must therefore have its legitimate sphere, and act in it, as well as in conjunction with its co-workers.

Love, too, has its sphere. It could not exist without one. Marriage is too obviously that sphere to require argument. As well labor to prove that valleys constitute the true sphere of rivers. Let these few illustrations enforce a truth thus generic.

Sexuality and love were ordained solely to create offspring. ³²⁹ Those offspring must be reared by both parents. ⁴¹⁷ Both should love each other in order to perfect them, which unites them in every other life labor. ³⁸² This union in loving each other, creating and then rearing children together, and in everything else, constitutes marriage.

No other sphere for its action exists. As there is no other sphere for lingual action except within the mouth, and with its group of organs, so what other legitimate sphere but marriage remains to love? To exercise it outside of marriage is like exercising the eyes outside of their sockets, and disconnected from the

brain and nerves. Such action could be only illegitimate, fitful, and abortive.

Marriage is also precisely adapted, in every possible and conceivable respect, to its exercise. It specifically provides for its fullest, most varied and perfect action, throughout all its various phases of blending, coöperation, Platonic love, and passion.³²⁹ It omits nothing requisite to render that exercise absolutely complete throughout. Nature is perfect; but nothing in Nature is any more perfectly adapted to fulfil any prerequisite function than is marriage to fulfil every requirement of love.

The very fact that love was created to be exercised in marriage, renders its married exercise as obligatory as love.⁴¹⁵ Its adaptation to action, in that specific place and manner, is a divine command for such action. No other will meet the requirements of Nature or of individuals, just as nothing but valleys will fulfil the requirements of rivers. Any outside exercise is illegitimate, and therefore both breaks its laws, and brings down their penalties. God made it to be exercised in marriage, and nowhere else.

You, therefore, who love outside of wedlock, break the natural laws of love, and incur their dire penalties, from which you cannot escape till you can "flee from the presence of the Almighty." Therefore love,⁴¹⁵ but love only where and as its Creator commands, namely, in wedlock. Those who do not exercise it are condemned for its non-exercise, and those who exercise it outside of wedlock are condemned for its wrong exercise.

A partial supply of this sexual element can, indeed, be had outside of wedlock, but it is of necessity both partial and fitful, and utterly inadequate to fulfil Nature's love requisitions. It is irregular; whereas, Nature requires its "day-by-day" exercise. It is crude and irritating; whereas, Nature requires that it shall be, what a true marriage really is, soothing and balmy; and like feeding on husks when we can have grain; besides being sensualizing. It is like eating hard, sour, bitter crab-apples, when one can easily procure luscious Baldwin and noble King apples. And those who adopt it know little of either the sweets or the advantages of love or marriage. It fills its participants clear up to the brim, throughout every part of their whole being, with just the most healthful aliment and delicious viands mortals can enjoy.

Right is right, and the only legitimate sphere of love is wedlock. All delinquents are sinners by omission, while all outsiders are

sinner by commission. Marriage was not ordained for nought, and can be ignored only at a fearful loss.

Then say not you never intend to marry. You talk like a child. As well say you never intend to eat, or talk, or think. It is excusable as a make-believe, and to call out additional persuasions, just as it is excusable in a musician to half decline to perform, only to re-increase invitation; but as honest declaration of a purpose, every man and woman should say, "I want and mean to love and marry as soon as I can find a right subject, and shall look most assiduously."

426. — MARRIAGE A DIVINE INSTITUTION.

Since the creation of love commands its exercise,⁴¹² and since marriage was created for its only sphere,⁴²³ therefore marriage is a divine creation. As His double creation of the tongue to be used in the mouth, and of the mouth for the only sphere of that tongue, renders each a divine institution; so His having created the male and female elements to be exercised in marriage, renders it also a divine institution.

It exists. It has been made. Who or what makes it?

"Human law; therefore marriage has a human origin."

Let us canvass this point. Could there be any marriage without a male and female? Of course not. Then He who made its participants, thereby made its *materials*. Its foundation, that alone which renders it possible, is therefore divine.

And who but God created that love *element*, which pre-inclines to marriage, and prescribed opposite sexes as its only sphere?

Now marriage inheres in this love element in action. Those who engage themselves to love each other thereby marry each other. Reciprocal love *constitutes* marriage. Two are married. *When* did they marry?

"When the legal officer pronounced them man and wife."

Not at all. They married *themselves* when they plighted their troth to each other to consummate this tender relation. Their public marriage was only their formal acknowledgment, legalizing their prior "engagement," in which alone their marriage consists.

To illustrate by a case exactly analogous: Farmer F. has a farm he desires to sell, which citizen C. wishes to purchase. They talk over their terms, and F. promises to sell, and C. to

buy it, on specified conditions. Now does not this mutual *agreement* constitute said sale? Do not they themselves make this sale between themselves?

This agreement must now be committed to writing; so that each party, and all concerned, may have due notice of its transfer. Does their *scribe* make the sale? He is only their employee. They alone are principals.

They make oath before a justice of their agreement; does then the *justice* make said sale? He only says, "F. and C. attest this sale and purchase before me."

The public good requires its record, so that all, in all time, may know to whom this farm belongs. Does then the *recorder* make the sale? The *mode* of record is not the sale, nor the record itself, nor even committing it to writing, nor signing, nor attesting, nor recording the deed; but their private verbal *agreement* to sell and purchase constitutes its *chit*; while all else is only *correlative*.

So in marriage throughout. The parties make their "engagement" to love each other, and together fulfil the marriage relations. That engagement is their marriage. They afterwards summon witnesses, and a legally appointed officer, to whom this duty is assigned, to solemnize their union before witnesses, and make out a legal certificate; yet he does not marry them. He only takes their public acknowledgment; doing to their marriage precisely and only what the justice did in the bargain between F. and C.

The form of public acknowledgment differs in different states and countries; but pray what has this, its *mere* form, to do with its *spirit*? That alone is primal and material.

And "public opinion" treats those who are known to be engaged as if virtually married. It scandalizes all women who are much alone with a man unless they are engaged, or else courting with a view to marriage, which it rightly justifies.

In short, as the sun and as man are divine institutions, so equally are any and all natural creations; of which breathing, eating, worshipping, loving, &c., are each one. Every mental faculty, including its laws of action, is a divine ordinance. Amativeness, together with its laws, constitutes one of these "institutions." Public opinion, the outworking of Approbativeness, is another, and self-defence, charity, commerce, mechanism, each phrenolo-

gical faculty, is another. Love in marriage forms still another. But it must be sanctioned by that other divine institute, public opinion; because it concerns the body politic to see that its children are reared. This great end marriage subserves, and is therefore as divine as "the law of love," or any other natural ordinance. Its mere *form* of public acknowledgment alone is human; and this requires that Indianians conform to Indiana marriage laws, and those of every other state to those of their state. Here, as in commerce and many other things, human and divine institutions are coördinates, but the divine always regulates the human. See that you fulfil its divine aspect by choosing one of the opposite sex with whom to reciprocate all the phases of this divine requirement; and that you publicly acknowledge that selection, and legitimize its products, not scandalize them by bastardy.

Intelligent reader, does not this prove the divinity of marriage? Where else has it been demonstrated? "In the Bible?" Pray, give chapter and verse. Though many times asserted, yet where else has it before been established *scientifically*?

427. — MATRIMONY EMBODIES MANKIND INTO FAMILIES.

Being a divine ordinance, marriage must have its necessary object, and therefore science.³⁴⁷ What, then, is its divine mission?

FAMILY EMBODIMENT. Society must have some embodying *nucleus*. What could isolated motes of matter, or individual things or persons, do without combination? One alone could never manifest Friendship, Language, Benevolence, &c., or carry forward any of the great ends of the race. Religion, manufactures, education, traffic, railroads, telegraph, navigation, government, &c., require community of effort. That farm would be but poorly worked whose owner was obliged to mine and smelt the ore for his own tools, and then manufacture them. Self-protection is good, but communitarian is better. A government of one, by one, and for one alone, would be a poor affair. In short, community of effort is a necessary means of obtaining most human ends and pleasures.

It commences in this love embodiment of the male and female in producing and rearing their children. This necessitates united action in everything else; besides embodying themselves and children into a family, which is as direct a product of love as light is of the sun. A perfect love creates and *compels* the family.

Many families, naturally clustering around sources which supply necessary wants, create towns and villages, and these countries, states, and governments, which are made up of families, with a few unmarried "bricks" "thrown in." As rivers can come only from springs, so most human interests originate in the family, and this in mating. Reader, what *but* this began your own life, reared you, and shaped your character? But for it you could never have been.

We will not attempt to eulogize the family, that is, marriage. It needs no commendation. It speaks for itself. As well eulogize the fruitfulness of the seasons, or the "god of day." Enough that it is "ordained of God,"⁴²⁶ and, like all His other works, absolutely perfect and necessary. To compare it in value with other divine provisions for human happiness is like comparing that of sun and air. Without it how could man's necessary wants of food, raiment, dormitory, property, education, &c., possibly be supplied? Blot it out, and the race itself, with all its multifarious ends, interests, and enjoyments, "society," and religion included, must soon cease to be! It is as much a natural creation as air or vegetation. Without it they would be of little account. God made it to be appropriated by all, not to be spit upon by celibates. It is His social sun. Warm and light your life in its divine rays, or else "prepare for judgment."

We will not stop to eulogize "Home, sweet, sweet Home," nor descant on the utility and necessity of the domiciliary principle, but simply ask how many "homes" does celibacy build, furnish, and sweeten? Abolishing matrimony would leave all our houses to rot down, build only a few rookeries, and disband and extinguish society itself and all its interests. It alone creates real estate, and renders it valuable.

428. — MARRIAGE DEVELOPS GENDER.

Our attempt, all human attempts, to portray the value of sexuality,³⁴⁶ but mock its subject. Now everything appertaining to matrimony is specifically adapted to develop, stimulate, sanctify, nurture, and perfect this divine element. Love alone can develop it, and marriage is the only sphere of love.⁴²⁵ All remain boys and girls till love ripens them into manhood and womanhood. Years without love bring neither. It alone converts boys into men, and girls into women. Though forty years old, and weighing two hun-

dred pounds, you are a boy or girl till love converts you into a man or woman. All the manly and womanly characteristics and virtues remain in the chrysalis state till it develops them into the perfect; while the more either sex loves the other truly, the more men and women they become. There is no telling how much true love ripens, and dormant love deteriorates, all the sexual attributes. The emasculated victims of suppressed love stalk abroad, everywhere proclaiming their own unsexed doom.

Love alone can impart the true feminine touch to all a loving woman says and does. Yet behold its unsexed skeleton wrecks by millions! When Nature benignly ushered in their love season, they allowed various causes to waste it till it passed unimproved. O, how many thus suffer! and O, how much! Though their ignorance of how much, is bliss. Nature summoned them to the banquet of love, but they disobeyed, and a life-long love famine is their dreadful doom; yet no more than they deserve. The very power of their love monitions enforces the importance of fulfilling them.

This love season is *sacred*. It forms an *epoch* in every human life. It causes old things to pass away, and renders all things new. It opens up a bright, a glorious life-sun. It thoroughly revolutionizes the entire being. Boys and girls before, they now become fully developed men or women. Go back, ye who have ever loved, to your experiences. Let your own halcyon consciousness attest, only that it cannot attest the half, *how* fundamental its transfiguration. And let this duly impress the practical importance of this sacred life-period. It is no trifling era; but big with momentous consequences.³⁴⁵ It is not a "mountain laboring to bring forth a mouse," but is to life's entire garner what seed-time is to harvest. It strikes upon the inner consciousness as *the* eventful period of existence. And it *comes but once*. Make the most of it.

Then heed, ye who would perfect, would not even spoil, that life. No sacrilege can be greater than trifling therewith. God forbid that any reader should thus sin, thus suffer, and grant that ye all may hearken to its demands.

Now, since love achieves all this, and since marriage is its only sphere,⁴²⁵ therefore you who would make yourselves "perfect men and women," absolutely must both mate and marry. This sexual element can be eliminated only by supplying it with its natural

aliment in a pure love union. Read once more in ³⁸²⁻⁴¹¹ what wonders love achieves, and by converse how paralyzing its dormancy.

429. — MATRIMONY A SACRED DUTY, OBLIGATORY ON ALL.

Note the accumulative force of our argument. God compels all to love,⁴¹³⁻⁴¹⁶ restricts them to one at a time,⁴¹⁷⁻⁴²⁴ ordains matrimony as its true sphere,⁴²⁵ and thereby commands all who are sexed to mate, and acknowledge their love by marriage, and together raise its products in honor. No arguments can be more conclusive, no duties more binding. All delinquents break a divine command, and incur inevitable punishment. All of a suitable age owe a debt of marriage to their own sacred self-hood. Those who neglect are like those who live from hand to mouth, eating bark to-day, roots to-morrow, and but little ever, perpetually maltreating their own sacred selves; while those who live in married love resemble those who fill their storehouses, in due season, with all needed edibles and fruits. The former are like those who provide no shelter from the burning sun or freezing blasts, or place for their doomed heads, but sleep summer and winter wherever night overtakes them; while the latter are like those who provide themselves with domicile, raiment, and all needed comforts and luxuries.

Yet only a love marriage will supply this natural want. Those who marry without loving are as guilty of sexual starvation and immolation as those who do neither. Such marriage is its solemn mockery and barrenness. Love is the main thing, and marriage only its sphere. Indeed, as starvation is better than poison, so few things do equal damage with married hatred. Like stoning the wasps' nests, it gives only stings without honey. As nothing promotes human weal equally with love, so nothing perverts all as does conjugal hatred. Hand marriage, with hearts reversed, is a living death, like being chained to a putrefying carcass, from whose loathsome stench all should pray to be delivered; or like hugging a viper, from whose deadly fangs flee for dear life. An uncongenial marriage is most of all catastrophes to be prayed and provided against, as a congenial one is of blessings to be prayed and labored for. Those who thank at all, should offer up their holiest orisons of thanksgiving and praise that it has been ingrafted into human nature. If allowed to approach the Dispenser of all good with but one petition, assured that it would be granted, that

one should be for its bestowment; while those who curse at all, may justly curse "their stars," blindness, or whatever else caused a union of hands with averted love. Yet since Nature provides that all marriages can be happy, ^{PART V.} therefore all are solemnly bound to mate and wed.

430. — EACH SEX OWES A MARRIAGE DUTY TO THE OTHER.

All owe mutual duties to our fellow-men. To let them starve when we can supply them with food without personal sacrifice, and thereby supply ourselves, would be both most wicked and foolish. All have certain "inalienable rights," one of which is to companionship. By creating about an equal number of each sex, adapted to the wants of the other, and making them necessary to each other, God has put every one of each sex under divine bonds to select his or her love companion, made non-compliance a double sin of omission, by its starving two sexual natures; and will not let such sinful sinners "go unwhipped of justice."

And such are as foolish as sinful. How inexpressibly glorious is a genuine woman. God has done all that Infinite Wisdom, Goodness and Power could do to render her incomparably man's richest possession; while a genuine man is one equally valuable to woman. Neither sex at all realizes how infinitely precious one of each is to the other.

And, young man and woman, there is one expressly adapted to your specific requirements. Each can have one wholly your own, soul and body. Those are most foolish who do not appropriate one by marriage. What! have you no *relish* for such angelic loveliness, or masculine nobleness and power? Then are you indeed heartless, and if not "neuter gender," then worse. You must have the "dry rot." Out upon you. Aside. "To the rear," or else mate.

If males greatly predominate over females, what force and violence, what bloodshed and carnage, what superhuman efforts to obtain, at whatever cost, some true woman to love and cherish! Even docile Chinese become frantic in a like struggle. And the eagerness of the women of Benjamin to obtain at least nominal husbands, after most of their men had been slaughtered, show how eager all true females would be to secure lovers, if females greatly predominated. Indeed, for what are all this fashionable display, rivalry, and expense but to awaken masculine admiration?

Neither sex at all realizes how precious is this equal supply of the other. Her wardrobe, her diamonds may be precious to a true woman, but almost infinitely more so is a devoted lover.

Let man, too, possess whatever else he may, all is comparatively worthless without a woman with whom to enjoy all. By thus diversifying them, Nature creates some one specifically adapted to the particular requirements of each. Those must be foolish indeed who do not find an appropriate one; and poor, crooked, dry, barkless, dozy sticks, who do not win one well worthy their whole-souled devotion; and should never boast of anything till they mate.

Those who emigrate should first establish their affections, and thus give themselves a sheet anchor to prevent lurching; a polestar to guide their journeyings and invite their return; a life-motive to work to; a sweet remembrance in privation; an object to live for, in place of an objectless, drift-wood life; and the greatest consolation in trials; besides making another happy. This surplus of males South and West, and of females in most New England towns, especially seaport, demoralizes both. Women highly educated and refined, and rich in all the female attributes, are starving by inches in vain search for some one on whom to bestow that priceless treasure — a woman's whole-souled devotion, yet perishing in the search; while naturally excellent and wealthy men by millions are corrupting one another just for want of this very female influence; and seeking in the lower forms of vice, what a good wife would furnish in the higher forms of virtue. Abounding in superior natural gifts, they become either dormant or perverted for want of this stimulant love alone can furnish,³⁹⁹ and as necessary to each as is blood to body. So eager is their demand, that school committees often require female teachers from the East to pledge themselves in writing not to marry till their year closes. Ladies, follow suit, and emigrate too.

Mormonism is fed solely by these local disproportions. No woman would thus *share* a husband if she could have one all to herself. They practically argue, "It is better that two love one, than that one remain wholly destitute."

431. — DUTY OF ALL TO CREATE.

Men acknowledge their mutual duties to each other, and parents to their children, *after* they are born; yet are not all who are

sexed, thereby placed under divine and human bonds to *create* offspring? and on the highest plane possible? Why is this parental capacity conferred thus universally, unless to be commensurately employed? Its very existence is its command to action. Till our world is packed full, it is the paramount duty of all who can, to help fill it. To let this glorious sun and earth, with all these provisions for human happiness, go to waste, when our own dear children might be enjoying them, is a sin against their Creator. As when a nation is attacked, it becomes the duty of all to help defend it; so it is a national duty to all "to raise up seed" unto the body politic, if not for war then for peace.

This procreative period is precious to all, and should be filled up in producing and rearing the most and the best children. Those books which teach a contrary doctrine are public curses, and their authors amenable. Some ancient nations outlawed all women who, at thirty, had borne the state no children. All are sacredly bound to both make their own places good, and provide themselves with offspring to love, as well as to nurse their declining years, bury them, and inherit their body, property, and virtues.

All in health have surplus strength, which Nature requires should be expended on something. How glorious that we can employ it in rearing up our own flesh and blood to be and make happy! To impose all this labor upon others is selfish. Each should generously bear his and her proportion. Its married and single shirks deserve rebuke. Those who have been tended, should also tend.

By all the pleasure parents can take in their children, and they and their descendants in themselves forever, by all their good deeds, thoughts, &c., included, is it the bounden duty of all to produce and rear the most and best offspring possible? Behold every tree and herb, every insect and animal, all created things, perpetually obeying this great natural mandate! God will not hold delinquents guiltless. Celibates take notice.

432. — APPEAL TO ANGLO-SAXONS.

Liberty of thought, speech, and the press needs no laudation. It must not be crushed out from among men, but must be extended over the globe, and perpetuated forever.

Here numbers rule. The majority is the final umpire. Yet this invaluable birthright of freedom *must fall* unless maintained

by *numbers*. Add to this unquestionable truth our growing celibacy, the few Anglo-Saxon "children to the manor born," and the premature death of half of these few, and the appalling result is inevitable that *republican laws and customs* must be crushed out. Our prolific grandmothers oftener exceeded eight robust children than fell below six. That gave Plymouth Rock the numbers requisite for engraving itself into the laws and customs of this continent. But "modern civilization" practises many abominations, of which preventing offspring is the most utterly accursed. Hardly half are married at thirty, and worst of all, large numbers are determined to *remain* single. Great God, to what is republican liberty drifting! Only a few puritanical children are born; about half of them die in childhood, and the balance are puny, sickly dwarfs, soft of texture, mostly brain and nerve, and utterly incapable of enjoying or transmitting robust life. Read Dr. Nathan Allen's statistics on this subject, and tremble at this appalling result, that "*liberty*" of *speech and worship* must be *supplanted*, and the ballot-box be abolished, or else used only as an engine of extortion and oppression, to vote the rich man's money into the rabbles' pocket. Its enemies already calculate, by their increased productiveness, and the great diminution of births belonging to the native New England stock, that in not more than two generations those of foreign origin will outnumber the descendants of the Puritans!

As things now tend, this great government, this most magnificent engine for good to countless myriads throughout all time, must be turned into an engine of commensurate oppression. The patriotic heart breaks, pen falters, and eyes swim in tears. Yet all this is richly merited. Non-production is as sinful as re-production is imperious.³¹⁶ Natural law will snatch this goodly heritage from non-productive drones, to bestow it on producers of "little ones." Justly such crush out non-producers.

Moreover, all history proves that all great human struggles induce war. A new contest is visibly marshalling its hosts, in which "Authority" and "Inalienable Rights" are becoming contestants for supremacy. Liberalists, you cannot long remain indifferent to its issues. The ballot-box, forms of law, and "sinews of war," are likely to be captured first, as just seen, and aid the wrong side. Patriots, and all who own homes and property, may well tremble for the result, and will then wish their own fire-sides were represented in that "conflict of ideas and of ages."

SECTION IV.

CELIBACY: ITS CONSEQUENCES, EXCUSES, ETC.

433. — IT DEADENS AND PERVERTS THE SEXUALITY.

Was ever one single instance of voluntary celibacy, or sexual inertia, known throughout all the other kingdoms of Nature? Sun shines on but one class of such self-immolators, such willing live burnt-offerings and self-crucifiers.

Not to ridicule celibates as persons, but to arraign celibacy as an institution for adjudication before these principles; their verdict is, "Let it be abolished. Let no old bachelors or old maids be found throughout our borders. Those who are sexed must marry." Those poorly sexed are less "drafted," enjoy less in marriage, and suffer less in single blessedness; yet on that very account need to marry the most. As disuse renders a weak organ still weaker, while action strengthens; so sexual dormancy weakens desire to love, and curtails its benefits. Only when those in whom memory, or justice, or worship, &c., is weak, are therefore excusable for rendering them still weaker by disuse, is a feeble desire to marry an excuse for not marrying. Those having weak faculties, love included, should exercise them all the more. As simpletons are blamable, not for lack of sense, but for not using what little they do possess; so those disinclined to woo and wed should cultivate their one-love talent the more assiduously. Those who desire to marry the least, need to the most.

Considered in any light, it is virtual self-emasculatation. It destroys gender by either its inertia, or its sensualization. All unmated at twenty-two who do exercise it, are libertines; who do not, are virtual eunuchs. None can escape this dilemma except in marriage.

"This excoriation is indeed awful. You handle us with feline claws. Call us thieves, liars, swindlers, blacklegs, even politicians, anything but eunuchs."

This only calls you just what celibacy necessarily makes you. It but puts a natural problem plainly. Your own celibacy is your own castrator. You necessarily unsex yourselves by inertia if

you do not love, or by sensuality if you do. Better recuperate what gender remains by at once initiating a love marriage. Every male requires his female, and every female her male. It is not good for either to live alone. Each was made for the other as much as eyes and light, and are about as useless isolated.

Hence the unmarried are looked down on, hit off by ridicule, and put off with "second-class" fare; "counted out," except when wanted as make-shifts; and edged about, and rarely invited out, except to be caught. Ever since society existed, "fathers of families" have been the aristocrats, dignitaries, and privileged classes, enjoying special honors and immunities, and always ranking those who are not "*pater familiae*." Who, not married, ever lead off in "society?" It is the married who engross the honors, and enjoy the privileges of civic life, while the unmarried are nobodies. Can they give a select party, or enjoy a splendid ride, or anything else, for that matter? Can there be style without a lady to administer ceremony? The attempt is preposterous.³⁶⁴ How can there be society without a family, or a family without that marriage which embodies humanity into one homogeneous sheaf, every kernel clinging to its head, and all bound together into one golden bundle by the magic girdle of marriage; excepting those scattered celibates, "lying all around loose," as if not worth gathering.

434. — EXCUSES FOR CELIBACY CANVASSED.

Yet many glibly maintain that, great as are the disadvantages of celibacy, those of marriage are still greater. Close scrutiny proves that not one valid intellectual excuse remains.

"I would discipline my mind, attain this or that intellectual end; go to college, &c., from which marriage will divert me."

Does starving the stomach improve the muscles, or dwarfing the feet enlarge the hands? In the mental, as well as physical man, obeying the laws of any one part promotes the vigor of all parts. The highest intellectual advancement lies through that of all the others. This starving the social in order to develop the intellectual, is like stifling the lungs in order to improve the brain.

"Surely, losing one sense quickens the other senses, as blindness, touch; therefore, social dormancy redoubles intellectual action."

Blindness increases sensation by compelling its redoubled action; yet what hinders touch from being exercised as much *with* sight as without? Does sight benumb touch? If the same pains were taken, could not touch be exercised better with sight than without?

All the faculties can be disciplined far better with active love than dormant.⁴⁰⁸ By a law of mind, all exercise of any one faculty naturally promotes that of all the faculties. An engaged collegiate can study the better for his engagement. Cannot a preacher preach the better for being married? Then why not a lecturer lecture, a writer write, and a naturalist study better with than without a wife, and prosper better in all other pursuits? The fact is, this "helpmeet" law is a universal institute.

"But many of the best and most gifted in all ages have remained unmarried, or else married after having attained their celebrity. Pope, Cowper, Watts, Addison, Whittier, Halleck, &c., among the poets; Swift, the Johnsons, Irving, the most gifted and beautiful of writers, among the authors; Newton, and both the Combes, among the philosophers; 'Queen Bess,' one of the most distinguished among sovereigns; Peabody, among the self-made millionnaires; and hosts of others, go to prove that celibacy rather promotes than impairs human excellence. At least, celibates but pattern after our Great Teacher and Exemplar; and the Catholic clergy piously and properly forego marriage, that they may serve 'The Virgin,' and her celibate Son, the more completely than they could if trammelled with family cares."

Are you *quite* sure the Catholic clergy either *have* no Amativeness, or else exercise none in any way? Are you certain they were not born men, or else have scrupulously "crucified" their manhood? But, at least, *you* have no such pietarian excuse, nor any other, for that matter.

Washington Irving was married in spirit, though his idol died early in life; and he loved her too well to ever make love to another. He fulfilled Nature's mental law of gender, as did most of the others; but late in life he showed how much he craved and needed female sympathy. So did Peabody.

435. — RESPONSIBILITIES AND EXPENSIVENESS OF THE FAMILY.

"But taking a wife is a most eventful step. The husband is required to support the wife and little ones, and a dependent family clinging to one for bread is a serious responsibility."

Really, then, are you such a poltroon as to let these prospective

obligations oppress you? Have you no stamina? Suppose a young lion, shaking his head moodily, should be overheard by other lions to say, "I don't know about this getting a lioness, and a parcel of little, blind, howling whelps to hunt for. I can hardly hunt for myself, much less oblige myself to hunt for them also, lest they or I should come to want." Wouldn't the others say:—

"You flunky! You pretend to roar, hey! yet cannot catch extra game enough to feed half a dozen little ones? Why, you are dull as well as lazy. You must catch a fresh beeve every night for yourself, or starve or else eat carrion, and cannot eat the half of it before it spoils, and may just as well carry the surplus home to your folks as not. And then how grateful to see them clutch and devour it greedily, and look up with satisfied eyes into your face! Have you no pluck? You are no genuine lion, but only a counterfeit. Mate, or we will turn you out of our fraternity."

"The modern family is very expensive. In these days one cannot support a wife 'decently' on less than twenty-five hundred per year. This my income will not allow. If one's wife is not fashionable she is not noticed. One had better be unnoticed than noticed for being 'poor.'"

To support a family in a plain way costs little more than to support one's self.³⁹⁴ Your fundamental error consists in basing your calculations upon a *stylish* support. You start with this false premise, "Better no family, than one not supported in style;" whereas, the true family base is, "Better a plain family than none." The necessities of life cost but little. Plain food, more healthy than expensive dishes, is cheap; so are raiment, furniture, rent, everything. It is other people's *eyes* which cost. Ambition is your error. You incur the terrible doom of a barren heart,⁴²⁹ which you also fasten on some female, besides robbing your race of the children you might and ought to rear, because, forsooth, you cannot support as *costly* an establishment, buy as many fine dresses and diamonds, and dash out in as splendid style, as this or that acquaintance. And our race is to-day minus millions of superb specimens; minus all their happiness and productions, just on account of these *fashionable* ideas. That is, you place fashion above Nature. Fashion is one of our greatest modern curses. But, mark, you are preparing your back for Nature's lash.

"But young men rarely rise above the sphere in which they marry, and hence should postpone marriage till wealthy enough to marry into some F. F. V. family."

Your premises are wrong. Families are constantly rising and

sinking, according to their means and merits; though more by means than merits. If you but have the "*rocks*," it matters nothing whether you acquired them before marriage or after. You will be respected in proportion to your dollars, irrespective of when you got them, or even how, for that matter.

In one financial aspect, however, your excuse is valid. Your having five thousand dollars might enable you to marry, perhaps, twenty or fifty, while having but one thousand might prevent your marrying more than one or two. But this virtually puts your marriage on a merely pecuniary base, of which hereafter.

"But all our refined, educated girls — and I want only such — are brought up in a style of luxury far above my means. To place such a one in a common house, with poor surroundings, wrongs her."

Not if she prefers plainness with you to celibacy without. If she is willing to conform to your circumstances, you do her the greatest favor in marrying her, but the converse if you do not. If *she* is content, surely you should be. If you love her, and she loves you, it is your duty to take her, whatever you or her circumstances may be. But if she prefers style to you, you do not want her.

Would that our stylish females could but see that their expensiveness, by furnishing a plausible excuse to many men either not to marry at all, or else to postpone until quite advanced, thereby obliges them either to remain unmarried, or to take up with old bachelors. Yet this is good enough for those who place style above Nature. They deserve these consequences.

If you deliberately prefer to unsex yourself, and doff your manhood, take its terrible appendages of celibacy, childlessness, and emasculation by sensuality or inertia, with a lonely, uncared-for old age, unless you can marry in style, take them; but complain not in your dotage, when you find "your punishment greater than you can bear."

Besides, what do you propose to do with yourself and yours? what with all the money you are struggling thus to make, the honors you are acquiring, the intellectual and moral culture you are effecting, and all the treasures, physical and mental, you are laying up? Are all to die with you, or be enjoyed by strangers? Had you not far better transmit them to bone and blood relatives? You will find some difference between working all your life for nothing, and for own children. To enjoy life, and accomplish its

ends, one requires some great *life-motive*. What is as soul-and-body inspiring as a loved wife and little ones? Investment in that "stock" will pay the handsomest "dividend" you will ever be allowed to make and enjoy. This transmitting *capacity* is worth something.³²³ Better avail yourself of Nature's proffer, and "found a family" among mankind.³⁰³

Moreover, you are to expend considerable sums on the female sex in some form, or else lose one of life's greatest luxuries — that of making a loved woman happy; and you will find it much less expensive to devote all to some one woman, and that your wife, who pays you back in fondness and kindnesses innumerable, than on many, and they harlots, who regard you only as the harpy her prey, and love you only as one to "fleece."³⁴² A wife and family will be found even less expensive than club bills, and you will *then* have something to *show*, well worth the showing, for all this life-labor and expense, in place of misery and shame. Men can, do, and may justly feel prouder of their fine wife and children than of any and *all* other acquisitions whatsoever.³⁷⁶ You who have none should feel humbled.

The fact is, this life is not worth much without family associations.⁴²⁴⁻⁴²⁹ What is it to be loved, and what to love? How much more valuable is your property along with the consciousness that if you die before morning your *own* flesh and blood will inherit it, than if certain of its going to strangers? Look, too, at every family as a public benefaction. A human being is a great blessing to those around him. Celibacy is wrong in every conceivable aspect, personal and public. Is it not mean, cold, heartless, selfish, almost despicable, throughout? Let those who are men be men, not monkeys; and assume the duties and responsibilities of manhood.

Man justly takes much pains to *nurture* intellect, morals, taste, music, various talents, &c.; then why not Amativeness, and the rest of your social group as well? They need culture as much as any. Will you make them dead wood within you by having no family, or your greatest life-inspiration by securing one? Exercise is Nature's great developer, as inertia is the paralyzer. Which will you adopt?

If action before inertia, pray how give that action to Amativeness, except in loving your own bosom life-companion,⁴²² or to Parental Love, except by loving and providing for your *own*

children?⁴¹⁷ If "what is home without a mother?" then what is home without a wife or husband as well? Celibacy don't *pay*.

Those unmated are like half a pair of scissors, only half a man or woman, and that half about useless unless *riveted* to its partner.

"But if I fulfil this conjugal injunction; my children, if I have any, would almost certainly be tainted by consumption, or scrofula, or insanity, or sexual weaknesses, or dyspepsia, or chronic sick headache, &c., such as curses me. Combe argues that this is a very great sin, and practised accordingly by not marrying till late in life, and then a woman too old to bear, lest he should entail on descendants that consumptive taint his parents had entailed on him."

This excuse, the only one worthy of any serious consideration, will receive a *scientific* answer in Part III.⁵¹²

436. — BUT I CANNOT GET ANY I WILL HAVE, AND THOSE I WOULD HAVE WILL NOT HAVE ME.

"But marriage is a lottery with few prizes, and the rest worse than blanks. I know of scarcely a happy, but of many most miserable, couples.

"No girl of culture has any health; whereas, I want my wife to have both. Girls in these days are bundles of artificialities, made up chiefly of false hair, teeth, forms, and worst of all, false manners and cast of character, and live in an atmosphere of deception; whereas the wife of my bosom, with whom I am to spend a large part of my time and earnings, must be a genuine woman in spirit and person. Others may take up with dry goods and falsehoods, but I had rather remain single than take my chances."

Each sex is just what the other makes it. Every fault of "these girls" lies at the door of "these beaux," and every masculine fault at that of woman. Man's demands regulate woman's supply, and her demand his supply. Mothers adapt their daughters according to the matrimonial market, and men conform to female taste. False style, just now all the rage, is spoiling all but drudges; yet as soon as men flutter around genuine merit, woman will be found conformatory. "Served him just right" for thus cursing woman. Snobbery must run its course. May good sense arrest it before it spoils the female sex.

"All these men are corrupt, and lack only opportunity. They are not to be trusted out of sight, and make woman a mere slave of passion, with little love for her purity and goodness. Annie Dickinson gives them — what they deserve."

All masculine faults lie at the door of women. Instead of censuring them, make them what you would have them. When the female sex bestows marked appreciation on those men who are moral and temperate, they will become such, if only "to please the ladies." But the chief error of faultfinders lies in themselves. As the color of our own glasses gives the same seeming color to what we behold, so berating women is a sure sign of a man's own sexual depravity, as berating "these men" is of a woman's.⁴⁴⁵

Miss Dickinson little realizes what "personal confessions" she makes by her spleený tirades against the men. All man-hating women, and all women-hating men, are themselves sexually demoralized,³⁸³ and will therefore make miserable companions, unless "converted" into a true sexual state.

Besides, would you, grumblers, *cheat*, by getting one so much better than you give? Only those have a just right to be particular who are themselves perfect; whereas, your very grumbling proves that you are in a dainty, because unsexed, state. Neither sex should throw stones, because both occupy glass houses, and are growing no better. May "sexual science" mend matters.

"But *facts* are stubborn things. Among all my acquaintances, I know scarcely one happy, affectional marriage. Every husband finds this, that, the other fault with his wife, and she with her husband. The number of applicants for divorce, despite its odium, tells the story. Most married women advise others not to marry. What does *that* prove but their own misery? Their sad faces tell the same sad story, *et cetera*.

What else could be expected, since both sexes outrage the sexual laws from their cradles? "Sexual science," studied and practised, will obviate every instance of discord, and make all marriages happy. These admitted evils spring from sexual ignorance, not from anything inherent in marriage; or if inherent, its Divine Ordainer⁴²⁶ has made one grave mistake.

437. — EXCUSES AND SUGGESTIONS FOR ELDERLY MAIDENS.

"At least unmarried *ladies* are excusable. How can they help themselves. 'Society' compels them to wait until they are selected, but forbids their selecting. How is one who is *born* 'common looking,' to secure offers, or attract gentlemen? Doomed by Nature to masculine neglect, what can we do to avoid it? We must not select our beaux; what if they do not select us? If we are modest, they neglect us; if forward, they despise us. What can we do?"

PROMOTE SEXUALITY. *Gender* is what "captivates," and is in your own keeping. Inborn beauty is indeed something, but it is a *vigorous sexual state* which rounds out your person, hides those deformities personal poverty aggravates,³⁷⁷ reddens your cheeks and lips,³⁸⁸ preserves your teeth and hair, renders every look and tone captivating,³⁸⁵ puts brilliancy into your eyes,³⁸⁸ gives elasticity and poetry to your walk and dance,³⁸⁴ and makes your person wholesome, and entire aspect really "irresistible." Preserve or regain a hearty and vigorous sexuality, and beaux will "swarm" around imploringly, and give you your "pick." In spite of plain looks, they would extemporize —

"I'm dead in love. That girl has caught me, sure. I'm beside myself except when beside her. I've got to marry in spite of expense. I'll risk her 'support,' and in the best of 'style' available. But really I cannot *live* without her."

Ladies, know that a right sexuality alone turns men's heads and hearts to you, but a wrong one, from you.³⁴⁹ Keeping that good will prevent you becoming old maids, while impairing it drives men from you. Those sexually "run down," will, and should be, neglected.

Elderly maidens, your trouble lies in your love element being dilapidated or sickly. As protracted hunger often begets daintiness, so love deferred often generates that disgust of the opposite sex which rifles them of every charm, and misimproves all chances it does not kill. With only themselves to blame, their lonely pinings mildew their sexual element, and re-increase their daintiness; whereas, cultivating a warm, cordial, lady-like cast of feeling towards gentlemen, would secure "proposals."

There are plenty of men in earnest search after a wife, who would choose you if you possessed and manifested the conjugal excellences. Make yourselves deserving of offers, and you will have them. Turtle-like, you retire within yourselves, emboned on all sides; whereas you should manifest your attractions. Unless the glow-worm *exhibited* her glow, she too would remain unnoticed. Lovely women will be courted. The *loving* are *loved*, and only the unloving are neglected. Let your female light shine, and not hide it, and men will discern and make love to it.

As the pent-up spring bubbles out somewhere, as beautiful flowers open out their petals and give off their fragrance, and

ripe fruits manifest their lusciousness; so keep your feminine excellences ever on exhibition. Many are too squeamishly particular to allow any man to be sufficiently familiar to judge of their merits or fitness for companionship. Too modest to court when they should have done, they have fallen back into a cold, distant, sad, misanthropic mood, which always repels.

Come, no more of this. Take lessons of girls: surely women may be the most "entertaining." Talk and laugh: this will expose your own excellences to admiration, and draw out gentlemen. Admire and compliment them: this will provoke return compliments.

Rely less on dress and appearances, but more on your *womanhood*. Reject no offer because not just *exactly* in accordance with your fastidious taste; but calculate first upon the *main* chances, and next on *moulding* the balance after marriage.⁵⁰⁷

"Really, Professor, this is indeed awful. You hardly realize how terribly cutting you are, or surely gallantry would at least spare our sex these excoriations. We are not to blame. Society, false education, fashion, each as resistless as the tides and winds, have deteriorated our womanhood. We should be pitied, not exposed; and deserve sympathy, not ridicule. Change society, not blame us."

This is our very point sought. As this *exposé* is made solely to promote your own and the public good, be thankful that your truly pitiable condition can be made to show others how to avoid a like sad fate by avoiding a like sin of omission. At least mothers will learn from it, as they love their daughters, not to spoil them by neglecting their right sexual state and education.

Even cases like the following can hardly justify female celibacy. A maiden of fifty replied, when asked, —

"Eliza, why did you not marry when young? One so well calculated every way to be happy in the family, should have had one of your own."

"The real reason has never passed my hitherto sealed lips, yet I will tell you. At twenty, I loved with my whole being. But my bashful lover never told his love, nor I mine. I thought it not my place; but both looked and acted it. It was mutual and ardent, though taciturn. He virtually said, 'I long to propose, but am poor, and would not place you upon a lower plane in society than you now occupy.' Yet I thought his collegiate education more than offset my dollars. He went South to teach, in order to make a competence that he might marry me, but died of yellow fever; and for thirty years I have felt myself just as much his wife as if married by law, and intend

to keep myself pure and holy to him alone, for our reunion beyond the grave, where I know he awaits me."

Such, though nominally single, are as much married, "in spirit and in truth," as though Rev. E. H. Chapin had eloquently and legally pronounced them husband and wife, and she become a widow. Her cherishing his memory yielded her the advantages of love, and was virtually marriage. Those thus spiritually one, are anything but old bachelors or old maids. Eliza had not the least taint of old-maidishness about her. All her actions, her very spirit, were those of the fully-developed woman, not of the shrivelled up, cross-grained old maid. She was an angel of mercy wherever she went. Motherly to children, a nurse of the sick, most benevolent, she was a pattern woman. Horace Mann describes one. Indeed many come under this head.

And many a naturally excellent woman, who has a good head, heart, and temperament, is well-intentioned, and if happily married would make an excellent wife, mother, and citizen, yet soured by "love deferred," after all is more to be pitied than blamed, because more unfortunate than faulty. She neglected to sow in the spring-time of love, and must now famish on through a cold, dreary fall, and perish in the winter of discontent, a just penalty for neglecting that first duty of all, to make due provisions at Nature's appointed time for this love element.⁴²⁹ This punishment increases with age. She may indeed stifle a love affair at eighteen, survive, and pass on tolerably comfortable till towards thirty, when Nature begins to rebel and chastise. Life becomes either objectless³⁴⁴ or distracted. Patient endurance begins to crush out, or becomes like a perpetually aching corn. The hiatus widens, and gulfs yawn as age advances. With none to love and by whom to be caressed, but only friends, and they married, so that she must not express even friendship to gentlemen, she is neither pleasing nor easily pleased. She grows old, yet avoids all allusions to age, but assumes youthfulness. Her marriageable period wanes, and is finally past. A withering sense of loneliness and desolation gathers apace. She has no fond partner with whom to while away life's tedious days and nights; talk, walk, ride, and visit; on whom to lean, and with whom "to live;" nor any rosy children to amuse and wait on her: but is like a trailing vine, prostrate and unlinked to her fellows, instead of encircling some sturdy oak. Hers is indeed a dreary, spiritless life; and a death still

more dreary awaits her. Yet she is more to be pitied and forgotten than remembered. "Verily, they that sleep in seed-time shall want in harvest, and perish in winter." And since this life is related to that to come, the childless here must remain forever without own children to call them blessed, and starve this strong faculty eternally.

438. — FEMALES TAKING THE LEAD IN COURTSHIP.

Up to twenty it may be more proper for females to be courted than to court; but certainly after twenty-two they may properly express their preferences first, which they know how to do with the utmost propriety. Many men remain unmarried because, needing a wife more forward than themselves,³⁶⁵ they naturally wait for woman to take the lead. Many a young man overrating the female sex, yet underrating himself, is too bashful to express his pent-up regards, lest he should be declined; yet this very worship of the sex is the very element requisite in a first-best husband. All he needs is encouragement by some lady-like compliment or expression of regard, signifying that his advances would be reciprocated.

And after all, is not woman in reality the very one to initiate love? The principle which underlies this subject will be expounded in Part VI. That woman is the terrestrial angel of love, is unquestionable. Therefore, having more of this love element, appetite, or intuition, she can judge better than man whom she can love, and who can love her.

Indeed, those marriages, where a genuine woman is the first to feel and express love, are sure to eventuate happily, unless made miserable by drink, or something besides uncongeniality. Leap-year should be so changed as to give the ladies three years to make advances, to gentlemen one, and then universally observed.

Though this view differs from the customs of Anglo-Saxon society, yet it is practised by many other portions of the human family, and is correct, because scientific.⁵⁷¹

439. — MINGLING OF THE SEXES AS A SUBSTITUTE FOR MARRIAGE.

"But has Nature provided no substitute for marriage, which is to it what lunch is to dinner, bridging over this chasm; no mitigation of the acknowledged evils of celibacy, without imposing the yoke of matrimony? For this, that, the other reason, many absolutely must re-

main single, at least for the present. All communities contain many pure, good, unmarried ladies who have passed their precious period of sexual bloom, pining in unrequited love. Perhaps their loved one died in the army; or married another; or has 'gone to sea,' as in most seaport towns; or emigrated West,⁴²⁰ as in most New England towns; or their marriage was interdicted by purse-proud parents; or a thousand like causes beyond their control. Now must all who cannot, or do not marry, unsex themselves either by sexual starvation, or else by immolating gender on the altar of this Moloch of carnality?⁴²⁴ It is a lot surely undeserved by most, and very hard, especially since you rather underrate than overrate the unsexing effects of celibacy."

As Nature always provides compensations against all possible losses, we might expect her to provide, as she has provided, a substitute for marriage in the daily INTERMINGLING OF THE SEXES. Males and females are compelled to come in perpetual contact with each other, at the table, in the workshop, on the street, at church and picnic, theatre and concert, party and skating rink, everywhere either goes, which stimulates this faculty. That quiet miss in your workshop disseminates a female atmosphere over every male. Every meeting, bow, greeting, shaking of hands, smile, compliment, escort, behest, gallantry, courtesy, attention, &c., of either sex to the other, expresses and nurtures this faculty; as do all riding, walking, talking, playing, and a thousand like things. The difference between a dozen gentlemen, or a dozen ladies, each whiling away an evening only with their own sex, and then with the opposite, is indeed heaven-wide; but due wholly to the opposite sex awakening Amativeness. Conversation between two men or two women is comparatively insipid, and far inferior to that between a male and female, solely because the latter is sweetened by Amativeness; and thus of games, sleigh-rides, &c. How great is the difference between a lecture and a political barbacue, all because the sexes intermingle at the one, but not at the other. Every hour spent appropriately by any gentleman with "the ladies," and by any lady in the society of gentlemen, makes him the more a man, and her the more a woman, the more each exercises his masculine and her feminine feelings, provided they are in rapport, but injures those who are antagonistic. Though each may thus keep their sexual element from actual starvation, yet this is quite like living on crumbs. Though half a loaf is better than no bread,⁴¹⁸ yet to the complete feeding of this love each must single out some *one* sexual mate with whom to

live, and fulfil all the sexual relations.⁴¹³ Still, till then, by all means keep this element from actual starvation, by feeding on these crumbs of intermingling freely, courteously, pleasantly, jovially, in the society of the opposite sex. Males and females should associate a hundred-fold more than is now customary. Picnics, fairs, parties, &c., are public benefactions.

But it is especially important that elders intermingle with juniors; for they secure the propriety of the younger, who likewise infuse buoyancy into their elders. All watch, and are watched by all, which prevents any undue familiarity. The presence of the opposite sex inspires Amativeness, while that of its own chastens its expression. Each magnetizes and feeds, and is magnetized and fed by, the other, which develops yet refines it in both, and gives a polish, grace, and ease of manner, and a charm of character, obtainable by no other means. Then send sons and daughters, well-attired, to picnic and party, church and Sabbath school, fair and lecture, sociable and public gatherings generally, charged to behave towards the opposite sex like perfect ladies and gentlemen. But this street gadding *after dark* is most vulgarizing, because it removes needed restraints.

440. — A PLEA FOR DANCING AND PARTIES.

A dozen gentlemen invite a dozen ladies to a polite party. Each anticipates much pleasure in it, and expends time and money in preparing for it; all of which exercises and develops Amativeness. The ladies array themselves fascinatingly, in low dresses and short sleeves, thus exhibiting their female figure and charms, in order to elicit the admiration of men. Their sparkling, bright eyes, merry laugh, and bewitching accomplishments awaken masculine Amativeness by expressing feminine. Well-dressed gentlemen are polite, complimentary, gallant, attentive, spruce, flush with money, and humorous; the Amativeness of each sex gushing forth throughout all they say and do. They talk and laugh as those of opposite sexes alone can talk and laugh. Lively music inspires them to dance; which redoubles this amatory flow on both sides. They select partners, take positions, bow to each other, the ladies so bowing and shrugging their shoulders as to disclose their beautiful female figures,³⁷⁹ take each other's hands, perhaps press them tenderly, give off sexual magnetism and inspiration, pair off, and waltz together.

All this gives to Amativeness that refined, protracted, and intense action which forestalls its coarser forms, yet develops the sexualities of both. Amativeness *will have* expression;⁴¹³ and this its safety-valve deserves public commendation, as infinitely preferable to either its sensuous action, or its inertia.

Every girl is instinctively ball-and-party crazy, because, serving up a proper amatory feast prevents both sexual starvation and perversion. This all-potent feminine instinct was not implanted for nought, and cannot be starved without irreparable injury. "The fellows" constitute her chief attraction. They compliment her, and she blushes. Pray just what blushes? Amativeness only. She expresses her own by her gay attire, bare arms, swelling bust, &c., in order to "make conquests." This is as God wisely made her. The more she thus exercises this sentiment, the more she thereby develops every female charm, and prepares herself for prospective maternity.

The objections of some religious people to dancing are not well taken. Its late hours, suppers, drinking, &c., are most objectionable, yet no necessary part of dancing proper. Denounce them to your heart's content; yet, as a wholesome amatory feast, it prevents its lower exercise by giving it a higher. Since it must be expressed,⁴¹³ how much better thus in purity than sensuously? All proper dances, fairs, parties, &c., make every participant more accomplished, and ladylike or gentlemanly, and prevent sensuality.

"Peter Parley," as intelligent, prayerful, faithful, exemplary, pious, and orthodox as any one, devotes twelve pages of his "Autobiography" to its defence. Those not his superiors in these Christian virtues should defer to his opinions, and either accept or else refute his arguments. He would not thus have defended what he did not think important.

Catholics, Episcopalians, Unitarians, and many others allow, while Presbyterians, Methodists, and some others, though no more pious, condemn it unsparingly. Now, who shall decide when D. D.'s disagree.

The plain fact is, God wrote "dance" all throughout human nature; and religionists may as well "bay the moon" as preach against it. Proclaim its evils all you like, and show a "more excellent way," but, for your own sakes, do not array Christianity against this divine ordinance. By all means send children to

dancing-school before Amativeness is fully developed by puberty.

Operas, sociables, fairs, parties, &c., where ladies wear low dresses with short sleeves, owe their chief fascination to Amativeness, which is thus awakened but chastened. Aristocratic circles in the Old World adopt it. England's crown prince, while in his own dominions, allowed only those ladies in low dress to attend his ball. No aristocratic lady ever thinks of having her likeness painted without transferring her bust to canvas quite as much as her face.

Many object to uncovered arms and shoulders on the score of modesty; yet why are they any more intrinsically immodest than bare faces? They are improper only to those who *think* them so; just as Turkish ladies think it shockingly immodest to let men see their unveiled faces.

Those who dress thus sometimes take cold, yet this is due more to exhaustion, perspiration; thin slippers, unwonted exposure, and especially to a *change* from high to low, than to this mode of dress itself. Those who always dress thus, take no more colds from bare shoulders than bare hands or faces.

441. — HOW TO MORALIZE OUR YOUNG MEN.

This is one of the very gravest problems of our age and country; of all ages, all countries. They constitute our only future hope. By them our churches, schools, laws, government, everything, must soon be administered. Future society depends mainly on what they are and become. It is most momentous for their own sakes, for the future of our race, that they grow up right. How much is each one of them worth to himself, his parents, his future wife and children, his country, and his race? He who created this production, alone can duly estimate its superlative value.³¹⁵

And yet behold their almost universal demoralization, especially sexual, which presupposes all other!³⁴² God forbid that this their wholesale moral slaughter should long continue! What the "Young Men's Christian Association" poorly attempts for a few who are "Orthodox," should be effected for all, and for those not Orthodox by far the most. Why this partiality? Why should not all concerned try to save all?

Then who *are* thus especially concerned? Woman by far the

most, — mothers for sons, sisters for brothers, and every lady who may ever marry, for a prospective husband of her bosom and father of her children! In fact, all have at stake interests the most momentous. Patriots, Christians, philanthropists, women, one and all, should weep tears of blood over their diversified immoralities, and inquire, in agonizing earnestness, "How can they be saved from drunkenness, swearing, sensuality, gambling, and cognate vices?"

Young men about to become "agents," pause, and think to what temptations you must thereby expose yourselves, by looking at those who are agents, and considering upon how lawless a life you propose to enter. Here now and there to-morrow, you run away to-day from the bad deeds of yesterday. All young men require an immense amount of restraint. Most of them can barely be kept passably "straight" by all the converging restraints of law, public opinion, mother, sister, sweetheart, and society to boot. You who chafe under this curbing, just think what would you soon become without it? What would you be if left uncurbed? By a law of life the passions are then most powerful, and if indulged, would soon both spoil you and sear themselves; leaving you paralyzed, passionately, thereafter. Whence then can come your only restraint and salvation?

Not wholly from within. Conscience can do much, but by no means all required. Do all you can by that means, yet keep out of temptation besides; whereas turning "agent" is rushing right into it; and quite like sending innocent persons to learn moral purity from hardened criminals. If your morals can be shaken, agency will shake them. You had better "flee from," than plunge headlong into such perpetual temptation.

But God in Nature has graciously furnished to young men one most needed "great salvation," in female association and inspiration; beginning with your mother, and aided by sisters and aunts.

It also requires to be extended to the whole female sex. Every young man imperatively needs his circle of "female acquaintances," to whom he is "responsible" for doing about right, each of whom "has an eye on him." No female society is incomparably better than that of courtesans, to which many are often driven by non-association with the virtuous. But how infinitely better is that of the virtuous than either practical emasculation,⁴³⁴ or else that of depraved females, one of which is a necessity.⁴¹⁴

On going home from the lecture mentioned in,⁴⁸⁰ an elderly, matronly, lady-like, excellent woman, walking home with the reverend president who got up that lecture, by way of confirming its views, that the sexes should be educated together, narrated the case of a young man in that city, who, till lately, had been most promising; was a clerk in a large business-house, their smartest, best salesman, perfectly honest, unusually polite, and attentive to business; but he had, what his employers considered this grave fault — after his day's work was done, of going to some previously-appointed party, and spending his evenings in the society of young ladies and gentlemen. His character was above suspicion. Instead of one word of fault being found, the highest praise was bestowed on his fidelity, integrity, business capacities, and everything. But his old foggy employers said to him, —

“George, you must choose between giving up your evening parties and your prospects of becoming a member of our firm.”

“Am I not honest, faithful, and attentive to business? Do I not do more than any other two in the store? What more should you require? What concern is it of yours how I spend my evenings, so that I do my duty to you?”

“Admitted; but you must abandon either your parties, or your hopes of preferment. We give you till — to decide.”

Ambitious and acquisitive, he chose business before parties; but society he must and did have. Exchanging that of young ladies and gentlemen for that of men, he was thereby led into drinking, gambling, and other concomitant and nameless vices, which ruined his health, character, fitness for business, and integrity,³⁴² till he had become an outcast! A noble youth was spoiled by interdicting right female society. And his story is but that of untold thousands. Indeed, these vices to which “Young America” is subject, — and he is “a *very* fast boy,” — are consequent more on this exclusion from the society of refined, genteel ladies, than on any other cause whatever. Society in this respect is fundamentally wrong. No gentleman can now call or wait on a single lady more than twice, before every tattler in town has them married. This, along with the watchfulness and exclusiveness of particular mothers and careful fathers, literally banishes them from right female society. Its place they supply by wrong. The sensuality of our cities and towns is due mainly to this starvation of this natural element in this its right form, which compels it to adopt some vicious one.

Every young man ought always to live in some family. Does not this absence of family influences show why nine in every ten of all the young men who go into business in our cities and villages lose their virtue and moral tone? and, in consequence, fail in business?⁴²⁷

Or thus: It either is a natural law that gentlemen and ladies intermingle with each other in the various walks of life, or it is not. That it is, is attested by the universal instincts of both sexes, and all ages, as well as by every philosophical principle which bears on this subject. Then, obeying this law by each sex seeking the society of the other, brings its own legitimate reward to every obedient youth; whereas breaking it, as in exclusive schools, seminaries, colleges, male clubs, &c., brings down its merited punishment upon the heads of delinquents. Nature takes no excuses. "Obey and be happy, violate and suffer," are her fixed decrees. Then be a little careful, boy, girl, man, woman, married, single, parents and society, how you ignore or break this first natural law.⁴⁶⁰ These are plain truths, but truths for all; and *most appalling* in their import. Please give them mature reflection and observation.

442. — CHEAP PUBLIC AND PARLOR AMUSEMENTS, LECTURES, &c.

A most palpable inference from all this is, that the young should be furnished with cheap, instructive, refining, improving public amusements, lectures, &c., in which they can participate without incurring much expense. Of all these, the popular lecture is by far the best means of educating and elevating the people; this stands "first among equals," will soon rank all its peers in practical utility, and can alone save our republican institutions. By combination it can be made very cheap, hardly more expensive than a cigar, and much less than an "ice-cream for two." Concerts, operas, theatres, as furnishing like places of genteel resort, deserve "public thanks" as well as patronage; yet are by far too expensive. A young man is expected to work cheap, and after paying board, clothes, &c., cannot honestly afford to spend many shillings per evening out of his small daily earnings. Yet if he invites a stylish young lady to an opera or concert, he must expend for tickets three or four dollars, for refreshments about as much more, and for carriage-hire at least the balance of a ten-dollar bill.

Ladies, by drawing thus heavily on your escort's purse, you prevent their inviting you at all. Besides paying their own personal expenses, they absolutely must lay by something each day with which to begin business. Economy is one of the virtues every young man should assiduously cultivate. Ladies, be content with less, as your best means of getting more invitations.

But the fact is, "society" should furnish its "young folks" with plenty and various elevating, cheap, even free entertainments, if only to "call off" our young men from those coarse recreations now so common, yet so fearfully demoralizing. Billiards would do as one, if participated in appropriately by both sexes.

Yet, after all, nothing is or can be any better than *parlor* assemblings, amusements, readings, singings, private theatricals, and the like. Ladies, the salvation of young men is your particular work, and will redound most to your special benefit. Then get up these costless parties, as it were, by wholesale. Dispense with edibles and drinkables. Make your own music. Omit show and formality. Make yourselves, not apparel, food, &c., their chief attraction. Disseminate your sanctifying influences, and manifest those graces and excellences God has graciously given you.⁴³⁷ Evince true womanly character, and calculate, as your reward, on many more "proposals," and by undemoralized proposers. If young men can afford this alarming celibacy of the times, you at least cannot. This general course, varied according to your own tastes and fertile inventions, will forestall it.

The fact is, "THE PARLOR" is a truly glorious institution of Nature. It supplies a human necessity; but is not used a hundredth part enough. By furnishing a refined amatory feast, it sanctifies, elevates, and develops the sexualities of both sexes, and promotes marriage, with all its virtues and blessings.⁴²⁶ If mankind would only substitute parlor gatherings, participated in by both sexes, in place of club-rooms, billiards,* cards, &c., how infinite the improvement in human health, morals, and happiness. Add parlor music with frequent parlor dancing to home-made music, and you have one of the greatest moralizers of our young men. Someday this suggestion will be appreciated and reduced to practice.

* We do not object to billiards themselves, but only to their furnishing a mere-pastime for men alone. Conducted so that ladies could participate, we would shout peons of praise, even though the ends they subserve seem insignificant. Both sexes should intermingle in all amusements.³⁶⁷

But, young men, whatever you do or omit, you really must not affiliate with men alone. Resort, in leisure hours, to parlors always, club-rooms never. They are most expensive to morals, as well as pockets. "Men with men work that which is unseemly," debasing, and vulgarizing. They necessarily demoralize each other. Solicited a thousand times to join the "Freemasons," "Odd Fellows," &c., I will not associate with men alone, nor insult the female sex by joining a male society, be the object however meritorious. But Good Templars just hit this nail square on the head. All hail this *union* of the sexes in promoting an end so desirable for both.

We conclude this chapter on matrimony, with the request that readers *combine* the thought of the preceding chapter on the magic power of this love-element over man for good and evil, with that of this on marriage as the only legitimate sphere of love, and then say, *practically*, in case you are not married, whether you are willing to incur all those withering or demoralizing consequences of dormant or sensual love by remaining single, and whether you had not better avoid the terrible evils of wrong love by at once initiating a true matrimony; and if married, does not true *self-interest* require that you nestle yourself right into a companion's affections, and take that companion right home to your own heart? Married life is a richer mine than California can proffer.

But this same great thought has another most appalling aspect of love exercised *outside* of its legitimate sphere. Tremble as we proceed with its exposition.

CHAPTER III.

ABNORMAL LOVE: OR ITS AVERTED, PERVERTED, DEADENED,
AND OTHER LIKE STATES: THEIR CAUSES AND CURES.

SECTION I.

EXISTING AMOUNT OF SEXUAL VICE AND MISERY.

443. — REVERSED LOVE BREEDS ALL FORMS OF DISEASE.

PART I. shows how infinitely important is the office of gender, and Part II. how powerful is its normal action for happiness, and abnormal for misery. An "evil genius," thus potential, demands special exposition, in order to restore its wastes, and prevent its further ravages. To those stricken affectionally, this theme has a *personal* application, which entitles it to special consideration.

It also claims to unfold the chief causes of both sensuality in all its forms, and of conjugal alienations, their preventions and cures. A chapter which claims all this, challenges close scrutiny. Make your own souls its tribunal, and experience your referee.

Since propagation is paramount,³¹⁶ sexuality its only means,³²⁶ and love its executor, and ramified throughout the entire being,³⁸⁹ therefore all wrong love states must cause as much misery as its right ones do enjoyment. Since love is thus interwoven throughout the entire warp and woof of every individual, of course violating its requirements must needs cause vices and sufferings as far-reaching and terrible as its right action is beneficial and luxurious. "The miserables" little realize either how many bodily diseases and sufferings, or immoral cravings originating in wrong love, hound them through life and haunt them in death. Some day sufferers will trace most of their sufferings to this their true source. Let us scan a few of them as samples.

Since Amativeness is located at the centre of physical life,³³⁴ and induces those colds in which most diseases originate,³⁸⁵ its reversal, by reversing all, palsies the vital functions at their source, and takes the life-snap right out of every physical function.

Weakly and sickly ladies, by millions, wither and perish by inches, nominally of this disease or that, whereas *heart-trouble* is their real cause. "Died of a broken heart" would be their true epitaph. Many hearts do literally burst.

Turtle-doves are remarkable for mating fondness, as is evinced by their always keeping so near to their mates. Mrs. Ayers, of Jersey City, having a caged pair, put one into another cage, and though hanging side by side, so that each could put its head into the other's cage, yet they showed the utmost uneasiness, till, when one was taken away, the other flew wildly around its cage, uttered a mournful note, and fell back dead; and on being opened, its heart was found to be literally *burst!*

A maiden relative by marriage, the daughter of a devoted couple, and one of the most affectionate of her sex, engaged to one she literally idolized, on finding sudden but conclusive proof of his infidelity, was struck down in a severe fit of sickness, in which she trembled long on the verge of death, but from which a strong constitution, aided by indignation, finally enabled her to rally and live for years; and ever afterwards she positively averred that the instant the blow came she felt something *give way* about her heart. On being ridiculed for asserting what was anatomically impossible, she appended a codicil to her will, with an appropriation, enjoining a post-mortem dissection in order to ascertain whether her heart had, or had not, ever been ruptured; which demonstrated that such a lesion *had actually occurred* and healed. Let this fact be its own logician. Those who object that "this is impossible," are reminded that the lungs, brain, &c., heal; then why not the heart?

At all events, "heart-broken" women, in countless numbers, "drag their slow length along" through life, more dead than alive, because half paralyzed by disappointed affection. As when the curculio worm probes the pit of the plum, it shrivels preparatory to falling; so many a most loving and lovely young woman is carried to a premature grave by the gnawings of disappointed love. How long since, in your own neighborhood or family, a beautiful, accomplished, sentimental, excellent girl died nominally of consumption, or some other chronic disease, but really of blighted affection? She loved more devotedly than wisely, was neglected, pined in secret, began to fade, doctored without benefit, became alternately pale and hectic, sank slowly but surely,

because her life *chit* had been probed, and to-day lies "mouldering back to dust" in her dismal tomb! The doctors medicate unsuccessfully many a woman whom restored love would cure as by magic. We shall yet show *why* most sexual ailments have this cause. But letting these simplify all, let us inquire how disordered love affects the morals?

444. — THE EXISTING AMOUNT OF SEXUAL VICE AND MISERY.

Sexual depravities and miseries far exceed all others. Lying, theft, cheatery, robbery, and every other vice known to man, murder even included, are but as a drop in the bucket when compared with amatory vices throughout their various forms. Indeed the latter mostly cause the former.³⁴³ And this is equally true of the human miseries.

Religion has done her utmost to suppress this vice, only to see it still as rife as ever, and often seizing her own members. At least she should feel, not proud of her success, but humbled in view of the impotency of her repressing efforts; and the bar and bench have effected still less. If a recording angel should stamp the brows of those untrue to virtue, many ugly marks would deface not a few fair brows, and few who did not die young would die unscarred. Words utterly fail to depict, and imagination to conceive, the extent, ramifications, and fearful havoc of this vice. How vast this sea of sin! What other is half as extensive or destructive? What other is to-day bearing upon its dark waters a tithe as many broken-down sons of natural genius, nobleness, and power, or naturally superb samples of female loveliness, now hopelessly corrupted, to a dark grave, and a darker eternity? What philanthropist but sees and mourns over it? What Christian but prays against it? What patriot but descries in it more danger to his country than in any other public vice? It is the gangrene of humanity.

Ask any and all, who are at all well-informed, what *one* modern evil causes the most human suffering and woe, in all their multiplied forms of aggravation? "Sexual sin," would be their concurrent answer. Drunkenness is indeed a monster evil *per se*, and the source of untold miseries in a thousand forms — even Gough, that most eloquent of speakers, hardly *begins* duly to describe them — yet, as a giant destroyer of human life and happiness, it bears no comparison with sensuality. Cholera, yellow fever,

plague, famine, war, pestilence, each inflict untold miseries in various forms, yet all together cause not a tithe of the literal agonies inflicted on man by this vice. At its present ratio, in fifty years it will exterminate the native inhabitants of the Sandwich Islands, and some other barbarous nations.

The one crying evil of our entire race, from before the flood, down through Sodom, Rome, and almost every "nation, kindred, and tongue under the whole heaven," has been the worship of that sensual goddess, whose temples are more abundant, and worshippers more numerous and devoted, than those of any other god of heathen or Christian lands or fables. In what did the worship of Venus consist, but in the most public and excessive debauchery? Her thronging votaries revelled in her temples, in the most shameless and excessive prostitution! Jupiter, their god of gods, was little better. His disgusting amours indicate the licentiousness of his worshippers, which embraced most of the world for many ages! Since this was their *religion*, and he or she the most devout who indulged the most wantonly, what was their private practice? What was Sodom's crying sin? When and for what did Babylon fall? When the whole city was revelling in lust, and *because* of her "fornication, and all manner of uncleanness." Against what did Paul most vehemently declaim? Concupiscence.

Of what did Alexander die? Shameless debauchery. David, "the man after God's own heart," with all his scores of wives, must ravish Bathsheba; and Solomon, with all his wisdom, yet revelled in carnality.³⁴² All those who brought the faithless woman to Christ perpetuated this crime, and were probably fair samples of their nation, else why should their laws thus vehemently denounce it? The greatest philosopher of Greece marries a courtesan with honor! Behold licentious Rome! The marriage rites were a rope of sand, broken by every wanton desire! What made Poppæa queen of the "mistress of the world?" Her shameless sexual passions. Hear Tacitus describe a sample feast of licentious Nero: —

"I shall here give a description of this celebrated entertainment, that the reader, from one example, may form his idea of the prodigality of the times, and that history may not be encumbered with a repetition of the same enormities. Tigellinus gave his banquet on the Lake of

Agrippa, on a platform of prodigious size, built for the reception of the guests.

“To move this magnificent edifice to and fro on the water, he prepared a number of boats, superbly decorated with gold and ivory. The rowers were a band of pathics. Each had his station, according to his age or his skill in the science of debauchery. The country round was ransacked for game and animals of the chase. Fish was brought from every sea, and even from the ocean. On the borders of the lake brothels were erected, and filled with women of illustrious rank. On the opposite bank was seen a band of harlots, who made no secret of their vices or their persons. In wanton dance and lascivious attitudes they displayed their naked charms. When night came on, a sudden illumination from the adjacent groves and buildings blazed over the lake. A concert of music, vocal and instrumental, enlivened the scene. Nero rioted in all kinds of lascivious pleasure. Between lawful and unlawful gratifications he made no distinction. Corruption seemed to be at a stand, if, at the end of a few days, he had not devised a new abomination to fill the measure of his crimes. He personated a woman, and in that character was given in marriage to one of his infamous herd, a pathic, named Pythagoras. The Emperor of Rome, with the affected airs of female delicacy, put on the nuptial veil. The augurs assisted at the ceremony; the portion of the bride was openly paid; the genial bed was displayed to view; nuptial torches were lighted up; the whole was public, not even excepting the endearments which, in a natural marriage, decency reserves for the shades of night.”

What was chivalry, the reigning passion of mankind for many ages, but this same element, slightly modified and restrained? Look in upon the courts of Henry the Eighth, Charles the Second, all the Bourbons and Stuarts, Peter and Frederick the Great, and Louis's, in short, all the thrones of the Old World, ever since they stood, and say, from these examples in high places, what must have been the immoralities of their subjects. Behold the emblem of the “Bloody Revolution,” — an unclothed courtesan! Is it any wonder that a majority of all the children of licentious Paris are born without the sacred pale of wedlock, or that the marriage rites are so little regarded that virtue is counted a weakness?

An English estimate, pronounced “ridiculously low,” calculates that a *million and a half* of venereal patients come every year under medical treatment! ⁴⁴⁵ Then how many more are infected, who doctor or else neglect themselves? One must suffer terribly before seeking medical aid for it. Probably not half apply who are thus infected; nor a tenth of those are infected who sin

thus. Then how many millions annually break the law of chastity? And how many times per annum? And that in the most moral, or rather least immoral, country of all? Other vices, — stealing, robbery, &c., — are insignificant in comparison.

What crowds of harlots proclaim their own shame without a blush, infest every street, disgrace every village, and pollute probably every town in the land; besides blasting, by uncounted thousands, our loveliest daughters, and slaying our noblest specimens of manhood's towering pride! All France, all England, all America, all the civilized *world*, throng with wanton women and licentious men!

Yet this vast concourse is not half of those who buy and sell this polluting embrace for a price! Private, or *select* prostitution, is far more common still! Widows who pretend to live by industry, and members of churches, visit the sanctuary only to mark and entrap men by knowing looks, lascivious smiles, and all the wily arts of this enticing passion; besides the still more frequent indulgence, for passion's own sake, throughout every nook and corner of our land! How vast the number of seductions, abortions, and illegitimates! MONEY-BROKERS ACTUALLY SPECULATE IN MAIDENS! And to supply this accursed mart, pimps scour our country, ply every art, and too often use FORCE. Yes, girls are caught up in our streets, GAGGED, thrust into a waiting carriage, and then worse than murdered, by ruthless villains, just to gratify this brutal passion. And some ARE murdered! MOTHERS SELL THEIR OWN YET UNPOLLUTED DAUGHTERS, and others sell THEMSELVES, to beastly sensualists! Virtuous young ladies are DRUGGED, and thereby half-crazed and *palsied for life*, to effect their seduction! O Christianity! where is thy purifying leaven? O Philanthropy! where are thy tears? O Depravity! where is thy limit?

Think not that even all this overrates. Converging facts and testimony, which can neither be gainsaid or resisted, with countless individual histories, proclaim that sensuality is THE ruiner of our youth, of both sexes, and of husbands and wives innumerable. Almost every other man bears its beastly marks upon his brow. It is actually called for, and furnished, at the bars of hotels, as shamelessly as cigars or wine!

The advertisements of practitioners of "certain delicate diseases" exceed any other class, and tell the doleful story; as do

the countless bills posted in all our cities! That office in New York which advertises to cure sexual ailments, is the most splendidly fitted up on this continent, or any other. Hear our very boys either boast of their licentiousness, or else tantalize those whose native modesty is not yet wholly effaced! Our world is literally FULL of sensuality!

O Virtue! how few worship at thy holy shrine, or keep thy robe of spotless innocence unstained with carnality! Not to say what proportion know only their lawful companions, yet not many stones would be cast if they alone cast them. Alas! how few observe the seventh commandment! and how almost universally is chastity sacrificed to lust, in one or another of its forms! FIFTY THOUSAND public prostitutes curse one nation, besides probably five times more private! But for it, nearly all would be virtuous wives, and mothers of happy families; active members of some church, and missionaries of good in some social circle; whereas each is now a destroyer of family peace, and a scourge to society. Appropriately is it called "the great evil."⁴²¹

Would to God even this were all. Another far greater sexual vice, and incomparably more destructive of health and happiness, yet remains, but is reserved for our next chapter.

445. — VENEREAL DISEASES THE MOST LOATHSOME AND FEARFUL.

GOD'S *natural laws* are His universal touchstone and tribunal of eternal right and wrong. Whatever they approve is right; but all they condemn is therefore wrong. They also admeasure the *proportionate* heinousness of different sins. These tests we assume here, but prove elsewhere.

As if, then, God in Nature would condemn sexual depravities as the most utterly abominable in His holy sight of all others, and affix to them the seal of His uttermost reprobation, He has appended to them pains and penalties more painful, and loathsomeness more loathsome, than to any and all other sins and vices whatsoever. Natural language always tells "the truth, and nothing but the truth," though by no means the whole truth here, for that is impossible, even by this, Heaven's most eloquent orator.

A strong man or woman slowly atoning, by lingering, agonizing moments, hours, days, and months, till a protracted death finally closes upon the scene, the author never has seen, never wants to

see. Other pens by thousands, more vivid, have attempted that painful description, only confessedly to fall far short of its awful realities. What feverish days! What restless nights! What agonizing aches and pains in every bone, and muscle, and nerve! What eyes rolling and glaring and protruding, as if internal agonies were literally pushing them out of their sockets! An awful stench, nauseates beyond any power of description. A putrid human carcass — beast does not, cannot suffer thus — is all livid with poison! Running sores here, there, everywhere, eject excretions how utterly disgusting!

Does God thus punish for nought? Man is his special protégé and favorite. Only think what He has done for His darling pet. He has devised and created wants almost innumerable, seemingly, that He might have the exquisite pleasure of seeing him enjoy their gratification. After such parental care and tenderness, such doting fondness and love, surely He would not willingly *thus* afflict His darling children. That sin which can extort a punishment thus utterly terrible from so tender-hearted a Parent, must indeed be aggravated and displeasing in His divine sight beyond all others His children can possibly perpetrate. Merciful God! grant that no readers may thus suffer because they have sinned thus!

All descriptions agree that woman suffers more than man, because, doubtless, whilst Nature requires virtue of man, she is doubly strict with woman, rewarding and punishing her the most. To see a but yesterday innocent, lovely maiden, in all the purity, all the glory — and sun does not light up any charm quite as charming, any glory quite as glorious — of a most glorious young woman, reduced from all that beauty to all this deformity and disgusting repulsiveness; from all that angelic purity and goodness³⁴⁵ to all this depravity and fiendishness of soul,³⁴² O, how awful! Its cause is commensurate. Though God loves all His dear creatures, and has singled out unperverted woman as His special terrestrial favorite, — has He favored any celestial more? — yet stern justice obliges Him proportionally to punish those who violate His natural laws. To Him these laws are universally sacred, because His only messengers of mercy and medium of conferring happiness on His “dearly beloved” children.³⁴⁷ He therefore punishes delinquents for their good, and as His special means of compelling them to obey that they may enjoy His

goodness; so that He punishes both *in love*, and *because He loves*, and would thereby reform and bless.

Surely, then, He would not punish lovely *woman* thus, unless her sin was correspondingly heinous.

446. — THE DISGUSTED PHASE OF AMATIVENESS.

By a first law of things, excess always first inflames, and then disgusts. As gormandizing at night creates a loathing of breakfast, so sensuality begets sexual aversion. As a ravenous appetite, the first stage of dyspepsia, induces nausea; so, and for a like reason, all sexual excesses beget disgust of the opposite sex. As overtaxing the eyes, nerves, muscles, brain, &c., yesterday, creates aversion to study, excitement, work, &c., to-day, and those who once cloy themselves with any kind of food reject it ever after; so all wrong sexual action arrests itself by generating an aversion to whatever appertains to the opposite sex.

Those who unsparingly denounce all sexual errors in others thereby proclaim their own. Extreme sexual fastidiousness is self-conviction of personal uncleanness. Pruriency creates prudery. Those who have become mothers before becoming wives, invariably manifest extreme disgust of all freedoms, besides being most censorious on all improprieties. It was the lewd who desired to stone the erring woman. Those of either sex, who show extreme virtuous indignation against sexual liberties, thereby proclaim their own. To those in this disgusted mood everything sexual is immodest, and "sexual science" outrageous. Squeamishness signifies uncleanness.

As daintiness is caused by a disordered stomach; so "mock modesty," wherever found, is an infallible sign of excessive, and therefore reversed Amativeness. As things seem to us large or small, far or near, blue or green, orange or red, &c., according to the glasses through which they are viewed; as "it takes a rogue to catch a rogue," and as the suspicious may justly be suspected; as "evil is to him who evil *thinks*," while "to the pure all things are pure;" so those who are disgusted with this subject are themselves sexually demoralized. They look through the glasses of their own corrupt feelings, and are therefore both the most suspicious and censorious — suspicious, because they "judge others by themselves;" censorious, because themselves censurable; whereas purity is unsuspecting, and virtue tolerant and forgiving.

This disgust is to normal Amativeness what panic is to Cautiousness; shame to Approbativeness; seeing others in agony to Benevolence; blasphemy to Worship; self-loathing to Self-Esteem; grief for a dearly loved child to Parental Love; vulgarity to Ideality; fear of imminent death to love of life; irritability to courage; dyspepsia to digestion; rheumatism to motion; nervousness to healthy nerves; and racking pains to the ecstasies of overflowing life. That is, it consists in the *vitiated*, abnormal action of sexuality, mental and physical.³⁸³ It is Nature's punishment for past, and prevention of future wrong amatory action. Yet most lamentable is the number of its victims, because so many sin thus.

It is also self-perpetuating. As inertia is most self-destructive; as starvation impairs the stomach more than over-eating; as Nature can do better with surpluses than deficiencies, and overwork than inaction, while exercise is the best of cures; as nothing weakens conscience, memory, taste, &c., equally with their dormancy; so love is governed by this paramount natural law, that this averted state still further palsies it. Rest is, indeed, another law; and this comatose state is but a *long* rest, demanded by chronic excess; but as "from him that hath not shall be taken away even that he hath;" and as "the destruction of the poor is their poverty," so the less those in this state have, the less they care to have. We shall discuss its cure hereafter; its description must suffice here.

447. — ITS HARDENED, HATING, HATEFUL ASPECT.

This is a still advanced station on the same road of sexual decline, has precisely the same rationale redoubled,⁴⁵⁶ and is its most utterly heathenish phase. A grass widow coquette illustrated it thus:—

"A schoolmate courted me, solicited my hand and heart, which I gave, with a whole-souled woman's completest devotion, and we married. The next morning, looking me fully and fiercely in the face, he said, vindictively, 'Julia, you know I always hated your father, and sought, and have now got, my revenge on him, by spoiling your matrimonial prospects. I never did or will love or live with you. We part here, now, and forever,' and left for parts unknown. This struck me as if I had been shot through with *forty bullets*. I fainted, and remained long insensible. Returning consciousness found me helplessly paralyzed with agony and brain fever, and completely crushed. For weeks my

life hung as by a hair. I kept soliloquizing, 'O, how could he be so cruel? What have I done to make him?' At length revenge came to my rescue. I hated him as I had loved, and only as one fiend could hate another; and have cursed him every waking hour since. This hatred turned the scales of disease in my favor. Before, I wished to die; I now determined to live, that I might revenge myself on his sex. I thought if one man, and he my ideal, could do an act thus fiendish, all men must be devils incarnate; and I hate every man *because* of his sex, and delight to tempt their passions until they commit themselves, and then dally with, tantalize, and finally expose them."

"His wickedness words cannot measure, yet because one man outraged you, will you debase your own nature just to avenge his sex? An Indian might revenge a wrong done by one of a hated tribe, by killing any other of that tribe; but why demoralize *yourself*, and throw your whole being into an eclipse, merely out of spite to one man? It is bad enough for man to hate man, but the direst human depravity for woman to hate man, and doubly those who have done you no wrong." She promised to reform.

Now the trouble in all like cases lies, not at all in those hated, but mainly in the *hater*. As in a neighborhood, those are always the worst who are themselves continually finding fault, and bad in those very respects in which they accuse others; so these men-hating women, and women-hating men, by finding these, those, and the other faults with the opposite sex, only thereby proclaim their own depravity. Men-hating women are the most utterly depraved objects the sun shines on, except women-hating men; for such outrage their natures the most. It is bad enough for a woman to hate women, and man men, but for either sex to hate the opposite is the climax of total depravity.

Averted love in wedlock is still worse. Those in this mood may get on smoothly during courtship, yet married contact discloses latent antagonisms, due mainly to this hardened mood of one or both. Inflamed Amativeness attracts only to repel. They love some, spar some, love on, quarrel on, till at length discord gains the day. Each *means* well, but does badly, and throws all the blame on the other; whereas both are blamable. Both *think* themselves the most persecuted but patient creatures in the world, and each really is both, yet each is martyring the *other*, as well as being martyred; whereas, if either, much more both, understood that the true cause is this state of their love element, and applied the remedy yet to be prescribed, they would soon restore

harmony. They *began* wrong. They *came* to their love-lanquet in a half nauseated state, and reincreased this qualmishness by putting their love too much on the animal base, which only still further averted it, and eventually, as it were by a kind of physical necessity, induced that mutual repugnance, which ultimately killed this love element itself.

448. — THE DEADENED STATE OF GENDER.

Amatory excesses first inflame, then exhaust and reverse, and finally thereby induce that comatose sexual state, which is to a true what lethargy is to life. It is the paralyzed wreck of the whole sexual constitution, together with all its virtues and enjoyments, causing complete indifference to the other sex in general, and to its own companion in particular. Like the sick man, who suffers terribly till so far gone that his pain ceases because he is almost dead; so a cold, leaden dormancy supervenes on that life and warmth generated by a true sexuality. Its pitiable victims have lost their distinctive sexual characteristics, and are neuter gender nouns. No longer men, as such, they have become mere things. Such emasculated victims pay little attention to females, are prompted to none of those courteous attentions which manliness always feels and manifests,³⁷⁰ and provoke none in return. They regard a wife with like indifference. They may like her for her housekeeping, literary, or other talents, her piety, ingenuity, economy, &c.; but not *as a wife*. They go out and come in without any love-smiles or expressions, because, to all practical intents and purposes, they have become eunuchs at heart, though perhaps its animal phase still lingers. Impotent, yet craving, they are to true manhood what leather is to skin. They work, talk, and seem like men, but are anything else. Their *heart's core* of manhood, and with it most of its trunk, has rotted out. The old hollow shell still stands, making a respectable outside appearance, perhaps showing here and there a half-dead-and-alive twig, or partly green leaf only. Poor emasculated entities and dried sticks. Intelligent, respectable, honest, perhaps sharp in business, they live good, every-day lives, but are only automatic, mechanical, spiritless *have-been* men. They are most pitiable, for they erred ignorantly. Though Nature taught them better, they ignored her instincts. Most lamentable is the number of

those in this deadened state of love, because the lust of so many kills their love, and then kills itself.

But what of their more pitiable wives? Perhaps "like husband like wife." Moody, automatic, dissatisfied with everybody, everything, a barren plain of sand, unrelieved by one oasis of female charm and pleasantry, fretting, scolding, stewing, tattling; they are not women, nor even insipid, but "the poison of asps is under their lips," and their former sexual sweetness has become only gall and wormwood.³⁴³ And, O, how many such skeleton victims of parental or personal sensuality, in one or another of its forms.

Our subject utters this warning against sexual excesses too important to be omitted, that they not unfrequently endanger sudden and complete nervous paralysis.

Intense nervous action often suddenly benumbs, sometimes forever, yet sometimes, like muscular paralysis, it is gradually restorable. Thus an extremely sensitive and brilliant girl five years old, in Danvers, Massachusetts, her first day in school, for an ignorant breach of school rules, by talking aloud, was punished. She screamed terribly with fright, became an idiot instantly, and still remains one. Her agonized nerves suddenly gave way, never to be restored. A naturally bright and smart lad in Bellville, Canada, was rendered foolish in this same way. Many like cases occur in which some sudden agony produces instantaneous idiocy or insanity. Let two facts apply this law to sexual excitement, and be their own logician. A superior lady narrates:—

"From puberty to about eighteen I was conscious of a fair share of this sentiment, but not remarkable either way; from eighteen to my marriage at twenty-two, an increase, but always under complete moral and virtuous control; with a marked re-increase after marriage for a year, till my first conception, at which words utterly fail to express the ecstatic intensity of its pleasure. Yet the next moment it died instantly and completely, for I have not felt one particle since. Its absence during pregnancy did not surprise me, yet its continued suspension, while nursing, did; for I had expected its return. But its still continued absence, now that I have weaned my child, takes me completely aback. I fear it is irrecoverably dead forever. What can I do to restore it?"

"Spending an evening into the 'small hours' with my beau, after he had left, my animal passion overruled my judgment, and I indulged in self-abuse, the intensity of which suddenly killed it, so that I have never had one iota of this feeling since; nor any children, though married now twenty years."

Now sexual excitement is directly calculated to produce this benumbing of the nerves of sensation. Undoubtedly many are thus blunted more or less, who little attribute it to this cause, or even know that they are thus stifled. What will restore other forms of sexual paralysis, will restore this also.

SECTION II.

THE GREAT SALVATION THEREFROM.

449 — CAN THIS SEXUAL EVIL BE PREVENTED AND CURED?

“Is this sin of sin curable? for if not, then is the race itself a stupendous failure! Must it curse mankind thus forever? Must men always thus brutalize — brutalize? brutes have no such vices — themselves and lovely woman? Must our young men, our country’s only hope, always thus emasculate and immolate themselves on this altar of passion? Must its deadly virus continue thus to infest and slay its untold millions? and ultimately exterminate the race itself, as well as the Sandwich Islanders? Doctors, have you any preventive or cure for *this* moral leprosy? Reformers, can you reform *this*? Philosophers, can you not discover its antidote? Philanthropists, has it any panacea? Patriots, must population be thus prevented,⁴³¹ and swallowed up forever? ‘Sexual Science,’ can you propound any?”

“Yes, a perfect one.”

“Must the fairest flowers of female loveliness forever continue to be converted by millions from virgin purity and loveliness into all that is hardened and depraved in harlots,³⁴² to disseminate that most loathsome and fatal virus they originate and propagate?⁴⁴⁵ Is their salvation impossible?”

No; not even difficult.

“Parents, since some one’s now pure daughters must replenish and swell those fatal ranks, must they be *yours*? Is there any sure preventive of their fall, as well as guarantee of *your* children’s virtue?”

Yes, one absolute prevention, applicable to every boy and girl, man and woman, young and old.

“Then, can all conjugal alienations and infidelities be forestalled, and its hardened⁴⁴⁷ and comatose⁴⁴⁸ victims be restored to sexual life? Is there any guarantee that *every* well-intentioned marriage shall be always perfectly happy?”

Yes, one specific, easily applied, and rendering all who marry happier than their most sanguine anticipation can imagine.

Reader, these are grave questions, and positive answers. They go right down to the innermost self-hood of all. Who but is as *personally* interested in the answer as in their own and other people's lives, virtue, and happiness? Then mark well that answer.

450. — INTERRUPTED LOVE THE CHIEF CAUSE OF SENSUALITY.

This vice must obviously continue till its specific *cause* is removed. "Original sin" is not that cause, as is alleged, for that infects all equally, whereas some are far more sensually preinclined than others. Besides, eating an apple is not especially adapted to cause it; whereas its cause must be specifically *adapted* to generate this particular result, but no other; which original sin is not. Therefore something *else* causes it.

The prevailing idea that men and women are as inherently prone to lust as "sparks are to fly upwards," is also proved false by every single human experience. Instead, precisely the opposite is true. All men and women are as prone to *virtue* and sexual purity as fish are to water.

All Christendom, all heathendom, throughout all ages, past, present, and to come, is challenged to produce a single instance of voluntary infidelity of person, unless preceded and caused by infidelity of the heart. Let any well-sexed young female become thoroughly enamoured of any one male, her love for him seals her to him alone as against all others, just as long and as far as that love is *kept up* by its mutual expression. Attest any and every woman who ever loved, and has any memory, Were you not perfectly true, in every thought and feeling as well as action, to the man you first loved, just as long as that love remained *uninterrupted*, that is, was kept glowing by its free mutual expression? However strong your sexual passions, even though intensified by love, you desire intercourse only with him, never with any other. No other attracts you, but he does. To him you surrender your entire being, person and all, with a right hearty relish. Let universal female experience attest. Young man, after you have once gained a true woman's whole-souled affection, whilst you keep it up you need feel no concern lest she prove untrue.

But why instance young men? Does it not apply equally to young women? Loving maiden, as long as you keep your lover's *heart*, have no fears lest he prove inconstant. His love for you is your "bond and mortgage security" on his person.

But why say *young* men and women? The principle is universal, is a sexual ordinance, governing all males and all females throughout all ages and climes. Since Nature must transmit mind by its parental exercise, she ordains that normal love shall be pure. Each loves the other's *spirit* mainly. They attract and are attracted to each other's *souls*, not persons. Their love of interchanging thoughts and emotions so far transcends mere animal passion, that the latter is scarcely recognized.

Reader, go back to your own sacred experience, that great truth-teacher. As long as your *soul*-devotion to your loved one remained perfect, that love kept you constant in *thought* as well as action, however great your facilities for carnal gratification. It was too pure and holy to once think of descending from a plane so exalted to one so low. And thus it remained just as long as you remained true to each other in *spirit*. Have thousands of men and women of various ages and conditions under your charge, for the safe keeping of the virtue of each of whom you are responsible in the price of your head, you may sleep soundly, and feel perfectly safe, though they are exposed to the temptations even of a Joseph, as long and as far as all keep up this *mental* phase of normal love; because it renders each perfectly satisfied with the other, and consecrates both to each other. It so perfectly fascinates and charms them with each other as completely to enchain the love of each to the other. What if other beauties do dance gayly, and other gallants appear captivating; what if others evince fascinating charms, or splendid talents; though these who are well mated may admire others, yet they love only each other. They are all in all to one another. The very sun, moon, and stars rise and set in their beloved. They no more think of reciprocating love with another than of plucking out their own right eye. Far off and near by, in the gay assembly and in the social circle, in public and private, in act and feeling, they are as true to each other as the needle to its pole.

The world is challenged to produce an instance of infidelity when and while fully reciprocated *first* love is nourished on both sides. Indeed, give the race one generation of such uninterrupted loves, and you thereby make all pure and virtuous. The reign of this pure mental love forestalls even conjugal discord, much more infidelity, precluding both by the very nature of the love element itself, which so magnifies the excellences, and is so

totally blinded to the faults of its object, that each sees only the good traits of the other, and never can or will perceive faults. Each is absolutely perfect in the eyes of the other; and both are perfectly satisfied with each other, as it were, magnetized, spell-bound, charmed, infatuated, and therefore incapable of yielding themselves one hair's breadth to the abhorred arms of another. Nothing is so utterly repellent. Even death is preferable.

But let this sacred spell once be broken, their fidelity suffers a like breach, because of this prior breach in its foundation. As long as this river of love flows forth in its normal channel of mental love, it wafts them only into each other's arms; whereas dissatisfaction, by damming it up in this its natural flow, obliges it to burst over and flow outside its mental channel into the animal, or else dry up altogether. Denied this its legitimate phase, it must either seek a physical one, or perish. It generally does the former, on the principle, that abnormal action is better than none. This interruption now causes those very things which strengthened a perfect love to weaken an impaired one; just as those winds which strengthen sound trees break those unsound.

Platonic love quenches animal in all its phases, by rendering its participants so much the happier; its interruption, by whatever cause, obliges it to live on animal food or die altogether, because no other form remains. Infidelities are always necessarily consequent on prior alienation. Let this touching case illustrate all:—

Many years ago a rich, fond, proud mother brought to me her daughter, a magnificent girl of seventeen, a pattern sample of her sex, together with a young man, to inquire, in addition to her phrenological developments, whether they were adapted to each other in marriage. Her father was extremely strict with her, never allowing her to go anywhere unless accompanied by himself, and insisting that she neither receive nor send any letter he did not supervise. Yet she most devotedly loved a very fine college educated young man, kept poor by supporting his mother and sister, yet universally esteemed and beloved. Her father absolutely forbade her marrying him because he was poor, but insisted that she marry this rich beau whom she loathed, doubtless partly because she loved the other.⁴¹⁸ She finally married as her imperious father ordered, lived unhappily with her husband, rendered so undoubtedly by her yet lingering first love, and in after years

became badly scandalized for her illicit amours. A virtuous girl was rendered vicious by interrupted affection. To detail this point by facts.

Mrs. S., thoroughly sexed, and therefore full of this love which constitutes the very core and glory of womanliness, bestows it completely on Mr. S., because he courts, feeds, and elicits it by a thousand masculine attentions which naturally win a woman's heart; and continues faithful to him as long as he continues to cherish it by manifesting his love for her.

But at length he becomes more interested in politics, in ambitious and pecuniary schemes, in clients, constituents, &c., than in her. He cannot even take time to *express* that diminished love for her he yet actually feels. Of course her love for him naturally declines from pure starvation. How could it do otherwise? This decline obliges her either to ignore the masculine sex altogether, or else bestow it on some other man. She finds that object in Mr. K., who elicits her love for him by manifesting his own for her. Mr. S. is so busy that he really cannot spend time in her society to receive and reciprocate her caresses, take lover's walks or talks with her, accompany her to the ball or party, of which she is passionately fond, and the like; but K. can and does. K. promotes, S. neglects her happiness. Of course, by virtue of a first law of mind, that we love what makes us happy, and hate what renders us miserable,⁴²⁰ as K. makes her happy by reciprocating her love, and S. miserable, first by chilling it, then by suspicions and reproaches, she comes to love K. but dislike S., who stings her to the quick by upbraidings and accusations, and thereby re-repels; while K. elicits her love by compliments, by blandishments, by one and all the manifestations of love. Now, by a law of mind, the natural result is infidelity to S., but fidelity to K.

What matters it that S. is her *legal* husband? He does not live a true love life. He is as sacredly bound by Nature's conjugal laws to feed her love element as her physical appetite, and pay his debt of love to her as his bank note. Grant that she does S. a great wrong by her infidelity, yet did he not do her a *prior* wrong? And was not hers to him but the legitimate *consequence* of his to her? Was she not sinned *against* as well as sinning? If he had denied her all food and clothing instead of love, what would and should she then have done to obtain it?

But if even yet S. will only *cherish* her gushing affection, and reënlist her love for him by manifesting his for her, it will again flow forth to him alone, and remain perfectly true as long and as far as they continue to *reciprocate* each other's love.

McFarland and Richardson furnish an illustration more recent, but not less striking. Mr. McFarland kills his superb wife's love by neglect and scolding. Richardson sympathizes with, and is gallant to, her. Her strong womanly affections, dead to McFarland, cleave to Richardson. If McFarland had not first quenched her love, Richardson could not have had one iota of it. McF. did two deep wrongs: killed a good wife's love, which obliged her to love another, and then killed her lover.

The *principle* here exemplified accounts for all cases of conjugal infidelity. It is not that those who sin have too *much* of this love element, any more than too much intellect, or kindness, or justice; nor yet that it is sensual by Nature; but the reason is, that, once drawn forth and then dammed up, it must either stop its flow, or else burst forth in a flood of infidelity. The former unsexes; ⁴⁴⁶ the latter corrupts. But who is most to blame, the one who has called out, only to *starve* this element, or who prefers its vitiation to its inanition, and poor food to starvation? And all required, both to forestall and to restore all such delinquents, is simply to re-cherish that pure mental love which is its only preventive and antidote.

In short, it is an eternal law of all sexuality; in wedlock and out of it, governing all males and females in all their relations with each other, that love is always and necessarily constant till sensualized by its interruption.

Virtue is just as innate as eating, and as much incorporated into humanity.⁴¹⁸ Did we not absolutely *prove* that love instinctively fastens on one, and is true to that one? ⁴¹⁷⁻⁴²⁴ We prove! Nature proves it! Please note how *demonstrative* the evidence that one love is the law of love. It either is a law, or it is not. Its being a law, proves that virtue is as spontaneous as breathing; and, by converse, that sensuality, throughout all its forms, flows from interrupted love, just as legitimately as water gushes forth from its spring. And all the facts, public and private, which bear on this case, accord with this philosophy.

451. — PRESERVE LOVE INVIOATE.

If the entire race were assembled in one grand concourse, and Gabriel should hand me a trumpet, the blast of which all mankind, in all ages and conditions, must hear and heed, saying, "Utter five words expressing the most important truths possible," they would be, —

PRESERVE LOVE INVIOATE: WORSHIP GOD.

That blast obeyed, would soon regenerate the race! It would usher in even millennial glory with the first generation, and give it full-orbed splendor in the next; partly by forestalling and preventing adult vices, and rendering them immaculate as to this sin, and thereby most others;³⁴² but mainly by ushering upon the human stage a generation naturally pure, because the offspring of pure affection.³⁶² It is this flirtation, this "making conquests," this courting "just for fun," this interfering and trifling with nature's sacred love-requisitions, which causes, directly and indirectly, this sea of sin in thought and heart, as well as act and life; creating a world of vice and misery which no tongue can tell, no finite mind even begin to estimate.

And yet young people of both sexes actually boast over their conquests, and triumph therein, as the angler over the silly fish taken by his barbed bait. Let the confidence-man boast over his dupes; but, O man and woman, boast not thou over those of the opposite sex who have confided their affections to you, only to be betrayed! This is sacrilege the most sacrilegious! Instead, let each and all guard both their own affections and those of the other sex. Parents, especially mothers, be persuaded, instead of furthering these captivations, to set your faces sternly against them, by putting this book into their hands, enforced by familiar conversations; and see to it that their loves and courtships are *genuine*, instead of ticklish pastime. They naturally look to you for needed teaching and advice. Then should you not guide their affections quite as much as instruct their intellects? Even more; because, is it not more important to their life-long virtue and happiness? They are more to be pitied than blamed. They know no better. True, their instincts revolt: but others do so; why not they also? They follow custom, until perverted love ingulfs them in this whirlpool of sensuality; whereas a sin-

gle timely suggestion from you, chiming in with their own instincts, would save them.

You, therefore, who would not throw yourselves into this horrible maelstrom of lust, in its various forms,⁴⁴ should pause and tremble before you *begin* to love, till assured that your love can be reciprocated for life, before you allow your affections, once fairly enlisted, to be interrupted. Pause and tremble, all who love and are married, before giving or taking offence. "Hard feelings" between the married are bad enough of themselves; but since they thus proportionally impel both parties to sensuality unless they unsex, in the name of whatever is sacred and desirable in love and virtue, and dreadful in carnality, do please avoid both *giving* and *taking* offence. Let your right hand perish first. Pluck out your right eye, anything, instead. Think how momentous, how far-reaching, how terrible the results of interrupted love. And it is justly so. Love once begun, was made to *continue*, but *not* to be interrupted.⁴¹⁷⁻⁴²⁴

Doting parent, loving, intelligent mother, your very life is bound up in the chastity of your darling only son. How can you *insure* his virtue? Suppression only obliges this amatory river to overflow into sensuous channels; but give him right female associates, influences, and affection, and he will no more seek prostitutes, or revel in lust, than rivers will run up hill.

You would by all possible means preserve your daughter chaste and virtuous up to her marriage, indeed, all through her life. Furnish her with a pure, a right expression of Amateness, and you render its wrong utterly impossible.

Devoted wife, you would by all means prevent your dear husband from running after "strange women." By furnishing him a perfectly satisfied state of love at home, you prevent his going astray; but if you do *not* satisfy him at home, he is sure to express it in some other form. No power on earth or in heaven, either within him or without, can prevent its action altogether.⁴¹³ Anxious wives, please think out this solution. Jealous consorts, here is your only preventive and cure. If you supply this love want of your legal partner, you will have no further occasion to be jealous; but if you do not, your jealousy and watching may agonize you, but will not save him. Or, if your sharp watching keeps him straight in act, it cannot keep him pure in *spirit*. This

sin is of the *heart* first. If he sin there, he is impure, even though he does not sin in action.

Let men and women, of all ages, put and keep their love on Nature's true plane of pure male and female affection, and they will no more seek this sensuous one than eat bitter, sour, poison grapes, when proffered plenty of delicious Black Hamburgs. Let your son grow up in pure love to his mother, sisters, and female acquaintances,⁴⁶² and you need have no fears that he will ever seek harlots.

But if he loves a good, pure girl devotedly, just as sure as you, she, he, or any other person, from any cause whatever, *interrupts* that love, he will soon seek "her house whose steps take hold on hell." Demoralized love is the natural cause, and virtuous love is the natural antidote, of prostitution and sensuality, throughout all their forms, phases, and degrees.

Every instance of prostitution, public and private, legalized as in France, and connived at by law as in England and America; whether perpetrated in the venereal haunts of our cities and villages, or poisoning the very atmosphere of nearly all our country districts; whether arraying itself in the gaudy attire of fashionable life and usages, or in its most beggarly and loathsome forms, can be traceable directly to interrupted love as its first legitimate and procuring cause.

Reciprocal love thus becomes both Nature's great PREVENTIVE AND CURE of sensuality, throughout all its phases and degrees, individual and public; in your own self, reader, in your children, in your conjugal partner, and in all mankind, throughout all climes and ages, and under all circumstances. This sensuality is a divine abomination, not creation; a human fungus, wholly abnormal. Every feature of human nature revolts at it, and marshals all its forces to exterminate it, as does the constitution of a robust man to expel disease. Its suppression is no more difficult than preventing its only cause, namely, love alienations. It superabounds thus because almost all suffer love interruptions. Prevent *them*, and you prevent all forms and degrees of carnality. Unless, and till then, all attempts to suppress public or private prostitution will be utterly unavailing; and all other means must still prove, as they always have proved, futile. Keep love inviolate, and you will never need to discuss whether its haunts had better be suppressed or licensed; for none would then have either inmates or

patrons. Instead, everybody being perfectly satisfied throughout their entire love nature at home, would never seek abroad that which was furnished them at home in its most soul-and-body gratifying form. That wife who satisfies this *mental* love element of her husband never need be jealous of him, nor a loving husband of a wife; but when and as far as he kills her *love*, he may justly suspect her fidelity; for such can be easily seduced.

A rich, beautiful, superb girl of nineteen fell desperately in love with a teacher just from college, yet poor. Her parents forbade their marriage. She proposed to elope, marry, and take along her rich dresses and jewelry to live on. Her wardrobe about exhausted, proud and fashionable as she was, she opened a private school, and worked nobly with him for mutual support for many years, without one thought of another, till she became suddenly convinced of his infidelity. This blow was indeed terrible. Let many similar blows tell *how* terrible. Her love for him perished. She still lives with and works for him, but is faithless to him in *heart* and person.

What woman ever fell, what harlot was ever first seduced, except by means of love? Let this *personal* test give *final* judgment. Did not interrupted love cause your *own* fall? and generate a sensuousness, passional craving, well nigh resistless?

Reader, have we not *demonstrated*, by both philosophy and fact, that reciprocated love *guarantees* virtue, while its interruption necessitates lust?

452. — IS FEMALE AFFECTION NATURALLY CONSTANT OR FICKLE?

Woman is freely accused of being "fickle" in love matters, "false-hearted," "inconstant," &c. Those who pretend to know, boldly aver that she is naturally "frail;" that every woman has her "price;" that any woman can be seduced in forty-eight hours, and cite many astounding confirmatory facts. Is this really true? Let us know the worst.⁴²¹ Our principle conclusively answers thus: —

"Woman's person always accompanies her affections. To whomsoever elicits *them* she freely yields it, but never to any other. She seals it to him alone who calls them out, but denies it to all others. When, but only when she transfers them to another, she transfers it along with them, just as he who purchases an estate is handed its key. They always precede, it always follows suit. Thus hath God made her, and pronounced it 'good.'"

Thank Him that whoever gets any true woman's heart can surely have her person, providing a fitting opportunity proffers; but no other man can be thus favored till she ceases to love the first, and begins to love the second, to whom she again remains true as long as her love is kept glowing. Nor can any woman ever be seduced except by means of her affections. All seducers apply this as their only means. They never once address themselves to her passions except through her affections. They always effect her ruin by first getting her *love*, by means of praise, presents, gallant attentions, &c.

Of course her infidelity is partly her ex-lover's fault. If he had kept up her affections he would thereby have retained her person also. If he suffers her love to die down from neglect, or kills it by unkind, unmanly conduct, he obliges her to unsex herself by suppressing this element, or else to bestow it upon another. If her sexuality is hearty, she will not be likely to thus stifle it. If, while it is thus reversed, any other acceptable masculine proffers affection, she yields her heart, the more readily the more a woman she is, and with it her person. And this is just; for no man has any moral right to any woman's person any longer or further than he both elicits and sustains her affections.

Wife-neglecting husbands, you know not what you do. To either starve or crucify a wife's love, is serious business for yourself and her. This letting it perish whilst you make money "doesn't pay;" that is, if her virtue is worth much to you or to her. Wives, do you realize the consequences of driving off a husband's love by scolding, by anything offensive to him? By killing his love, you promote his infidelity to you.

Parents, you can little afford to interdict a daughter's affections, for you compel her to become either unsexed, or else a harlot. You can afford neither. If she marries another, and proves true, she is superhuman; but if untrue, take the blame upon your own selves. Parental interference is directly calculated to sexually demoralize their children. Serious consequences impinge on rupturing a daughter's affections.⁴⁴⁹

We will hardly stop here to read the lessons taught by this principle to jealous husbands, wives, and lovers, but tell such that if they have just occasion to be jealous, its cause consists in disaffection, and its cure in restoring the affections. Where this can

be done, do it; where it cannot, as well give up the whole first as last, for yours is a gone case.

At all events, woman's Creator understood Himself when He created her with special reference to man's specific requirements. As far as she is naturally either virtuous or frail, she is what it is best for man that she should be. He could not have pre-ordered her half as near to his exact wants as he finds her. Every day's work was better than its predecessor's, and woman was made the last on the last day. Let us accept and love what Infinite Wisdom has sent us.

453. — MAN THE SPECIAL GUARDIAN OF FEMALE VIRTUE.

How infinitely valuable female virtue is to man! Though both sexes suffer irreparably from its loss, and are therefore *personally* interested in its preservation, yet if there is any difference, it is most precious to man, and under his more especial guardianship. Every man, so far from ever tempting any woman, or even taking advantage of her passion, should stand as "a wall of fire" around every female, to keep off and punish all trespassers on either, both by law and public condemnation. Not that she should not protect both her own heart and person, but that man should give her no occasion to protect either. Those well married would have none; nor any before a suitable age for marrying. Properly develop and direct her affections by giving her a suitable, seasonable object, and not one in tens of thousands could be seduced by any possibility whatever. While ripening into marriage, or concentrated on a husband, that exclusiveness of love already demonstrated absolutely precludes all possibility of her fall.⁴¹⁸ Let all human experience attest whether virgin purity is *ever* first to proffer or solicit gratification. Testify, all you whose experience, virtuous or vicious, qualifies you to judge, before her affections have been called out, have you *ever* found her the enticer? Never! Produce a solitary case. A thousand cases would not criminate the sex; nor anything short of their constitutional wantonness before having been thoroughly in love. Besides being the universal aggressor, he is obliged, in nine hundred and ninety-nine cases in every thousand, to break her into the harness of passion by dint of both stratagem and perseverance. True, *when* thus broken, she often pays him back in his own coin; but our inquiry

relates to her *natural* bias. Proffer sexual pleasure at first if you dare, and she will both spurn it and despise you. Take liberties before you get her love, and you "catch a Tartar." Nothing equally rouses her deep indignation, her implacable hatred; but when that is once enlisted, she tolerates what would otherwise be utterly repulsive; partly because, though deeply pained thereby, her love throws the mantle of charity over it, and partly because where she loves, compliance and a disposition to oblige are as natural as breathing.⁴⁰² Because she lacks sufficient firmness to resist, and yields to your importunities mainly out of kindness, while she would infinitely prefer propriety, you think your liberties acceptable, condemn her as wanton, and proceed with increased boldness; little realizing that her apparent passivity, perhaps even reciprocity, is far more likely to result from her strong native, though in this case unjustifiable, disposition to oblige, and difficulty of resisting one she loves, than from carnality.

This overwhelming power of woman's love alone fits her to become the wife and mother. What would she be without it? A drone, and of no service in her feminine capacity, as such. But behold how it exalts her nature, and transforms her into a terrestrial angel! At least it renders her the most perfect work of creation's Architect. Could an angel's power of speech portray the exaltation it superadds to her nature? Is it godlike to "love our enemies," and "return good for evil"? Behold her clinging, even to her betrayer, with a devotedness bordering on madness! Rendered a complete wreck in mind and body, by arts however diabolical, one would expect her to arm herself with fiendish vengeance, and drink his heart's blood; yet behold how fondly she embraces him, still delighting to serve him, even to the utmost that complete devotedness can possibly devise! She keeps sleepless vigils, night and day, over his sick bed; seizes every opportunity to load him with perpetual kindness; closes her ears to whatever may be uttered against him; is blind to his faults, though as palpable as Egyptian darkness; and pertinaciously defends him, though as black with crime, committed even against herself, as a devil incarnate! She is utterly regardless of self, and patient under all the misery she suffers, because they are inflicted by him, yet devoted still. Completely wrapped up in him, she meekly endures any and every torture he inflicts! O

woman, thy love is indeed a marvel! Could angels more than requite such evil with such good?

O man, how can you make this very ecstasy of her love, and its consequent concomitance of person, your chief means of her ruin? Will you pervert what was instituted expressly for your own highest good into an instrument of death to her body, pollution to her soul, and destruction to all her angelic excellences? Granted that her ecstatic love puts her within your power, will you seduce her because you *can*? Will you not rather refuse indulgence attainable, and even proffered, especially since, for the wisest of reasons, her desire is unto you? Will you make her highest female ornament and crowning excellence your dagger? Shall not the very *fact* that you can thus easily win her love, and through it possess her person, protect both? How is it elsewhere? Does the noble lion pounce upon the feeble lamb because he *can*? Yet to the mighty bos and powerful horse shows he such favors? Does the strong man abuse the weak because weak? Instead, even when provoked by inferiority, he says, "I would fight an equal, but scorn to conquer an inferior." Is it contemptible to tantalize a helpless victim, or break the bones of a prostrate foe? and is it not infinitely more so to torture a helpless suppliant, and she your best friend and greatest earthly blessing? A pirate once captured a merchantman. The piratical captain encountered in deadly combat one of its resolute seamen. Long and desperately they fought and thrust, each doing his utmost to imbue his sword in the heart's blood of the other. An unlucky blow at length broke the seaman's sword at its hilt. Baring his breast, he instantly cried, "Stab! for I am in your power;" to which the pirate answered, —

"No! As long as you fought me, I sought your life; but now your helplessness is your safety. So far from killing a defenceless foe, I will protect your life even with my own. Or, accept another sword, so as again to become my equal, and I will kill or be killed."

All nature through, helplessness is safety. Shall the fond mother love and cherish her feeblest offspring most, and all involuntarily avoid treading on the worm because of its impotence, yet shall man stamp woman into the very dust because she is in his power, though put there for his own good? Or is it, indeed, so great a victory to capture her affections, all ready at the outset for capitulation,³⁵⁸ and through them possess the citadel of her

person? Will you despoil it because you can? rob it of its priceless jewel — and all the diadems of earth are trash compared with woman's virtue — because you possess its gates? Shall not such possession render *you* responsible for its safe keeping? Does not its robbery criminate *yourself* more than her? Why vaunt yourself, almost to bursting, because you can commit, or have perpetrated sacrilege? And yet how many men recount their female conquests, — obtained by whatever stratagems and false promises matters nothing, — as exultingly as Indian warriors powwow over their scalps, thus glorying in their own shame! Even those whose consciences prevent actual indulgence, often go far enough to see that they could go farther, and then boast of their power over woman's passion, and jeer at the "easy virtue" of her sex.

"Woe unto him who putteth the cup to his neighbor's lips!" Those who pray to be delivered from temptation must not turn tempters. Not only should man not tempt woman, but he should not sin with her even if she tempts him. Every man is morally bound to be a Joseph; and those involuntarily will be who cherish that exalted regard for the female sex God has implanted along with manhood. None would be cursed with an infidel wife if all followed the example set by Dr. J.

A warm-blooded, well-sexed lady, whose petulant husband had driven-off her love by scolding her, in often consulting this doctor, who was "every inch a man," became desperately enamoured of him, looked and delicately expressed passion, till, not dreaming but that, like most men, he would gladly respond, finally threw her arms around his neck, and kissed and hugged him passionately. Neither accepting her proffer, nor yet declining in anger, he said, pleasantly, —

"Let us duly consider whether, if we yielded to our passions, we might not do what both would always regret, but could never recall."

She gradually relaxed her arms, they fell at her side, she contritely begged his pardon, adding, —

"I am literally perishing for some one to love, and you are so lovable that I allowed my passions to get the upper hands of my morals; and shall thank, almost adore you, for not plunging with me into this yawning abyss."

Those are most accursed who provoke a woman's passion, unless both have a right to consummate it by offspring reared together in

honor. She may be splendidly sexed, may at best have all she can do to govern herself, be easily enkindled because so very hearty in her sexual constitution,⁴³⁰ so true to the female instincts, and so admirably adapted to both conjugality and maternity, and barely able, untempted, to preserve her virtue and propriety; then for man to artfully, gallantly, insinuatingly tantalize these female passions under the guise of courtship, soliciting familiarities in view of prospective marriage, and then despise her for obligingly yielding to his persuasions, is meanness a little meaner, and hypocrisy a little more despicable, than any other; and practised by a male upon a female. This is worse than stealing from, and even robbing her! Perpetrate any other hypocrisy but pretending, without also intending, marriage.

Not, however, that we would by any means weaken her efforts at self-protection, by throwing the responsibility wholly on man; but that we would save her by charging her to bestow her affections ONLY where she may properly surrender her person. This done, she need not be forever on the alert lest she fall. Properly to guide and govern her love, is perfectly to protect her person; because the latter is utterly inaccessible except through the gateway of the former.⁴⁵⁰ Keep *that* closed, and the fortress of her person is absolutely impregnable. Guard but the beginnings of love, till you are certain of happy wedlock, and all the wily arts of the seducer will make no impression. Does this scientific safeguard weaken resolution? Does it not nerve to effort, by pointing to complete salvation, easily attained? So far from casting you into the stream of passion, and promoting passivity while its fearful current sweeps you on to destruction, it puts the only oar of self-preservation into your hands, and tells you how effectually to ply it; or keeps you securely housed on shore till you may virtuously and happily embark for life. This concomitance of person and affection, your only vulnerable point, your betrayers fully understand, yet you do not; and hence, you too often open the door of affection to their solicitation, through which they then too readily enter the sanctuary of your person, only to pollute and destroy both. O, depravity beyond comparison! O, sacrilege without a parallel!

“ But why break the secret, and thereby help seducers ruin women by wholesale ? ”

Are they either ignorant or fools? Do gamblers understand their black game better than these devils incarnate understand every seductive art, and this as their king-card? A means thus palpable and efficacious escape their eagle vision? A few liberties taken before, and then after having gained her affections, will teach them this lesson effectually. But who has befriended woman, by pointing out his weapon, and her exposure? And yet, is her ruin *ever* effected by any other instrumentality? O man, do be entreated by all your love to the mother who bore you, and the sister that dotes on you, to the dear one whose gushing tenderness you have won, and the angelic sex, to guard this sanctuary of female love and virtue!

There is no surer sign of any given woman's *own* natural frailty than a relentless, unforgiving, denunciatory, scornful spirit in any woman towards one who has erred. We have already shown why.⁴⁴³ All such can easily be seduced, yet are not worth the effort.

454. — SEDUCERS THE WORST BEINGS ON EARTH.

But should this appeal prove unavailing, even though you "fear not God, nor regard man," nor woman, yet at least for your *own* sake, preserve both her affections and her person. When she is defiled, what becomes of your domestic happiness? Her every instance of frailty reacts on you; so that even your *own* interests should induce you to preserve her pure. She does not seduce herself, or you. Then charge her frailty to your own perfidy and carnality. You become tenfold more guilty, since you cannot possess her person without first ravishing her affections.⁴⁵¹ Defiling her body, a mountain in itself is but a molehill compared with blighting her *heart*. Her *soul* is humbled. Her whole nature, with all its charms, all its capabilities of conferring and experiencing enjoyment, even all its angelic perfections, is laid in ruins. All her life-joys you convert into sorrows.

Blasted be that fiend, in human shape, who does this wicked deed! Hurlled, ay, even *hunted* from society; scorned by man and spurned by woman; uncheered by one ray of love! The plagues of Egypt be upon him, with the mark of Cain, and blasts of sirocco! Compared with this crime, murder is innocence. Even hanging *forever* would be too good for him. And he *is* thus forever hung, and in a perpetual hell on earth, the fagots and

brimstone of whose flames he himself has piled and lighted; while from the heaven of love, and all its joys, he has forever excluded himself. The raging fires of this diabolical passion are lit up all around him, and all within him. Pestilence is in his very breath. Moral stench is his only atmosphere, and gross sensuality his perpetual wallowing-place. A living purgatory within and without is his endless portion; because that very blackness of depravity which can ruin an unsuspecting woman is his deepest sin and suffering. What sin, what misery are like his? He converts the fairest, most lovely flowers of humanity into prostitutes: the worst beings in this world or the other.³⁴² Society has an undoubted right to inflict on him any and all the punishments it may rightfully inflict on any. For such, hanging is by far too good. Indians should be paid to torture him in this life, and the prince of satanic torturers throughout the next. Confidence-men, robbers, swindlers, even murderers, are nowhere in comparison. Of all human villany, this is by far the most villainous. He spoils a darling girl, her father's idol, mother's pet, and relatives' pride, and, but for his own arts, some other man's excellent wife and mother. Think of the happiness he blights, of the misery he causes! Such diabolism a just God will certainly avenge. You who have ever seduced a virgin, haste to the city of refuge. "Lay hold on the horns of the altar," and seek forgiveness of her for the worst of crimes, and *pay* her well by supporting her for the rest of her life. Seek pardon, and obtain forgiveness of all her relatives, mother in particular, and of your heavenly Father, her Avenger, for slaying one of His darlings. Yet it is doubtful whether yours is not "the unpardonable sin."

Just think what you have done! You, a man, have ruined a young, innocent woman, whereas all males are the natural protectors, not ruiners, of all females.⁴⁵³ But for you she would have remained healthy, yet you have infused into her very life-blood the worst virus known to man. You have hopelessly disgraced her, and all her relatives through her. Think how pure and happy she was, and would have always remained, and rendered those around her, but how inexpressibly miserable you, whom she trusted, have rendered her. All her former friends disown her. Her strong social nature yearns for society, only to be tortured by all her old associates taunting instead of loving her. All

worth knowing discard her. Her strong female nature craves masculine society and friendship, yet all men turn from her with disgust, unless to seek her by stealth, just to indulge a base sensual passion, which they despise her for gratifying. You have made her a lonely, desolate outcast! O, what scalding tears em-brine her pale cheeks till she becomes case-hardened! What miserable days! What most wretched nights! For her no more sweet sleep, "tired Nature's great restorer." Every rising life-emotion is embittered! Hear Charlotte Temple's plaintive wail:

"Thou glorious orb, supremely bright,
Just rising from the sea,
To cheer all Nature with thy light,
What are thy beams to me?
In vain thy glories bid me rise
To hail the new-born day;
But, ah! my morning sacrifice
Is but to weep and pray.

What are all Nature's charms combined,
To one whose weary breast
Can neither peace nor comfort find,
Nor friend whereon to rest?
O, never, never, while I live,
Shall my heart's anguish cease!
Come, friendly Death, thy mandate give,
And let me be at peace."

To her all Nature is dressed in mourning. All beauties are now deformities, and all flowers dingy. All charming prospects have lost their charm. Gayly-plumed songsters have no more thrilling notes for her, and their gay plumage is unheeded. The very sun rises and sets in gloom. You hung a millstone around her neck, and cast her into the "dead sea." You chained her to a putrid carcass — herself.

But even all this is not the worst. She could have borne poverty, neglect, odium, loneliness, grief, desolation, and all, but that you **BROKE HER HEART**. She **LOVED** you. You charmed her, as venomous serpents do harmless, beautiful birds. Poor victim! she thought the sun rose and set in you. She doted on, trusted, idolized you, and *therefore* yielded. She thought you her God, but found you her incarnate demon. Villain! you *broke faith*; and *faith* plighted to a lovely, angelic *girl*. Vulture! prey on your *own* sex if you will, but, in the name of all that is sacred in manhood, protect every hair of darling, doting woman's head with your life, if needs be. Fool! how much more enjoyment could you have taken in her society when virtuous than vicious?

Double fool! your *own* life is forfeited besides. No man ever yet enjoyed life after having ruined a virgin. Grant that you make money, and all that, a just God will not *let* you be happy in it, or in anything else.

"The mills of the gods grind slowly, but they grind to powder."

If "society" does not see you punished, an avenging God has you "in hand," and will see that you are lashed terribly. You can little afford to incur those awful and varied miseries it will assuredly bring down upon your devoted head. Escape all you can, yet still your punishment is "greater than you can bear." It dooms you as long as you exist, throughout this life and that to come, to suffer untold agonies throughout every part of your being.

And you who have not yet stained your souls with this crime of polluting virgin innocence, the most utterly heinous it is possible for man to perpetrate, O, be entreated not to. It will not pay. You cannot afford it. You and she are worth too much to incur the penalty of a broken natural law thus important.

And that "society" should thus unceremoniously crucify and consign to oblivion all erring females,⁴²³ even though they yielded only to the most artful seductions, and under the most solemn promises of marriage, yet allow her perjured seducer to go unwhipped of justice, is really outrageous. Do we despise and punish the man who has *been* robbed, victimized, murdered? Do we not *pity* him, but punish the victimizer? Why should we imprison, even hang the murderer, but show the utmost sympathy for the murdered, and yet despise and punish most relentlessly, hunt down and cast out all female victims of lust, yet let her seducer, the only really guilty one, go "scot free," to re-pursue the very worst crimes man can perpetrate. Let public opinion punish, ostracize, despise him, but pardon, at least, her first offence.

And yet that "society which casts her out as the quintessence of moral pollution," censures and punishes her seducer less than it does a handkerchief-thief, allowing him to flirt on and ruin victim after victim. Public opinion must protect females by inflicting its direst penalties on this most execrable bandit, from whose seductive wiles the best of women are hardly safe. They prowl, wolf-like, about every neighborhood and family, seeking, by that taking bait of pretended courtship and marriage, to devour all female virtue, and make such terrible havoc.

SECTION III.

BROKEN HEARTS, AND HOW TO HEAL THEM.

455. — THEY CAN BE MADE BETTER THAN BEFORE BY
DIVERSION, &c.

“But is there no salvation from these terrible consequences of interrupted love? ⁴⁴³⁻⁴⁴⁸ Must all who thoughtlessly fall in love only to be disappointed, either become sensualized or else sexually dead? In the name of all this suffering, has Nature not anticipated such cases, and provided their remedy?”

A restorative principle is appended to every broken law, and of course to this. As wherever the venomous serpent crawls there grows an herb, which, if seasonably applied, neutralizes the venom; as all poisons have their antidotes; as enough diseases have their panaceas to warrant the inference that *all* have; as broken bones reunite, and limbs and wounds heal; as, in short, the remedial *principle* appertains throughout universal nature, and equally to the ailments of *mind* as well as body, the inference is obvious and conclusive that this recuperative principle applies likewise to depraved and deadened *love* and its consequences, quite as effectually as to other sins and punishments.

It does thus apply. *No heart can* be so badly broken but that it can be healed, and “made as good as new;” indeed, even better than if it had not been broken. There is a provision in Nature by which the very breaches of her laws can be made to prevent additional infraction, and their consequences. Indeed, this is but the legitimate effect of all Nature’s punishments. They say, practically, “Sin no more, lest a worse thing come upon thee.” The very nature of all pain is to warn us against its cause, and therefore recurrence. As sickness, rightly managed, cleanses the system of morbid matter, and leaves it more healthy than before; as bitterness tasted is more likely to be avoided than when merely seen and described; as sin repented of, by strengthening his hate of bad and love of good, leaves the repentant on higher moral ground than if he had not sinned; as burning his fingers a little keeps the child from burning them a great deal; as honey is extracted even from bitter flowers; as all dismal swamps have their banks, and dark clouds their silvery edges; as the broken limb

shoots out new fruit-bearing substitutes, &c., throughout all Nature: so disappointed love can be so managed as actually to benefit its victims. Not that we should "do evil that good may come," but that having incidentally done the evil, we should cast about to both stave off its consequences, and turn it to practical account.

Come, then, "ye disconsolate," and receive your panacea. The more you have suffered, the greater will be your cure. Raise that drooping head! Lift that downcast eye! Look aloft! Gather heart again! Your star of promise appears! Your dark, lowering sky brightens! Day dawns! "Arise, take up thy bed and walk!" certain of complete restoration.

And it is, withal, easy. You are not required to go a pilgrimage to Mecca, nor make some great sacrifice, nor even spend a dollar; but, like all Nature's remedies, it is simple, accessible to all, and at hand; not bitter, but most delicious; food to the starving; a cooling beverage to those who faint and thirst; marrow to aching bones; oil to gaping wounds; a resting-place to Noah's weary dove; and a balm to the jaded soul.

"In God's name, then, what is it? Divulge the secret now. I am perishing to know and try it."

1. BANISH ALL ITS PAINFUL REMINISCENCES. Stop feeling bad or hard. This very feeling is what is killing you, and must be conquered. Employ intellect, partly to overrule, partly to direct it.

"Impossible! As well tell me to stop suffering if my eye were pierced. By night and day, while walking, talking, musing, even sleeping, my dreadful anguish haunts me, and hangs like a millstone around my neck."

But please remember this organ is inflamed and fevered. This *febrile* action is working all this havoc. The state of your Conjugality is exactly analogous to that of half-grown children's Inhabitiveness the first time they go from home. Though they have every comfort, kind friends, and every means of being happy, yet they are half crazy. They can neither work nor eat, nor even sleep. All they can say and do is, "I want to go home, and see mother." "O, if I could *only* go home again!" That is, the Inhabitiveness of the one, and the Conjugality of the other, are in a high fever. Not that home is so *necessary* to the one, or the loved one to the other, but only that each *thinks* so. Both are

equally beside themselves on each specialty, and require vigorously to resist this state, and cultivate a calm, self-possessed, rational mood. This must be done partly by force of will. "Who would be free, himself must strike the blow." For what was reason given us, but to take and keep the helm, especially in cases like these? And its power, properly wielded, is supreme. Its very nature is to curb this passion, and spur up that; to raise one feeling, but rise above another. Its legitimate place is that of the hierarch, or rather patriarch. It both fortifies and creates fortitude. Then summon it to your rescue.

What says your own *sense*? Can it not rule love as well as anger, fear, worship, appetite, or any other sentiment? As all can and should refrain from eating or drinking what they know to be hurtful, however strong their cravings; so the intellectual perception that this one is adapted to render happy, and that one miserable, should induce self-love to accept the former but reject the latter, even though disinclined thereto. Not that reason and will can make sweet bitter, or those agreeable who are repulsive, but that, as we love our *own selves* and happiness, we should turn love *from* an object calculated to render us miserable, to one adapted to render us happy. Mere self-love, that strongest of human sentiments, says to you, —

"Precious one, why sit you there, perpetually crying over spilt milk? Away with this love-sick feeling!"

Do sun, moon, and stars indeed rise and set in your repelling loved one? Are there not yet as "good fish in the sea as ever were caught?" and can you not catch them? Are there not other hearts on earth just as loving and lovely, and every way as congenial? Besides, is this the way either to retrieve your past loss, or provide for the future? Is it not both unwise and self-destructive, and every way calculated to render your case, present and prospective, still more hopeless? What single good do these painful reminiscences do? What single evil do they not aggravate? Come, cheer up, and if you cannot think pleasantly on your past love, then banish it; for this painful state is what does all the damage. At least, banish it as far as possible. Will you do this, or give up to die? One or the other is a necessity.

Not that this pining is either weak or ridiculous. Instead, those best sexed suffer most. Men of even commanding talents and great fortitude often break down under it, and it is the highest

order of females who suffer the most; yet why cry away your life because you cry in good company? All such are practically beside themselves. They sigh, as if their very life depended on their loving this particular one; and yet, as when they find one apple rotten or bitter they should take another, so the intellectual consciousness that love has fastened upon a wrong or an unattainable object, should enable them to change it from a poor to a good one. If circumstances had first turned their love to another, they would have felt about that one as they now do about this. Love depends far less on the party *loved* than on the loving one.

You will also do well to seek the sympathy and advice of some intimate older friend; all the better if of the opposite sex. Your feelings have warped your judgment, while they would look at this whole matter from an intellectual standpoint.

“But love is spontaneous. When it falls, it ‘falls flat.’ Cupid always has been, and must be, blind; come unbidden, and sweep his love-sick victims on by a blind impulse they can neither create nor govern.”

It often does, but never should, run mad. Reason is the law-maker to man, as Congress is to the republic; while will is its executive president; and all the feelings should be schooled into obedience.

2. OBSERVE THE HEALTH LAWS. We will not now demonstrate, but only assume and apply, the influence of different bodily conditions over the mind, and especially feelings. No functions ever can be carried on except by means of specific organs; and the reciprocity is perfect between the states of all organs and their functions. Hence dyspeptics are always gloomy and irritable, and drunkards passionate, because their organism is inflamed. So are sick children, and for the same reason. Indeed, this violent state of love has inflamed your nerves, and thus re-increased its violence; whereas a light, simple diet, daily ablution, regular habits, and, above all, sound sleep, by quieting this false physical excitement, will do much to assuage your mental grief, and thereby stave off its destructive consequences. And there is vastly more in this advice than we can now take time to show.

3. DIVERT YOURSELF. As headache is caused by excessive cerebral and deficient pedal circulation, and relievable by diverting action from inside to out; as extra intense action in one part often diminishes that of other parts; as restoring equilibrium relieves congestion; so promoting the action of the *other* mental

and physical functions naturally relieves this "congestion of the heart." Think on some *other* subject, as a means of preventing your thinking perpetually on this. Offset this emotion by some other. You have, or ought to have, other passions and appetites sufficiently strong for several combined to form a powerful diversion. Then feed them with their legitimate food. Love engrosses but a smaller part of your brain; then why not make the action of other organs draw off excessive action from this faculty?

Especially find something to *do*, and, if possible, *out of doors*. "Idle hands are Satan's workshop." Relieve your mind by something pleasurable, and it will be all the better if it adds bodily exercise to mental diversion. Choose any kind of effort which interests you, but select something. It matters little what, so that you become diverted. Surely a man can set himself at work, both pleasurably and profitably, at farming, gold-digging, literature, politics, religion, philanthropic reforms, self-improvement, or something else; for a world of work of all kinds awaits doing. Choose what you will, but choose something, and then throw your whole soul into your efforts. Come, up and at it, like a true man!

"But what shall a disappointed woman do?"

Almost anything she likes, so that she does something which interests her. Even dress is better than nothing. Rich girls are doubly pitiable, because a luxurious surfeit leaves them without any life-inspiring motive; whereas those suffer less who are obliged to do something for a livelihood. She should help in some family, coöperate with her minister, teach, write, take an agency for "sexual science," espouse some labor of love, adopt and do for some lad or child, anything, but something pleasurable.

Especially love and study NATURE. She is full of wonders to be investigated, and beauties to be admired. Nothing will equally either soothe, or divert, or heal, or cheer a spirit wounded by any cause. Volume IV. shows why this love and study of God in Nature acts as a *medicine* to body and mind, and is most efficacious. It even cures bodily as well as mental and affectional ailments. It is just the very one to cure broken hearts. Try it. Study and admire His power and greatness, as displayed in the starry heavens and geological records; His minutest wonder-workings in bees, insects, birds, animals, and, above all, human productions. Attune your heart in devout love and worship of the Divine

Author of all these parental arrangements for the happiness of all his creatures, yourself included, and you will soon substitute a happy, and therefore salient, state of mind for your present miserable, and therefore suicidal, one.

But of all the teachers of Nature, the study of Phrenology is incomparably the best, in both its deep philosophies, and those practical life-lessons it inculcates. Then study it most.

Yet all this is mainly but preparatory to the one great cure. One absolute, specific, *certain*, and *universal* restorative remains exactly adapted, *per se*, to its delightful work. It is short but potential.

456. — BURY YOUR OLD LOVE, AND LOVE AGAIN.

Please duly consider that since interrupted love alone does this damage, restoring love alone can restore it. As if you were starving, food, and nothing *but* food, could save you; so your love element is starving, and its reciprocity alone can restore you. Yet this can and will. Since all are bound to furnish themselves with an object to love,⁴¹⁵ much more those who are suffering all these evils just from this identical want. As those whose thirst has induced a raging fever doubly need water, and as the sun quenches fire, so the fires of a second love will quench the ragings of the first.

Frequently, indeed generally, disappointed love, after withering for a time in this averted, or deadened state, revives, and begins again to admire, instead of hating, the other sex. This is love's Indian summer. By all means improve it. Waste not a day. Prepare at once, and effectually, for its reënlistment. By all manner of means second Nature, and rebuild your dilapidated sexuality, by cultivating a general appreciation of the excellences, especially mental and moral, of the opposite sex. Affiliate with those much older or younger than yourself. Pursue this middle ground; neither steel the heart against the opposite sex, nor allow it to take on its craving or perverted phase.

But, above all things, when your love *does* fasten a second time, allow nothing to disturb it. Expect, but do not allow, little differences to turn it; remembering that the fault doubtless lies more in the disappointed state of your love element, than in what you dislike. Try to conquer your prejudices. Make up little difficulties at once, and vow not to allow anything whatever to

even *begin* to alienate; and also admire and love what you can find lovable. Spend much time in his or her society, and be assiduous in your attentions. Follow all the advice given in Part V. respecting cementing the affections; and be sure to keep yourself in a loving mood. This is your last chance. Its second breach will prove irreparable. As when a tender vine, just budding and blossoming in the spring, is ruthlessly torn up, it soon perishes if left exposed to wind and sun, but if replanted at once, and well watered, it may strike root, and yet bear fruit, whereas its second disturbance would prove fatal; so the affections will bear transplanting, if it is done soon and well, once, but not twice. Then guard, by every possible means, against its second rupture.

“But you don’t catch this old bird with chaff twice! I’ve now got my eye-teeth cut.”

But have you got them cut *out*? Will you reject all food because your first morsel was bitter? Whilst locating your love on another, dress up, spruce up, cheer up, and play the agreeable; yet on no account allow Amativeness to relapse into either its hardened or comatose state.⁴⁴⁸

A most affectional maiden lady, who still continued to love her affianced though long dead, instead of becoming soured or deadened, manifested all the richness and sweetness of the fully developed woman thoroughly in love,⁴¹⁰ along with a softened, mellow, twilight sadness which touched every heart, yet threw a peculiar lustre and beauty over her manners and entire character. She had the refined familiarity of the fully-developed woman, without any undue boldness on the one hand, or prudery on the other, and was both attractive to and attracted by gentlemen, as well as eminently gifted in conversation with them, of which she was very fond, and made all children, especially boys, love her dearly. Her disappointment had rather improved than deteriorated her, and rendered her most admirable throughout.

“But my trouble lies just here. The one I loved really was the very best, most lovable, and perfect person I ever saw. My associations are sacred and holy. They are garnered at the very bottom of my heart, and “inviolable.” No other one, however perfect, could ever fill that vacant seat. No one else I ever saw begins to be as worthy of my devotion, or calls forth a spark of it. I do not try to prevent my love from going forth again, but I have never found any other who

touched my heart, or meets my wants. Must I then suffer all these terrible evils of interrupted love? Can I force myself to love? That sentiment is spontaneous. Then how can I secure it?"

BY BREAKING UP whatever love you cannot *consummate*. No folly is greater than still nurturing a hopeless affection. You piously think that this nurture is a virtue, when it is sexual *suicide*. We once thought Eliza White⁴³⁷ an affectional saint, but we pronounce her a wicked sinner. When her lover died she should have buried his remembrance, found another to love, and reared a fine family of children to bless her, themselves, and mankind. So should all others whose love is blighted. Let another fact say what such can and should do. A magnificent woman of twenty-one, my first sentence of whose description was, "An angel — almost," at its close said, —

"Please give me a private consultation, for I desire your advice on a subject of the last personal moment. From my school days I have loved my cousin devotedly, yet marrying him would be a bombshell bursting in my father's house, which would hasten his decease.

"But I have another lover who is every way unexceptionable; has a four thousand-dollar annual salary, which shows his smartness, and is everything I could desire, besides loving me to distraction; yet I cannot find one spark of affection for him. Now what shall I do — marry my cousin whom I do love, or my suitor whom I do not?"

I saw that her question involved a *principle*, the scientific solution of which was of the last practical moment to mankind, and asked her to come Monday morning, after I had thought it all out during the Sabbath, for a reliable, *judicial* answer; and then told her that it was loving her cousin alone which prevented her loving her lover; that if she would only crucify that cousin-love, she would find one to spring right up suddenly for her suitor, and that this was her only true course.

She was one of those rare women whose *sense* ruled her feelings, — those are but poor human beings whose feelings overrule their sense, — and summoned all her resolution to the funeral pile of her cousin-love. She then and there called it in, sealed up that book, and laid it back on the shelf of the past, not to be opened for the present, but to be banished whenever it obtruded. Its crucifixion was severe, but thorough.

Her heart now, of course, craved masculine sympathy, which she found in her suitor, to whom she at once betrothed herself. A new love *shot right up*, and fastened on him all the more ten-

derly because it bled for her cousin; but soon ceased bleeding, and in a week she was one of the happiest of mortals, and has continued so ever since.

Those who, suffering all the agonies and evils of interrupted love, will follow in her footsteps, will save all that wreck of mind and body which must otherwise inevitably follow, forestall all the immoral cravings created by unrequited love,⁴⁴⁴ find complete diversion in the family ties and labors, and fulfil their love destiny. This advice is infinitely important.

“But this disappointment occurs oftenest after marriage, and is then far more crushing. Society will not let such ‘love again.’ Hedged in on all sides from even the refined expression of this element, must it starve itself and them? What can they do?”

This question is well nigh infinitely important, because it concerns so many so deeply. Let those answer it who can, and each judge and act for him or herself from the general *principles* herein expounded. Such should by all means *divert* themselves.⁴⁵⁵ Part V. will contain several answers, and Part VI. explain some of its causes — that first step towards their obviation.

TO AVERT THE SELF-DESTRUCTIVE CONSEQUENCES of disordered love⁴⁴³⁻⁴⁴⁷ should at all events be the very first object of each and all of its unfortunate victims. They cannot afford to live on and die off in this its dilapidated state. They could better afford to endure an inflamed eye or a paralyzed limb; but the pleasures and advantages of normal love are too precious a life-behest to be ignored. They had better forego almost any other. Its perversion is so very self-destructive,⁴⁴⁶ and its dormancy indeed so great a life-loss,⁴⁴⁸ that its restitution, as far as possible, should be a paramount life-object.

And nearly all do suffer this loss more or less, and incur its penalties. Abnormal or dormant love is a great public calamity, a literal epidemic. Humanity, and especially woman, experiences a greater barrenness of its legitimate effects than of any other function, physical or mental, and needs its right direction and nurture most. In this great problem, patrician and plebeian, savan and ignoramus, saint and sinner, male and female, young and old, one and all, are most deeply interested practically, so that its intrinsic personal importance must soon render it one of the problems of the age. In fact, “broken hearts” constitute the

largest branch of this great "social evil."⁴⁵ It cannot longer be bluffed. The cries of too many, perishing by agonizing inches, stifle the public ear, and must be heard. Nearly all are more or less its victims. Reader, have you not suffered thus? This problem *must* be adjudicated on first principles. Phrenology solves it. Might we not expect that a science which so perfectly *analyzes* an evil would also reveal its antidote? and in this same thorough, because scientific manner? It does, as just seen. We have been studying this painful topic more than all others, and been driven to the conclusions here announced. At first we rejected them; but they forced themselves back upon us, by both reason and facts, from so many stand-points, as to *compel* their admission. Let those who reject this panacea for broken hearts prescribe a better. How few but need *some* cure! Then is not this the *natural* one? What if it has opponents? are they the highest types of a true human life? What if it is new? have not innovations achieved so much in our age that fogysm should be at a discount? Surely we should be the last to reject, and first to accept, new doctrines. How long since steam, railroads, telegraphs, were innovations? At least let objectors themselves "heal the people," or else let us. Do not all objections to it cluster about its being radical? Does it not go right home to your own heart's consciousness? Suppose all objections were either withdrawn, or else reversed in its favor, would not your own soul clutch at it, as a longing child seizes that aliment for which it pines? What is it but applying to the love element those same principles of cultivation and improvement conceded to apply to all the other faculties? At all events, here it is. Accept or reject, each for your own selves. As California gold existed long before it was discovered, so this cure is destined, whether adopted or discarded, to be the great "healer of the nations." Many a starving soul awaits its promulgation. That these doctrines must work a complete revolution, is evinced by the entire economies of the race; and that they are adapted to effect it, all who practise them will become exultant living witnesses. They will soon work as great a change in this department of humanity as steam has wrought in mechanics.

SECTION IV.

SECOND MARRIAGES, MIXED FAMILIES, MOURNING, ETC.

457. — SECOND MARRIAGES RARELY NECESSARY.

Since second marriages are governed by these same principles, we turn aside to apply them to a subject thus practically important to so many. What says "sexual science" concerning them?

Though Nature's primal arrangement is for only one, yet she has provided for more in emergencies. When two of similar ages live affectionately together, even though one is naturally much longer lived than the other, by a law of love the stronger will impart surplus strength to the weaker till their common vital fund is about exhausted; so that the death of either is soon followed by that of the other, often without any apparent cause. Yet where one dies suddenly, or away, so that this vital transfer is precluded, the survivor of even a most affectionate marriage may live on many years.

"But cholera, yellow fever, &c., leave many a widow and widower, who must either marry again, or else live a life more lonely than if they had never married. Who deserves more pity, whose hearts break more hopelessly, than those who have lost a loved conjugal mate?"

Such bereavements, though common, are rarely necessary. Cholera prevails only in lime-water districts; and using rain-water, kept in deep underground cisterns, would always prevent it. Such water, with fair hygienic regulations, will keep off cholera, and all other bowel difficulties, and right water treatment soon cure them.

All husbands are under solemn obligations to their families to so fulfil the health laws as not to *become* sick. Whether the unmarried kill themselves or not, is less important; but the first duty of a husband and father is to preserve his life and health at all events.

To subject an affectionate wife to all the agonies of lacerated affection; to oblige her to break her heart by mourning his loss, and then transfer it to another, and likewise run all this risk, besides leaving his children orphans, without a father's educational and advisory influence, even though provided with dollars

enough for their comfortable maintenance, is just the *greatest* wrong he can inflict upon them. He is solemnly bound to live on till his children are grown up. And those who have constitutional stamina enough to become parents, have enough to last them, with proper care, until their children are fully able to take care of themselves, and till their companion is too far advanced to desire to marry again. This is an ordinance of Nature.

And is not a loved wife under quite as great obligations to make *her* health and life paramount? What becomes of her family when she is sick? She not only cannot do for them, but obliges them to do for her instead. Merely in order to serve them she requires to preserve her health first.

And shall not husbands guard their wives' health as well as their own? What are business claims in comparative importance? And yet how many, immersed in business, see their wives' health sink under constant over-exertions, vexatious cares, or one or another causes, till past recovery! They now call doctor after doctor, and make any and every pecuniary sacrifice, when it is too late; whereas a tithe of the same effort, applied seasonably, would have saved the balance of their money, and her health besides. All he has or can get he can well afford, if wisely spent to save a good wife's life, or restore a sick one.

The wife is equally interested in her husband's health. To see him toil on, early and late, in protracted business struggles, while she draws from his strained purse all she well can, with which to make a fine display of dress, parties, style, &c., is both short-sighted and cruel; a wrong to herself and children as well as him, and may yet cost both his life.

The fact is, that each member of every family ought to constitute a vigilance committee to watch over each and all the other members' health, as well as his or her own. None can allow themselves, or any other member, to fall sick without doing palpable injustice to all. What right has any member of any family, by violating the health laws, to impose on its other members all the anxieties, sleeplessness, and additional labors required to nurse him or her through a fit of self-induced sickness? Disease is consequent only on the violation of the health laws, and is a luxury(?) those only have any right to who can pay liberally for all the trouble they cause. And are not parents under equal moral obligations to preserve their children's health? and guilty if they are sick?

Still, as society now is, as public disasters abound, and malignant disease and premature death, in many forms, leave many a forlorn widower, widow, and children, the practical question is, whether, as a general thing,

458. — SECOND MARRIAGES ARE DESIRABLE.

They can be made to promote the happiness of all concerned. The old adage, "Experience is the best schoolmaster," shows that a former love conduces to the happiness of a subsequent one. Second loves, by acting as salvos in bereavement, render happy, and thereby promote love.⁴²⁰ Let the following fact state and illustrate the practical workings of this principle. A second husband, criticising my lecture on marriage, asked why it omitted so important a subject to man as second marriage? and on being asked what his own experience had taught him concerning it, replied, —

"It is this. For seventeen long years myself and wife lived on these prairies, far from neighbors and market, where our isolation and mutual struggles but endeared us the more to each other, till just as the railroad train dashed past our door, and the depot, located on our land, had rendered us rich, my wife died of cholera in a day! The suddenness of the blow completely paralyzed me. I wandered, listless and inane, through wood and field, till, six months afterwards, my mother, seeing how sadly my loss affected me, said, 'George, this will never do. You must not give up thus to grief. Come, rally, and marry again.'

"'O, mother, I can never think of that! It would be sacrilege to my Eliza. Besides, if a second wife should not prove fully equal to my first, which I could hardly expect, for such wives are rare, I should only be perpetually making invidious comparisons, to the detriment of all parties, and the additional blighting of my own love.'

"'But, my son, "there are yet as good fish in the sea as ever were caught." Your having had one good wife in no way precludes, rather facilitates, your obtaining another. Try again: courage, my son.'

"'O, but, mother, I can never think of placing my dear children under a step-mother. It would be positively cruel.'

"'Yet, son, they are now under hirelings. A step-mother could not be worse, and you could see them much better provided for if married, and with them, than now, not married, and away; for they would then be under your more immediate supervision. And there are women calculated to make good step-mothers. Miss S. is one. She would be much better as a wife for you, and mother for your children, than any hired girl could be. And having this, that, and the other prerequisite for a good wife and step-mother, you could keep

your family together, and get along much better every way by marrying her than remaining single.'

"I saw the force of her reasoning, changed front, paid my addresses to her" (she was then sitting on his lap, with her elbow resting on his shoulder, and her hand twirling his locks); "she accepted, takes just as good care of my children as their own mother ever did, and they are as happy in her, and know no difference, and I am just as happy in this wife as that. It is as if a bright fire, long burning on the family hearth, had gone out, and buried its live coals under its own ashes, while another fire had been built above, and was burning brightly, yet neither interfering with, but rather helping, the other. It is infinite happiness to me that I can heal my wounded heart by sympathizing with, and receiving sympathy from, a second wife, who was my first wife's intimate friend, and recommended by her as her successor. And she herself can say whether she, too, is happy in us." She here impressed a conjugal kiss upon his willing cheek, while he added, "My second marriage has obviously contributed immeasurably to the happiness of all parties, my own especially.

"Yet this contravenes that one-love doctrine, already proved so clearly."

Mark this difference. That doctrine was only one love *at a time*, and is the natural law; yet the death of one modifies it. The law just applied to second loves applies here.

Another anecdote will both state and enforce another weighty consideration in favor of second marriages. A Quakeress, of the highest respectability and phrenological endowments, had married a second husband far her inferior in every respect, and, as a natural consequence, open discord had broken out between them. She consulted me. I said,—

"A woman of your sagacity should have known better than to marry a man so much your inferior."

"My motive was this: From my youth I had looked forward to at least *one* child of my *own* to love and be loved by, to nurse me in my dotage, close my eyes in death, bury me, and weep over my grave, as one of the dearest hopes and most cherished heart-yearnings of my life. I had borne six children by my first husband, but had seen them all die, along with their father, of consumption. I could not bear the thought of a childless old age. I knew from the first that my present husband was not adapted to me; but as his proffer held out the hope of an additional child or two to comfort my declining years, I accepted, fearing that I might not have another seasonable one. But our disparity has both frustrated my hopes and borne me down with trouble. Still, was not my *motive* justifiable?"

Reader, could you but approve? The *principle* here involved deserves universal adoption; but with more judicious application.

Yet there are numerous cases in which second marriages are not desirable. The following anecdote will illustrate them. Mrs. G. said, —

“Mr. and Mrs. F., will you take a ride with me along the banks of our beautiful Grand River to-morrow morning? My horse and carriage were willed me by my deceased husband, and I am my own postilion?”

“I invited you to take this ride more on my account than yours. I want your advice on a matter of the utmost importance to me, which I feel that you are qualified to give. My hand is besought in marriage by a man I have known only favorably from childhood. He even made love to me before I knew my husband, and says he has never married because he still hoped to marry me. Having property himself, he does not need to marry me for my money, and all seems right. Friends join in persuading me, and he promises me the most devoted affection, and even begs me to marry him if only ‘*out of pity.*’”

I shook my head, and interruptingly remarked, “Never marry out of pity, for this will soon place *you too* in need of sympathy. I never knew one who married out of pity to be happy. This alone must necessarily render both miserable. Let this infallible test-question decide the matter. Do you feel willing to admit another to that sacred place in your affections which your deceased husband occupied?” for their affection was mutual and perfect, and a first love on both sides.

“Ah, sir, you have probed the very point from which my innermost soul recoils. I still feel that my husband is ever present with me, as much as when alive; that I commune with him daily; that he is my guardian angel; and that I enjoy the sweet consciousness of his perpetual love and union, and that a second marriage, however promising, would be a sacrilege, from which I instinctively revolt. I shudder at the thought. Besides, I feel perfectly contented as I now am, and involuntarily dwell on the pleasant reminiscences of past love rather than pine over our separation. This may seem strange, but is literally true.”

“It is natural to a perfect love in its highest state. It always might and should take on this pleasant phase. By no means consent to a second marriage. Your premonitions are right. To violate them would *spoil your life*. Remain single.”

“I will. Your advice accords perfectly with my own interior consciousness, as well as better judgment.”

“If you felt like putting on fine feathers, turning gay again, attracting the attention of gentlemen and being attracted, and court-

ing, by all means love and marry again; but if not, avoid a second marriage. And this advice is based in this principle, that whenever our system requires any special ailment it will crave it. Hence, since you positively loathe a second marriage, decline his proffer. Do it as gently and handsomely as you can, and wound his feelings as little as possible. Say no so sweetly, and seemingly reluctantly, as to leave him your friend, yet save yourself."

Other circumstances may justify a like declination, but in ninety-nine cases in every hundred, especially where their ages hold out parental prospects, second marriages are desirable, in consequence of the happiness they can be made to yield to all concerned. Even elderly people may marry. No mere whim, nor minor adverse circumstances, only abundant reason should dictate a decline. Especially if the first marriage has not been absolutely perfect, a second one is all the more essential and auspicious. If a second love can only be initiated (and it usually can be, unless reversed, or else perfectly satisfied), by all means reunite. Even when the feelings rebel at first, they can and should be schooled to look at it fairly, and on the favorable side, because the unfavorable is naturally uppermost.

SECOND MARRIAGES, FOR CONVENIENCE' SAKE, even where the first has been comparatively complete, may be advisable. Thus, a widower has a family of children, who, besides all he can do for them, need that care and training which only a woman can bestow, and which he is solemnly bound to provide. A step-mother is by far its best form. An aunt, a stranger, would be better than none, but his wife would naturally do the best. Then is not he justified in marrying again mainly to provide them with this female nurture, and she in accepting so good an opportunity to promote his, her, and their happiness? Besides, all women need both husband and children to love and care for; and many need to marry in order to furnish the best proper sphere for the exercise of their affections; thus supplying her with children to love, and children with female care.

And why may not a widower, advancing in years, by marrying a woman younger than he is, provide himself prospectively with that care he is sure to need, and compensate her by a home, creature comforts, position, property, affection, &c.? What objection is there to this mode of promoting the happiness of all parties? They can regulate their intimacies to suit themselves and

circumstances. They must not allow discord, of which love is the great antidote. Or they can base their relations in friendship, and the amenities due between the sexes,^{370,371} without infringing the least upon a former love, however sacred. First marriages should be based in love alone. Second ones are permissible on other grounds. Yet they absolutely must observe the following common-sense rules: First. On no account whatever draw comparisons, which are always odious; for favorable ones disparage the dead, and unfavorable, the living. About as well tell them to their faces that you wish they were dead, as how much better the former loved one was; for it is the worst possible kind of personal reflection, and much worse than ordinary conjugal blames.³⁹⁶

Secondly. Former loves may be cherished somewhat, like live coals buried, but must not come to the surface. If dissatisfied, make the best of what is, but never aggravate it by reproach, or else abandon all hope of conjugal happiness. Instead, assiduously cherish love by little attentions.

How LONG SHOULD THEY WAIT? Only just as long as they themselves please. In what law is the custom of waiting a year based? Of course, to transfer the affections takes time; but, as it has been already shown, the sooner it is effected the less damage is inflicted by grief, and the better all around.

459. — STEP-PARENTS AND CHILDREN.

The amalgamation of different families usually occasions the greatest evils incident to second marriages. Of course, as parents naturally do, and ought to love and care for their own children most, a step-mother will instinctively side with, and pet her own children in preference to step-children. And she ought to, because they are hers,⁴¹⁷ younger, and more needy. Yet this obvious duty often creates hardness. Her task is indeed trying. She deserves thanks for even undertaking it, and is especially to be praised if she does well. It requires a superb woman to become a good step-mother, and such deserves all praise.

But are not step-children, after all, oftenest in fault? Outsiders ought to lighten her burden by enlisting them in her behalf, yet they frequently re-increase it by prejudicing them against her, till they actually regard her as an intruder to be opposed, rather than a mother to be helped and loved? They forget that it is her or

nobody, or perhaps some person worse. Instead of being thankful for what she actually does, they blame her for not doing more, besides misconstruing everything. Should they not, instead, regard what she does do, whether it be little or much, more as a gratuity than duty? for what but her relations to their father requires her to do anything? Then should they not praise and help, instead of blaming and hindering her? Does she deserve the odium usually heaped upon step-mothers? How many in like circumstances would do better? Step-children's obvious interest is, by complaisance, kind offices, and good feeling, to coax out of her a thousand little favors they could never obtain if at enmity. Gratitude for few and small favors is their best known means for obtaining more and greater ones. Outsiders should, by all means, always promote peace, not, as too often, stir up strife. Still, a good, kind, motherly woman can generally establish affectional and filial relations, without which there is no living together, but with which step-parents and children can live very happy. At least a meek, motherly spirit will greatly lighten her task. Whether she or they are right or wrong, it is better to forbear than resist.

This same general advice is equally applicable to a step-father. He, the dignified head of the family, its natural umpire and regulator,³⁶¹ should be an arbitrator and peacemaker between all parties, and slow to decide directly for or against either, but instead show their faults to the erring, and obviate them by appealing to their higher faculties. By a firm, just, judicious, and affectionate course towards all, he can generally assuage animosities, if not obviate them altogether. And this is unmistakably the true one for all parties, and will generally convert the evils of second marriages into benefits, besides enabling the family to live *together*. Yet it is better to scatter than quarrel.

460. — MOURNING FOR THE DEAD AND ABSENT.

These self-destructive consequences of disturbed affection⁴⁴²⁻⁴⁴⁷ naturally call up that form of these evils consequent upon grief for the absent and the dead. All forms of reversed affection do proportionate damage. Hence, mourning for the dead or absent inflicts on a mourner the same *kind* of evil which interrupted love inflicts on its victims.

Of course all painful action of Adhesiveness, Amativeness, Pa-

rental Love, and Conjuality should be prevented, not encouraged, while mourning *consists* in this same painful action, and is therefore wrong, and inflicts those self-same evils which interrupted love inflicts. Since, then, "by their fruits ye shall know them," and since the fruits of mourning "are evil, and ONLY evil" to the living, while they do no manner of good to the dead, are they not inherently wrong? and therefore to be banished, not encouraged? Precisely the same principles govern here, just shown to govern "broken hearts." Then *banish* all painful reminiscences, and seek diversion.⁴⁵¹

1. What is this grief but practical rebellion against an ordinance of Nature, or else "a dispensation of divine Providence?" If providential, it is of course both best and God's sovereign will. Weeping over *God's* doing is the very worst form of practical rebellion, while acquiescence therein naturally causes rejoicings. You, then, who believe death to be providential, as obedient children, are the very last to mourn over what your "heavenly Father" has seen fit to do for you. Really, this grief is indeed filial love and obedience "*with a vengeance.*"

2. BY IMPAIRING THE HEALTH, grief inflicts irreparable injury. We will not now descant on the value of health. Suffice it that it is the summing up and focal centre, because the sole instrumentality, of all valuation; so that whatever injures it, saps the very life itself, and all its powers and enjoyments at their very heart, and is by any and all means, and at all events, to be absolutely avoided.

Now grieving is most fatal to health and the nervous system. All its kinds, whether for loss of property, honor, friends, children, lovers, happiness; indeed everything, by virtue of its own inherent physiological effects, redoubles this evil by inducing *cold*, that great, direct usher of most diseases, by withdrawing circulation from surface to centre, and deranging all the physical functions, besides diminishing the system's power of resistance. Note when and where you will, bad news, violent passions, sudden disappointment in love, all painful mental paroxysms, are followed by severe colds, and often protracted and dangerous sickness, and sometimes death. How frequently are mourners taken down sick immediately on returning from a funeral, especially when they give way to violent grief, and often die, — the death of one thereby causing that of several relatives! Strange that a fact

so common should not have been observed and traced to its cause — colds from grief. Hence those in grief should be extra careful of their health. Self-preservation is a first human duty as well as instinct, and grief unqualifiedly wicked.

3. Grief for the dead wrongs the living. All have parents, children, brothers, sisters, relatives, friends, or business or other relations to their fellow-men, to whom their life is a blessing, and their sickness or death would be an injury they have no right to inflict.⁴⁵³ All are inter-related to others by human and mutual obligations. Hence injuring ourselves, whether by grief or any other means, inflicts palpable injury on others. Why should the living injure themselves and shorten their own lives because the dead have shortened theirs? Why should a widow debilitate and frustrate all her powers by grief, at the very time when she most needs all her strength and self-possession to care for herself and children, and save her property from those harpies who now, vulture-like, hover around the estate to grasp all they can? Does not this grief unnerve and enfeeble her? Yet do not herself, children, estate, and increased cares require every item of strength she can command?

A bereaved mother, too, has husband, children, relatives, and friends whose creature comforts and moral culture depend much on her life and health, and whom her debility or death would injure in ways innumerable. Hence, whatever promotes her health is to them a literal godsend; but what injures it, does them the greatest possible wrong; and this is measurably true of relatives and friends. Now, by all the value of her life to her family and friends, which neither dollars nor words can begin to measure, is her grief over her child's death a curse to them, and wicked in her. What right has she to intercept their happiness by indulging her own grief?

Perhaps even her *own* hold on life is but feeble, and needs strengthening instead of weakening. Too nearly dead already, she requires to become more *attached* to life, not weaned therefrom. Is it not as virtual suicide — that worst of crimes against God and man — to voluntarily hasten death by grief as by poison? The crime consists in the *fact* of hastening death, not its means; and it is her sacred, solemn duty to avoid it by either. God and Nature punish mourning, and thereby pronounce it

wrong. Let those whom these views shock, show wherein they are erroneous. Take pattern from the widow described in ⁴⁵⁸.

4. "Yet, too apt to forget our latter end, shall we not, in the death of loved ones, learn lessons of our *own* mortality, and seek therein to prepare ourselves also for another and a better world?"

Would hastening our death by poison fit us for heaven? Then will it by grief? Is not fulfilling our earthly duties our best preparation for heaven? Are this world and the next antipodes? Is not that but the continuation, not an antithesis, of this? Did not the same God ordain both? and does He not govern both by the same set of laws and requisitions? Must we indeed break the laws of this life in order to fit ourselves for the life to come? Instead, *fulfilling* the laws of this, necessarily promotes the interests of that, and improving this, thereby also improves that. Therefore grief, by injuring us for this life, unfits, instead of fits, us for that. What reasoning can be clearer? The very best preparation for a future life is to live a perfect present one, including the care of our bodies, in order that we may "be gathered in like a shock of corn fully ripe;" whereas, whatever plucks us prematurely from the tree of this life, as grief does, thereby ushers us, immatured and unprepared, into another.

5. "But we can no more help grieving, than smarting from the touch of fire."

Then help it all you can. Assuage, not aggravate, your grief. Besides, do you not know that ill health, especially nervousness, *rein*creases grief? and that grief, by redoubling nervousness, re-augments and protracts itself? Do you not grieve most when most unwell, and least when you feel best? Of this your own consciousness is a perpetual witness. Then, pray, what is grief, after all, but a diseased or *inflamed*, instead of normal function, and to be assuaged in part by *hygienic* means? This point has come up twice before,⁴⁵⁵ but cannot recur too often, for it is fundamentally important.

6. This pronounces the usual custom of remaining at home a full year after the death of a near friend unqualifiedly wrong. Besides depriving the body of that exercise so imperatively necessary always, and doubly so in bereavement, it begets a dead, dumb, monotonous state, even more fatal to health than grief itself. It compels the mind to pore perpetually over its loss by

allowing nothing *else* to engross attention. It protracts and intensifies a mother's grief for a lost child, by keeping its clothes, toys, and thereby sayings and doings perpetually before her mind, thus redoubling the crushing effects of her grief; whereas she requires to *forget*, not remember, and *banish*, not revive, those painful reminiscences; and had better pack up or give away whatever renews her grief, and go abroad all the more, not less. Break away from the spot and scene associated with its memory; take a journey, or do anything to divert the mind. Reading, conversation, amusements, lectures, whatever will divert, will help save.

7. FUNERALS ARE WRONGLY CONDUCTED. Their management is directly calculated to ruin the constitutions of the living, without doing the least good to either living or dead. They generally increase grief, whereas they should try to assuage it. They condole too much. Nothing crushes sinking spirits as much as pity. They should *fortify*, not soften, and dwell more on the biography and characteristics of the dead than the horrors of death itself. Reason, the best good of survivors, everything, requires that they brace them, not soften them; that they should extract lessons of health to the living, by pointing out the causes of this premature death, rather than to frighten the living. Does fear of death either fit for this life or prepare for the next? Is it not constitutionally injurious to both mind and body?

8. Besides, making death a hideous monster, both arraigns the wisdom and goodness of God, and belies facts. Not only is it no curse, but, next to life itself, one of God's greatest blessings. Nor does it ever transpire until the physical organism is so far diseased, mutilated, or worn out, that continued life would only cause more suffering than happiness; so that, come when it may, in darling infancy, promising youth, mature manhood, or decrepit old age, it comes always, and in the very nature of things, as a blessing. Then let the dead be buried, and remembered pleasantly, or else forgotten. And *nil mortui nisi bonum* — speak only good of the dead.

David pursued a sensible course on the death of his darling child. As long as life and hope lingered, he did all in his power to save it; but, once dead, instead of bursting forth in an agony of grief, he arose, washed, laid aside his sackcloth and ashes, ordered and partook of food, and said, practically, "My darling is dead, and cannot be recalled. Then why weep? Let its death

be among by-gones, and let me prepare to go to it; but meanwhile dry up my tears, and again give myself to the cares of the state."

9. It remains to add, that when life has its *perfect* work, it merges gradually into death, but only after all the organs are fairly worn out. Neither violent death, nor one transpiring anywhere along to old age, forms any primal part of Nature's economies. All such are consequent only on the infringement of health laws, which it is our sacred duty to avert, by living right physiological lives. Natural death is always welcome to the subject and relatives. Then, indeed, can we bury our aged parents without one tear of sorrow. Feeling that they have lived out the full measure of their days, finished their work, and died in peace, as the lamp goes out for the want of sustenance, we can bury them, and remember their good deeds and virtues, conscious that, with renewed lives and reincreased powers and virtues, they await our coming, when we also shall have fully lived out the natural measure of our own days. Such lives let us live, that such deaths we also may die.

10. Mourning apparel is wrong throughout; because, if it re-increases our sorrow, it is injurious; if not, it is unnecessary, besides being expensive, and often a heavy tax on the poor they cannot really afford, and greatly increasing the bustle and confusion incident to funerals. By proclaiming our loss and awakening sadness in others, it does them also harm. Then let it be abolished. Yet dressing the graves of loved ones with flowers is an appropriate offering to their memories.

11. No sick room should ever be entered in a sad, solemn, condolent, pitying mood, because it awakens their fears for the worst, and weakens that will-power to resist disease and death, which, after all, is their great restorative. Instead, manifest a lively spirit, by a cheerful, encouraging aspect, which is calculated to buoy up their drooping spirits and quicken their circulation. Talk and laugh, instead of sigh; and, if possible, make *them* also laugh: for nothing equals mirth as a panacea for all diseases.

SECTION V.

THE REFORMATION AND TREATMENT OF THE FALLEN.

461. — CAN SEXUAL SINNERS BE REDEEMED?

“ Can the fallen be saved and restored? Can their soul-stains be cleansed? their moral leprosy burnt out? their poisoned blood disinfected? and, above all, their future virtue guaranteed, and they become good wives and mothers? ”

Yes, if their organism is not yet impaired; and their fall be the very means of their becoming the better.

Impaired organism, in them and others, can be renewed only by death and “the life to come.” As far as their recuperative-principle remains, all, whether broken-down men or women, and whatever their degree of demoralization, can be recuperated and purified. A declaration thus contrary to all human ideas and experience, and thus encouraging to so many fallen sinners, demands and has this *scientific warrant*. Give it due consideration.

Do short-sighted mortals comprehend the full philosophy of sin? To attribute all the woes of the RACE, past, present, and future, to “eating forbidden fruit,” presupposes a cause utterly insignificant, and no way adapted to produce results thus stupendous; whereas all effects must have their *legitimate* and *commensurate* causes. This is neither. The fact that sin, with its suffering, both virtually one, constitutes an integral part of Nature, proves that it fulfils a necessary and most benign mission, and has its *science*.³⁴⁷ Volume IV. proves that sin is to moral excellence what pain is to life. As evil, the antithesis of good, makes the good stand out in the bolder relief by the contrast, so repentance places sinners upon a platform of moral excellence far above what would have been possible if they had done neither. Could those who have never committed any sin loathe it as can those who have *experienced* its loathsomeness? Could Gough have portrayed the evils of intemperance a tithe as eloquently if he had not himself *felt* its evils? Experience is our best teacher. A very pious old minister, formerly very dissipated, but now “converted,” when warning youth most earnestly against the evils of early dissipation, often wound off his sermons with, —

“For I know them. I know them *all*. I know them by SAD EXPERIENCE.”

We demonstrate the *principle* that sin, repented of, redoubles moral excellence, in “God and Immortality,” Volume IV.; but merely declaring it here, let us apply it to restoration from all kinds and degrees of sexual defilement. You who in moments of passion, or when sorely tempted, may have erred, raise your crestfallen heads. Look aloft. Moral restoration and purity are yet within your grasp.

The maxim, “Reformed rakes make the best husbands,” is an experimental confirmation of our doctrine. They sin thus because they are well sexed,³³⁰ yet this very sexuality, when “reformed,” contributes to conjugal excellence.³³³

462. — REPENTANCE AND REFORMATION INDISPENSABLE.

But mark the “reformed” part. Such, unreformed, make the worst, but reformed the best. Their repentance is the very essence of their restoration. As long as Ephraim remains “still joined to his idols,” “let him alone.” All hope impinges only on this reform, and this on “repentance.” Both must be thorough, heartfelt, and complete, else all effort is useless. As the pledge is the chief instrument in reforming inebriates, so a like “pledge,” implied or sworn to, is indispensable to sexual reform, and will be found equally effectual.

Many are doubtless “incorrigible.” Enamoured of their giddy, dashing life, the coarser elements of their vulgarized nature inflamed while all its finer are seared, they are wedded to their bacchanalian idol. Such deserve little pity, and cannot be saved; but the great majority of them fall, as it were, “by accident,” yet are still good at heart. They practise prostitution as the only means left them for obtaining a livelihood. They must eat, sleep, and keep warm, yet are absolutely refused all other means of keeping at bay the wolf of dire necessity; whereas if any other remained, however menial or laborious, they would exultingly “accept the situation.” By nature they are as good as those who condemn them. Do we stand wholly by our *own* strength? Subject us to their temptation, and should even we withstand? Is the real difference so heaven-wide between us, except in those circumstances which have saved us but ruined them? They are our *sisters*, not female brutes or devils. Many of them are supe-

rior women, mentally and physically, — splendid-looking, as well as truly beautiful and intellectual. Indeed, it was their beauty, and its accompanying intensity of feeling, which ruined them. The taste of no epicure for his delicacies and viands equals that of seducers for their "game." Ordinary women tempt their appetites less. "The best only," is their motto. Let observation, the more extended the better, attest whether the majority of premature mothers, and of those seduced, have not warm temperaments, cordial, whole-souled feelings, and just the elements, properly directed, for making excellent wives and mothers. Talk to their consciences, before they become case-hardened, and they weep and sob as if their very hearts would break. Their existing depravity, admitted to be without a parallel,²⁴³ is less innate than *artificial*. They are more unfortunate than naturally corrupt. Unless seduced by artfulness the most consummate, they would now have filled important places of interest and usefulness in families and social circles; and could yet. Their case is bad, but not hopeless. They have the necessary material, and require only asylums or kind families in which to commence reform and restoration. Shall Washingtonianism rescue from the gutter loathsome drunkards, cast off and cast out for a score of years, the pests and detestation of all, and reinstate them in society, converting beggars into princes, ay, making them as eloquent and intellectual as a Gough, and shall not similar means shed equal blessings on this forlorn class? Are they not quite as valuable, and equally capable of restoration? Granted that the labor is more arduous, shall not the temperance victory lead on to similar conquests in this sister cause of reform? Is anything now hard which should be done? But, difficult or easy, shall humanity rest till it is achieved? If our neighbor's house is on fire, we run to the rescue, heedless of danger; then shall we behold the souls of the fairest portion of creation set on fire by this torch of perdition, and burning mind and morals to the cinders of the bottomless pit, unconcerned, perhaps derisive? Fathers and mothers in Israel, brothers and sisters of philanthropy and virtue, let us address ourselves to this neglected, but arduous and most needed work of humanity. They can be saved by thousands, not by ejecting them as vile pests, but as human sisters; nor by prayers and preaching as much as by personal effort; nor by reproaching them for their frailty, but by encouragement. This is a mighty "labor of love," but the dawn-

ing millennium will achieve it; and even a few years will witness a mighty revolution.

Thirty years ago, J. R. McDowell, one of the most devoted missionaries the world ever had, failed in attempting to save this class, because "society" set its face then as persistently against this movement as it now does. A moral reform society in New York lately returned one, naturally good, reformed and converted, with their recommendation for church-membership; and on her going to church, that very church-member, who first seduced her, *left his pew when, and because*, she entered it, thereby publicly *stigmatizing his own victim*.⁴⁴⁵

463. — PENITENCE PRESUPPOSES FORGIVENESS.

FORGIVENESS is as much a human attribute as penitence. Mankind have always recognized the natural law of "forgiveness of sin." The old Jewish "cities of refuge" were but the outgrowth of this natural ordinance. Forgiving the penitent is one of the functions of Conscientiousness and Benevolence.

"Society" has a right to some guarantee of penitence; but when that is assured, it is solemnly obligated to forgive, restore, and trust.

Those alone who are contrite for their past sins, and heartily sick of this mode of life, are worthy of any sympathy or reform efforts; yet such deserve to be treated as our great Exemplar treated the sinning Magdalen. Let us follow His precepts and examples. This proscriptive spirit is neither Christianity nor humanity, nor even philosophy. It does not deter others, yet it ruins uncounted thousands of those whom forgiveness would save. The odium heaped upon those who have made "one false step" literally *drives* them on down the broad road to destruction, and heads off every reform attempt. This state of public sentiment is the great peopler of houses of infamy, which the restoring spirit would rob of tenants. Does God forgive us our trespasses, and shall we not also forgive one another? Shall we pray "Our Father, who art in heaven" to "forgive us our trespasses AS we forgive" others, and yet be relentless towards our fallen sisters? Dare we invoke from Him that vindictiveness with which we persecute her who is seduced by man's libidinousness, not her own? "Society" should say, "Neither do I condemn thee;" "sin no more." Beyond all question a truly *repentant* sinner is much

less liable to sin than a novice. Sorrow for past sins is the surest guarantee against future transgressions.

Yet the most condemnatory are themselves always the most vicious. Who arraigned the frail women before Christ? Every man was guilty of the same crime. Who berate the fallen most? Those who walk nearest the edge of this same precipice, and require only allurements to leap it; because they look through the colored and magnifying glasses of their own corrupt feelings, and are therefore both the most suspicious and censorious — suspicious, because they “judge others by themselves;” censorious, because themselves censurable; whereas purity is unsuspecting, and virtue tolerant and forgiving.⁴⁵ Who in our towns and circles the most violently denounce all moral reform movement as improper? Those whose illicit pleasure it abridges. This is fact, and supported by philosophy. The “pure in heart” are both the most “merciful” and assiduous in their reform efforts; but those extra squeamish and particular need watching most. Dr. Wieting tells the story of an extra prudish woman, who declared exhibiting the female manikin intolerably “immodest,” and attending private lectures shockingly improper, yet who followed him thirty miles, imploring him to hide her prospective shame by perpetrating infanticide.

But there are more of others to be restored than of harlots. These doctrines apply still more forcibly to those who have sinned, yet not abandoned themselves. Put these two facts in contrast.

A Boston bachelor courted the daughter of wealthy, aristocratic, much respected parents; an innocent, beautiful, virtuous, splendid girl, and of an excellent family. As all parties were given to understand that his intention was to marry her, they were left much together at all hours. She, especially, never once doubting his matrimonial intentions, allowed unjustifiable freedoms, because they were to be married; but he kept postponing and courting for five years, seeking to gain the enjoyments of wedlock without its expense, under cover of courtship, till, finally, a widower became deeply enamoured of her, and promptly offered her his heart and hand. She said to her bachelor courter, —

“I have an offer of marriage from Mr. —, whom I shall tell, frankly and fully, all about you and myself; and if he chooses then to accept me for all, I shall marry him.”

“O, for mercy’s sake, don’t; O, don’t bring in *my* name! O, please don’t disgrace *me!*”

Let her parents, husband, and “society” say what shall be done to such respectables (?). And let him know that he is “spotted.” Noble girl! She will make as good and true a wife as any man ever loved or trusted. Her confession did not turn her lover.

A large, tall, powerful “down-easter” of twenty-two, thoroughly enamoured of one two years younger, and engaged to her, before their marriage she frankly told him that she had loved before; under the most sacred promise of marriage, had granted her very earnestly soliciting lover the rights of wedlock in advance; conceived, secured abortion, lived pure since, but felt it her duty to state these facts before he had legally committed himself. He sobbed and writhed in agony as he asked what he had better do about marrying her. What advice *should* have been given him?

“Do you *love* her?” “I do, with my whole being. My life is spoiled if I do not marry her, and I fear if I do.” “Have you ever committed a like sin?” “Yes, but—” “Should you demand of a future wife that chastity you cannot bestow? Those who require purity should be able to give it, and be careful how they defile any other man’s future wife.”

“Yet if you still love her clear down to the bottom of your heart” — “I am perishing by inches of that very love” — “and if she loves you” — “I never saw such depth and power of affection” — “and is weaned from her seducer” — “she says she could kill the villain”⁴⁰² — “by all means forgive, and marry her. You might marry one you did not love half as well” — “O, I never *can* love another” — “and who lacked both virtue and affection, as well as candor. Her affection to you speaks volumes in her favor, and guarantees her against future sin. Her fall evinces that hearty sexuality which constitutes the first prerequisite of a good wife, and your generous forgiveness will overwhelm her with renewed love, gratitude, and devotion. Both should wash out their mutual sin in mutual forgiveness and affection.”

He did not forgive or marry her, and has lived a broken and miserable married life. How much better for him and her if he had forgiven! The injured are bound by their nature to forgive and restore the penitent; and those who do not, will suffer the most, because they refuse to conform to a requisition of Nature. All are as much bound to forgive the penitent as to be penitent, or to relieve suffering. And always the best are the most forgiving; while the unrelenting may justly be suspected.

These principles apply with redoubled force to the married.

The erring but penitent husband will be far more true and loving to a forgiving wife than if he had not sinned. Yet her refusal to forgive hardens and engenders hate. So that wife who comes back contrite, and begs to be forgiven, will do all she can to make atonement. Sickles did right to forgive and restore his repentant wife, and would have been a heathen if he had not. Christ taught the two duties of penitence for sin, and forgiveness of the penitent. Either is nugatory, unless accompanied by the other. The injured partner is as much bound to forgive the penitent, as the injurer is to be penitent. If a "brother" should be forgiven, much more should a repentant conjugal partner. And the fact is a little remarkable, that every single one of His precepts, His "other cheek" doctrine included, applies with double emphasis to married life.

464. — LOVE THE RESTORATIVE AND SAFEGUARD.

We come now to their "*great salvation.*" All thus far said is good, but fails to give the one identical *means* of salvation and future prevention. *Establishing a true love* alone can save; yet this is absolutely effectual. As blighted love caused their fall,⁴⁵⁰ so reëstablished love will make them more pure and good than before. Only another true affection can reform any. A libertine, however notorious, who, like the Burlington captain,³⁵⁵ will take a pure woman right to his heart, will be the more true and loving for past errors. Love gives him so much the most pleasure that he instinctively eschews lust. She who can really get a libertine's genuine love, not mere passion, may marry in perfect assurance of his fidelity.

This same principle appertains equally to harlots. Their love is easily called forth, and becomes their guarantee of future virtue.

And there are many men, no better than harlots in this very respect, and not half as smart, or good, or fine-grained, or a tithe as refined naturally, whose wild passions seek this very class, for whom repentant harlots are *too good*, if they only thought so. Their hearty sexuality, the main cause of their fall, properly directed into a true love channel, would make them wives well worth having. Restore that, and their devotion will be boundless, and their help-meet efforts well nigh superhuman.³³³ Let those who can suggest any better treatment for this large class of

great sinners and sufferers propound it; yet all others will surely fail.

At all events, those who can be induced to reform should be *let alone*, not taunted, and at least tolerated, if nothing more.

Yet it applies to all grades of sinners. That innocent girl, who, seduced by deception, becomes an accidental mother, yet afterwards lives a proper life, will make a far better wife than many others who are virtuous from passivity. This principle is obvious, and of universal application.

“It is but a few weeks since I sat by the side of one of the purest and loveliest of females, who was once degraded, but who is now at the head of a family, highly respected and beloved. We should never be discouraged. There is no man or woman so vile, but God may bring them washed and saved to his kingdom.” — *Dr. Tyng*.

Yet as the reformed inebriate must be doubly careful not to taste another drop; so those who have ever sinned sexually, must be *very* careful how they expose themselves to temptation. And their loved one can also stand sentry around such, just as a loving wife can help a reformed drunkard keep himself from intoxicating temptations.

465. — PERSONAL SALVATION.

“I have lived this sensuous life long enough, and am bent on reform. ‘Sexual science’ shows me that ‘virtue is policy.’ Others may save libertines and harlots, but I am bound on saving my own SELF first. As far as restoration is possible, I intend to secure it. How can I effect a work thus desirable, yet difficult?”

Preceding principles answer so plainly that we hardly need to apply them specifically. “Who would be free *himself* must strike the ‘liberating’ blow.” An internal *resolve* to lead a pure, good life is your first step. Fortify yourself by resolution, and hedge yourself all around by forsworn pledges; just as should a reformed drunkard.

But you need help and sympathy from the opposite sex. Select one to be your keeper and companion, and follow her or his advice. You need not think to crucify this passion.⁴⁷³ It remains to you only to *guide* and sanctify it, thus substituting its right action for its wrong.⁴⁷⁷ Disordered love caused your fall, and restored love is your only salvation. Nestle yourself right into some loved one’s heart, and take her or him right home to your own, and then

live a true love-life as per Part V. Though physiological appliances should be called in as aids, of which in Part IX., yet your chief sin was *mental* — a wrong *love* state; and your chief cure must also be mental, or a right love. And *this* medicine "is not hard to take." A subject thus important will also be discussed from other stand-points.

Reader, in closing one of the most important chapters of this volume, we appeal to your head and heart — Are its doctrines true? The amount of sexual aberration, but a moiety of which it gives, renders its subject-matter infinitely important. Does it, or does it not, show its one distinctive and procuring cause? This it absolutely does. Please reconsider that cause.⁴⁵⁰ Now this cause is easily removed, and with it this great "moral leprosy," which has baffled all previous preventive and curative efforts. Mark, too, its restorations. Indoctrinating our "young folks" with the principles of this book will keep them pure. Stop this accursed flirtation and you stop that sensuality which it alone begets.

REFORMERS, CHRISTIANS, and especially ministers of religion, do you really, as you aver, desire the salvation and restoration of mankind from this worst form of "total depravity"? If you do, — if your virtue-promoting professions are not merely superficial pretences, — here are absolutely effective "ways and means" for both keeping the pure spotless, and of cleansing the defiled and infected moral garments of all those who have sinned. More still: these are the *only* means. And teaching these doctrines will prepare the way for those of "Christ crucified," which will be utterly nugatory, and like pearls before swine, till these doctrines *are* promulgated. Your cold neglect of them will demonstrate either that you do not care to save these sexual sinners, or else that you are too bigoted to perceive truths just as plain as the unclouded midday sun, because they did not originate with you. Mankind will see whether you really do or do not love and desire to save suffering sexual sinners and sufferers, by your espousal or neglect of these only God-ordained means of sexual salvation.

CHAPTER IV.

WARNING AND ADVICE TO YOUTH TOUCHING SELF-POLLUTION

SECTION I.

ITS PERPETRATION ALMOST UNIVERSAL.

466. — PERSONAL FORNICATION THE WORST OF SEXUAL VICES.

WHILE sexual sin is the most destructive of all human vices, this personal form is by far its worst, because it is the greatest outrage on Nature's sexual ordinances man can possibly perpetrate. Would "that this cup might pass," but sexual science and the best good of man demands its fearless exposition.

It is man's sin of sins, and vice of vices, and has caused incomparably more sexual dilapidation, paralysis, and disease, as well as demoralization, than all the other sexual vices combined. Neither Christendom nor heathendom suffers any evil at all to compare with this; because of its universality, and its terribly fatal ravages on body and mind, and because it attacks the young idols of our hearts, and hopes of our future years.

Ho! darling youth. Please listen to a little plain talk from one who loves you with a father's affection.

If you were walking thoughtlessly along a pathway, across which was a deep, miry, miasmatic slough, so covered that you would not notice it till you had fallen in and defiled yourself all over with the filthiest, most awfully nauseating slime possible, so that you could never cleanse yourself from this stench, and so that all who ever saw you would know what you had done, besides being so poisonous as to destroy forever a large part of all your future life-enjoyment and capacities, and far more corrupting to your morals than blighting to health and happiness; would you not heartily thank any friend to kindly tell you plainly of your danger?

Such a danger, O splendid boy, O charming girl, awaits you, only that it is a thousand fold worse than any description. It not

only poisons your body, destroys your rosy cheeks, breaks down your nerves, impairs your digestion, and paralyzes your whole system; but it also corrupts your morals, creates thoughts and feelings the vilest and the worst possible, and endangers your very soul's salvation! No words can at all describe the miseries it inflicts throughout your whole life, down to death. But its ravages do not stop there. They follow and prey on you forever! You can never fully rid yourself of those terrible evils it inflicts. You may almost as well die outright as to thus pollute yourselves.

The pathway of life you are now travelling is thus beset. This danger is the secret sin of self-pollution. It is by far the worst of all the sins and vices to which you are exposed. No words can adequately describe the miseries it engenders. If it does not blight you also, it will be because you heed this warning, and abstain wholly from this sin.

It is called masturbation, and consists in indulging immodest feelings and actions, and imagining sexual pleasures with one of the opposite sex. Most boys indulge in it, and a great many girls.

A long-faced divine, on hearing this declaration at my private lecture, after it, inquiring in solemn tones, "Do you not fear arraignment at the Day of Judgment for this wholesale slander of our youth?" was answered, "No, if I can plead its truth as my offset." He replied, "Well, I can't believe it," and was answered, "Some day, when you're older, you'll know more." That night he staid with a former parishioner, was shown to bed with a lad of eleven, a church-member, a Sabbath-school scholar, all nerve, and, as he supposed, all purity and goodness, whom he no more suspected of this vice than an angel; but whom, soon after retiring, he caught abusing himself, and reproved. The lad replied, —

"Why, that's nothing, for all the boys do that, and all the girls too."

Relating the above the next day, he added, —

"I'm older to-day, and know more. I give it up. I thought that boy surely innocent; but since he is guilty, what boy is not?"

Horace Mann, while president of Antioch College, at the close of my private lecture before his students, made some most commendatory remarks, and was followed by a judge, who declared, —

"To my certain knowledge, twenty-five years ago, when I was a student at Miami College, a large proportion of its students practised

masturbation, and I have every evidence that it was almost universal throughout that institution."

And Miami College was probably no worse than the average of colleges and institutions of learning, either in those days, or these.

Even our *high schools and colleges* are the *most* infected; because their boys, highly organized, experience proportionally greater pleasure, and injury; and this vice is preëminently catching. An English medical author remarks, "Some children escape this knowledge till puberty; the majority commence earlier. . . . Schools generally have the credit of germinating this enervating fascination; but it is also acquired from servants, relations, and others with whom they sleep." "Concealment," says A. Walker, "is quite impracticable."

One who knows, and is connected with West Point Academy, said he believed it to be practised very generally at that institution; and that the debility occasioned thereby prevented many of its students from graduating.

A lady formerly connected with Oberlin College, who founded an excellent collegiate institution in Cleveland, Ohio, in order to obtain my advice concerning her best mode of arranging it, gave, among other incidents, the following personal experience to aid that advice:—

"Rendered childless by my husband's ignorance of these private truths you teach, I adopted three sons, whom I determined, by forewarning, to save from this vice, and warned my eldest on his sixteenth birthday, but was too late, as he had perpetrated it for years.

"Determined to be in ample season with my other two, I warned my next youngest at thirteen, never dreaming that it could be practised before puberty; but found myself again too late.

"Half frantic with disappointment, and determined to make *sure* of seasonably warning my now only undefiled, I warned him at ten, but, horrible to relate, *was still too late*; for he had already learned and perpetrated it! God bless and prosper your noble work of warning and saving our youth."

A lady in Kingston, N. Y., placing two splendidly sexed lads under my professional hands, when asked how she had kept them from this emasculating habit, replied,—

"While out at play, his first school-day, my eldest, then four, saw the other boys, polluting themselves, and told me. Provoked that he should have learned so ruinous and debasing a habit thus young, I burst out furiously with, 'Don't you ever play again with those bad boys that have such devilish actions.' Keeping his seat the next day at vaca-

tion, his fastidious maiden teacher asked him why he did not go out and play, when he replied, 'Because my mother told me never again to play with those bad boys that have such devilish actions.' Of course she demanded to know what boys and actions he meant; when he innocently told her, before all the girls, and named the boys. This raised a neighborhood breeze, but it saved both my boys. They are as pure as angels."

Most of our schools are hot-beds of this ruinous, loathsome vice. A doting Boston mother inquiring why her only son's health was too poor to endure study, when told that this habit was the cause, replied, —

"This is impossible! Why, he is a member of the church, and would no more be guilty of that vice than of breaking the seventh commandment; and I *know* he would not break that."

When catechised, he confessed its practice since about his sixth year. The most carefully educated and religious youth are not safe. Apply any numerical test you please; catechise promiscuously every boy you meet; and nine in ten, nine years old, and upwards, practise it more or less. Many who deny in words, own up in deed, by manifesting shame—a sure sign of guilt. Of those still older, the proportion is greater yet. Question the keepers of our hospitals for bad boys and poor children. A friend took a boy about ten years old from an asylum, chastised him often and severely for this vice, but to no purpose, and finally kept his hands tied behind him, but found him incorrigible. He died soon after. Boys not yet four years old sometimes practise it; and millions are ruined by it before they enter their teens! None are safe, not even our own dear children, though watched however closely.

Dr. Woodward, who so long and ably presided over the Massachusetts Lunatic Asylum in Worcester, higher authority than whom could hardly be quoted, a discreet man, who *means* all he says, writes thus, touching it:—

"Those who think that information on this subject is either unnecessary or injurious, are hardly aware how extensively known this habit is with the young, or how early in life it is sometimes practised. *I have never conversed with a lad twelve years of age who did not know all about the practice, and understand the language used to describe it.*"

"This is a topic in Physiology which 'artificial modesty' has covered up until a solitary but fatal vice is spreading desolation throughout our schools and families, unnoticed and unknown. E. R. M. Wells.

“Thousands,” says a distinguished teacher in Boston, ‘of pure-minded and amiable boys and young men, are undermining their physical constitutions, and prospectively corrupting their souls, by a pleasurable, and, to many of them, innocent gratification.’” — *Wm. G. Woodbridge, in “The Annals of Education.”*

“We believe that there is not a town in New England whose bills of mortality, from year to year, are not greatly increased by this fearful and wide-wasting scourge. We believe that a majority of our diseases and infirmities, — our aches, our pains, and our deformities, too, — after the age of puberty, are either induced or aggravated in this way. Believe it, did we say? Would to Heaven this expression were as strong as the nature of the case and the character of the facts warrant. We *know* it is so, as well as we know anything of mathematical demonstration, or the actual testimony of our senses.” — *Dr. Alcott.*

“Self-pollution is undoubtedly one of the most common causes of ill health that can be found among the young men of this country. From the observations that I have been able to make, I am satisfied that the practice is almost universal. Boys commence it at an early age; and the habit once formed, like that of intemperance, becomes almost unconquerable. In boarding-schools and colleges it obtains, oftentimes, without an exception. Hence the many sickly students, and the many young men of the most brilliant and promising talents, who have broken their constitution, and ruined their health, as it is said, ‘by hard study.’” — *Dr. Snow, of Boston.*

These far underrate its prevalence. English authors speak almost as freely regarding its prevalence there.

Ruinous and prevalent as this practice is among boys, it does not end with childhood; but extends its sway, and deepens its power, as adolescence increases. One would think this a merely boyish, foolish practice, which age would correct; but years often increase it.

Forty years of personal observation, with the best of facilities, warrant this solemn declaration, that few escape its ravages. Its victims throng our streets, churches, &c., like leaves in autumn.

A United States Senator, in the Senate Chamber, often carries his hand to these parts, unconsciously of course, but therefore all the worse; showing that it has become habitual. And a sharp eye will often see men do this even in the society of refined ladies.

Sodomy is another exercise of this passion, if possible, still worse. We give it this name, because it constituted the specific sin of Sodom and Gomorrah. “And they said unto Lot, Where are the men that came in unto thee this night? Bring them unto us, that we may know them.” Unable to assuage them, either by

reason or persuasion, he finally proffered them his own virgin daughters; a proffer one would expect them to accept; but, no, nothing would do but self-pollution with these male strangers. This sin caused the destruction of the cities of the plain. Paul describes this same vice thus:—

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.”

Telling obscene stories among themselves is still another vulgarizing exercise of Amativeness. Workmen often spend their noonings thus, to the demoralization of each other and listening lads. The fact is, all amatory action should be between opposite, never similar, sexes. All such thoughts and feelings are contrary to Nature, and therefore injurious.

467.—ITS PREVALENCE AMONG FEMALES.

Would it were confined to men! and that so defiling a habit did not contaminate the female sex! But, alas, it does. “What, our daughters?” Yes, our very daughters.

They may be less infected, yet are dying by tens of thousands, ostensibly of consumption, female complaints, nervous or spinal affections, general debility, and other ailments innumerable, and some of insanity, caused solely by this practice.

“About two years ago, a young woman, aged twenty-two years, came under my care, in a state of the worst form of insanity. She was furious, noisy, filthy, and apparently nearly reduced to idiocy. She had been in this condition many months, and continued so for some time while with me. She was pale and bloodless, had but little appetite, frequently rejected her food, and was reduced in flesh and strength. Finding her one day more calm than usual, I hinted to her the subject of masturbation, and informed her that, if she practised it, she could not get well, but if she abandoned it, she might. She did not deny the charge, and promised to follow my advice strictly. In two or three weeks she was perceptibly better; her mind improved as her health gained; and both were much better in the course of a few weeks. The recovery was very rapid in this case. At the end of six months she had excellent health, was quite fleshy, and became perfectly sane, and has continued so, as far as I have known, to this time.

“Not long since a case of periodical insanity came under my observation, the subject of which was a young lady. The disease had

existed ten years without any material change. Suspecting that masturbation was the cause, I directed her mother to ascertain, if possible, and inform me. Some months after, I received intelligence that my patient was better, and that my suspicions of the habit were confirmed by the observation of her friends. The case was not without hope, although of so long standing, if the cause was removed.

“Three or four similar cases have been under my care recently, in which individuals of the same sex have been reduced to the same degraded state. They are now, and will continue to be, while life remains, melancholy spectacles of human misery, without mind, without delicacy or modesty, constantly harassed by the most ungovernable passion, and under the influence of propensities excited to morbid activity by a vice far more prevalent than has been supposed. A large proportion of the ‘bed-ridden’ cases, of which there are so many in the community, will be found to have originated in this cause.” —*Dr. Woodward.*

“Our boarding and day schools are sources of untold mischief. A short time since two sisters informed me that, when young, they were put to a female boarding-school where this vice prevailed.” —*Gove.*

“Your accusations against our girls I fear are more than true; for a matron in a female seminary in Ohio writes my wife that this practice is almost universal throughout the institution.” —*City Missionary in Elmira, N. Y.*

Female factory operatives practise it to an alarming extent. Even little girls thus abuse themselves. A lady said, a girl in her neighborhood had just died from its effects, and that the female operatives in a neighboring factory practised it almost universally, as she learned from one of them. She named other factories in which it was hardly less prevalent. Little girls below their teens thus abuse themselves, and the practice is alarmingly extensive among the fairest portion of creation.

A minister and his wife brought their darling daughter of eighteen, who had yet no signs of womanhood, whom they desired to fit for teaching, to ascertain why she was too weakly to study. When told “masturbation from childhood,” they were confounded, then enraged. When appealed to for the actual truth, she confessed, and told what servant girl had taught her, but who had not been in the family since this girl was six years old.

The Superintendent of the St. John’s, N. B., Lunatic Asylum, pointed out the daughter of a minister brought there by this vice.

Slowly ascending by stage a long semicircular hill, a boy and girl playing ball together in the vale below, at about the focus of the semicircle, remained within sight nearly a quarter of an hour, and at least half that time this girl kept her hands under her half-

elevated clothes upon these sexual organs ; and if the play required her to drop her clothes and use her hand one moment, the next she would again whip it dexterously under them.

A few days after, in a place near by, I met on the road several girls, from twelve to sixteen, nearly all of whom, in the short time we were approaching, unconsciously slipped their hand up under their clothes, and carried it to these parts. Only ocular proof could have made me believe this.

A smart young dentist brought his once beautiful wife to my rooms, who had become a vacant, staring, senseless simpleton. When told what had caused her inanity, she confessed that she had been addicted to it from childhood. She was very pious, belonged to the church, and added, that often, in her room, her parents thought she was praying and reading her Bible, while she was thus polluting herself. In company she everywhere evinced a stoical, stolid, stupid vacuity, never saying or doing anything, but listless and indifferent to everybody and everything. Her infant was a staring point-blank idiot. Her husband said, —

“ She mortifies me by her inane stupor every time we go into company, and has so sickened me of life itself that I ‘ volunteered,’ and put myself in the most danger possible, that I might get shot, and would thank any man any time to kill me outright. She has no vestige of the sexual passion, nor, indeed, of any other. God bless your labors.”

He encouraged me most heartily in these warning and preventive labors. A Baltimore merchant consulted me for the extreme nervousness, moodiness, and hysteria of his wife, her fear lest if she bore she might die in child-bed, and utterly destitute of this passion, she herself attributing it to her early sexual errors.

An M. D., long at the head of one of the ablest medical colleges of Philadelphia, and who has long had a very large city practice, making the diseases of women and children his specialty, declares, as the summary of his observations, that *five sixths* of the female complaints he has been called to treat were caused by this habit, and that he knew girls only *four years old* addicted to it! This is astounding! but his precise statement. This incalculable amount of feminine sexual decline and disease must needs have a cause commensurate with their extent and aggravation. O Woman! “ who hath bewitched you that ye should ” thus depart from the paths of delicacy, health, and happiness?

Six mothers, in one city, consulted me professionally about the

causes and remedy of their daughters' inability to study. Each was told "self-abuse;" which each girl confessed, and accused Mary B., a schoolmate, of having taught her this practice. How many others did this "black sheep" probably teach and ruin?

Female sodomy is also undoubtedly practised to an alarming extent. A female friend of the author remembers, while a little girl, to have seen it perpetrated by several older girls, who long since were consigned to an early grave by consumption.

But enough. Beyond all question this plague is all around and all among us. None of our daughters or sons are safe, however carefully guarded, till we cast out "this accursed" plague from among us. And being a common enemy, it can be extirpated only by *community* of effort. Single hands can do but little. Nothing but *combined* and long-continued exertion can drive this wide-spread and insidious wantonness from our midst. Come, up and doing, every lover of his race, every lover of your own dear children! Even for their sakes, if on no other account, gird yourselves to this disagreeable but indispensable work of philanthropy and reform, till we drive this form of licentiousness from our midst. O, save our girls, for they border on ruin. *Must* they indeed fall a prey to a vice so obscene, and decay and die in their youth, but not till the horrors of even a youthful death relieve their tortured bodies and souls? Save, especially, *female* purity and maiden loveliness.

SECTION II.

ITS TERRIBLE EFFECTS ON THE BODY AND MIND.

468. — IT IS MOST INFLAMMATORY AND EXHAUSTING.

No other tree bears fruits so many, so agonizing or distressing. It induces the worst pains man can suffer. We will mention a few only, for their title would fill the world with volumes, as they have with woes.

Its drain on the vital forces is indeed terrible. The male excretion embodies FORTY TIMES more vital force than an equal amount of red blood right from the heart. Think what wonders it accomplishes!³⁵² All this concentrated vitality is wasted! Powerful constitutions can endure this drain the longer, but finally break irreparably. Mere animal temperaments enjoy and suffer

less, and may revel on, but it excites those highly organized to distraction, and proportionally exhausts. For those who already have too little vitality to sustain their superior faculties, it is downright mental and physical suicide. Sharp-favored organisms already lack vitality, so that adding this greatest possible drain, soon renders them vital bankrupts. The loss of this secretion is the loss of virility itself, for it embodies the quintessence of gender.

Overtaxing any part also robs the other parts. As overloading the stomach causes lassitude, by draining the muscles, brain, &c., of vitality to discharge its load; so this exciting practice robs the entire body and mind of strength. As frequent bleeding demands an undue amount of vitality to re-supply this blood, so seminal losses exhaust the vital principle itself more effectually than any other drain. It rarely kills outright at first, or of itself; but by weakening the citadel of life, it opens the gates to other diseases. As bees, by swarming too freely, become exposed to the bee-moth, which a full swarm shuts out; so this drain leaves weak organs especially debilitated, and thereby invites consumption, dyspepsia, costiveness, gravel, liver complaint, &c., to complete the work of death in the name of other diseases.

“A great number of the ills which come upon the young, at and after puberty, arise from this habit, persisted in so as to waste the vital energies, and enervate the physical and mental powers of man.

“Nature designs that this drain upon the system should be reserved to mature age, and even then that it be made but sparingly. Sturdy manhood, in all its vigor, loses its energy, and bends under the too frequent expenditure of this important secretion; and no age or condition will protect a man from the danger of unlimited indulgence, though legally and naturally exercised.

“In the young, however, its influence is much more seriously felt; and even those who have indulged so cautiously as not to break down their health or mind, cannot know how much their physical energy, mental vigor, and moral purity have been weakened by this indulgence.

“No cause is more influential in producing insanity. The records of the institutions give an appalling catalogue of cases attributed to it.”

— *Dr. Woodward.*

“In my own practice I have seen the following results of masturbation: involuntary emissions, prostration of strength, paralysis of the limbs, hysteria, epilepsy, strange nervous affections, dyspepsia, hypochondria, spinal disease, pain and weakness in the back and limbs, costiveness, and, in fine, the long and dismal array of gastric, enteric,

nervous, and spinal affections, that are so complicated and difficult to manage." — *Dr. J. A. Brown.*

But its inflammation is much worse than its exhaustion, and far more prolific of disease and suffering. Intense action necessarily inflames.⁴⁴⁶ This action is the most intense, and therefore inflammatory, of all, because more nervous tissue is ramified upon these organs than upon almost any other, in order to endow offspring with mind. This renders amatory pleasures most ecstatic, and produces commensurate inflammation. This violent action repeated fills the whole being, mental and physical, full of wild, irregular, preternatural, abnormal, and therefore painful action, and its inflammations are harder to reach and worse to subdue than any other.

All inflammation necessarily weakens and destroys the inflamed organs, — in this case the sexual, — and thus induces shrinkage, pendency, "prolapsus," fluor albus, female complaints, and soreness, from which few rarely fully recover, as in cases of sprained joints, &c.

469. — IT IMPAIRS DIGESTION, CIRCULATION, PERSPIRATION, EXCRETION, &c.

If its inflammations and diseases were confined to these organs, its damage would be great; but it likewise plants disease in the very bowels of the system. We have seen how intimately the sexuality, and of course the sexual structure, is interlaced with the muscles,³³⁶ heart, circulation,³³⁵ appetite and digestion.³³³ What means all this interrelation, but that all wrong sexual action and disorders spread their diseases by sympathy to all the others? This vice, by diseasing the sexuality, diseases all.

Disease in no other organ is equally prolific of disease in all the others. This is the physical citadel of health and suffering, capturing which storms all the others: and they captured, life itself surrenders to death. Common parlance designates some clouds as "weather-breeders." This is a *disease-breeder* — a true Pandora's box, the opening of which engenders all sorts and degrees of pains and sufferings.

It is especially destructive of animal warmth. Nothing is more fatal to life and all its functions than coldness of hands, feet, and skin. Cold extremities induce more colds, those great causes of

all diseases, than any other thing whatever. Yet nothing robs the whole system of its animal heat, and gives an icy coldness to hands, feet, and flesh, as does this drain. Of course other things may occasion this coldness, but this vice, by taking the life right out of the whole system, is especially productive of it. Nothing warms the system as effectually as sexuality, nor chills it as does this sexual error.

“Consumptions, spinal distortions, weak and painful eyes, weak stomachs, nervous headaches, and a host of other diseases, mark its influences upon the body; loss of memory and the power of application, insanity, and idiotism, show its devastating effects upon the mind.” — *Dr. Woodward.*

Vertigo and heaviness about the stomach necessarily follow this excess, because it robs the digestive apparatus of the energy required to carry forward this function. It produces a gnawing, fainting, distressed, sunken, gone sensation along the whole alimentary canal, is a frightful cause of dyspepsia, heartburn, &c., and thus exhausts the system of its very life and soul.

An intelligent, well-educated man, was brought to the lunatic asylum in Hartford, rendered nearly idiotic by self-abuse, and raving perpetually for food, which he would consume voraciously most of the time if allowed. His keepers refused it, unless he would stop this practice. The struggle was terrible; but his rampant appetite finally compelled him to desist, and he recovered.

Forty years of close observation compel the belief that this vice causes a large proportion of these fashionable ailments: indigestion, constipation, dyspepsia, a sour stomach, flatulence, heartburn, liver complaints, &c., and consequent lassitude, weakness, morbidity, and melancholy. Even many infants die of summer complaints because parental self-pollution, many years before, disordered their digestive organs. How awful thus to victimize the unborn! But the urinary function probably suffers the most.

470. — IT PARALYZES THE BRAIN, NERVES, AND MIND.

The mind constitutes the man; and the brain and nerves are its instrumentalities. All our capacities for pleasure, pain, intellect, and emotion come through them.³²⁸ Their impairment or improvement impairs or improves all. Therefore their transmission is the most important, and hence their sympathy with the sexual organs is perfect; so that self-abuse, by injuring them, is most

fatal to sensation and intellect. This principle shows why this habit makes its victims feel so blue, moody, and perfectly wretched.³⁴⁴ It causes more nervous ailments and mental aberrations than all else combined. Its fearful excitement convulses the nerves at first, only to paralyze them ever after; ⁴⁴⁷ incapacitating them for experiencing pain or pleasure. It renders its victims like sole-leather, when compared with skin: a lifeless texture, frigid, stoical, benumbed, automatic, unappreciative of conditions, struck with a kind of fatuity, vacant-minded, inert, dull of comprehension, and therefore subject to perpetual mistakes and accidents; though it sometimes leaves the intellect clear, because it participates less in both the sin and its consequences. Such live on, work on, but fail to enjoy the results of their labors, because of this blunting.

Usually, however, its victims become most intensely excitable, though weak. Morbid from the soles of their feet to the crowns of their heads, they are confused, flurried, lost, unhinged, hardly conscious what they do, wild with false excitement, and trembling all over on slight occasions; as a limb, after having been benumbed, when sensation is restored becomes extremely sensitive, especially to painful conditions, though weak. Unable to withstand painful excitements, they suffer excruciating agony, which only rekindles and reweakens.

Lads and lasses, young men and maidens, you can illy afford to either blunt or inflame this sentient principle; for it is your only medium and measure of future enjoyments. When this is morbid, what would otherwise give you pleasure now causes you pain. Life becomes a burden, and you a live burnt-offering, perpetually writhing in agony on this self-immolating altar. For such a loss no amount of wealth could compensate, because it destroys your power to enjoy it. Deliver me from both torpor and inflammation. Let my susceptibilities be acute but normal. To behold one physical organ after another fall a victim to this devastating passion, like house after house to the devouring flames; to lose limb after limb, or find sight, hearing, lungs, &c., gradually sinking, is indeed awful; but to lose our *sentient principle* is inexpressibly worse; because this is the life entity itself, the inner man.³²⁸ Whatever enfeebles or deranges it thereby impairs the very personality and entity of the man himself. Now, we have already seen that this indulgence is most exciting, exhausting, and irritating; ⁴⁶³ that excess produces inflammation and disease;

and also that nervous and cerebral disease both produces depravity, and renders its victims most miserable, where there is no other cause or occasion.

Behold in this "wheel within a wheel" the *reason* why this excess causes more insanity than anything else except intemperance. Of the one hundred and twenty-eight males in the Massachusetts McLean Lunatic Asylum, in 1838, twenty-four were brought there by this single form of vice! The report of the Worcester Insane Hospital for 1836, rates intemperance as the most prolific cause of insanity, and this passion as the second, of which it then had twenty-six victims. In 1838, of its one hundred and ninety-nine male patients, forty-two, or almost one fourth, were the victims of solitary indulgence. A superintendent of a French lunatic asylum says it "is more frequently than is imagined the cause of insanity, particularly among the rich." "No cause," says Dr. Woodward, "is more influential in producing insanity. The records of the institutions give an appalling catalogue of cases attributed to it."

A physician in Blockley Almshouse, Philadelphia, spoke with great energy and emphasis of its influence in causing insanity, and mentioned that several insane patients, brought there by this vice, were tied to prevent self-pollution.

"The empire which this odious practice gains over the senses is beyond expression. No sooner does this uncleanness get possession of the heart, than it pursues its votaries everywhere, and governs them at all times and in all places. Upon the most serious occasions, and in the solemn acts of religion, they find themselves transported with lustful conceptions and desires, which take up all their thoughts." — *Tissot*.

"The sin of self-pollution is one of the most destructive evils ever practised by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences. It excites the powers of nature to *undue action*, and produces *violent secretions*, which necessarily and speedily *exhaust the vital principle and energy*; hence the muscles becomes flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding: confused, the memory oblivious, the judgment perverted, the will indeterminate and wholly without energy to resist; the eyes appear languishing and without expression, and the countenance vacant; *appetite ceases*, for the stomach is incapable of performing its proper office; *nutrition fails*; tremors, fears, and terrors are generated; and thus the wretched victim drags out a miserable existence, till, *superannuated*, even before he had time to arrive at *man's estate*, with a mind

often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul (guilty of self-murder) is hurried into the awful presence of its Judge!

“Reader, this is no caricature, nor are the colorings overcharged in this shocking picture. Worse woes than my pen can relate, I have witnessed in those addicted to this fascinating, unnatural, and most destructive of crimes. If thou hast entered into the snare, flee from the destruction, both of body and mind, that awaits thee! God alone can save thee. Advice, warnings, threatenings, increasing debility of body, mental decay, checks of conscience, expostulations of judgment, and medical assistance, will all be lost on thee: God, and God *alone*, can save thee from an evil which has in its issue the destruction of thy body, and the final perdition of thy soul.” — *Adam Clarke's Com. on Unan.*

A naturally splendid young man, rendered a mere wreck by self-indulgence, distracted with those delirium tremens horrors it often induces, suffering terribly from pains in the head, especially at Amativeness, without appetite, and his tones the very personification of grief,³⁸⁶ exclaimed fifty times in an hour, “O, my God! what *shall* I do? I'm going mad;”—his anxiety being to escape the insane asylum, and regain that self-control on which he had always prided himself.

This indulgence is to Amativeness precisely what eating is to Alimentiveness. As over-eating first inflames the stomach, which redoubles its cravings, till it paralyzes both the stomach and appetite together;⁴⁴⁶ so every sexual indulgence, instead of satisfying, only adds fuel to its fierce fires, till it consumes the vital forces, and then itself. Like the gluttonous tape-worm, it cries, give, *give*, GIVE! but never enough, till its own rapacity devours itself; thus rendering subsequent conjugal enjoyments insipid. It is like an icicle falling on Mont Blanc, which gathers bulk and force as it descends, leaping and sweeping precipice after precipice, till it plunges into some deep abyss, scattering death and ruin throughout its track, and dashing to atoms both itself and all within its course. This is inherent in all amatory excesses, matrimonial, promiscuous, and personal.

471. — IT UNSEXES AND UNFITS FOR MARRIAGE.

When practised before puberty it dwarfs and enfeebles the sexual organs, rendering those of the male small, cold, and lifeless, or else swollen, and pendent, and blights a girl's womanhood in its bud, prevents her full pelvic and mammal development,³⁷⁸ arrests

their growth, leaves the phrenological organ of Amativeness always deficient, and makes them appear and look like children long after they are old enough to be men and women: in short, arrests puberty,³⁴⁵ and leaves the sexuality in its chrysalis state.

It weakens the *mental* sexuality still more. It lessens the dignity, manliness, nobleness, aspiration, efficiency, and power of the male, and effaces the beauty, refinement, grace, purity, and loveliness of the female, leaving instead a vulgarity, or an indelicacy, which always repels. It does to lads and lasses what emasculation does to animals; leaving them disheartened, inefficient, poor in planning and executing, ungallant, humbled, subdued, and a drone to themselves and society; and destroys a girl's sweetness and softness of voice, her enthusiasm and taste,³⁴⁷ her looks of love and interest in man, and merges her into a mongrel, without the power of the male or the charms of the female.

But this whole class of evils is insignificant when compared with its sapping the matrimonial sentiment. It both debases and weakens the sexual disposition and talent itself,³⁴⁸ and thereby becomes the great cause of celibacy, by depreciating the opposite sex. Such still postpone marriage, though conscious that they have waited too long already; and when at length they do marry, as if one having a weak and another a strong stomach, sit down to the same dinner together, and both find a speck in the butter or hair in the bread, the hearty one goes on eating, while the dainty one becomes turned against the entire dinner, on account of this one fault; so if the victims of this vice marry one even too good for them, they look daintily and suspiciously at all the flaws, and let some little fault, or what they qualmishly imagine one, though unworthy of notice, turn their love, generate estrangements, and spoil both; which, but for this habit, they would never have noticed. Those who marry after having thus erred, must make all due allowances, especially for their own selves.

It also impairs offspring, both by weakening these organs, and causing a premature escape of the seminal messenger of life. Nature provides for its retention till all the human functions have been fully marshalled and concentrated in their highest phase of action, so as to impart the more force to the life it creates. whereas this habit causes its escape before this required rousing, which leaves the life created proportionally less vigorous. It

also thereby cuts off its own pleasures by this premature and often perpetual escape.

“ But, pray, *why* should a cause seemingly so slight, occasion diseases so many and so aggravated, and mental derangements and impairments thus numerous and great? It might be expected to do much damage, but what special reason why its injuries are thus almost *infinite*?”

Because it outrages several of the fundamental natural laws of reproduction, and especially that which requires full parental maturity as a necessary condition of progenal perfection. Nature chooses for her transmitting period that in which all the functions, physical and mental, are toned up to their fullest functional power. She will not allow either striplings or seniles to become parents. She holds this Faculty in reserve, at least till the growth becomes well established; and even then the children of young persons are quite inferior to those of these same parents after they have become fully matured. The very proverb is that the youngest children are the smartest. Distinguished men will almost always be found to have descended from parents over twenty-five years old, of which “Hereditary Descent” gives many pertinent examples.

Nature emphatically interdicts this prematurity to all animals. In all except occasional chance cases, the old males compel the young ones to abstain until they become old and strong enough to defy and whip out the old ones, and claim precedence by the power of head, heels, spurs, or beaks; that is, are fully matured. Then let youth, too, wait till fully ripe.

And Nature pays so large a bonus of this pleasure they seek, for waiting, that they can well afford postponement. As making a young colt overdraw, both dwarfs his growth, and also weakens his drawing powers for life; so premature sexual indulgence, in any and all its forms, tears the life-power right out, and prevents in the future a thousand times more of this very pleasure sought than is enjoyed in the present. As if a youth, bequeathed a fortune of ten thousand dollars if he left it to accumulate till twenty-two, but if he spent it at twelve he could only have ten dollars, or if at fifteen only a hundred, how foolish not to wait till twenty-two? And this meagre ten dollars only a curse to him at that.

No, O youth, you cannot at all afford to rob your whole life of

this class of pleasures just for a very small mess of very poor pottage to-day. Follow Nature's economies, and she will repay you by multiplying this pleasure a thousand fold. She dispenses her enjoyments most lavishly, and none more freely than her sexual luxuries, if we but follow in her pathway. These pleasures, and all your other life-enjoyments with them, are worth by far too much, are too infinitely precious to be exchanged for an amount of misery in countless forms beyond your utmost conception.⁴⁴⁵⁻⁴⁴⁹

472. — SELF-POLLUTION IS AS SINFUL AS FORNICATION.

No argument is needed to prove that the entire Bible, from Genesis to Revelation, is most condemnatory of sexual sins in all their forms. Look at its denunciations of fornication, adultery, &c. God grant that you may be kept from both, but if you indulge in masturbation as the lesser sin and evil, you certainly err. Boy, girl, youth, man, woman, since on your *conscience* you would condemn yourself as guilty before your Creator for indulging this passion with the opposite sex, you should feel as guilty for self-pollution.

Our youth, by wretched thousands, ay millions, too conscientious to violate the literal law of chastity, seek in solitude that same gratification which constitutes sensuality itself. The two differ in nothing except in the substitution of an imaginary partner for a real one, and in the complete absence of that love which alone can sanctify this indulgence; besides its being *all* carnality. Do not both consist equally, in warp and woof, of sensuality? Is not the same propensity indulged in both? Are not the same feelings exercised, and in the same way, saving that its partner, so indispensable to both, is imaginary here but real there? Is not the same *kind* of gratification sought and afforded in both? Are not both precisely alike in debasing the character? The same feelings and organs, the same action of these organs, and the same evacuations, except that private prostitution is necessarily more completely gross and lustful, as well as more injurious to the organs exercised, obtain in both; besides the far greater number of its victims, and frequency of its indulgence. Is licentiousness debasing and polluting to the soul, and is not *self*-pollution even more so? Does it not create even a greater degree of shame, self-abhorrence, and vulgarity? Does the former disease the sexual apparatus, and does not the latter even more? Does the

former often produce impotency, and does not the latter much more frequently? Does the former derange the nerves, and does not the latter still more, and fill the entire system full to bursting with a wild, hurried, fevered excitement, which rouses every animal passion, unstrings every nerve, and produces complete frustration and confusion?⁴⁷⁰ Does the former drain the system of animal energy, and waste the very essence of its vitality, and does not the latter equally rob every organ of the body, every faculty of the mind, of that vital energy by which alone it lives and acts? In short, it is hardly possible to name an evil appertaining to the former, which does not also characterize the latter; whilst the latter, by being so much more accessible, subjecting its possessor to no expense but that of life, and no shame, because perpetrated in secret, is therefore the more wide-spread, frequent, and ruinous. Not considered a sin, because moral watchmen do not denounce it, and therefore not forbidden by the terrors of conscience, that almost insuperable barrier of native modesty created in the soul of every well-constituted youth against licentiousness, avails nothing here, because its natural stimulant, the other sex, is not present to induce its action. Both are made up of sensuality, neither calling forth any of the higher elements, while love calls them all into intense action in connection with this indulgence, which it sanctifies, and the pleasures of which it indescribably enhances.

Private fornication causes more misery, TWENTY TO ONE, than any other sexual sin. And this is substantially the opinion of all who have examined this subject. If a loved child must practise either, — O merciful God! deliver from such a dilemma — “Almost as soon let it DIE. Any other cup of bitterness is less bitter!” Nothing, O fond parent, can render your beloved offspring more completely wretched!

473. — ABSTAIN TOTALLY AND FOREVER.

The least indulgence weakens hope, and is like rowing *down* the Niagara rapids, instead of towards the banks. Gradual emancipation, like leaving off drinking by degrees, will certainly increase both indulgence and suffering. This is true of *all* bad habits, — is a law of things, — and especially applicable here. “Now is the accepted time; behold, *now* is the day of salvation.” Some advise occasional indulgence. Phrenology totally and un-

equivocally condemns *all* indulgence, every instance of which both augments passion and weakens resistance, by subjecting intellect and moral sentiment to propensity. If you cannot conquer now, you never can. *Make one desperate struggle. Summon every energy!* STOP SHORT! "Touch not, taste not, handle not," lest you "perish with the using." Flee at once to *perfect continence* — your only city of refuge. Look not back towards Sodom, lest you die. Why will you go on to commit suicide? O, son or daughter of sensuality, are you of no value? Are you not GOD-LIKE and God-endowed, born in your Maker's image, and most exalted, both by Nature and in your capabilities for enjoyment? Will you, for a low-lived animal gratification, sell the birthright of your nature, all your intellectual powers, all your moral endowments, all your capabilities for enjoyment, and crowd every avenue and corner of both body and soul with untold agony? Snatch the priceless gem of your natures from impending destruction! INDULGENCE IS TRIPLE DEATH. ABSTINENCE OR DEATH is your only alternative. STOP NOW AND FOREVER, or abandon all hope. Will you "long debate which of the two to choose, slavery" and "death," and *such* a death, or abstinence and life? Do you "return to your wallowing," and give up to die?

No! Behold the enkindling resolve! See the intoxicating, poisoned cup of passion dashed aside. Hear the life-boat resolution: —

"I wash away the stain of the past in the reformation of the future. Born with capabilities thus exalted, I will yet be the man, no longer the grovelling sensualist. Forgetting the past, I once more put on the garments of hope, and press forward in pursuit of those noble life-ends to which I once aspired, but from which this Delilah allured me. On the bended knees of contrition and supplication I bow before Jehovah's mercy-seat: 'On the altar of this hour I lay my vow of abstinence and purity. No more will I sacrilegiously prostitute those glorious gifts with which Thou hast graciously crowned me. I abjure forever this loathsome sin, and take again the oath of allegiance to duty and to Thee. O, "deliver me from temptation!" Of myself I am weak, but in Thy strength I am strong. Do Thou work in me to "WILL and to do" only what is pure and holy. I have served "the lusts of the flesh;" but O, forgive and restore a repentant prodigal, and accept this entire consecration of my every power and faculty to Thee. O gracious God, forgive, and save, and accept; and Thine shall be the glory forever. Amen.'

"I rise a renewed man. My vow is recorded before God. I will keep it inviolate I will banish all unclean thoughts and feelings, and

indulge only in holy wedlock. I will again 'press forward' in the road of intellectual attainment and moral progression; and the more eagerly because of this hindrance. I drop but this one tear over the past, and then bury both my sin and shame in future efforts of self-improvement and labors of love. I yet will rise. As mourning over my fall does not restore, but unnerves resolution and cripples effort, I cast the mantle of forgetfulness over the past, have now to do only with the future, but must not remain a moment passive or idle. I have a great work before me, to repair my shattered constitution, which is the work not of a day, but a life, and also to recover my mental stamina and moral standing, and, if possible, to soar higher still."

474. — SIGNS OF SELF-POLLUTION AND SENSUALITY.

It is immeasurably important that parents be enabled to detect this habit in their children in order to arrest it. All who propose marriage have an undoubted right to such knowledge, because its victims are much less eligible.⁴⁷¹ The general signs of sexuality we have already treated,³⁷² but not those of its disorders. Though intelligent readers of former pages will be able to spell out many of them unaided, yet we give a few signs as samples mainly.

A shamed, mockish, repellent feeling is one of the most conspicuous. "A guilty conscience needs no accuser." Nature obliges all to express their own estimate of themselves by their appearance; that guilty, crouching, humbled, self-debased feeling it brands right into its victims, and haunts them at church, and on 'change, wherever they go, and whatever they do; staring them everywhere fully in the face.

Love of fondling signifies purity. As long as a boy is uncontaminated, he loves to hang around his mother, aunt, or the female who loves him, kiss her and be kissed by her, make of her and be made of by her, and express this love element, because he is not ashamed of its proper expression; whereas the formation of this habit so vulgarizes it, that he involuntarily becomes ashamed to manifest it, even in fondling his mother, and therefore shrinks from the female sex, and turns from his mother when she offers to caress him. As long as it is normal he will be kind and good to girls, genial and courteous to the female sex, and pleased to be with them; but this vice sours and turns this sentiment against all females, and this renders him disrespectful, disobedient, cross, and hateful towards them, and especially those around him. Mothers,

have no fears of your sons as long as they love to reciprocate your caresses; but when they shrink from you, know that this faculty has become demoralized by this sexual destroyer.

As long as a girl loves to nestle in her father's lap, hug and kiss him, and express this sentiment in purity, she is all right; but when she shows a mawkish, offish, shy, ashamed, squeamish, shocked feeling when he proffers her a kiss or attempts to fondle her, rest assured this faculty is not pure, unless, perhaps, she has been shamed out of this form of its expression.

In its inflamed state, the eyes have a lascivious expression, and mouth an amorous wanton smile. Such show a prying curiosity to look at the other sex, and often act and laugh as if something vulgar had been said or done; because they look at all things through sensual glasses.⁴⁴⁶ Though in conversation they look downward, but never in your eye, yet they steal every opportunity to look at the other sex, especially their bust. Though shy in company, yet when alone they often make soft expressions, take liberties, and act silly and sickish, as if actuated by a mean passion, instead of by that exalted regard "which maketh not ashamed."

They also have pallid, bloodless countenances, hollow, sunken, and half-ghastly eyes, with a red rim around the eyelids, and black-and-blue semi-circles under the eyes, and look so haggard, as if worn out, almost dead for want of sleep, yet unable to get it, &c. If badly impaired they will have a half-wild, vacant stare, or half-lascivious, half-foolish smile, especially when they see a female, along with a certain quickness, yet indecision of manner; will begin to do this, stop and essay to do that, and then do what was first intended; and in such utterly insignificant matters as putting his hat here or there, &c. The same incoherence will characterize their expressions, and the same want of promptness mark all they do. Little things will agitate and fluster them. They will be irresolute, timid, afraid of their own shadow, uncertain, waiting to see what is best, and always in a hurry, yet hardly know what they are doing, or want to do.

Though pallor is one of its earlier signs, yet undue redness signifies that it has become chronic. Since it is terribly inflammatory,⁴⁶⁸⁻⁴⁷⁰ it generates a darkish, livid, brownish redness all over the face and neck, along with a fulness, as if fat or bloated. Not that bright scarlet-red of vigorous lung action, but that dullish

leaden red which signifies inflammation. Not that this kind of redness is always caused by it, for facial humors, erysipelas, excessive brain action, a feverish state of the whole system, &c., may cause it; but that self-abuse in youth often causes this kind of redness when they become adults. We just mentioned a tendency to fat or bloat, for which we shall give the reasons elsewhere. But after all, glossy, vacant, poor, soulless eyes,⁵³⁴ and a repulsive countenance, signify it as much as anything else.

Pain at or near the small of the back is another symptom. It at least shows that the sexual apparatus is diseased, because its nerves enter the spinal column at this point, so that their inflammation renders it proportionally tender and painful. Sexual excess in any of its forms will give this dorsal pain. True, other causes may have deranged these organs, and given this back-ache, yet this is the great cause. Some victims of this passion have running sores in the small of the back, and are generally tender there.

Carrying the hands to these parts, as if to change their position, is a sure sign of their having been inflamed by some means. Those who are sensual, male and female, in laughing throw this part of their bodies forward. Self-pollutors often stand and sit in the posture assumed during this practice.

Red pimples on the face, having a black spot in their middle, or else materated, are a sure sign of self-pollution in males, and irregularities in females.

Involuntary seminal losses may be diagnosed from its resembling a mucus, or thin cloud-like floats, or sediment in the urine after it has stood a while, as well as a smarting during its passage.

These losses generally occur during sleep, accompanied by lascivious dreams, and cause weakness, headache, nervousness, "the blues," &c., along with a haggard, repulsive look, and a lifeless, vacant eye. Its cure will be given in Part IX.

Those females who have practised it fail to develop as women, become flat-chested and poor, lose the female glow, modesty, and charm which draw gentlemen around them, and hence are neglected; are too bashful, as if half ashamed, and prefer to be alone, shrink from gentlemen, are easily disgusted and hard to please in a suitor; in short, have an amatory vertigo besides being very nervous.

SECTION III.

ITS PREVENTIVES.

475. — KNOWLEDGE IS ITS SURE PREVENTIVE.

“But is there no salvation for those yet guiltless? Must all our noble boys, all our pure, lovely girls, be defiled by this moral leprosy, and lost if not redeemed? Is there no PREVENTIVE? Can they not be somehow kept *from* this fell destroyer? Must all fall over this moral precipice, only to rise maimed and defiled for life? What a pity, this offering up of human life on this vile altar! We cannot spare our sons, we must not lose our daughters, thus. They are too infinitely precious. Think what a darling youth is worth! Its entire future, and that of all its descendants, are at stake. The risk is too awful. No parents should sleep one night until they have first so hedged their darlings around that they cannot sin. In the name of agonized myriads, how can this plague be stayed?”

NOT BY IGNORANCE. *That* means has been tried quite long enough. All who fall at all, fall for want of knowledge. Nothing could be clearer. Say, ye who have sinned, did you not err through ignorance? An eighteen-year-old dwarf in Portland, Me., when told that this had made him small and weak, clinched his fist, and gritted his teeth, while he muttered curses upon his own father, and his lately deceased brother, who died of it, “because they allowed me to fall by not warning me.”

We all owe duties to each other. Parents are bound to feed, clothe, and educate their children. But of all the moral duties owed by man to man, the very first requires parents to save their loved ones from this vice. When a child does fall, the guilt and sin rest not on this poor, life-long suffering victim, but at the door of the *parents*. God puts children into parental custody, and makes parents liable before God and man for the sins of their children, this included. That emasculated Portland Lilliputian had a *right* thus to curse his father. So has any other child whose parents let him or her contract this vice. Parents are their children’s keepers, not children their own. As they should warn and guard them against lying, stealing, &c., why not against this uncleanness as well? “As well?” As much *more* as this sin is more body-destroying and soul-polluting than they. God in nature has put on parents the sacred responsibility of guarding

them against all sinful practices, and sexual most. Choose your own means, but use *some effectual* one. Do not oblige them to say of you, at or after your death, whenever they realize how much injury this vice has inflicted on them, —

“O, if my parents had only seasonably warned me against this vice, I should have escaped all this impairment of body, and demoralization of mind. How *could* they let me thus sin ignorantly and thoughtlessly.”

Say, all ye who have ever perpetrated this vice, would not one well put sentence have saved you? If you had but known beforehand of this satanic snare, would you have fallen into it? No more than have poisoned yourself. On this *home* appeal, this personal consciousness, rests this argument for warning them. Allow the Author's personal attestations.

Over thirty years ago, I issued “AMATIVENESS; or, Warning and Advice to Married and Single,” over *half a million* copies of which have been circulated throughout this continent and the other; and know personally, by name and address, *ten thousand* persons of both sexes whom it has snatched as brands from this fiery burning. And it has saved ten I do *not* know, to every one I do; for men rarely confess this error. It has saved *hundreds of thousands*. By what means? The let-alone policy? No, but by the “cry-aloud-and-spare-not.” Is ignorance salvation? Is knowledge folly? Is not “forewarned forearmed?” A few facts. A Boston merchant, exhibiting as fine arm-muscles as I ever saw, except on a pugilist, said, —

“When I was thirteen, my father put your pamphlet on Amativeness into my hands, saying, ‘Read that, and believe it all, and then do as you like.’ It saved me. I feel quite like kneeling and worshipping at your feet for that book.”

“Professor, write out my phrenological character in full, and don't be bashful in your *charges*; for, when I was seventeen, your pamphlet on ‘Amativeness’ taught me the evil of a practice by which I was ignorantly ruining myself, and thereby saved me, saved every one of my five brothers and one sister, into whose hands I placed it; and I only wish your fee was five hundred dollars, that I might thereby express the debt of gratitude I and they owe you; yet compensate you we never could.” — *A Flour Dealer in Albany.*

“As I may never see you again, I cannot help expressing my eternal gratitude for your pamphlet on private sensuality, which fell into my hands at thirteen, and saved me. Since then I have lived in purity, and thank you with all my soul for thus snatching me from that yawning abyss into which I was unwittingly plunging myself.” — *A Young Lady.*

“Three thousand miles to the West, digging gold, your little pamphlet on self-abuse told me *why* my strength had nearly given out, and my mental faculties had become so impaired, and saved and restored me; and I will gladly work for you in any capacity, just for my food and raiment, as a fit expression of the gratitude I owe you for this great salvation.” — *A Young Man*.

Tens of thousands have expressed a like gratitude for a like salvation by this same means. If I had never done any other good, I should die in the pleasing consciousness that I had really done a great public benefaction. The obloquy it has heaped on me is as nothing in comparison with this its most glorious reward. I claim no special merit for discharging an onerous duty Phrenology imposed upon me, and should have been accursed if I had not, as are all who do not warn and save all they possibly can. A solemn duty imposed upon each by our relations to our Creator, and these, His children, requires all to enter this vineyard of philanthropy, and labor for “universal salvation” from this universal plague.

476. — WHEN AND HOW SHOULD YOUTH LEARN SEXUAL TRUTH?

Since Nature appoints times for everything, of course there is a best time for youth to learn sexual truths. What principle proclaims it? Is the popular policy of allowing them to learn as little, and as late as possible, the true one? The existing amount of sexual depravity utters an appalling NO, and its condemnation is terrific. Any change must need be for the better. Ignorance might be bliss if it suppressed the feeling; which is there⁴¹⁸ equally with and without it. Knowledge can guide and sanctify, but ignorance can neither extirpate nor materially lessen this or any other faculty. Nature compels them to learn some time and some how; if not by books and teachers, then by “sad experience;” but at all events they cannot remain ignorant. Had they then better learn sexual truths as they learn others, from books and instruction, or by experience?

This question answers itself. Since confessedly their best way to learn arithmetic, grammar, religion, &c., is by books and teachers, of course a like means should teach them sexual truths.

Then who shall teach them? Shall they be allowed to gain their first knowledge from corrupt associates, along with passional incentives? A law of life compels them to mix up with other children. Only imprisonment can prevent their learning evil

from vulgar associates; whereas isolation spoils, while contact sharpens. As they can be kept from swearing only by previously fortifying their morals against it; and as hearing it when thus fortified, actually purifies them by rendering it revolting; ⁴⁷⁸ so the more sexual vice they see, if duly instructed beforehand, the more odious it seems, and the purer they become; while the mechanical purity of ignorance leaves them good by negation merely.

Their parents, therefore, should become their sexual teachers. We have demonstrated this principle on which this inference rests, ⁴¹⁷ and shall elsewhere show its application to education.

But the mother is more especially adapted and required to teach them this class of truths. In ordaining that she nurse them, Nature commands that she supply their other physical wants, ³⁵⁷ and also mould their morals. ³⁵⁹ We shall soon see that she should get her sons thoroughly in love with her, which specifically fits her for this identical task. Those sons who defile themselves may justly blame her most; yet blame is too weak a term. She should teach them the sacredness of this structure, and to guard it as the apple of the eye. All communities contain sufferers from sexual abuses: let her make such her walking examples of the fearful consequences of breaking this law of chastity.

A little granddaughter of Tommy Garret, the world-renowned conductor on "the underground railroad," seriously endangered her mother's miscarriage by her restlessness during sleep. Unable to prevent it otherwise, her mother explained her situation, and showed why she should lie still nights. The effect was magical, and not only kept her perfectly still by night, but most kind and sympathetic by day. She could talk of nothing else.

Beyond question mothers are Nature's guardians of their children's moral purity, and should guard them against all sexual sins by judicious instruction touching this class of natural truths. When shall she begin?

In all cases, and in the very nature of things, knowledge must precede practice. Should book-keeping be taught your commercial, or law your legal, or theology your ministerial, son before or after he begins to practise book-keeping, or law, or divinity? Of course *before*. Then does not this obviously common-sense principle require that children be taught sexual truths before they are forced to learn them by experience or corrupt associates?

PUBERTY brings this experience; and should therefore be preceded by sexual instruction. Could anything be clearer? Has this reasoning any flaw? This amatory sentiment should be educated as fast as Nature develops it. This conclusion can neither be gainsaid nor resisted.

Parents, at what age do you wish your instructors had taught you? Teach your children earlier than that; because those of to-day develop younger than in your day, and know ten times more than you imagine possible. "Young America" learns such things early and easily.

These principles apply with redoubled force to the sexual education of girls, yet we shall reserve this application for "girlhood."

But are not others, as well as parents, also interested in thus teaching and guarding juveniles? Every youth should be precious to all adults. If parents do not warn and save them, others should. Every adult member of every community is under special obligations to preserve all juveniles. All elders should try to save all juniors. If others know any other means more efficacious, in the name of the preciousness of our youths, save them, each one by his and her own means; but in any event save them.

All of us are sacredly bound to resolve ourselves into a "committee of the whole" on the preservation of our youth. Those who are oldest always teach this vice; let them snatch these precious brands from this terrible burning.

Teachers are especially bound to teach this evil and danger. Physiology ought to be taught in our schools, with this sexual branch inserted, not as now, studiously ignored. Teachers, what does CONSCIENCE, the best good of your pupils, and the momentous responsibilities of your office, demand of you?

THE PRESS, that mightiest moral engine, should sound its tocsin, not ignore as now; it can do so by commending this volume.

"Fowlers & Wells," before I left that old firm, requested Horace Mann to prepare a work for us on this subject, which he declined to do, on the ground that it had ruined the reputations of all who had ever broached it. For once he erred. Our firm stood alone in publishing on this subject, yet one of its members stoutly opposed it, and we *dissolved*.

The public know who, for thirty-five years, has insisted and

persisted in crowding it before the people in spite of all opposition at home and abroad, financial and moral. *Some day* men will discriminate, appreciate, and reward. The Author believes in employing that most potential of all means — the PRESS — to stay this plague; hence the composition of this chapter. Let *time* and the common-sense of mankind be the final umpires as to the wisdom of this knowledge-promulgating "policy." Parents, what is it worth to be able to put this work into the hands of your children as an introduction, and a text from which to preach sermons on sexual purity? Indeed, it is text, sermon, and all.

477. — CLERGYMEN IN DUTY BOUND TO PROTEST AGAINST IT.

But I have encountered by far my most stubborn opposition from those ministers of religion who should have given me the most "aid and comfort" in this most disagreeable "labor of love," yet who have wrongly set their faces square against my labors.

Reverend sirs, answer these plain questions: —

1. Were you not ordained expressly to descry public vices and sins, and proclaim against them? Or, if not, then for what *were* you ordained?

2. Now do you not *know* that this secret sin is perpetrated by the great majority of your own parishioners?⁴⁶⁶ Or if you do not, do you know enough to preach?

3. Then how can you reconcile it to your *consciences* to let this most sinful and prevalent of all the vices, go unreprieved, and remain content to preach against lying, covetousness, and like comparatively rare and little sins?

4. Are you not volunteer watchmen placed on the sightly watch-towers overlooking the public good, for the specific *purpose* of warning your congregations against sexual sins as much as against falsehood and cheater? Yet in this respect are not almost all "dumb dogs that will not bark" against this vilest of all the vices? How can you possibly reconcile this ominous silence either to truth, to your clerical vows, to public morality, or even to the dictates of unordained humanity, much more ordained? You cannot. God and your self-assumed vocation demand that you speak right out on this vice. Your silence is a crime against truth, humanity, and God. Either discharge this your solemn duty, or else resign your commission. A clergyman in L., said, —

"I am engaged in marriage to a superior lady, who says, 'Since our engagement is settled, and you have a fine congregation, and would be far more useful married than you can be single, and I have waited so patiently so many years, why not relieve me from this painful embarrassment by consummating our marriage at once?' I really cannot offer her any reasonable excuse; whereas my only reason is that my boyish errors have so far prostrated my manhood, and incapacitated me for fulfilling the marriage relations, that I am ashamed to let her know how debilitated I really am."

"Then, reverend sir, why not warn the youth under your spiritual 'charge' against falling by a like means into a similar state?"

"That, sir, would cost me my bread and butter in a week."

If it is for "bread and butter" that you preach, if you shrewdly abstain from once hinting about this sin in pulpit, Bible-class, and Sabbath-school, lest it should take your "bread and butter" out of your family mouths, we will both excuse you, and understand your governing motive.

"But, Professor, this is indeed terrible, — an excommunication we do not deserve. We are not responsible for the determined face 'public opinion' has set against all pulpit, and indeed, all other allusions to this admitted public sin."

Then *change* "public opinion." You have the requisite power but lack the nerve. Thank the Lord, Adam Clarke,⁴⁷⁰ Henry Ward Beecher, and some others, speak right out "in meeting" on this subject, before matrons and husbands, maidens and beaux, yet retain their salaries and popularities. So could you, if you only thought so, and tried. You yourselves create the moral atmospheres in which you preach, and can and should amend them.

Or do you practically confess to "like people, like priest?" Are you but the echoes and tools of "public opinion?" If so, let us know it, that we may value you and your labors accordingly.

Be entreated to discharge this duty. "Drink of this bitter cup," or else resign your pastorates. A veteran in this cause, I call for help, and *your* help at that. Quite long enough you have both stood aloof while I was doing your "unpleasant" work, and thrown *against* me that powerful influence which was my *due*. You have no moral right even to withhold your benediction on this work, much less to oppose it. At this eleventh hour, either aid it, or clear the track, or else be run over; for this work *must*

be done, with your aid if you please to render it, or in spite of your opposition if you oppose; but at all events done. And we solemnly call upon you to give that aid your public position would render so effective. Excuse you we will not, because you hold the keys of the public conscience, and —

478. — CONSCIENCE IS ITS GREAT PREVENTIVE.

By an eternal law of mind, Conscience, sense of right and duty, holds supreme control over human conduct, and especially over the young. Adults may stifle its voice; but showing youth that self-pollution really is a great sin against God's moral laws, will effectually prevent their forming this habit, and almost always break it up after it has become seated. In this the Author has had not a little convincing experience. He has had frequent occasion to proclaim many very unpopular truths, and expose not a few popular errors, and found in every instance that "Truth is all-powerful." Once harpoon a man's *conscience*, and though he may dive, flounder, spout, and rush, yet conscience will finally bring him "alongside" subdued. I have just proclaimed a most unpopular truth to a most popular class, but feel perfect assurance that it will compel the assent of every single reader, those reprov'd included. No youth can ever begin this sin after knowing that it is wrong and wicked.⁴⁷⁵ Probe their consciences, and you thereby save every single one. Knowledge and conscience together will prevent all, and reform all not already ruined. This very conscience is what gives clergymen their power over men; and would render it perfectly magical if they touched it more. Pray duly consider *how* true this truth.

Therefore, reverend religious fathers, since you mainly hold the keys of this powerful faculty, array it against this sin, and you kill it instantly. All your parishioners, and all the rest of mankind, think you of course know all about what is right and what wrong. They also think you tell all. They confidently presuppose that what you do not condemn is of course all right; for if it were not, that you would denounce it. They construe your silence on this vice into consent that it is not sinful, or you would forewarn them. They revel on as securely as the soldier sleeps on, assured that if there were danger his sentinels would give the alarm. The blood of all these perishing myriads⁴⁶⁵ cries to you from the ground, —

“Why did not you, my trusted and *paid* moral teacher, forewarn me? Why did you take my money for doing that very thing you failed to do, namely, *telling* me whatever was wrong?”

Ministers, do you really believe in that “final judgment” you preach? Then are you willing to see and hear the “weeping, wailing, and gnashing of teeth” of your own *paying* parishioners, and others, accusing *your* remissness in warning them as the direct cause of their woes?

Nor need you wait till “that last great day.” Every one of your “flock” who has thus sinned and suffered, will hold *you* guilty of his or her ruin. You are the great criminals, not these confiding victims whom your ominous silence has betrayed into this awful sin.⁴⁷²

Come, arouse, and work the harder hereafter by all your “lost time” heretofore. Either work with your *own* hands, or hold up mine, or both, or abdicate; or else do the whole yourself. Guardians of public morality, see that you do guard it.

The Rev. J. S. Alexander, a Methodist minister, on hearing these views, after approbating them most heartily, replied, —

“We thank you for thus prompting us to do a neglected duty, and would cheerfully proclaim these warnings from the pulpit, but that preceding public opinion too far will kill our influence for good, both on this and on all other subjects. I lately preached against abortion, when some of my parishioners said to me, ‘You began a good work, but stopped half way; prosecute it further:’ to whom I replied, ‘Draw up a request, signed by any ten of the leading ladies of my church, that I expose this sin further, and I will do it; but I must first feel that I am *supported* in this matter.’”

Deacons, matrons, men of influence, especially you, dignified conservatives, are, after all, the real hinderers of this really missionary work. Come, request your minister to preach on this secret sin, and hold up his hands. He is a good man, though perhaps a little too “judicious,” and, with your prompting, will save your children.

And, editors, have *you* no “part nor lot” in this duty? An influence much wider than the clergy, and quite as powerful, are *you, too*, not bound to sound the alarm, and awaken public attention to this subject? Or if loath yourselves to attack it directly, do it by *writing up this book*.

Lately the Y. M. C. A. have broken ground on this subject, by

calling a meeting to discuss it. Where have you been this quarter of a century? Opposing what you now espouse. Your "eleventh-hour" labors may redeem your past working on the wrong side, yet the public ear was got in *spite* of you; and fairly to call attention to this evil is to obviate it. The work is now virtually done; for *beginning* it, and getting the ice broken, does the balance. A "pioneer" *has done* this already.

Yet you will not labor long in this moral vineyard without discovering the absolute necessity of some amatory *substitute*, which we have proffered.⁴¹ In short, this despised Phrenology ranks all in this and several other important "labors of love." Oppose it no further, "lest you be found even to fight against God."

But, after all, parents, and especially *mothers*, are Nature's "special police" guardians against this "social plague."

479. — ITS RIGHT EXERCISE *versus* ITS SUPPRESSION.

We have already shown how almost universal this self-polluting habit is. *Why* should this element be so much more generally perverted than Ideality or Friendship? There must be some all-pervading *cause* for all this, commensurate with this vice, and adapted to produce it.

That cause is its attempted *suppression*. An Orthodox clergyman recently requested me to announce his proposed discourse on "The Physical Degeneracy of Christian Nations as compared with Heathen." *What?* Think what a theme! Then does Christianity weaken the body, and of course thereby the mind, and hinder, not promote, human development? He ascribed it to medicines, &c.; whereas, beyond all manner of question, that cause of this acknowledged, and appalling degeneracy is the *perversion* of this sexual element, and tenfold more in self-abuse than in all its other abuses combined. And its attempted interdiction of this inborn sentiment is the chief cause of this and all other forms of its perversion. As when the river, allowed to flow on uninterruptedly within its natural channel, does little damage, even though its banks are full, so, if this sexual sentiment were allowed to flow on uninterruptedly in its normal sphere, it would do little harm, even when swollen full; but society, especially religious, stoutly *interdicts* it; and this is what does the main damage. And as, when this same river is dammed up, it must of necessity either flow outside its primal channels, overflowing and destroying what

it should only irrigate, or else, bursting through all impediments, flood all below; so this attempted suppression of Amativeness obliges it either to overflow outside its legitimate sphere, or else sweep away all barriers, and flood the whole future life.

Infinite Wisdom did not implant this faculty in man to be weeded out, and will not allow it. As well hold Niagara in check as this passion, or suppress wind, or tide, or sun as any primary mental faculty.

The only choice of all, old and young, is between its right exercise and its wrong; not between its non-exercise and its exercise. And just here the entire professedly Christian world is all wrong. Mark, "professedly Christian." Christ set many marked examples of its right exercise in His multiplied courtesies to the female sex, and nowhere interdicts its right exercise, but only its wrong, — the very point we urge. But most who claim to be His followers attempt to interdict, weed out, and crucify this divine and inborn faculty; doubtless because His early followers had to contend against its most excessive and unclean indulgence in every conceivable form. This naturally induced, almost compelled them to take the opposite extreme, which they still maintain, after the specific occasion of their prudery has long since ceased. Something is obviously very wrong, not in His system itself, but in the interpretations His "professed" disciples have put upon it. If they will lay aside these merely *human* customs and interpretations, and follow only His divine precepts and examples, they will correct this traditionary error of interpretation. It is a part and parcel of that life it originates, and as inseparable from it as heat from fire.³²⁶ Divinity will be found quite too strong for all sectarian efforts at extirpation. All such attempts are utterly preposterous and futile, and as wicked as futile; a practical "fighting even against God." To superadd any new element to the mind, or extinguish any, after its creation, is not possible. We cannot ingraft mental faculties as we do scions, or weed out any. Each is created along with it, and remains forever.

AMATIVENESS is thus created,³²⁶ and therefore both must be, and actually is, primal, not supplemental. Unless all possessed its rudiments while young, how could they love as husbands and wives when matured? Puberty does not create this love element, but merely develops it from its chrysalis into its perfect state. It does not change its nature, but simply enhances its activity. This its

innateness renders it a necessity from infancy. No human being could possibly be without its perpetual action, any more than without digestion or memory. "Society" and individuals must choose between its right action and its wrong; for its extermination is utterly impossible.

Or, if it could be choked out, what becomes of the individual and the race? All its excesses are a thousand fold better than either its omission or extinction, and abnormal action than death. Almost any action is better than emasculation. Those know not what they do who essay its public or private extermination. What God inserted into human nature, was inserted to be exercised by every single human being, —

" Whilst breath, or life, or being lasts,
Or *immortality* endures."

And was *well* inserted. He knew what He was doing, both when He ordained it, and afterwards pronounced it good; and this amatory passion was quite as "good" as any of its mental peers.

And is as much to be cherished, and as little to be suppressed, as conscience or worship. Its being *inborn* by a Divine fiat is warrant enough for its exercise, and Nature's imperious *command* for that exercise.⁴¹³

And its advocates should be careful not to pit it against Nature. That is right and Divine, and whatever contravenes it is human and wrong. Since this faculty is *innate*, its right exercise is both right and an absolute necessity.⁴¹² Just here professed Christianity is at fault, in denouncing what it should simply guide. It attempts to suppress a passion it should sanctify. All manifest its monitions from childhood, in boys loving to be and play with girls far better than with boys, and girls with boys far better than with girls, for God hath made them thus. All children manifest more or less of it till it is shamed out of them. They talk just as innocently about their sweethearts as about eating an apple. A six year old boy in Quincy, Ill., whenever he met in the streets a right pretty girl, would step square in front of her, make a genteel bow, kiss her, bow again, step one side, and pass on.

A little girl of six, waiting her turn in my office, a little boy of four coming in, she became uneasy, slid down from her mother's lap towards him, walked coquettishly up to him, took his hand, looked tenderly into his face, touched her forehead to his, then kissed him, and began to amuse and play mother to him.

Almost all children furnish perpetual practical illustrations of this sentiment in one form or another. Only those are exceptions who have been taught that it is wicked, or ridiculed out of it. All boys draw the sled for girls to ride, except when the girl is oldest, and virtually plays mother to him, which is the same sentiment in another form.⁴⁸³ Or if they snowball, he tries to see how closely he can *miss* her, but never hurts.

Now if parents but encouraged instead of ridiculing these courtesies they would supplant its wrong action by its right. Here is as natural a sentiment as appetite or sleep. And as parents are bound to furnish food and bed to their children, so are they bound to supply all their other natural wants, this sexual instinct as much as any. As to starve their appetite is barbarous, so is starving their Amativeness, and for precisely the same reason. They feel bound to train conscience, then why not this sentiment? Parents, send your children to picnic and party, sleigh-ride and dance, thinking out just how you would have them behave towards the opposite sex, and training them accordingly. A mother said, —

“ Besides guiding this sentiment in my boys, I furnish them its proper exercise, by getting up parties, and telling them, ‘ Invite such neighboring lads and lasses as you like ; I give you music, and something to eat, and you may dance, and play children’s plays, and if they require you to kiss this girl or that, all right, so that you behave yourselves towards them like true gentlemen towards ladies. But, my sons, do nothing wrong or improper. Never forget that you are young *gentlemen*, and these girls are young ladies, and that your father and mother will be in and out to see that you comport yourselves properly. Don’t do one thing you would be ashamed to have me see you do.’ ”

Boys may play with boys by daylight, but all lads and lasses who play after candle-light should play with both sexes, not with their own sex.

480. — EDUCATING THE SEXES TOGETHER.

How emphatically this principle demands that both sexes be *educated* together, from the primary school till their highest graduation. Our common-school system conforms to this requirement, and is right ; but most colleges are wrong. Horace Mann, that highest educational authority, on account of his large experience, vigorous intellect, and exalted moral purity, resigned that most august pinnacle of human influence ever occupied, — the direction of the educational bureau of Massachusetts, which heads

that of the world, makes and unmakes both congresses and presidents, and is the real governing power of mankind, — in order to test his darling idea of educating the sexes together, in a first-class collegiate course, and told the Author, personally, as he did judge Dean and others, that this plan worked to a perfect charm; for, said he, “the strongest motive I can apply to delinquents is, ‘What will these young *ladies* think of your marks of demerit?’” and declared that the behavior of the young gentlemen and ladies of Antioch College towards each other was rendered almost unexceptionable by appealing to their pride of character and native sense of propriety. Any abuses are due more to wrong management than to any *inherent* difficulty.”

Pray, why should not the sexes intermingle in the school as much as in the family, and study as well as play together? Can they not step upon one common matrimonial platform much more easily by stepping from one common educational than if they stepped from diverse educational?

Besides, the presence of boys wonderfully stimulates girls to do and behave their very best. No other incentive to good is half as potential as this. Away with these educational nunneries. They only stifle and pervert this sacred element. Their graduates, almost convicts, are trifling, rude, awkward, unfeminine, and titter at the sight of lads, as if there were something wrong in the very fact of boys and girls. Anything but lady-like towards the male sex, because neither sex can ever learn to behave well except in the company of the opposite, they lose that native modesty which is the specific glory of the female, and become mischievous, and full of all sorts of trickery, false pretences, and misdemeanors. This is doubly true of smart girls.

Equally is this true of boys in boys' schools, and of young men at college. Masculine schools beget rowdyism, medical and theological by no means always excepted. Attest, citizens of collegiate towns, are not “students” your most rowdyish class? What have they, thus deprived of right female influence and inspiration, to either curb their rampant passions, or polish their rude manners?⁴⁴² The error lies, not in the students, but in this exclusive educational *system*, which must soon give place to promiscuous schools and colleges.

On presenting this point, in a public lecture in Springfield, Ill., a large-headed, bodied, minded, elderly, eloquent divine arose, and begging pardon, with a dignified yet courteous bow, inquired, —

“ Sir, will you not expand and enforce these educational views more at length in a separate lecture ? ”

“ Yes, sir, cheerfully, if you will let me so enlarge the subject as to embrace the general etiquette of both sexes ; that is, apply this boys’ and girls’ view to men and women also.”

“ An amendment I gladly accept, as a marked improvement.”

The lecture was announced, and the largest house in town packed. A most enthusiastic auditory was touched internally ; after which, rising in dignified majesty, and proceeding with real eloquence, he said, —

“ I have presided long, and I believe successfully, over institutions of learning ; am now president of a ‘ Christian ’ college ; managed it when it admitted only males ; persuaded its trustees to so change it as also to admit females ; have governed it four years since, and seen the rowdyish, rampant spirit of ‘ Young America ’ give place to manliness of deportment, and find that young ladies learn much faster, and behave very much better, than those of a female seminary over which I long presided ; can but poorly express the practical value of the *principle* involved in Professor Fowler’s lecture ; was unwilling to let one who takes right ground on this important subject leave our city without a full hearing ; was therefore moved to appoint this meeting, and am delighted that my views, gleaned from experience, are thus philosophically and ably expounded with a scientific unction.”

And all teachers, male and female, who have ever taught either sex exclusively, and both sexes together, most heartily second these doctrines. They are true, and ought to be universally adopted. In this respect, our common schools are superior to our higher. This truth is universal, that the male sex is a necessity to the female, and the female to the male, from the very cradle to the grave, as much as food ; for both grow alike out of a primitive faculty which absolutely must be fed, and which their mutual presence feeds, but absence starves.⁴¹² The mere presence of the opposite sex both nurtures and sanctifies this element, and substitutes its pure exercise for those morbid cravings, alike destructive to intellectual vigor³⁴¹ and moral purity.³⁴² In this respect, Amherst College, which encourages its students to associate with village ladies, and opens its doors equally to both sexes, far excels Yale and Harvard ; while Oberlin and Lombard, as well as most Methodist and Christian institutions, in which both sexes study and recite the same lessons together, and participate at Commencement, surpass Princeton, and all other masculine in-

stitutions. Though these doctrines differ fundamentally from fashionable customs, yet they are true, and will, ere long, be universally practised. Thank God, owing to the personal labors of a Phrenologist, Iowa, Nebraska, and some other Western States, have founded their state educational institutions on this principle, of admitting both sexes equally.

481. — BROTHERLY AND SISTERLY AFFECTIONS.

Most beneficent is that hereditary law which awards about an equal number of each sex to most families, which gives brothers sisters to love, and sisters brothers; and also fathers daughters, and mothers sons; as well as sons mothers, and daughters fathers. Why do brothers naturally love sisters with a love very different from that felt for brothers, and why does sister love brothers with a sentiment very different from that she feels towards sisters, but because they are of opposite sexes? Every boy imperiously requires some girl-mate of about his own age, and every girl her boy-mate; then who are as appropriate as brothers and sisters? Eating daily together at the same table, loving the same parents, engaged in like sports and labors, sitting together around one common fireside, and naturally coming in constant contact, they thus naturally become attached to each other. The more so because they are hereditarily so much alike, both resembling the same parents.

And every brother really needs a sister towards whom to practise gallantry, so that, by learning how to treat her right, he may learn to treat the female sex properly; while every sister requires a brother to escort her to church, singing-school, party, amusements, &c. That girl is to be pitied who has no brother, and that boy who has no sister. They can never grow up to be as perfect men and women without mingling with the other sex of about their own age in the family as with; and brothers and sisters are incalculably better adapted to companionship than others. If a boy grows up to love a girl as he may and should his sister, his love becomes too strong to be interrupted without injury; ⁴⁵⁰ yet he may continue to love his sister always and everywhere. What sight is more lovely, more promising, than to see brother and sister growing up in affectionate fondness, gentle, considerate, each vying in kindness! How could he possibly become bad? How could she fall? A sister's love, next to his mother's, is his salva-

tion, and both united, guarantee his growing up virtuous and good. And his influence over a sister is quite as beneficial and necessary to her as hers to him. Both are indispensable to each other, guardians over each other, and naturally mutual beneficiaries.

That brother who grows up to love his sister is also sure to become a good husband; and that sister who loves and cares for her brother, will assuredly make a good wife; because this strengthens their love element.

Sitting one day at dinner as the waiter was passing some colored confectionery on a flat glass server, the eye of a bright, happy, rosy-cheeked boy of four summers caught a glimpse of a colored candy heart. His bright eyes glistened, and his whole frame was wrought up by intense emotion. Rising in his chair, with one hand balancing him and the other raised, no sooner did the confectionery come within reach, than grasping this colored heart, and holding it aloft, he exclaimed, in exulting triumph, "I am going to give this to my little sister!" How every drop of blood leaped for joy, to see this little boy so true to primeval human nature, to so glowing an extent! The day before, as they were playing together lovingly in the hall, a great Newfoundland dog coming in, she, two years older, caught him up, and hurrying him into one corner, stood crouching between him and the dog, his protector as well as nurse and playmate. When this spirit obtains between brothers and sisters, they will grow up always virtuous, and perfectly happy in wedlock. Parents, do your utmost to establish this sexuo-fraternal feeling and treatment between your children; and brothers and sisters, cherish it for your own sakes.

482.—FATHERS AND DAUGHTERS LOVING EACH OTHER.

Since every girl must love some male, all the way up from childhood to death,⁴¹² who is as appropriate as her father? Of its wrong exercise between them there is hardly a possibility; no matter how hearty is its right. Her father should awaken and nurture this love sentiment till it is transferred to a husband. Idolizing him prevents its bursting forth on any other object; guards her against temptation; forestalls elopements and prevents premature love, and promotes its heartiness for a husband. Worshipping her father makes her love his sex. Looking up to, and idolizing him

as infallible, prepares her to become thoroughly enamoured, and completely devoted as a wife. This its right exercise necessarily improves it and her. As the juvenile exercise of memory, judgment, &c., disciplines and develops them, why does not this early exercise of love discipline it equally? As the dormancy of intellect, memory, &c., during youth renders it dull, but as juvenile studies strengthen the mind ever after; so this loving her father improves this love element, and fits it for increased matrimonial action through life; whereas its suppression through girlhood renders it sluggish all through life. The mistake is fatal that it must remain dormant till marriage. Its youthful suppression leaves her barren through womanhood in all the sexual virtues, charms, and capacities, and accounts in part for our having so many poor wives and unattractive women. What but feminine *soul* creates the feminine form? Since the mental controls the physical, and since female beauty results from mental sexuality,³²⁶ therefore developing this mental phase of gender in loving her father, beautifies her person and develops this element, and thereby all its beauties of form and feminine loveliness, including the "conjugal talent;"³³³ whereas starving it during girlhood leaves it barren in womanhood. Such may indeed have enough femininity remaining to gain a man's love, but too little to *retain* it; and become poor wives of dissatisfied husbands. Little things, insufficient to disturb hearty love, reverse their weak, because unnurtured affections, and spoil both. Pity such girls. Kept at arm's length from their fathers, denied male association and sympathy, their sexuality weakened by its starvation, commanded and subdued; they grow up comparatively unloving, unlovely, awkward, uninteresting, perhaps even repulsive, peevish, and almost devoid of gender, instead of well-sexed and charming women. This withering of the female entity, between fifteen and twenty, is most appalling, which attachment to fathers would prevent.

Fathers, see that you interchange only tones, looks, and words of affection with your daughters. Resolve never again to rebuke, nor even blame them, which always makes the opposite sex³⁹⁶ worse. Revolutionize your treatment. Try this love experiment. Cultivate within your own souls that doting fondness you should feel for them, and when old enough, gallant them where they would go, tenderly, lovingly; and how their bright eyes will glisten, warm hearts glow, light step lighten, bounding pulse rebound, and

enraptured souls literally leap for joy, by virtue of that vivifying power wielded by active love! Reciprocate the affectionate kiss when they or you retire or rise, go out or come in, from the cradle all the way up to marriage, after marriage even. Think you this freedom improper? Then you are improper. In nothing else consists its impropriety. If you *think* it improper, it is so to you, not because of any inherent impropriety, but solely because your feelings are wrong.

A lady patron, who had both large Amativeness and an unusually fine female figure, voice, manner, and charm, on being described in that strong language which often characterizes my style, as passionately fond of her father, and, if married, of her husband, responded, with peculiar emphasis, —

“Your description of my devotion to my father is singularly felicitous; for no daughter could love father better than I have loved mine, all the way up from childhood, and nothing could have tempted me to leave him but that I love my husband still more; and now my whole soul is all enraptured with devout affection for both.”

This sexuo-filial affection it was which beautified her person,³⁷⁸ sexed her voice,³⁸⁶ and ripened her gradually but effectually all the way up from infancy into perfectly glorious womanhood. And shall these reciprocities diminish as she approaches or enters womanhood? Shall they not increase? As she becomes the more attractive, why not also he the more doting? This sentiment is God-ordained; then why not mutually express it? It was created to be *manifested* between each other.

Instead, how many fathers draw the curb bit on their daughters, and check all youthful exuberance? Long-faced and stern when they come in, fault-finding while in, every word harsh, and every sentence an angry chide, positive, authoritative, imperative edicts and continual blame make up their sum total of intercourse with each other. They rejoice at his exit, and dread his return. Their only peace is in his absence. Poor, wretched girls! Almost better without a father. The cold charities of a heartless world, and fierce struggles for self-support, are preferable. It sours or deadens their whole life. All women proclaim everywhere, by their awkward or graceful manners, their repellent or inviting appearance, their gentility or want of it, whether they grew up in paternal sympathy or antagonism.

Sometimes a little girl, passionately fond of her father, watch-

ing his return, the moment she sees him, exclaims, "O, there comes my pa!" and springs to the door, which bursts open as by magic; and bounds to the gate which flies back at her first quick touch. Up go her outstretched arms. Her face is all aglow. Her eyes are on fire. Burning kisses mount her warm lips. He takes her into his arms. Convulsively she clasps his willing neck. Kiss follows kiss in quick succession, loud, hearty, and free. Impurity there? Then are angels impure. He lays aside his dignity, plays as boy with girl, till both are tired; she clambers on his lap, pats his cheeks with genuine love-pats; runs her fingers through his locks with real love-touches; twists his hair and whiskers into scores of fantastic forms, &c. Behold them as lovers, besides as parent and child, and see our meaning lived out. Would that every father and daughter lived thus! How relaxing and healthful this would be to him! And how much more business he could transact in consequence! How developing to her! For every exercise of love to "her pa" *develops the woman* in her, paints her rosy cheek in more than rosy redness,³³⁸ animates and improves her muscles, promotes digestion and sleep, — and she can sleep well only when her arms surrounds his neck, — bedecks her with the natural language of love, and helps render her a complete woman, and a perfect wife and mother.

483. — MOTHERS LOVING THEIR SONS, AND SONS THEIR MOTHERS.

These principles also govern mothers and sons. All the world acknowledges the magic power wielded by mothers over sons, yet none realize that it is conferred by this sexuo-maternal and filial sentiment. It is she as a woman loving him as a male, and calling out his masculine love for her as a female; and the more she feels all around and gathers up his *masculine* heartstrings, does her moulding power over him become absolute, follow him wherever he may wander, and last long after she and he too are in their graves — forever! Yet nothing is quite as barbarous as for a mother to chastise her own son. Even scolding him is awful, and punishment much worse; for they break that sacred spell in which her magic power consists. Sexuo-maternal love creates that spell, which chastisement and even blame break.

Matrons, read over all thus far said about fathers and daughters, changing mother for father, and son for daughter, and learn from these principles how to comport yourselves towards your sons.

This love element is born as much in sons as daughters, and requires exercise toward the female sex. Then what female is as appropriate as his mother? Her love for him is inexpressibly pure and deep. What true mother can depict its intensity?³⁵⁹ This being loved by her as a female naturally calls out his love in response, which enhances his manliness of body, of mind. No boy can become a fully developed man without loving his mother, or some female who fills her place. By a first ordinance of nature mother and sons should love each other. Say, ye mature matrons, blessed with sons of different ages growing up to manhood, do you not exult in view of their developing manliness? and feel a love analogous to that you once felt toward their father, rising up and swelling within your maternal bosom? Besides loving them as your children, do you not also love them as *males*, with a cast of love very different from that felt toward daughters? Men, young, old, do you feel no sentiment of love toward your mother as a woman? and very different from that felt toward your father?

Various conditions prevent its perversion in either, yet it has Amativeness for its base as much as reason has Causalty; else only the same feeling could exist between mothers and sons as between mothers and daughters, — namely, parental, — to which this “male and female” sentiment is superadded.

Son-loving mothers, does not this strike a chord which vibrates throughout your whole souls much deeper than all others? Would it were still deeper. Nature implanted it to enable you to mould him, and to evolve his manhood. He cannot possibly become as complete a man without it as with. Your spirit infuses itself through his, is ever present with him, magnetizes him, and in times of temptation, whispers “no my son,” and he refrains. All the better if sainted. Whoever yields himself to vice, in any of its forms, did not rightly love his mother when growing up. If mothers but wielded all the powers vested in them by this mother-and-son sentiment, not a youth would stray from the paths of virtue anywhere, or at any time, nor a middle-aged man give himself up to iniquity, nor a hoary-headed reprobate disgrace humanity. It is for *woman*, by virtue of this love element, to win all masculine hearts to virtue and purity; the mother her boy and grown-up son, till he is old enough to transfer his love to a wife, actual or prospective, who then becomes his guardian angel. Transfer? Never. If he had loved “seven wives,” could he not

love a mother also? and a wife the more because a mother? and mother because a wife? For loving her only develops this love element, so that he appreciates the female character, which is the first conjugal prerequisite.

Hence the son who loves and provides for his mother will also love and care for a wife; because a loving mother develops that sexuality from which conjugal love emanates. Such will live peaceably with even a shrew, while he who does not love his mother becomes cold-hearted, distant, uncouth, old-bachelorish, undeveloped, and vulgarized. This love sanctifies the very rootlets of his being, and gives mothers absolute power over their sons, till that of the wife is superadded, and puts them on a moral plane too pure and high to indulge in any form of vice or sensuality. Some mothers actually do wield all this power; then why not all? The majority wield but a mere moiety of the amount this principle puts into their hands. If they felt and expressed half that implanted by Nature, they would sanctify all to virtue, purity, and truth.

But our mothers come infinitely short of this exalted standard. Let our fast American youth attest how far. We will not soil these pages by depicting the grossness, sensualities, and desperate wickedness of too many "Young Americas," especially in our cities. How many maternal hearts, blind to half their faults, and with most of the others half concealed, yet sigh and break over even the moiety they do see! And how many others are treated contemptuously, called "old woman," or names much worse, humbled, heart-broken, ashamed of their own flesh and blood, eke out a miserable existence, pining over their lost, ruined sons, and glad to follow them to their graves!

Yet they deserve all. Nature meets out such penalties only to those who deserve them. She is as just as retributory. She punishes in the direct *line* of the sin. Therefore she who suffers on account of a son, suffers in him because she has sinned in him.

Mrs. Squeemes wrote to Mrs. Cobb, — "Kiss all your sons for me, *not too old* for you to kiss." That son who is too old to be kissed by his mother must be about as antiquated as the writer was squeamish. *That* prudery is what spoils boys and corrupts society.⁴⁴⁵

"But what have *I* done, or left undone, that my son thus crushes his poor mother's heart? How I watched round his sick bed! How

fervently I prayed for and with him by night, and chided him by day! How I punished him!"

Ah! there it is. You "chided," and this alienated him, and broke this maternal spell. You "punished," and this embittered his proud spirit, and steeled him against you and your prayers. He panted for the time when he could tear himself forever from your eternal checking, chiding, whipping. No mother who ever scolds or chastises a son, can expect to gain or retain his love; and the more masculine he is the more he resents. Blame is a fatal antipode to love.³⁰⁶ No mother ought ever to breathe one word of censure on her son. This is not the means by which the sexes should influence each other. Pure, simple, gushing love, alone begets love in return, and this gives that desired power which all chiding weakens. Reproof is a fatal error of mothers. They love, and yet chide often *because* they love, but thereby snap asunder those silken cords of affection in which alone their influence centres. He hates in place of loving, and rebels because he hates. What then can you do?

Love him *from before birth*, and show naught *but* love; and he will *grow up* in that love with and for you, which will render your power over him complete, ubiquitous, eternal. Every mother, at the birth of every son, should literally exult as did Eve: "Behold, I have gotten me a *man-child* from the Lord." Her full soul should overflow with love every time she thinks of her boy babe, or looks into his innocent face, or bestows material life from her lacteal fountains. Holy and angelic should he be in her eyes. Soft should be her every touch, and winning every accent. If she feels thus, he will draw from her along with his nutrition that *spiritual* lactation and magnetic current which will bind him indissolubly to her with bonds which only maternal unkindness can sever. As he grows up daily more and more a little man, she should exult and love the more, hold him in her lap, fold him to her heaving bosom till he becomes a great, strapping boy; often run her fond fingers through his willing locks; smooth his hair, not pull it; pat his cheeks, not box his ears; say soft, loving things, not scold; wait on him tenderly at table with "let me give you this dainty bit you love so well," and pursue this indulgent course from the cradle.

Of my own sainted mother I remember distinctly but two things — laying my head back in her open lap while she kissed,

caressed, and fondled me; and her death. Both are indelible. And the magic power of that fondling remains to-day. It has acted as a spell all the way along up through life, growing and strengthening by time. Thank God for that maternal love play-spell!

“But this is in direct collision with current ideas of education and government, namely, that children should be *restrained*, not indulged; and *made* to mind, not encouraged to rule, especially mothers. Besides, Mrs. A. and B. *have* tried this plan to perfection. They indulged their children in every little whim, and thereby spoiled them. Indulgence has only made them still more impudent and imperious. They order her about as if she were their lackey. Facts, especially in high life, refute your argument.”

Mark this difference: A son desires to eat, do, or hear, what is manifestly injurious. Let his mother show him *why* it is wrong, and thus *change* his will. This is the mother's art of arts, and son's great salvation. By showing him that it will sicken or injure him, she arrays his self-love against his desire, and kills it. These indulgent mothers have loved and indulged *blindly*, without commingling intellect, justice, or firmness with love. Such indulgence curses both. The governmental policy is somewhat thus:

“My son, this, that, will injure you; because of this and that. Your mother loves you too dearly to hurt you, or let you hurt yourself.”

Draw out his affections for you by expressing your own for him; kiss him when he retires and rises, goes out and comes in; fondle and caress him and receive his caresses in return; allow him to throw his arms convulsively around your willing neck, and in his absence write him real good, long, affectionate, loving letters, and establish yourself in his affections and confidence, which is easy, and no occasion for authority will ever arise. You thus make yourself his light and gospel. He thinks you infallible, and says, “My mother knows. What *she* says is *so*. All she does is just right.” Love gushes from his confiding eyes. He is delighted to do her every bidding. This is the very alpha and omega of all maternal management of sons, and paternal rule of daughters. Let this fact illustrate:—

“Come, my son, take this seat by your fond mother's side.”

He gladly accepted the love-proffer, and slipped bashfully yet smilingly into the proffered seat. Presently, another nine-year-

old son coming in, she patted the sofa on the other side, winningly inviting him also to sit by her side. He too, accepted. Anon she had thrown one arm around one son, and the other around the other, and snuggled each by turns close to her, fondly. Presently one hand had found its way to the golden locks of one son, and the other hand to the curly ringlets of the other son, running her magnetic fingers through their silken hair. Now she bends her warm lips down to the one, then to the other, impressing the fond kiss of a mother's doting love on this, then on that, and in like ways courting up the affections of her boys, by freely expressing her own. Will *these* boys ever sin? Never; either in this world or the next. Is *this* mother impure, or too free? Then are angels' loves impure. The holiest emotions known on earth are thus nurtured.

But most matrons are too squeamish to express what they feel. Is *experiencing* these maternal yearnings right? All mothers feel them, and those most who are the best, purest, and highest. They are right because an eternal ordinance of nature. Then is it not right to *express* what it is right to feel? not coyly, nor shamefacedly, nor half-suppressed, the very suppression implying self-rebuke, but right out, freely, fully, frankly, naturally, wholeheartedly. Imagine how the purest, highest order of mothers should feel and act toward their sons, and feel and act accordingly. It is sheer prudish squeamishness, which interdicts the expression of this maternal sentiment, as if it were improper. This suppresses the manifestation of maternal love, and thereby prevents the mother from drawing out this masculo-filial sentiment of her son, and leaves him absolutely unrestrained.

And, sons, write every week to your mother, as long as she lives: and, if dead, consecrate one hour every week to contemplating her sainted memory, in reflecting on her virtues and counsels, and resolving to practise them. If you have no time to write week-days, take some evening now devoted to other pleasures or affections. No meeting, no society, will be equally serviceable. Or, consecrate to it a given Sabbath hour, after dinner, or before tea. To a holier work you can never devote even the Sabbath. Communicate freely. Tell her all about yourself. Ask her advice; and when you must have a wife as well as mother to love, consult her first.⁴⁹⁰ Ponder well all the advice she gives you, for her experience will be of inestimable service. Shun not, but

court, the society of lady-like, matronly women, aunts, &c. Talk with them freely on all subjects. Elicit their counsels, and conform to them. They should not be too extra prudish, nor their husbands too jealous, to give these counsels and wield this influence.⁴⁴¹

Parents, especially those above forty, whose instincts are the truest, Has Infinite Wisdom implanted this sexuo-parental sentiment in the bosoms of fathers and mothers? Every true parent answers, yes. Then exercise, not stifle it.

Reader, is the subject-matter of this chapter valuable, or valueless? It has been penned to help stay the greatest moral plague of Christian nations. *We appeal for help.* If others can stay it by other means, in the name of whatever is precious, innocent, and lovely in youth, let them adduce them. Let those who can either prevent or cure this monster evil by any other instrumentalities, work with their own tools while we work with ours; but let us all work some way, every way, and always, with might and main, till this greatest of evils is headed off and extirpated. All future generations demand this at our hands. God bless his laborers in this moral vineyard.

Reader, are the doctrines of this Part true? Does love indeed wield this resistless power over man? Does its right state thus promote human health, and its wrong paralyze every physical function, and consign untold millions to premature graves?⁴⁴³ Would a right love dispense with doctors, and render our young men robust, and our maidens as healthy as the Houries?³⁸¹⁻³⁸⁹ Does pure love thus sanctify, and a wrong love thus frenzy, and the passions,³⁹⁰⁻³⁹⁷ and exalt or depress hope, worship, conscience, charity, &c.,³⁹⁸⁻⁴⁰⁴ besides equally redoubling or blunting intellect?⁴⁰⁵⁻⁴¹¹ Is all this secured by a right marriage, only to be ignored by celibates?⁴³³⁻⁴⁴² Is trifling with this sacred sentiment thus terribly fatal,⁴⁴³⁻⁴⁵² and restoration from its fearful consequences by a right love thus easy?⁴⁵⁵⁻⁴⁶⁵ Does personal pollution thus ruin our boys and girls by wholesale?⁴⁶⁶⁻⁴⁷⁴ and can and shall they not be saved?⁴⁷⁵⁻⁴⁸³ In short, does not Part II. embody the first really *scientific* exposition of the human affections ever promulgated, and furnish a philosophical vantage-ground for showing how rightly to establish and conduct this divine element?—to which august subject we now advance.

PART III.

SELECTION.

CHAPTER I.

THE TIME, UMPIRES, PREREQUISITES, ETC.

SECTION I.

NATURE'S TRUE TIME TO LOVE AND WED.

484. -- FOUNDED A FAMILY AMONG MEN.

A FAMILY is a great affair. As a commodity, a production, a life-work, an achievement, it has no peers. Its power over man is supreme.³⁰⁶ As it is, so is all else human.^{427, 428} As a "speculation," a "venture," if well conducted, it is the most "*paying* enterprise," yielding better "dividends," and every way more "profitable" than any other "line of business" in which mortals can "invest." The principles and facts embodied in Part II., should induce those possessed of "capital," not in dollars merely, but also in all life's other "possessions," to purchase a "round-trip" ticket for this matrimonial excursion. It will take you around the world in better style, and show you finer "prospects" than any other. Who "GOES?" And female "operators" are allowed on this "stock exchange."

Of all the achievements man is permitted to accomplish, all the works he can do, and missions fulfil, this stands first. He who has founded a family among men has accomplished something more than he who has founded a useful manufactory, or established a "commercial house," or amassed great wealth. To own broad acres, deeds, corner lots, bonds, &c., is something; but you childless millionnaires are "poor critters," in comparison with those who own a superb family. *That* is incomparably the very

finest piece of "property" within human reach. He who "owns" a good wife, she who "possesses" a good husband, and that married pair who have a "clear title" to smart and rosy little ones, with a domicile and necessaries, are justly prouder, carry their heads higher, and "feel their oats" more than any other occupants of this whole earth, childless kings not excepted, saving of course those who have still better families. To establish a family, which shall float along down the stream of time, to originate human interests, and help create its natural history, exceeds wearing childless crowns. What realm equals the family kingdom? What governor-general is as absolute as its sovereign head; or what obedience as willing or complete, because accorded by love? Gardens filled with roses are beautiful, and rich fruits are luscious, yet paradise "was not arrayed like one of these" families.

But much depends in this, as in everything else, on *how* it is "got up," and conducted. A family poorly conducted is a poor affair indeed. If any one ever needs wisdom in anything it is in starting and conducting a family "enterprise."

But exultant thanks and praise that the Author of the family,⁴²⁶ in ordaining it, has instituted a family right, and by converse a wrong, and created it with a set of *laws* which accompany and regulate it. Whatever He creates, He governs by natural laws.³⁴⁷ He ordained the family, and therefore its laws, and thereby a FAMILY SCIENCE, as much as a mathematical, or any other.

If you desire a *happy* family obey these laws, or conform to this science, and it becomes just as sure as to-morrow's sun, because both are equally induced by inflexible causation. The only possible cause of domestic unhappiness is the breach of these family laws. Those who follow them, need have no more fear of domestic unhappiness than that the sun will turn backwards.

Personal interest requires every one who proposes to found a family, to first learn *how*. Novices should be careful how they undertake it, just as children should not play carelessly with sharp tools; and all should learn how to *use* this "instrument" of extreme weal or woe before they begin to tamper with it;⁴⁷⁶ which is often quite young.

Yet throughout all the departments of human knowledge, literature, and instructions, where can this knowledge of *how* a family should be founded and conducted, be ascertained? Is not this dearth, religious, secular, political, and indeed throughout, most

singular? Is it not strange, that whilst every other department has been explored, this remains still enshrouded in Egyptian darkness? Scholars, where have you been groping, that you have not discovered this field of human research? Writers, where have been your pens? Clergymen, where are your eyes and tongues that you thus ignore it? Since human virtue and morality depend more on it, ten hundred thousand fold, than on whether baptism by immersion is better than by sprinkling, and some other "dogmas," is it not strange that this despised "infidel science of Phrenology" must pioneer and engineer this reform? It is time these "Rip Van Winkles" were awakened, or at least that some domestic apostle should pilot inquirers into the delightful haven of "domestic felicity."

This is precisely what sexual science claims to do. Has it not made a "good beginning?" It expounds matrimony and its right management from before the first dawnings of love, till its full-fledged products are ready to repeat the experiment.

In short, the family is the one grand focal centre of this whole paraphernalia of sexuality, love, and whatever appertains to males and females. It has its *science* and governing laws. Phrenology expounds them in expounding this social group. "Sexual Science" is consecrated to this specific task, which it proposes to execute in true scientific style, from its alpha to its omega. Every one who follows its teachings will be rendered perfectly happy in companion and children, and may "sue for damages" in case of failure, provided they give due *credit* in case of success. Let the recording ledger be your own and children's *memories*.

The first step is self-preparation, just as preparing the ground is the first step towards obtaining a crop; and the next, selection of a right sexual mate; and this chapter has for its object to show how to take this step just right. The first point to be considered is —

485. — WHAT IS NATURE'S TRUE TIME TO WED?

Periodicity is a universal institute of Nature. It controls every function, every operation of the whole universe. It governs all the motions of all the heavenly bodies, and all the functions of all that lives on earth. Sun, moon, stars, seasons, days, and nights come and go at their appointed periods. There is a natural "time for everything under the sun." All plants, animals, and human

beings have their infancy, adolescence, maturity, decline, and death. These periods are inherent in the very constitution of all things, and inwrought throughout all their respective functions. There is a time to sow and reap, be born, grow, decay, and die. And what is planted, or done in its natural season, prospers far better than out.

Of course love, being one of Nature's operations,⁴¹² must need have its own natural period, and prosper better when it is observed. And has but *one right* time, while that one is exactly right, because appointed by Nature. She is perfect, so are all her works; her love-works included. To a complete love, this observance of her natural times and seasons is indispensable. True, though one may make an excellent crop of cotton or corn, even if planted out of time, yet how much better that same crop if planted when Nature ordains? Then, when is Nature's best time for planting the seeds of love?

The following dialogue is instructive:—

"You should marry soon. You'll need a family at forty."

"Fifty will be in season. I propose to marry then."

"That will be like planting corn in August. You had better give it more time to *grow*."

Some functions mature earlier, others later—the digestive before the muscular, and both before the sexual, which matures last, because its earlier development would be useless, yet retard growth. Boys and girls like each other some, but how much stronger is appetite than love, and love years after than at puberty? Childhood's loves are ephemeral; formed, forgotten, and reformed in a day, and, like antenatal exercise, useless except to strengthen the muscles for after-action. The sexuality slumbers on till puberty gives it new life, yet continues to re-increase till eighteen or twenty. By this time the body is well grown and consolidated; the bones are dense, and their gristly joints are hardened up; the muscles full-sized and tort; and the mental faculties fully established. Love now begins to assert sovereign control.⁴¹⁴ No puppy love, no "juvenile and tender" fancy, but a deep, strong, all-controlling and mature affection inspires and electrifies the whole being, and furnishes and inhabits the human structure, taking that helm which governs every part.

Precocity is an American superfluity. Wrong physical habits, tea, coffee, condiments, tobacco, want of exercise, our hot-house

school system, alcoholic stimulants, &c., make mere boys and girls petit men and women, and prematurely light and fan the fires of sexual excitement. Our boys must become young gentlemen almost as soon as they cease to be babes; must hurry into and through college; smoke, chew, drink, swear, carouse, &c., before puberty; have a love affair, and practise all the vices while yet mere boys; make and lose a fortune during their teens; and know more evil at thirteen than their fathers did at thirty, and therefore blight before twenty. This renders their love-appetite both violent and dainty, so that straws turn it. Soon after it begins to taste the sweets of love, it fancies its lover neglectful, or partial to another, &c., which a hearty love would never have noticed.

Previous starvation also often induces both sudden and premature love. If boys were duly loved and fondled by a mother⁴⁸² and aunt, and girls made of by a father and uncles,⁴⁸² and if this faculty were cultivated in lads, lasses, and young folks,⁴⁷⁹ this, its partial exercise, would so far satisfy it in the bud as to hold back its manifestation in love proper a year or two longer, as well as mitigate its violence when it does fully appear; whereas its juvenile suppression renders it so ravenous that it greedily devours whatever food is offered. Parents and guardians, please duly consider this point, and compare it with your experience.

By all means should girls remain girls till Nature makes them women. Girlhood is quite as essentially antecedent to womanhood as is the the growth of fruits to their ripening. A girl's love element is yet weak, because immature, and therefore easily reversed by minor aversions, which stronger, because riper, love would surmount. Those very elements of discord which disgust her at sixteen, might be tolerated, and perhaps enjoyed, by the ripened instincts of twenty. She is less in danger of contracting ailments by a marriage at twenty than at eighteen, besides being much less shy, modest, and bashful.

A right marriage presupposes a right selection, which requires a fully matured love intuition, as well as judgment. A thoughtless fancy is one great cause of ill-assorted marriages. Many disappointed in marriage might say, —

“How foolish I was? I might have known better if I had only stopped to *think*. What now is so obnoxious was plainly apparent then, only that I did not stop to consider.”

Intellect should govern every life movement, and especially

marriage.⁴⁵⁵ This step is too eventful to be taken by giddy youth. Females just begin to come to their senses at sixteen, and males about eighteen, some sooner, according as they ripen early or late, yet it then requires a year or two for both the love instinct and the judgment to become sufficiently matured to consummate this eventful choice. The more so since earlier fancies change. One who might exactly suit at sixteen, might not at twenty; but one who is all right at twenty, will please always; because the love *basis* is now fully established for life, which is rarely the case before seventeen. Nature's mating period can be absolutely predetermined by its end. That end is offspring. Parental immaturity causes progenal weakness.⁴⁷¹ Nature will let neither juveniles nor seniles procreate, but reserves parentage for the fullest development after maturity, and before decline.

Looking assiduously for an object, will enable you to hold your love in check for years, if necessary, till you find a congenial spirit; while not looking, endangers a sudden, if not senseless, love. Then, O youth! hold back thy love till eighteen, but put thy house in order before twenty-two, and hospitably welcome this love-guest as your most important life advent, when it knocks at the door of your affections. Be mated before twenty-four at furthest, and then marry when you like.

486. — THE FEMALE DETERMINES THE TRUE TIME.

Beyond all question the female determines the true parental period. The male should be from two to four years her elder, because he ripens later, and retains parental capacity the longest; and because a woman, to love fully, must *look up* to her idol. Then, when is she prepared?

Though she can conceive soon after puberty, yet to fully fit her rapidly-growing female organism for so great a work as maternity "takes time." Till she nearly completes her own growth she requires a great amount of both organic material and vital force for *home* consumption; so that as great a drain as offspring necessities would break down her constitution before it became consolidated. The children of too young a mother must need be poorly constituted, besides exhausting her. City girls mature earlier than country girls, and southern than northern, and excitable than phlegmatic.

Nineteen is about the average age for mating in females, and

twenty-one in males. Still maturity of constitution is the determining point, not the age by years; and its signs are apparent.

Nature, if all her laws were fully observed, would probably extend her love-establishing period till twenty-three in a woman, and twenty-four or five in a man, but *no longer*. She is a great economist; and provides that no time be lost. As every plant, tree, animal has its reproductive period, so has man. Hence, just as fast as she matures any of her productions, she sets them to executing her greatest work,³¹⁶ reproduction. She wastes no time before commanding all to "multiply," and *obliges* them to obey. Young man and woman, you neglect her work only at your cost. You both forego her reward of labor, and incur her penalties of inertia. Then form your love alliance just as soon as you find yourself fully, fairly matured.

487. — THE EIGHTEEN-YEAR-OLD FEVER.

"All this obviously embodies *principles*, which govern the mating period, yet in practice it leaves this period very uncertain. Is there no law which tells each particular person at *just* what precise age he or she should marry?"

All instincts proclaim destinies. As natural hunger decides when we should eat, and thus of sleep, warmth, &c.; so the love-instinct will tell each one just when he or she should mate and marry.

Observe that well-sexed maiden who is thoroughly enamoured. Behold love mantling her cheek, with the most glowing blushes; flashing love from every glance of her eyes; bursting forth in every movement of her quivering lips; warbling in inexpressibly soft, tender, touching tones and accents, and immeasurably enhancing every excellence she possesses. It is indeed her master sentiment.⁴¹⁴ How completely fascinated and bewitched it renders her and her lover. Wherever she goes, or whatever she does, she thinks only and ever of her idol.

Then by all this fervor and power of this love-instinct, does God, in her nature, command her to fulfil it in marriage, to which alone it gravitates, and is adapted.⁴²⁵ This "desire" is God's command to marry then. She disobeys at her life-long peril.⁴³⁷ Her rebellion brings down corresponding retribution upon her devoted head, by blunting and scarring her sensory principle itself — her very *power* to enjoy and accomplish, just as looking at the

sun paralyzes vision. By all means save this censorium, for its paralysis renders her thus far useless to herself and others ever after.⁴⁴⁸ Resisting it is just what paralyzes, while its gratification in marriage saves it. Drowning it in piety drowns her too, and leaves her a devout statue, a pious automaton. Piety can only mitigate: nothing can avert the deadening blow. Let other passages show why it works all this damage.⁴⁴⁹ Suffice it here that *it does the damage*: the very thing to be avoided. If she can so control this fever as to enjoy it, and not chafe over it, let it run on for months or years. It is only material that it be kept in a *happy* state.⁴⁵⁵ Only its painful state makes this sad havoc with the nervous system. Girls not nerved up by excessive study can thus take love this "natural way." It wrecks woman the most, because her love is the most intense. When, therefore, this love-fever does set in, let it be directed, but not quenched. We discuss the duration of courtship elsewhere.⁵³⁶

And Nature lashes up, with terrible severity, those who lag far behind this period. "On time," is her universal motto. After twenty the female organism manufactures a large surplus of organic material, and unless she marries and bears, sexual starvation or else inflammation inevitably supervenes. She may find partial salvation in loving without marriage or maternity; but feeds this element only on husks, in place of the bread and fruits of love.⁴³⁷ Nature commands woman to live for her husband and children, and she who disobeys induces penalties she cannot afford to incur. Her mating period is infinitely precious. By all means let her make love-hay while her love-sun shines and bloom lasts.

Of course, the younger they are the longer they should court whilst their love is ripening; but the more mature it is the sooner they should marry. None should marry while yet comparative strangers.

And yet these long "delays are dangerous" to love. Its undue protraction spoils its zest; yet the desires of the female should determine how long the waiting shall be, though she must not delay it too long.

This time-account, then, sums up about thus: Dating from puberty, which hot-house customs, our climate, &c., induce at about thirteen or fourteen, the girl should romp, grow, and study till seventeen or eighteen. Neither her judgment nor affections are sufficiently mature to *guarantee* a right choice a day sooner.

From eighteen to twenty is the true mating period for the girl, and from nineteen to twenty-one for a man. Courtship should now occupy about two years. Only special circumstances should delay it any longer; while those who begin later should hasten marriage. Twenty finds every young lady fully matured for marriage, which she cannot long postpone, unless happily mated, without either withering sexually, or else becoming "impaired," both of which should by all means be avoided.

488. — IMPORTANT DIFFERENCE IN AGES.

Though up to *twenty-two* those who propose marriage should be about the same age, yet a difference of even fifteen years, after the youngest is twenty-five, need not prevent a marriage, when everything else is favorable. But a man of forty-five may marry a woman of twenty-six or upwards much more safely than one of thirty a girl below twenty; for her natural coyness requires more delicate treatment than he is likely to bestow. He is apt to err fundamentally by presupposing that her mental sexuality is as mature as his own. Though a man upwards of forty must not marry one below twenty-two, yet a man of fifty may venture to marry a woman of twenty-five, if he is descended from a long-lived ancestry. Still no girl under twenty should ever marry any man over twenty-six. The love of an elderly man for a girl is more parental than conjugal; while hers for him is like that of a daughter for a father, rather than wife for husband. He loves her as a pet, and therefore his inferior, instead of as a woman; and is compelled to look down upon her as inexperienced, below him in judgment, too often impulsive, and unwise; which obliges him to make too many allowances to be compatible with a genuine union. She, too, is compelled to look up to him more as one to be revered, perhaps feared, and as more good and wise than companionable. Their ideas and feelings must necessarily be dissimilar. He may indeed pet, flatter, and indulge her as he would a grown daughter, and appreciate her artless innocence and girlish light-heartedness; yet all this is not genuine masculine and feminine love; nor is it possible for her to exert over him the influence every man requires from his wife.

Besides, it is incongruous for a gray-headed husband to gallant a girlish wife. Her assuming that juvenile girlishness and gayety so natural to youth, while he is as dignified and high-toned as

becomes all elderly gentlemen, is a little like uniting Fall with Spring.

Besides, all girls should laugh, play, be juvenile, and mingle in young society,⁴⁴⁰ and an elderly husband might not want to go to as many parties as his girl-wife. Of course she must stifle her love of company, or else be escorted by a younger, perhaps therefore more sympathizing beau, who must play the agreeable, whisper pleasant things, or perhaps expressions of love in her willing ear, while she prefers the young beau, and is quite liable to love her husband rather as a father, and another as a lover. At least those elderly men who marry young girls must keep only half an eye open, and see little even with that half. Not that their young consorts are faithless, but that they are exposed to temptation.

Yet a young woman, whose Amativeness is deficient, naturally gravitates towards elderly men, because their greater age has put theirs on about the same plane with hers. Such girls, therefore, greatly prefer men from twenty to thirty years their seniors. In such cases the preferences of the lady may be safely trusted.

And a youngerly lady had, by far, better marry an elderly man, who is otherwise acceptable, than not to marry at all. If the youngerly lady is satisfied, the elderly man should not object.

Yet she must look one of these two alternatives fairly in the face — either to impart to him of her own life stamina to sustain him longer than he would otherwise have lived, while she dies proportionally the sooner; or else see him die long before her, only to break her heart in case a genuine love exists, or else be obliged to transfer that love to another; from either of which she may well pray to be delivered.

But there *are* cases in which girls may marry their seniors. One of seventeen fell desperately in love with her teacher of forty-two. Repelled by her cold, stern father, and denied the society of young men, yet her innate love of the other sex being strong, it must of course perish, or else find some object. Her teacher, an excellent man, without one thought of thereby eliciting her love, nor would he if her father had been affectionate to her, kindly aided her in her studies, especially arithmetic, which masculine kindness, to which she was unused, called forth her love for him, on whom it fastened with perfect desperation. Both parties consulted me, and were answered, "The main objection to your marriage lies on *her* side. But to break her heart by preventing it,

will do her far more injury than marrying her senior; therefore marry." But these are isolated cases.

Still, better that elderly men marry youngerly women, than young men elderly women; because paternity continues later in life than maternity. Circumstances may justify the marriage of a youngerly man to an elderly woman. A wild, injudicious, imprudent youth of twenty-two, who needed the influence of a mother united with that of a wife, married and lived happily with a widow of thirty-six, and found in her maternal and conjugal affections. An elderly woman, possessing superior natural excellences, may compensate for her age by her superiority; but for a young man to marry an elderly woman's wealth, and long for her death that he may enjoy her money, "caps the climax" of "total depravity." Still, an artful woman, who knows just how to play on the amatory feelings of a young man, may so ingratiate herself into his affections that, as with the girl just mentioned, their marriage is best for him.

Yet, after all, the great question is, can a right *love* be established between them, and a fine family be produced and reared? This is the determining point, which should ever be held sacred, irrespective of ages, circumstances, position, everything.

Reader, have we stated those scientific principles which govern Nature's mating and wedding periods, as well as the absolute and relative ages of the parties?

SECTION II.

IMPORTANCE OF MAKING A RIGHT CONJUGAL CHOICE.

489. — IT IS THE DIE OF LIFE.

Every human being, while passing through life, is required to make many and important selections between right and wrong ways; between paths which lead to happiness and misery, honor and shame, virtue and vice, and their consequences; yet of all the decisions man can ever make, that respecting *conjugal companionship* is the most important, because the most eventful for prosperity or adversity, weal or woe, virtue or vice, in this world and the next. By all the power of a right and a wrong state of love, by the very heart's core of life itself, and all its interests,

is it important that we select just the very *best possible* object of that love, as regards general character, and special adaptation to ourselves.

One should select acquaintances wisely, since their aggregate influence is great, business partners more so, and intimate heart-friends still more so, because each affects our entire future; yet the effects of all combined are utterly insignificant when compared with those of our conjugal partner.

Are the consequences of other decisions far-reaching, and are not these ramified throughout all the minutest capillary affairs of life? Do other decisions affect our pecuniary interests; yet does not this far more than all others? Would you by industry and frugality acquire the means of future comfort, what will help or hinder equally with your wife? If she is naturally extravagant, she will worm dollars out of you by persuasion or intimidation, till by taking the very nest-egg, she forestalls future investments; or, if in sheer self-defence, you absolutely interdict her extravagance by allowing her only so much, you thereby increase your difficulty. Her indignant ladyship takes perpetual revenge by thwarting you at every turn and corner throughout all the little affairs of life. Indeed, unless you are already so rich that you can surfeit all her whims, regardless of thousands, your struggles will prove well nigh abortive. Whatever your income may be, however heroic and continuous your efforts, and well laid and executed your plans, if she works against your pecuniary interests, you may about as well give up first as last; whereas, if she works *for* them, saves while and what you make, spends every dime to the best advantage, and as few dollars as possible, and helps you both plan and execute, your success is well nigh certain, unless thwarted by some marked weakness, or the failure of others. And her influence to encourage or discourage you is indeed wonderful.³⁰⁹

Is fame your goal? she is almost as important in this life-race as yourself. If her comportment sheds honor on you, and builds you up in the estimation of others, you will be honored beyond your deserts; whereas, if she continually says and does those trifling things which give rise to petty jokes or scandal at your expense, you row against wind and tide. Of this, Sylvester Graham furnished a noted example. The world knows, for he told it everywhere, that he and his wife quarrelled. But for that he would now have been honored instead of neglected. He had two

faults — vanity and pugnacity, which conjugal contention aggravated, and thereby turned even his best friends against him; but which conjugal affection would have softened down, and thus allowed his talents to shine uneclipsed. How much a man is honored abroad, depends mainly on whether he is honored at home. While the core remains sound, the tree rarely ever rots; but when its heart decays, the soundness of the rest is of little account. It matters the world to a man whether his wife is continually building him *up* in his own estimation by praise, or breaking him down, and causing self-distrust by constant disparagement; yet her affectionate, judicious criticism is even more self-improving than her praise. Fortuitous circumstances may indeed give a man accidental position, even though clogged with a poor wife; yet it will prove temporary. Hence, if honor is your life-goal, select one who will be your true helpmeet in its acquisition and perpetuity.

Is moral elevation your great life-motive? though you are a saint, yet if you marry one who is perpetually souring your temper, embittering your feelings, upbraiding and wounding your conscientious scruples, or enticing, almost compelling you to do wrong, only angel-goodness can even keep, much more make, you good. Not that it is impossible, yet it is so *very* difficult, that you had better avoid the trial. But when a good, patient, conscientious wife is perpetually enticing you from evil to good, to-day inspiring in you this virtue, to-morrow teaching you to obviate that fault; why, a very Satan could almost become a virtual saint.

Or do you aspire to intellectual attainment, in any art, science, or discovery, a helpmeet wife is even a necessity.⁴³⁴ If she reads while you listen or take notes; if, when some new idea flits dimly across your hazy mental horizon, like some distant island embedded in the misty ocean, she applies her quick, clear optics, it at once assumes a bold, tangible reality. And her suggestions are invaluable by way of filling up and illustrating your outline thoughts. If she criticises while you write, lops off here, adds there, and inspires everywhere, how much better your joint productions than your own merely?⁴³⁵ But if she scolds while you eat, write, and sleep, or crosses you when going to or from study or business, you may indeed think, write, trade, or do what you please, but it will be almost in vain.

Or is a comfortable home, and a happy, quiet fireside, with

loving children around you, your life's aspiration? despair utterly, if she loves fashion, parties, or amusements more than domestic enjoyment; or, if cross-grained herself, she sours your own temper, and that of your children, and renders home a bedlam; while an amiable wife will make a hovel a paradise, and a comfortable domicile a heaven indeed! Words utterly fail to depict the difference between different women in this particular, this one having so many charming, loving ways and qualities, but the other so many repellent and ugly ones. Even when both mean right and do their best, the difference is world-wide.

That the highest attainable self-improvement is life's paramount duty and glory, is a first human consciousness; and that woman alone can evolve masculine excellences, and man feminine, underlies our whole subject. Please duly weigh the depth, breadth, and scope of this principle. Then, young man, just launching out upon the great sea of human life and destiny, anxious to make the most possible out of yourself, consider well under what *female* influence you place yourself. If married, yet unloving and unloved, you incur all the evils of celibacy⁴³³ with the cares of a family. Most female influence outside of wedlock is objectionable. It should legitimately come mainly from a wife. Now, it matters a world whether you place yourself under the moulding influence of this woman or of that; for one can make of you, and inspire you to make of yourself, every way more of a man than another. Some have a peculiar "knack" of rousing, inspiring, inspiriting, and bringing out whatever characteristics and capacities a man possesses. This is exemplified, though only in a lower degree, in conversation with different females. With this one you can talk on, as if ideas and feelings flowed spontaneously, and she held over you an enchanting wand to raise you above yourself, so that you wonder how you could converse thus brilliantly; yet while conversing with another, you fall proportionately below yourself. Who but experiences this difference and its magnitude? Then apply it to all you do, say, and are, through life, and you have a glimpse only of that silent but resistless force of the respective influences of different wives. Few realize even the fact, much less the extent, of this influence; yet fully to appreciate it is impossible.

Reader, you must have seen many a young man, rising gradually but steadily in public estimation, respected, prosperous, in

telligent, and worthy, by marrying an inferior wife, gradually sink in property, position, and character, till he becomes almost unobserved, leaving barely head enough above water to prevent actual drowning; ³⁵⁹ till, at length, fortunately, she dies; when, marrying a superior woman, she builds him up little by little, and gives him an air of respectability, so that he becomes prosperous in business, is elevated to office, and regains position and confidence, consequent upon the silent but portentous influences these different wives exert over him. Let those who have had two or more wives bear their testimony; yet even they do not, cannot, fully imagine or appreciate this difference.

A law of mind obliges us to become like those with whom we associate, and doubly like those with whom we affiliate. As "evil communications corrupt good manners," and good communications mend even bad ones; so many men, now respectable, are so mainly by virtue of the influence a good wife exerts over them, by elevating them above the temptations of depraved animality. Let your own conscience decide how much of the good in your life is virtually due to the purifying influence some good woman you love, or have loved, still wields over you, and whose sacred memory even now restrains you from evil, and persuades you to good. ⁴⁸³ In short, in a thousand numberless ways, and to an extent ramified almost illimitably, does a wife make or break her husband, physically, pecuniarily, intellectually, morally, and wholly.

But is the moulding influence of a wife over a husband thus potential, and is not that of a husband over a wife far greater? If all this is true of man, how much more of woman? Does not her marriage affect her more than his affects him? Has he high hopes and aspirations, but has not she as high? Are her visions of the future less ecstatic, or her air-castles less fairy? Are they not generally more so? Can he not render her more happy, or else more miserable, in the family, than she can him? ³⁵⁸ Is she not far more susceptible to pleasure, and especially that which is domestic, than he? ³⁵⁶ Do his life-hopes and success depend so much on her character, and do not hers hang still more on his? If his pleasures are more diversified than hers, are not hers more concentrated in marriage than his? It is possible for him to pick up fragmentary happiness outside of marriage, but she finds it only there. Despite disappointment in love, he may render life passable by enjoying this and the other pleasures, business, politics,

the club-room, &c., &c., yet left open to him; but when her conjugal cup is filled with gall, what remains for her but to sip on her bitter draught the rest of her lonely, wretched life, and court grim death for relief? Is love so much to him, and is it not her very *all*? Is a good wife a man's greatest blessing, and is not a good husband something greater to a woman? Is her extravagance so ruinous to him, and is not his more so to her? Is her industry so great a boon to him, and is not his a greater to her? Is her power so great over him to develop or becloud whatever natural excellences he may possess, and is not his over her as much greater as she is more an angel of love than he? Love is the only key which locks or unlocks those richest earthly treasures of female character. No woman ever can be developed except by the man she loves, and who loves her; nor is there any telling how deep, how rich, these feminine storehouses are, now practically undeveloped in consequence of the stifling of female affection.

Is a fault in her so obnoxious to him, and is not one in him far more so to her? Is her perfection so infinitely important to him, and is not his as much more so to her as her love does and should exceed his? In proportion as woman's love is stronger than man's, are her happiness and destinies more interwoven with her domestic affections than his, and her right and wrong marriage more eventful and irrevocable for her happiness or misery. Young woman, you require not so much any husband as a good one. Though perhaps a poor half-loaf is better than no bread, yet how much better a good whole one! To select the very best out of all you can command, is almost as important as your very life itself!

The fact is, wherever true conjugal oneness exists, the moulding power of each over the other is illimitable. By all the power love has already been shown to wield over human life and destiny,³⁸³⁻⁴¹¹ is the building-up and breaking-down power of husband over wife, and wife over husband. As the blood ramifies itself throughout every artery and fibre of the entire system, to invigorate or disease, according as it is vigorous or diseased; so marriage enters into all the minutest ramifications of life, improving or corrupting all the physical and mental functions, according as it is right or wrong.

But even all this is not half. The *hereditary endowment* of your *darling children* lies a little nearer the very centre of your life

than all other interests combined. It concerns you to so order your selection as to secure offspring who will comfort and honor you, and be a perpetual joy to themselves. In practical life-importance this towers far above all other family and matrimonial considerations,³¹¹ because that for which all others were ordained, and in which all culminate. Let your own heads and hearts duly emphasize this subject, for our pen cannot. A matrimonial selection throughout all its aspects is indeed infinitely important.

And yet, of all the many and grave faults giddy youth commits, none at all compare with those perpetrated in choosing husbands and wives. How often do young men, smart enough in business to rise far above their fellows, and gifted enough intellectually to shine in college, in the pulpit, in the editorial chair, in politics, at the bar, or on the bench, &c., make utterly foolish conjugal selections? and overlooking young women endowed with superb conjugal qualities, select some poor thing because of some little fancy touches utterly insignificant in themselves, and unworthy of him or her, perhaps even faults, when they might just as well have obtained the very best; while others, only commonplace in business, nor at all brilliant intellectually, know enough to select excellent conjugal partners?

Often girls, too, proffered hands and hearts in overflowing abundance, fall blindly in love with the poorest, and ascertain their error only when it is past all remedy, and they have fairly thrown themselves away! worse, have chained themselves to a putrefying carcass, rendering themselves inexpressibly miserable; whereas, they might just as well have been inexpressibly happy for life!

Others select those well adapted to another, yet not at all to themselves. Doctor Johnson, the physiologist, has said, "Put the names of men into one urn, and women into another, and drawing at random from each, pair them as you draw, and they will be quite as well adapted to each other as now." Not to dissatisfy any with their choice, yet could you not have chosen better? How little, if any, oneness exists between you! How many points of unfitness now perfectly palpable, were then wholly overlooked!

To be obliged everywhere to proclaim, "This is the very best I could obtain, and my beau-ideal of all those within my reach," is

no trifle; and then to be ashamed of her, is indeed humiliating! Wives, too, practically proclaim, whenever they appear with their husbands, "This was my choice out of all the men I was able to win." Then how doubly mortifying to them if they prove incompetent or depraved; because this evinces either want of sense to choose, or else of ability to obtain.

But words utterly fail to describe either how great, how diversified, and how almost infinite the blessings consequent on a right selection, or the untold miseries on a wrong! Only on the furthest verge of a long life of experience is it possible for either to measure the results of this choice. As only those whose warm blood bounds throughout large hearts and arteries, carrying ecstasy to every organ and fibre of their bodies, and imparting a thrill of rapture to their every mental operation, can ever realize how much they enjoy at the hands of this health; as those who suffer from perpetual weakness and aches, by becoming accustomed thereto, little realize how much they do suffer, nor how much enjoyment their disease prevents, yet the real difference is quite as great as if it were correctly estimated; as drinking, smoking, chewing, and other bad habits, render their victims insensible to their deadly effects, yet this very insensibility only reincreases the evil; so, verily, "marriage is indeed life's casting die. No event from birth to death equally affects human weal or woe."

The difference is, indeed, heaven-wide and life-long between taking this partner or that right home to your bosom, to love and live with, "for better or for worse." If you love this one, her moulding power is irresistible and perpetual; if another, she may paralyze you. Then trifle anywhere else if you will, but laugh not, trifle not, flirt not, on the verge of consequences thus eventful. You cannot afford it, for you have too much at stake. Be wise here, however foolish elsewhere.

Not that these momentous results should discourage or deter any from making this selection, but that all should make it as serious as it is important. Indeed, the boundless good consequent on a right selection should encourage you, much more than the dire results possible should discourage; because all selections, guided by right principles, can and will eventuate happily. A right selection is possible and easy. Then how can it be assured?

490. — MUTUAL RIGHTS OF PARENTS, CHILDREN, AND RELATIVES RESPECTING THEIR OWN AND EACH OTHER'S SELECTIONS.

Parents, children, and relatives obviously have rights, and owe mutual duties respecting their own and each other's matrimonial selection, because that of each materially affects the happiness of all. Should a dutiful child do what goes to the very core of parental happiness without conference? A perfect parental and filial state requires this even in minor matters; then how much more in marriage? Will filial children impose an obnoxious son or daughter-in-law upon unwilling parents without asking? and is it not impertinent for a man to take a girl without saying, "May it please you," to those who have produced one thus worthy of his love? And asking presupposes a right to object.

Yet parents have no more right to impose obnoxious life-companions on their children than nauseating food; nor to compel them to become parents with those abhorred; and have children no voice in a parent's second marriage, nor relatives in each other's?

Yet if their rights clash, whose shall bear rule, and whose under what circumstances? These questions deserve that scientific answer, by which all are bound to abide. Each should inquire "What is my duty?" under given conditions, and abide thereby. Mark well our answer, especially its reasons.

A doting parental pair have given being to a very dear daughter, wept over her tender infancy, nursed her in sickness, fed, clothed, educated, baptized, prayed over, loved, and done for her, as only fond parents can do. She becomes old enough to marry.⁴⁵⁶ Of course they feel the utmost solicitude, such as only parents can experience, in her future. Her destinies centre in her husband, and theirs somewhat in hers. She has two lovers, one is suitable, while the other, by wily arts, has, serpent-like, coiled himself around her very heartstrings, preparatory to draining her life's blood, and squandering that well-earned patrimony a life of parental toil and industry has treasured up to promote her happiness. Then have they no right to express their preference, and its reason? They have. Then is she under no filial obligations to hear and heed? She is. The love they bear her, their life-toil for her, and the prospective effects this one or that would have on their happiness through her, confer this right on them, and impose this obligation on her. And she who turns a deaf

ear to their counsels; and blindly follows her own will, too often learns, when too late, the folly, even madness, of spurning parental counsel. How many direful results of such unfilial conduct stare beholders everywhere in the face! If your parents are even inferior, at least ask, and duly consider their advice, much more if they love you, and are intelligent. You will never need parental counsel about any matter as much as in your love affairs; and the more because your own feelings warp your judgment.

Each sex, also, needs the counsel of the opposite. Daughters require a father's advice,⁴⁸² and sons that of their mothers;⁴⁸³ and wherever a true parental and filial state exists, every daughter will hasten with her first love-letter to her father, and every son will first ask his mother what she thinks of this girl or that, as adapted to become his wife, before making advances; true fathers enter right heartily into their daughter's love affairs as if their own; living their young love over again in hers; so are mothers enlisted for sons. And parents will take counsel together respecting both sons and daughters, and all parties confer freely touching this whole matter, like jurymen discussing the evidence of a trial, each weighing the conclusions of all in the scale of reason and right.

And have brothers and sisters no mutual rights touching each other's conjugal partners? Whom each marries affects the interest of the other. And will not every true sister consult her brother, and brother ask his sister's opinion? If they love each other as they should,⁴⁸¹ they can hardly help both asking and answering in perfect freedom and affectionate solicitude.

In fact, every marriage should be a *family* affair, and discussed in full council, and both families should be bound together by ties of perfect affection. Not a discordant note should be uttered by either to mar the harmony of all. Parents should love each other and their children with all their hearts, and children their parents and each other, as well as each other's companions. All should open wide the portals of their affections, and enlarge their fire-side circles, so as to embrace the entire family relatives.⁵³⁸ Since it is thus important that all should be friendly with all, therefore all have a voice in the matrimonial selections of all. And that child who marries contrary to parental wishes, thereby obliges them either to tolerate the choice, or else to banish both child and consort from their hearts. May you never be driven to either

alternative! May all your family connections be bound together in the bonds of the closest cordiality! Let none throw the apple of discord into the sacred family circle, to chill its warmth, or quench its fires; but instead, may each promote, not prevent, these holiest of life's relations.

Yet none should be captious. Should slight causes be allowed to engender family alienations? If either decidedly prefers one to whom others object, shall either, by being refractory, make what is bad worse? Shall a family quarrel ensue because some like, but others dislike, a particular match? Instead, all should "live and let live." The flexible policy is the best for each and all. Contention reacts on all, and renders all miserable. Persistency in all cases injures all, but benefits none. Let all cultivate a satisfied rather than a fault-finding spirit.

491. — PARENTS SHOULD PROMOTE THEIR CHILDREN'S SELECTIONS.

No parental duty is more imperious than seeing children settled in marriage. Did not Abraham pursue a true parental course in obtaining a wife for Isaac? As parents are solemnly bound to provide their children with creature comforts, and facilities for their intellectual and moral culture; so they should provide social aliment. Why should they not select male associates of a corresponding age for their daughters, and female ones for their sons? Not that they should force disagreeable acquaintances upon them, nor restrict them to single associates, but that, by making parties, introducing them, enlarging the circle of their acquaintances, and other right means, they should throw them into the society of young gentlemen, and furnish them abundant opportunities for making a suitable conjugal selection.⁴⁴²

Indeed, the more masculine acquaintances a girl forms the safer she becomes, partly because they enable and dispose her to select the good but reject the bad, and partly by training and developing her whole nature—a result inherent in the very nature of all associations. They may and should accompany and introduce them to friends, and these to their children and friends, and these to others, *ad libitum*.

Yet when parents do not thus facilitate their children's selection, they at least should not prevent their selecting for themselves. To hinder their marriage is as inhuman, and even wicked, as to prevent their educating or clothing themselves. What greater

injury could they inflict? Yet how many inflict it, especially on daughters? If their motives are good their conduct is despicable. How many not only make them no parties, but prevent their going to any? allowing them very few acquaintances, and those of only just such a stripe? What if they are introduced to those not worthy of friendship, they need not form an alliance with them, yet this may lead to the introduction of those who are worthy. Why all this fear lest they should talk with those not just fit for heaven, and thereby oblige them to seek their consort from among only a dozen of the opposite sex? Readers, has not this parental course well nigh spoiled some of your lives? Let a few facts illustrate this parental error.

A loving but selfish father, having seen every child married except his youngest daughter, induced her, by command and persuasion, to forego all matrimonial proffers, in order to nurse him. She dismissed her lover for her father, who lived till she was forty, when, he dying, she married; but too late to have children to soothe her in her decline. The older she grows, the more she blames him for thus robbing her of her greatest earthly blessing. May your children never remember you as the cause of a like suffering!

A dutiful daughter of twenty, loved most devotedly and tenderly, her social lobe being *very* large; but her parents opposed the marriage, because she alone remained to nurse them in sickness and old age. From pure filial devotion she dismissed her lover, thereby breaking both hearts, and pined by day and wept by night, sinking into a monotonous, woebegone, forlorn, listless, inane state.³⁹⁹ Her health gradually declined. A terrible fit of sickness supervened.³⁸⁵ She now teaches some, and nurses her parents when they are sick, but is a mere automaton, a walking statue, and has the look and tone of inexpressible heart-broken sorrow. An indescribable melancholy broods over her face, and gives the natural language of unmitigated grief to all she does and says; awakening pity, almost anguish, in all scrutinizing beholders. Dead sexually, she lives merely nominally, and wishes she were in her grave; desiring to live only that she may do some more good on earth. Noble martyr on the altar of filial love! Cruel parents to exact *such* a sacrifice! *They had no right to ask it!* She was under no filial obligation to grant it. Her rights and duties to *herself* exceed those due to her parents.⁴²⁹ She suf-

fers terribly because she has sinned grievously. They now see their error, and wish she was married, but it is too late. She dislikes men, shuns their society, and longs to die, because her love is reversed by disappointment.⁴⁴⁷ What parent, by pursuing a like course, is willing to incur like consequences?

Another envious father drives off all young men who seek the acquaintance of either of his four daughters; alleging, doubtless truly, that he loves them too well to part with them. He never allows them to go abroad, night or day, without him; and as he dislikes young society, they pine, and gradually decline, from pure inanition, two having died of consumption, and the other sinking in a hopeless decline; while even the youngest, a lovely girl of nineteen, is beginning to fall into their declining footsteps, consequent on home seclusion.

Another father of a lovely girl of seventeen, a pattern sample of her sex, having first interdicted a genuine affection, watches her company and correspondence with so eagle an eye, that not a letter comes to her address but *he* must open it, nor a young man see her, at home or abroad, excepting one she dislikes, whom her father and mother determined she should marry. She married and fell.⁴⁵⁰

Another highly intellectual, moral, and affectionate pair, on their son of seventeen falling deeply in love with a country girl, good though not accomplished, broke off their affections, because she was lower born than he, yet virtuous, and full of true womanly sentiments, very lovely, and as devoted to him as he was to her. There was no objectionable feature except in her social position. They argued that he might do better. She married, but is miserable, while he fell into a morbid, misanthropic state; and though possessed of superior moral tone, business capacities, and general talent, indulged some ruinous personal habits; dissipated, loathed virtuous female society, kept company he should not, neglected business, and fell into a dead-and-alive state, and a hopeless decline. His fond parents, obliged to behold these ruinous results of their well-meant but fatal interruption of his love, now see that his only salvation consists in marriage, and requested me to make a suitable selection; but, having become a regular woman-hater,⁴⁴⁵ he absolutely refuses to make any advances. There remains but this single chance for his salvation, — being courted and

captivated by some lively but forward girl, who is not afraid to make love.⁴³⁷

Another parental pair, finding their daughter of only *fourteen* inclining to love a neighboring lad of sixteen, brought both to me, and asked concerning their mutual adaptation, and what traits should be cultivated or restrained in order to insure mutual assimilation. Her mother was especially solicitous to learn and do her whole duty, and very happy when told that they were unmistakably adapted to each other. Now, was not this course both parental and politic? Should not parents facilitate and guide the loves of their children as much as their intellects?

Yet some parents pursue a directly opposite course, especially with their daughters. They hurry them into company while mere girls; often hastening their womanhood that they may hasten their match-making; actually exposing them to severe temptation, if they can, by any means, secure proposals. Neither are they particular what company they keep, if it is only rich. They do everything to marry them off fashionably before their beauty fades, which we shall yet show how to prolong. Should not parental duty consult their ultimate good rather than their early marriage?

Yet other parents almost compel them to accept a poor offer, and throw themselves away to get a home, because their present situation is intolerable. Fathers should make their daughters comfortable till they can marry advantageously, and not allow them to feel humbled, or that they are dependent or burdensome.

Still, many who are supported cheerfully by a father, brother, or uncle, often morbidly fancy they are regarded as burdensome when they are not. All girls who have to work for a living should accept thankfully any proffered aid without feeling mortified as if in a position of dependence. No girl should ever marry for a home. All marriages must eventuate miserably which are not contracted from the true matrimonial motive of love and offspring.

But, after all, Nature requires every one to supply their *own* necessary wants. As she requires all insects, birds, and animals to search assiduously till each finds its individual food, shelter, &c.; so every man and woman is derelict to self who neglects any proper means of obtaining a conjugal mate. None should wait, Micawber-like, for one to "come along." Such things rarely

happen. Appropriate means are as indispensable in obtaining this end, as in gaining any other. And woman is under as much obligation to promote her own marriage as man his. None should shut themselves up from company. All normal ladies love and seek society, introductions, &c. "Company" fills as necessary a human want as food, and can no more be ignored without causing mental and social starvation. Those who rarely go abroad are necessarily undeveloped, because unsocial. Those young men who go from their business to their rooms, and rooms to business, thereby become morbid or stoical, and like hybernating animals, become very poor, mentally and physically. This same law governs correspondence. Let all both write and visit. We elsewhere answer the objection, that this unduly exposes their virtue to temptation.

492. — THE FIRST STAGE OF COURTSHIP.

Nature has divided courtship into two stages, each as distinct from the other as seed-time is from harvest, or sunrise from sunset, and bearing a mutual like relation. Selection is the first; the second is love-making. Each should be kept just as distinct from the other as spring is from fall. Two should no more make love till they have selected, been accepted, and are engaged, than enter a house till they have closed the bargain for it, and obtained its keys. Is it not strange that a distinction thus obvious should have wholly escaped public attention? Reduce this distinction to practice, and we shall have no more "broken hearts," or even sensualities. Postponing all love till after engagement, will preserve love inviolate,⁴⁵¹ and thereby secure the virtue of all. Every courted girl should know whether her beau comes as a matrimonial canvasser, or just for fun, and to have a good time; and if for the latter, dismiss or rather expel him summarily, as if he were an avowed seducer under the guise of courtship.

Parents, too, have a right to know in which capacity a young man visits their daughter. And those who "go a-courting" are sacredly bound to inform all parties in what capacity they come, what is their errand, and what they seek.

The true mode of procedure, then, is this: A young man, before paying his addresses to a young woman, should ask, at the innermost shrine of his being, "Will this one or that make me the best wife?" and let the "light within" first illumine this question. He should next consult his mother; then, whoever else he

pleases. He should next make advances to the girl herself. By letter is undoubtedly the best form; not as a lover, but only mutually to *canvass* their respective matrimonial qualifications and adaptations.

It next remains for her to consider and answer, not whether she will accept his love, or become his wife, but only whether she will receive him as a *suitor*, to consider their mutual fitness. Of course he should now consult her father and mother. If she accepts, their next step is to ask the consent of her parents. This fully opens up the whole subject to a frank, intellectual discussion between all the parties interested; asking their leave, being tantamount to asking that of all concerned.

But why ask? On his *own* account. It is more to his interests than theirs that the family into which he marries have an opportunity to express their opinions, "or ever after hold their peace." This is equally her true policy. If needs be, she should willingly forsake father and mother and cleave to a husband; yet how much better if she can cling to all together? They may, indeed, agree to marry in spite of parents and friends, yet is it for their interest to thus array all the members of both families against them? His happiness and success in life, perhaps in gaining her affections, will be seriously affected by their friendly coöperation or warlike opposition. If he can marry the one of his choice, and still retain the affections of her parents, merely by saying, "May it please you," had he not better ask? Indeed, is it not impertinent for him to carry off her heart and hand, wholly regardless of parental wishes? Those who have made her worth his having, should surely be thanked, not robbed; consulted, not plundered; asked, not driven.

If any object that this course exposes sensitive young men to the disadvantages of negation, pray what course does not? It is not possible to keep this matter a secret. The mere fact of secrecy has an objectionable aspect, while frankness is always commendable; and judicious parents, so far from necessarily exposing him, would throw them together without awakening suspicion, whereas going expressly to see her, publicly commits him. This form of decline renders it less public and unfavorable to him than being refused in the usual way. No taint or stigma attaches to him on account of their not finding themselves adapted to each other, nor at all implies that he is unworthy either of her, or

another quite as good. This straightforward course is also best calculated to secure success.

All the parties especially interested should now talk this whole matter over, with this express understanding, that they are only *advisers*, not arbitrators; counsellors, but neither jurors nor judges; that their prerogative is merely to suggest, not to dictate. For them to interdict is ill-bred meddlesome interference with what is none of their business, and downright impudence. As they would indignantly repel all outside interference in their own love matters, so they should be content with making their own matches. They may introduce, recommend, and urge reasons; yet even this only out of pure friendship, but stop there. Since even *parents* may only advise, much less may others.

In accepting his addresses, her parents should frankly state their objections, and give him an opportunity to rebut them, and also tell him, as far as they deem best, her main characteristics, excellences, defects, their opinion of their fitness, and whatever else in their judgment bears on this matter. These family secrets involved must come to life *some* time, and the earlier the better; and a decision as to their fitness requires this knowledge, and all parties should deem them absolutely sacred, and on no account ever to be divulged. Yet those who prefer a course more secretive and politic, are quite welcome to its often injurious results.

493. — SELF THE FINAL UMPIRE.

As every state must have its chief-justice, and every tribunal its final umpire, so selection must needs have its *dernier* resort. When all agree, "all is right," but in case of difference, whose will shall be absolute? Who shall give the *determining* vote?

THE MATRIMONIAL CANDIDATES THEMSELVES. Others may advise, but it is their prerogative alone to rule. If there is any one human right more inviolable than another, it is that God-conferred right of choosing one's own matrimonial partner. As all men are "endowed with certain inalienable rights to life, liberty, and the pursuit of happiness," and as nothing affects this happiness for life equally with a conjugal partner,⁴⁸⁹ of course this right is the most sacred of all rights. Have not all an undoubted right to select their own food? But is not their right to choose their own husband or wife quite as indubitable? The happiness of others is affected much, but theirs infinitely the most. Outside

interference is a flagrant wrong; which no excuse can either justify or palliate; not even in parents, except where children are too young to marry. When old enough to marry, they are old enough to decide whom they prefer.

Nor can either party decide for the other; but each must choose voluntarily for his or her own self individually. As each must eat, breathe, move, talk, think, and do many other things in *propria persona*, so each must make his or her own conjugal selection. Some things can be done by proxy, but choosing a husband or wife is not one of them. Marriage is *active*, not passive. None should either interfere, or *allow* any interference.

This personal selection is a solemn obligation, which no one can either forego or shrink from, but each must meet fully, and in person. Nothing can excuse it. Allowing others to decide it, always punishes the guilty parties. All those who either allow others to decide, or over-persuade, are, and must be, miserable in consequence. Even the other party has no right to unduly insist. Those who do, perpetrate an unmitigated wrong on the yielding party; and those who allow themselves to be persuaded against their own better judgment, will rue their pusillanimity the remainder of their lives. Let those who make great efforts to persuade a woman whom they love, but who does not love them, remember that they will be much more miserable with her in aversion than without her.⁵¹¹

Then let no human being ever marry or refuse marriage against their *own* will. Instead, let each and all assume this responsibility, great as it confessedly is, in person; and after taking due counsel, and fully weighing all arguments and conditions on both sides, finally decide it according to the best lights they *themselves* can bring to bear upon it.

Then what *first principles* and facts shall guide their choice?

SECTION III.

GENERAL MATRIMONIAL PREREQUISITES.

494. — THE CONSTITUTION, PARENTAGE, &C.

FITNESS is one of Nature's paramount institutes, and in general, everything. How much, we will not stop here to say; but a

hundred fold is no comparison. Words cannot express how much more valuable for a given purpose anything adapted thereto is than something not thus adapted.

Particularly is this true of conjugal fitness. Indeed, such fitness is the *main* requisite in a husband or wife. One thus fitted is many times more suitable than one who is not. Indeed, this adaptation is the very first point to be considered, and that around which all centres. Then in what does it consist? Is it natural or artificial, or both? To this important inquiry, then, we now address ourselves.

It is, first, *general*, because inherent in the very nature of the marriage relations themselves, constituting a necessary part and parcel of all marriages, high and low, refined and common, old and young; and, secondly, those especially adapting *particular* persons to each other. They might likewise be subdivided into natural and acquired, natural being far the most valuable. First, then, those general and indispensable.

A GOOD ORIGINAL ORGANISM lies at the base of all conjugal prerequisites, because it is the great determiner of character and capacity.³¹¹ It is called hereditary constitution in man, and "blood" in stock. It vitalizes all functions, both mental and physical, and is to all what motive power is to machinery. Its influence over the entire character is paramount and absolute, lying far below, and rising far above, all educational influences, and constituting the grand sub-strata of the entire being. (See Organism, in Vol. II.)

It embraces physical tendencies to longevity and disease, strength, stamina, and endurance, and also all natural proclivities, intellectual, moral, and dispositional; including the talents of the individual. Thus some are constitutionally predisposed to consumption, rheumatism, &c.; others to other hereditary infirmities, while others still are sound and hardy.³¹⁷⁻³²² Other families, again, are obstinate, or high-tempered, or amiable, or just, or intellectual, or musical, &c. But as our next Section will present this subject from another stand-point, we dismiss it here, remarking merely that this condition will go far to control both the mentalities and physiologies of their children as well as themselves. Being "dyed in the wool," or in-born, they "will out" in their descendants. These are primal considerations with those pros-

pecting for a life-companion. Not that perfection should be expected, but that all these facts should be duly weighed.

Especially what of the *mother*? If she scolds, and you marry her daughter, beware, unless she resembles her father, and he is a good, quiet, patient man. But how much better if she is the guardian angel and main stay of the family, and a sweet, good woman; because she does most to control the temper and disposition of her children.³⁵⁸ Is she spry, blithe, and hardy, or tainted with any hereditary maladies, remember that vital diseases descend more through mothers than fathers. Still she may be sickly now, though naturally healthy, and her children have good constitutions.³⁷³ Is she frank or secretive, self-sacrificing or selfish, humble or high-toned, just or partial, generous or close, intelligent or simple, meek or haughty, talkative, and what kind of talk, or demure; a downright good wife and mother, or only commonplace; a genuine woman, or deficient in the womanly traits, are vitally important questions.

Paternal qualities are also most important, especially as affecting daughters, who take after their father. But having put this class of questions, we leave each to answer them in accordance with these two conditions: first, the hereditary *facts* in each case; and secondly, the specific likes and dislikes of the canvasser. Growing out of this subject, and forming an almost integral part of it, is —

495. — ROBUST HUSBANDS *vs.* DANDY CLERKS.

Animal power is the great base of all capacity, all functional excellence. What is life without health? Indeed, what is life *but* health? What are sickly human beings worth to themselves, their families, or the world? As a machine, however well adapted to execute the best of work, is worthless without motive power, so animal stamina is the first prerequisite for companionship. A good physique is indispensable even to mental power and moral excellence, which wax, wane, or become vitiated, according to existing physical conditions.

Besides, from time immemorial, man always has worshipped, always will worship, at the shrine of female *beauty*,³⁷⁵ and woman at that of masculine *strength*,³⁵⁴ both of which consist mainly in vigorous animal conditions. Woman may indeed love sickly men, as she does sickly children, yet this is sympathy, instead of love proper. She always has admired, and will admire, soldiers, be-

cause they personify that physical strength and protection which she involuntarily craves for herself and children.³⁵³ She may, indeed, sympathize with, pity, perhaps pet, a little, weakly, puny husband, but cannot truly love the pitied; for love can obtain only between supposed equals, whereas pity presupposes the inferiority of the pitied. Let those girls who know no better, choose little-faced, little-footed, small-boned, shrivelled, soft-handed, soft-headed, nervous, white-livered young men, well nigh emasculated by our effeminating habits; but you do not want them. They may answer merely to beau you into and out of a parlor or ball-room, or escort you to a party or picnic, or for flirtation, if flirt you must; but they will make miserable husbands, because they are not sick enough to nurse, nor well enough to excite your whole-souled love, and are so fidgety and irritable that to please or love them is well nigh impossible. Indoor clerks and puny dandies are indeed more polite than sturdy farmers and mechanics; but as conjugal partners, robust workmen are altogether preferable.

Hence, all men who remain much within doors should by all means take vigorous and daily gymnastic exercise, or else suffer the decline of their manliness. Are not good, firm health and a hardy constitution quite as safe a reliance for the support of a family as capital in business? Does not ability to work exceed bank stock? Miss Young America stands badly in her own light by refusing the hardy farmer and resolute mechanic for the more accomplished but less reliable clerk, or idle inheritor of a fortune. The plain fact is, these anti-working ideas of both sexes are rendering them almost unmarriageable just from their muscular inertia, and ruining the future generations of our country. Judging from its present physical degeneration and rapid decline, what feeble, delicate mortals its descendants must become in the next generation; and as few as weakly!⁴⁵² Yet individuals are not to blame. It is these American educational *customs* which are thus fatal to our future. Our men rush from work to study, or some sedentary employment, or else to business. Their minds must be educated at the expense of their constitutions; to the ruin of both. If they adopt business, they become so anxious, and apply their minds so long and laboriously, as to sap the very roots of animal power, and become poor and delicate before old enough to marry. Our nation cannot long survive these enervating habits, except by renewed importations. Woman, patronize *muscle*, not dandyism.

Smile on strength, not delicacy. And, young man, indoors and out, make health paramount, both for its own sake, and that of your prospective wife, and also for its indispensability to the matrimonial and parental relations.

496. — HEALTHY WIVES *vs.* SICKLY.

Is not robust health in the wife and mother as indispensable as in husband and father? He requires one who *helps*, not hinders him, and can take part in their mutual labors and interests.³⁶⁷ Animal vigor is the paramount prerequisite of everything terrestrial. Without it none can think clearly, or love heartily. A nervous woman may cry frantically when you leave her, but these morbid tears are worse than none. Whether a wife is chosen to love and be loved, to live with or help along, or even as a drudge, a healthy one is a hundred times better than a sickly.

Yet robust children constitute the great ultimate of marriage, and are worth a thousand fold more than sickly ones; but their constitutional health depends much on that of the mother, whose office is to impart vitality to her young; yet how can she impart what she does not possess? Those who marry weakly girls may expect their little, feeble, sickly children to cry night and day, require continual nursing and doctoring, and then torture them with fears lest any atmospheric change should blow them into a premature grave, after parental heartstrings have become fully entwined around them.

But to crown all, after bestowing a full manly soul on a poor delicate creature, besides all the loss of her health and cost of her weakness, to be tortured by fit after fit of sickness, till her very helplessness and sufferings have only redoubled your tender sympathy, to see her torn from you by death, inter her emaciated corpse by the side of that of your darling babe, and return a heart-broken widower to your now desolate home, your life spoiled, because you married that delicate miss; whereas, by marrying a healthy one, you could just as well have raised a goodly family of brisk, blooming children, and had a healthy, long-lived helpmeet, is terrible. Really, young man, where *is* that sense, foresight, and business sagacity on which you pride yourself, that you lay a train for these dreadful consequences, when you might just as well have laid one for felicitous ones instead?

But perhaps she barely lives along, feeble, full of aches and

ailments; just able to go about; becomes unable to go with you to field or garden, lecture-room or concert, to a ride or walk, or take part with you in your recreations or labors; tame in character, because sickly; languid in all her pleasures, thoughts, and desires; exact, exacting, and difficult to please; not able to relish the finest peach; discontented; dissatisfied; practically impeaching all you say and do for her; taking everything the cross-grained way; censuring and irritating all, because in a censoring mood; her natural loveliness turned into bitterness; all her mental faculties retroverted; both awakening pity and provoking anger, because, like a sick baby, always in a cross mood; nothing like that sweet, soft, winning, complaisant woman she once was, and would again be if again healthy. Please figure out the profit and loss of a healthy wife as compared with a sickly one.

One exclaimed, after having buried a weakly wife and all his children, "Well, next time, I'll marry a healthy girl, if I have to marry an Irish girl." How can sensible men trifle with their dearest interests, pecuniary and affectional, as those do who marry weakly women? Still marriage will often restore them.

A farmer, condoled for the loss of his wife, replied, "O, not so very great a loss either, for she has not been down cellar for five years!" while another, on losing one who made excellent butter, said, "I had rather lose any two of my cows, because she made such *proper* good butter." Though a sickly wife is better than none, yet one medium in many other respects, but healthy, is many fold preferable to one superior in most other respects, yet inferior in health. Words cannot do justice to this subject.

And yet, if only healthy girls must marry, the majority of our young men must remain bachelors. Few are marriageable, according to this qualification. Most lamentable and ruinous is the existing state of female health! And its decline augurs worse for the future than the present. To what is our country verging? When God in nature has done so much for female beauty and health, what violation of these laws is bringing about all this physical degeneracy?

Future generations will rejoice with joy unspeakable for the new fashion of women skating! We hold up both hands, and go in with might and main, pen and tongue, for its continuance and universal adoption. Though fitful, it furnishes excellent female exercise, and is every way calculated to benefit both sexes and posterity.

Would that every village and school district would but follow this custom. And let the female dress be adapted to this exercise, and especially allow full *lung inflation*.⁸⁸⁰ Would that some similar sport, to be participated in by both sexes, could be devised for summer recreation also, such as playing ball, calisthenic exercises, croquet, anything, but something, and receive the approbation of society; and that our fashions could but harmonize with true human character, and promote its development, for we would then recommend them more heartily than we now denounce them.

497. — INDUSTRIOUS AND HOUSEKEEPING QUALITIES, INGENUITY, &C.

Natural talents, however great, must be *exerted*, or they dwindle. All, however talented, require to be inspired to effort by some great life-object. Better labor to augment even unnecessary wealth, than do nothing. Those who live on their income, should choose self-improvement, study, politics, public business, reform, private or public improvements, or some life-labor on which to spend their force. "Better wear out, than rust out" by inertia. Rust consumes faster than wear. Those who do not need to work for a living, should at least work for fun, but work any how, at something. "He that will not work, neither shall he eat." Not that manual labor is absolutely necessary, but that all must do something. Girls, by no means marry drones.

But has Nature exempted *woman* from this executive necessity? Not at all. She may choose what, but absolutely must do something. And what comes as natural as housekeeping? Not but that she can be a good wife yet poor housekeeper, or good housekeeper yet poor wife, but that a good wife is far better for being a good housekeeper in addition. The house must be kept, and the wife must do something, then why not she keep house? Hirelings may answer, but how much better are owners? No family is fit to live in unless its wife and mother is at the head of its wardrobe, laundry, store-room, and kitchen. Obviously she should prepare her children's food with her own hands, for this trust is too important to be delegated; then why not also that of the husband with it? In the true family it is mother here, mother there, mother everywhere, and for everything. If a child hurts itself, or a bleeding finger requires doing up, or any advice is needed, &c., all involuntarily run right to "mother." She is the

great "sympathetic nerve" of the whole family, its natural indoor head and director, because she should love husband and children devotedly, and love always involuntarily does and keeps doing for those who are beloved.⁴⁰² And this increases her and their affections. Educating woman for ornament is a cardinal modern error, whereas Nature requires her to become a helpmeet. A good wife must take right hold, with head, heart, and hands, of whatever her husband does; ³⁶⁷ yet the fashionable idea is that he must do *all*, while she only glitters in fashionable attire. Not that she should not be ornate. Her natural beauties require to be shown to the very best advantage. That which *is* best generally looks best, of which fruit furnishes an illustration. Moreover, whatever is ornamental is therefore useful. Use is ornament, and ornament use, the world over. The two combine in Nature, and should in a wife, who is never as charming as when doing something to render others happy.³⁶⁸ Give me one who can bake and wash, pick and cook esculents, make bread and butter, cut and sew, and cater to family creature comforts. Not that half the domestic work now required is at all necessary, nor that a wife should be all work; but that she should unite the housekeeper with the lady and wife.

Yet the majority of modern American girls rarely ever do much about house, and are mortally ashamed to be caught at work. If on calling to see your lady-love you find her usefully employed, of which there is little danger, she apologizes, and seems ashamed to do anything useful, trouble her ladyship no more; because she is quite too much of a lady for any but dandies; but if she seems rather proud than ashamed of work, keep calling. Said an eminent divine, —

"Obliged to leave my native town for the seminary early Monday morning, in bidding acquaintances good by, I called on a young woman I thought some of marrying, and found her over the wash-tub; yet she received me just as pleasantly as she had ever before done in her best dress, seemingly as proud of this as that. This determined my choice; and she has indeed been a blessed helpmeet, and made up, by her economy and excellent housekeeping qualities, for the insufficiency of my salary; besides relieving me of domestic cares."

The plain fact is, the house must be kept, and idle hands must be kept out of mischief; and this whole world over do-nothings are nobodies; because it is in and by doing something that we become somebodies.

Mechanical skill, manual dexterity with the needle and scissors, in whatever requires cutting, mending, and making, is also important. To be able to cut out and make up garments, and get full ones out of scant patterns, besides buying economically, running a sewing-machine, and saving millinery and other bills, is quite as useful an accomplishment as painting, or French; besides enabling a wife to adorn the table and parlor, boudoir and laundry with various ornamental and useful articles, and enhance home comforts.

Many indolent girls make excellent housekeeping wives. Loath to keep their father's house because not theirs, they yet take excellent care of their own. The great requisite is, that they have a right *spirit*, a willing hand, and a loving heart, in case occasion should require. Circumstances then will do the balance.

Still there is many a Lord Blessington, who, having plenty of servants, and more money than he can spend, requires some lovely, charming creature to help use up his income; on whom to lavish all that wealth; who shall be the petted mother of his petted children; she giving her whole being to him and them, and he reciprocating with his heart and purse. But must such a wife necessarily be an idler? Is she not compelled, in nursing her children, to do most of all? Do not they who do for her thereby do mainly for them? Such husbands require neither economical nor housekeeping wives, but only "a love of a woman."

Yet many wives voluntarily *overwork*, literally spoiling their lives by assuming too much family care, and keeping themselves completely worn out with work. A wife is too precious to become a drudge. American wives, generally, do too much rather than too little, except among the upper classes.

A mechanic, who was right glad to have his extra-industrious wife save a hired girl's wages, by a ten-cent oil-well investment became immensely rich, bought dresses, and jewelry, and begged his wife to change her style of life; but no, she was wedded to her housekeeping idol. Unable to persuade her to cultivate that style he so admired, he courted and gave dresses to one who would, and let his wife delve on.

Yet many women make themselves and family perfect slaves to order and neatness. They work and worry day and night just to keep things very nice. This overwork makes them fretful from perpetual exhaustion, and keeps them about sick. As fast as

they get the least strength they use it up on order. Ladies, stop and figure up the "profit and loss" of more health with less order, or more order with less health. Will you shorten your days and torment your family just to keep everything just so nice?

498. — MARRYING FOR MONEY, A HOME, &C.

Dollars never bind hearts. Love alone does or can ever become the uniting motive of a hearty sexual union. Marrying for money on either side breaks Nature's conjugal laws, and punishes every perpetrator. Though girls may look well to a family support, yet good health and a willing heart are a more reliable support than ready money. Where industrious proposers have any work or business, love will provide the balance.

Yet marrying for an establishment is quite different. Many, rendered heartless by disappointment, turn fortune-hunters. That hypocrite, who said, "I married him for his money, not himself," will make his money fly. Wherein do such differ from "women of pleasure"? Do not both prostitute themselves alike for money? and attain precisely the same end by the same means, save that harlots ruin but one? Whoever marries more from vanity than love, prostitutes the most sacred human sentiment, and will be punished accordingly. Men who have money must keep a sharp look out for such vixen deceivers.

Then what is severe enough for you, fortune-hunting beau? You shameless hypocrite, thus to pretend to love a woman only to rob her of her patrimony! If money is your motive, say so, not lie outright in action; and a lie of deeds is a hundred fold worse than one merely spoken. Spider, coiling your web around your unsuspecting victim, and she a young lady, only that you may live on her money! and coax her to *love* you for it besides! You are a dastardly villain, ten times more despicable than gamblers; for they profess to rob, while you rob in the most hypocritical disguise a man can assume to woman. Thieves and swindlers are comparative saints; for they leave some, while you grasp all. They rob men of only dollars, while you rob a female of her *heart* as well as purse; they by night, you by night and day; they strangers, you an intimate; they under cover of darkness, you under that of love; and they by false keys, but you by false affections. Whoever marries a woman for her money, swindles her by false pretences out of the patrimony her dotting parents have treasured

up for her life-long support, and then abuses her afterwards; for all who thus marry thus, abuse. Breaking locks is innocence in comparison with breaking hearts; for this both shortens life and spoils its remainder.⁴⁵⁰ If retributive nature should let such transgression of her statutes go "unwhipped of justice," "the very stones would cry aloud for vengeance." She visits iniquity in the day, and the *way* of the sin. Such sin *causes* its own suffering, by putting you in a mean, dependent position. A Quaker worth two shillings, married a Quakeress worth three, who twitted him every little while thus: "Anyhow, I was worth the most at our marriage!" One who knows "by sad experience" says, "I would as soon cut off my arms as again marry any woman with one dollar, or more than one common dress."

A fellow in Troy, N. Y., married a woman's money, she being thrown in, — and it sometimes takes piles of money to make the "thrown in" even endurable, — with which a splendid riding-establishment was procured, in which she wanted to ride with another man, to which he objected, when she replied, —

"But, sir, I'd have you know in the start that *my* money bought that establishment, and I calculate to ride when, where, and *with whom* I like; and you, puppy, must grin and bear it, patiently too."

"Your money bought me too," was his meeching reply. How must such feel all "bought up," "owned," "supported," and all by a woman; and expected in return to "dance attendance." "I bought you cheap; see that you serve me well;" yet she "paid too dear for her whistle" then. She will thrust your dependence into your face every hour by looks, words, and actions, and oblige you, poor coot, to grin and bear whatever stripes she chooses to impose. Served you right, you mercenary hypocrite. Verily, poltroon, if you really must be supported, you will find the *county* poor-house preferable to the matrimonial; for she will keep you under the harrow, and harrow you worse than any other poor toady ever was harrowed; but you deserve all. And yet our highways and byways, even our churches, are literally thronged with these miserable, "shiftless," deceitful pilgrims in search of a *matrimonial poor-house*. A woman cannot have a paltry five hundred dollars without being literally besieged for it.

Independence is an attribute of manliness.³⁶¹ Let me make my own fortune, rather even than inherit it. Let me live by the sweat

of my *own* brow, in preference even to that of my father's. Enough to derive from parents one's name, character, and support, till barely able to support one's self. This venality of marriage in aristocratic and rich families is outrageous, yet is offset by the wife having her "*chère ami*," or lover, wholly irrespective of her husband, who only possesses her dowry and fortune, while another has her heart. Would this were all! One of England's richest heiresses, glistening in diamonds to be sure, evinces the most hopeless melancholy in the midst of the gayest assembly. Religious herself, she had loved a divine, but her proud family insisted that she should marry wealth; yet she paid them back, by pertinaciously refusing to marry at all; and is most miserable in spite of untold riches, and more hopelessly wretched than her penniless washerwoman. Nature always punishes such breaches of her laws by spoiling the life of both victims. Did not the world-renowned conjugal difficulties of Lady Norton originate in a monetary alliance? Are not derelictions from virtue the natural results of marrying for money?⁴⁵¹ Have we not proved that love alone is the guardian of virtue? A rich, proud, stern father obliges his daughter to marry one she loathes. This compels her either to die broken-hearted, or else to love *outside* of wedlock, the necessary consequence of which is either infidelity, or else the starvation of her love-element.⁴⁴⁸

Or a virtuous young man tenderly loves a poor but sweet young girl. His proud mother and rich father interfere, and break his virtue by breaking his love.⁴⁵¹ He now hardly cares whom he marries, or whether he is faithful to his merely legal vows. What inducement has he? And marrying much above or below your own station involves different habits, education, associations, &c.⁵¹¹ Though a poor, uneducated, but right good staminate girl may indeed make a rich man a better wife than a rich inferior one, yet her poverty rather unfits than fits her for her new station. Still, much more depends on the *girl* than her station.

Yet there are cases in which a poor man may properly marry a rich girl; especially where she loves, and makes advances first,⁴⁵⁷ or readily seconds his. Where she esteems his talents, education, and virtues as an ample offset for her fortune, and loves him so well that she is right glad to bestow her fortune along with herself on one worthy of both, and consents either to place him on her social position, or go herself to his, all is right. So far from

being humbled, or becoming dependent thereby, he but receives a complimentary present. It is better, though quite unlikely, if her parents and relatives second her; she and they virtually saying, "We furnish the money, you the mind; we position, you brains; we the means, you the work; and are even." In such a case by all means let them marry, always and everywhere *provided* that both can truly *love*.

And many rich parents *require* that their daughter marries mind, and the human capacities and excellences, rather than dollars. They can easily lift her husband upon their social platform without lowering themselves, and may stand in special need of his constitution, vigor, ambition, talents, and soul, both to carry on their business, and keep up the family talents. How infinitely preferable that rich girls marry intellectual and noble poor men, than rich and brainless nobodies! How many really fine girls are completely spoiled for life by being prevented from marrying excellent young men whose only crime is their poverty, but who would have been godsend to the whole family by sustaining their business and standing, and transmitting human excellences to their descendants!

Besides, think a little before you sacrifice that charming girl on the altar of family pride. Is she not too *precious*? Can you *afford* to throw away her life on a mere *name*?⁴⁵⁰

Then how cruel for parents to disinherit a daughter for marrying contrary to their wishes! Does not love always *indulge*, not *cross*? Yet to rupture her affections is to perpetrate an outrage too gross for any true parent to inflict. To cast out a pampered delicate daughter upon the cold charities of a cruel world, and besides tell that world that she is too bad for even parental indulgence to endure, thus forewarning all against her, is a merciless persecution parents should not perpetrate. In this matter they have no right to command, and she is under no obligation to obey;⁴⁶⁰ and obeying you would disobey Nature.⁵²⁰

"But she has disgraced us all by marrying one far below us."

Below in *what*? In *dollars* merely. Yet is he not as far above you in human *excellence* as below in station? It requires but little humanity to outweigh much wealth. The fact that she *loves* him is one of his strongest recommendations, unless you charge her with loving badness.

Yet granted that she loves inferiority, does not this render your darling daughter's lot hard enough without your adding to it disinheritance, disgrace, and the loss of your affections besides? But in most like cases he is *conceded* to be good, talented, and every way worthy, but only poor. Really, are dollars so much more valuable in your eyes than human excellence? We rarely esteem what we do not possess, because sour grapes to us. Hence, your estimating talents and morals so lightly, and dollars so highly, proclaims your *own* intellectual and moral inferiority; while your unsophisticated daughter recommends herself by loving genuine human excellence, though found in humble life.

But that girl who voluntarily forsakes relatives, station, affluence, and fine prospects; who sacrifices so much, and in so many different ways, for the man she loves, *deserves* all the affection it is in his power to return. To abuse or even neglect her after all this, no matter if she *is* faulty, is meanness a *little* meaner, and wickedness a little more wicked, than almost anything else a man can perpetrate upon a woman.

And what is true of marrying for riches is equally true of marrying for station, or for any or all motives other than those of true genuine affection.

In short, wealth, as such, should "have no part nor lot" whatever in determining any matrimonial choice, though, perhaps, desirable when genuine love really exists. All depends on their *love*, nothing on dollars. Mutual affection is infinitely above all considerations, and should be held by all parties as sacred and inviolable.

499. — HANDSOME AND PLAIN; OR, BELLES, BEAUX, BEAUTIES, &C.

Nature's externals always correspond with her internals. Genuine beauty signifies excellence in fruits, animals, and man, and of course companionship, including a fine-grained organism, as well as moral and intellectual excellence.

But prettiness and "fancy touches," often mistaken for beauty, are "only skin deep," and of little practical account. Such usually make plainer women than plain girls. The practical question is, How will she look after she becomes a mother, and is, perhaps, thin and pale? Marriage is for life, while mere prettiness soon fades.

Yet a homely woman, though ever so good, kind, loving, in-

dustrious, and much more, has some imperfection, or lacks some female attributes; while those who have an objectionable feature will generally have some objectionable trait. Yet beauties, again, are better to flirt with than to marry; but will just do for fops.

Style is desirable, if well sustained, and does not degenerate into ostentation.³⁶² Does she appear well in company? Can you introduce her proudly to your old comrades as your beau-ideal? A pleasing, "taking," attractive address which combines grace with elegance, and charms while it sways, is a great recommendation. Not that we attempt to analyze good manners, but only call attention to them as very expressive of character; yet affected artificiality, a constrained aping of gentility, indicates a make-believe outside appearance and want of genuineness, while a natural, unaffected simplicity in walk, speech, and manners betokens a truthfulness to Nature every way desirable.

Ladies, too, should not allow dandyism, or foppery, or broadcloth to outweigh true manliness of manner, though perhaps eclipsed by bashfulness or awkwardness.³⁷⁰ Has he the *rudiments* of a good address? Not is he, but can he *become*, polished? Often internal coarseness assumes a sugar-coated, genteel impudence which provokes laughter, and passes off for the moment, yet discloses long ears. Look below the surface. Women generally overrate forward, but greatly underrate diffident young men. Undue forwardness discloses a familiarity which springs, if not from contempt of the sex, at least a want of due respect for it; while awkwardness often springs from that exalted worship of it which is indispensable in a husband.

500. — COMMUNICATING TALENTS, MUSIC, SCHOLARSHIP, &C.

The *expression* of genuine humanity stands second only to its possession. Conversational, speaking, and writing talent can hardly be overrated, yet is almost wholly overlooked. Its virtual excellence, in whichever form, justly challenges the admiration of the world, past and present, savage and civilized, learned and illiterate; yet wherein does conversational eloquence differ from forensic, except in the number of its listeners? Is it not as admirable in the cottage as on the rostrum?

Hence, what are his talents for expressing himself? what of her conversational powers? are *paramount* questions, and the answers most significant. If a plain girl's ideas flow readily, and she

clothes them in appropriate and beautiful language, this gift recommends her more than all the boarding-school artificialities and millinery she can exhibit. Does she warm up to her subject, and impart to it a glow, an interest, which delights and inspires? Does she choose words which express her precise meaning, and begin her sentences at the right end; or does she bungle both? Is she grammatical; or does she murder the "King's English"? Not, "Can she speak French," but can she *talk* elegantly? It matters little whether she has studied grammar, for natural conversational talent will evince itself irrespective of educational aids, which of course help. Does she spoil a good story by telling it badly, or so tell every one as to make its point of application emphatic? Is she suggestive? Does she make you think and *feel* as she converses? Many object to long female tongues, as given to scandal; whereas, whether one talks well or ill has absolutely nothing to do with backbiting. Scandal is consequent on a malevolent spirit,³⁴³ not on a "long tongue." One may say but little, yet misrepresent that; or talk much, yet give a true version. Neglect those girls who, looking through inverted glasses, always represent things as worse than they really are; but patronize those who paint whatever they attempt to say or do in beautiful, handsome colors, and regard things favorably.

Equally desirable is this same communicating gift in men. Should not a wife exult in beholding her husband's superior conversational talents draw admiring and applauding crowds around him? Much more, if in public he can pour forth those "thoughts which breathe and words that burn," to edify and improve mankind. Woman always has been, will be, captivated by fine speakers. If they are homely, awkward, even rough, yet if they can speak effectively and eloquently, she admires and loves such.

But superior *composing* talents in both are even more valuable. They are but the most potential form of this gift of expression. True, good writers are sometimes poor speakers; yet *all* speak as they write, and good writers speak poorly only because prevented by diffidence, or want of practice, or like causes, from *manifesting* this same talent in speaking.

Good corresponding talents, therefore, should be highly prized by each sex in the other. Choose one above all others who writes a good letter, and does it easily, and especially one who can compose poetry and essays worthy of publication, and during court-

ship writes extra-good *love* letters. Smile if you will, but this gift both presupposes clear heads and warm hearts. And even those boarding-school misses who write truly excellent compositions deserve great credit and good husbands; but neglect those who can think of but little to say or write, and express that little bunglingly. Those girls who assume aristocratic airs, and make many pretensions to standing in society, but who use coarse or common language, often even "slang phrases," and an inelegant, perhaps ungrammatical style of expression, may do for brainless fops, but should be "let alone severely" by those in search of companions worth having. Would that those who take such extra pains to accomplish their exteriors, would instead take more to accomplish their mentalities.

This "long tongue" stigma on women, then, is really most creditable; and "blue stockings" are, therefore, superior women, and desirable wives. They are often poor housekeepers, yet has not LUCY STONE, despite her unpopular platform, been universally admired by intelligent men? even by those who dislike her doctrines? and does she not make as good a wife as speaker? Generally men really do *love* speaking talents in women, yet abominate scolds.

"But why lay such special stress on superior natural gifts?"

On account of their intrinsic merits. One with whom you must spend a large part of your life, should be able to say and do well what will amuse and improve you; besides giving you much to think and talk about. Since love subsists mainly on the mind, this mind must both abound and be well expressed, and is more lovable in a companion than lover.

Woman, do you not love those men best whose conversation interests, gives you seed-thoughts, and makes you think; to whom you can listen by the hour spell-bound; who talk much, and inspire you to talk? or those demures, who keep themselves to themselves? Or, do men like those girls best who barely say "yes," or "no," to what ought to bring hearty responses? who let ideas drop stillborn, and oblige you to start again? or those who contribute to sustain the conversation? conversing with whom is up-hill work, or easy?

But this communicating gift is chiefly valuable as rendering offspring eloquent. One Clay, Webster, Henry, &c., is worth

an army of common men, and eloquence descends oftenest from mothers. Do Americans duly appreciate elegance of expression? Frenchmen flock admiringly around Madame de Staël, and all other fine conversationalists, however plain, as if they could not pay them sufficient court; while American gallants flutter around tawdry apparel, wholly irrespective of the wearer's sense or fluency. Is, then, dress above *mind*? No; but American men love the *physical* woman more than the mental! Artificialities are good as far as they go, which is not far in awakening love, or endowing offspring; while those who make you *feel* what they sing and play, who awaken soul because they express it, will not neglect the one or the other soon after marriage.

If a girl, in writing you a note, composes and spells poorly, omits capitals in the right place, and inserts them in the wrong, and says bunglingly and inelegantly what little she does say, drop her; but cultivate the acquaintance of one who writes an elegant note or epistle. The chirography, too, of an open, easy, elegant handwriting, or an awkward, stiff, irregular, poor one, signifies similar characteristics.

Musical talent is but one phase of eloquence, and deserves a like encomium, yet its intrinsic merits are sufficiently appreciated not to require special encomiums. But musical inspiration is one thing, while running tandem after foreign performers amounts to little. Concerts are good in their places, yet "home-made music is preferable."

SCHOLARSHIP is entitled to even greater appreciation. A well educated young man, though penniless, is far more eligible than an uneducated rich one; and one well read than one comparatively ignorant; while one who learns fast and easily, and remembers well, though blessed with few advantages, far exceeds those who learn with difficulty, though well drilled.

But intelligence is far more valuable, relatively, than scholarship, and one of the most important matrimonial endowments. Do his or her sayings and doings commend themselves to good sense? Which candidate thinks most clearly, and lays the best plans? Which devises the best means for supplying what is required, accomplishes the most with the least, makes one hand wash the other, and can manage best under difficulties? That is, which has the most *intellect* and CAUSALITY? The difference between different persons in this respect is indeed surprising.

Staminate *sense* is, after all, the great attribute, and outweighs many minor qualities. One who has this will be far the better helper, provider, companion, and every way more desirable, than one who has not; besides being more easily cured of faults, and inoculated with right doctrines and practices. How infinitely better are intelligence and the reasoning faculties than accomplishments merely, besides being the great governor of the feelings! A lady, whose husband was described as improving, responded, —

“ Nothing could equally delight me. I had three proffers of marriage; one from a lawyer, who was very smart, but not moral; another, from one who was very moral, pious, and good, but commonplace intellectually; and another from this man who was smart and moral, but uncouth. I married this one, because he had the real worth and talent in him, and by turning *homé-missionary*, I saw I could polish this genuine but uncouth diamond. To have succeeded delights me immeasurably.”

501. — MORAL STAMINA INDISPENSABLE.

We would read no maudlin homily on the general value of honesty, integrity, and moral stamina, nor even elucidate their importance to success in business or a good name; but proclaim this eternal truth, that a high moral tone, along with uncompromising integrity, is præminently demanded in the conjugal relations. Nothing whatever averts love as soon as this deficiency. Love must have unlimited *confidence*, or perish. Moral principle naturally elicits affection, while trickery and all wrong-doings are fatal to it. Conscientiousness, located on the top of the human brain, must occupy a like supreme place in the conjugal relations.

Worst of all: this deficiency in a companion transmits itself to those dear children on whom you are to dote. To see them grow up comparatively regardless of the right, unrestrained from wrong-doing by a high sense of duty, and irresponsive to conscientious appeals, is indeed most agonizing; and by all means to be prevented by marrying only those endowed with large Conscientiousness.

A most excellent, pious, patient, devout, perfectly moral, and perfect pattern wife and mother, who would no more do wrong than pluck out a right eye, and who regards integrity as the highest of human virtues, married a smart but tricky man, just

cunning enough to escape the clutches of the law, and, being really talented, passes respectably. She bore a son much more cunning than the father, and when told of his dishonest tricks, sufficient to send him to a penitentiary, and disgrace the whole family, writhed in a perfect agony, saying, "My worst fears are finally realized! I *did* hope my prayers and counsels would have saved him; but he proves incorrigible. My own son, of whom I hoped so much, is a thief and a liar! How excruciating the thought that my own boy, whom I nursed, dandled, and baptized, is imprisoned! O, I do wish he had never been born, or was buried!" He afterwards served a term in Auburn state prison. What soul-harrowing pangs must torture her by night and day, from his first boyish roguery till he or she is buried! Then let one and all *forestall* an event so dreadful, by marrying those endowed with good moral principles.

502. — DISPOSITION; OR TEMPER, KINDNESS, &C.

The practical value of a naturally good temper, or a sweet, pleasant disposition, in contradistinction from a cross-grained, petulant one, can hardly be overrated. It makes a world of difference whether a conjugal companion construes everything in the *worst* light or in the best; takes things adversely and frets over them, or smooths and makes the best of them; whether always in a fluster and a bustle, or quiet and even-tempered; whether uniformly patient, or perpetually scolding; whether repelling, or attracting; irritating, or calming; rough, or gentle; spiteful, or soft; continually creating a disturbance, or making peace; resentful, or forgiving; overbearing, or forbearing; waiting on, or requiring to be waited on; claiming the best for self, or giving it to others; sending off this brother with a box on the ear, and that with a spiteful push, "There, go along, and do as I bid you," or asking them pleasantly for favors. Above *all* things, let scolds alone. I said in a lecture, "Suppose while admiring the elegant manners, musical genius, and conjugal and matrimonial excellences of a splendid woman, you should hear her scold, however justly, would this manifestation of temper *raise* or lower her in your estimation?" A listener answered, —

"It would lower her, I know by this most painful experience. I once loved and was betrothed to a girl of whom I thought the world. Our wedding day was appointed and her dress procured. I

rode over to spend a summer Sunday evening in her company, and having much to talk about, we protracted our conversation until, retiring, I found it too late to take my bed; when, passing around by the kitchen soon afterwards, on my way to the barn for my horse, I heard my betrothed *scolding her father!*⁴⁹² A cold chill ran over me! I staggered to the barn; was for a time insensible; made up my mind never to marry that girl; and, to get my walking-papers as soon as possible, I danced gayly soon after with the belle of the ball-room, which offended her, and she gave me the dismissal I craved, and has since scolded two men into their graves, and one foot of the third; besides spoiling *me*, too; for I have been worthless ever since."

GENUINE PRACTICAL KINDNESS is also particularly important. Especially should a *wife* be kind and self-sacrificing, that is, have large *Benevolence*. And one great test of this trait in children, is like traits in their parents, more especially mothers, and whether their parents live happily or unhappily together.³⁸²

"Yet girls, very sweet and patient during courtship, often turn out inveterate scolds. How may we certainly know beforehand which girl will become an amiable wife, and which a virago?"

Any girl who blames you during courtship will scold you after marriage. Love brings out all the specialties of character in the boldest relief. Straws before marriage will show which way the wind will blow after it. The loving party is likely to see only the good, because Cupid is blind. Hence the necessity of selecting before you begin to love.⁴⁹²

But many who are naturally sweet and amiable girls, and good-natured men, before marriage, become morose, fault-finding, and utterly hateful afterwards, from causes already mentioned.^{343, 391} That doctrine will some day be appreciated. Reversed love will make an angel satanic, while satisfied affection will render a natural virago amiable. Keeping up the love will render each party more amiable, while reversing it sours the best of dispositions.

Yet trifling circumstances will also reveal the temper. One of a half dozen young couple, sitting down to dinner, peremptorily ordered a certain dish, which the waiter, returning, said was exhausted; to which he spitefully replied, "Why didn't you keep some for ME, for you know I love it?"

Now could not his girl have seen, from this slight circumstance, that he was most irritable and unreasonable, and infer therefrom that he would manifest a like disposition to her? If a lover proposes a ride, note how he manages his horse. If he avoids this

rock and that rut, and drives kindly and considerately, all is right; but if he lashes here and jerks there, dashes through this rut and over that rock, or shows temper or tyranny, especially swears, you may safely infer that when he has you, too, fairly in the matrimonial harness, he will drive you likewise. As "watched straws show which way the wind blows," keep an eye to the windward, and learn from mickles what muckles mean.

503. — NORMAL AND ABNORMAL STATES, MISCELLANEOUS SIGNS, &C.

Original character often differs widely from its daily manifestations. Everything can be perverted,³⁸³ and then generally becomes as much worse as it was better before. This perversion is much greater in some than in others, and extends in some to most, in others to but few, perhaps only one, of the faculties.

Normal action always pleases and attracts, while abnormal always displeases and repels. The practical difference, therefore, is heaven-wide between a conjugal companion thus normal, and therefore always happy and agreeable, or abnormal, and therefore miserable and repellent. A slight knowledge of the mental faculties when perverted and when natural, compared with their manifestations in given persons, shows who are and are not thus perverted, and how far. This point is immeasurably important. Insanity, with all its horrors, is but this same abnormal condition conjoined with excessive action, while every mental excellence and beauty of every human being is consequent on this normal action of some faculty.

Yet whether one's faculties are normal or abnormal depends much on the health; for all abnormal physical conditions abnormalize the mental functions. Hence the disagreeableness, hatefulness, even sinfulness of children and adults just unwell enough to be always in a fret; as well as their attractiveness and happiness when healthy.

A normal love-state is the great normalizer, as perverted love is the great perverter, of all the faculties.³⁴²⁻³⁴⁴ However pleasant any may be when in a right love-state, reversing it reverses the entire character.⁴¹⁰

When a normal state previously exists, love will perpetuate that normality; but when the faculties have become reversed, they can easily be brought back by its right state. Hence, right man-

agement after marriage can generally be made to obviate this objectionable condition; whereas conjugal alienation is certain to induce it, and thereby engender mutual repulsions.

A SWEET BREATH is peculiarly significant of this normality, besides being most desirable in itself, while a bad one indicates abnormality, besides being really very objectionable. But this depends mainly upon the state of the health, and especially stomach, teeth included. The breath is, therefore, peculiarly significant both ways.

A HEARTY CLASP and shake of the hands, signify a hearty affectional and positive nature; while its passive tender indicates a like passivity throughout. Those who let their hands *be* shaken will be flexible, submissive, and receptive in everything; those who shake, positive. The walk is peculiarly significant of character, but we cannot stop to say what walks signify what traits.

THE KISS is peculiarly significant as to the affectional traits. Calculate that those who bestow a good, loud, ringing kiss are brim full of affection, while soft, sweet kisses signify amiableness, &c. A genial atmosphere which draws, is infinitely preferable to a distant, repelling one. A thousand other signs are equally significant, yet belong to another subject, and these are given mainly to direct attention to other like general signs of character.

504. — PERSONAL HABITS, NEATNESS, INTEMPERANCE, &c.

PERSONAL HABITS have much to do with the conjugal qualifications. True, staminate *character* is much more important than mere habits; but whether one rises or retires late or early; how one prefers to spend his or her time, especially evenings; whether one has, or lacks neatness of person, &c., have material conjugal bearings. It is less important whether man is tidy than woman. A slattern must necessarily make a poor wife, for she lacks refinement. Is she cleanly in apparel, and neat and tidy about head and feet, or is her hair dishevelled? Does she know just where to find her bonnet and gloves, and get ready to walk or ride in a trice; or are her things often out of place, or lost? Is she liable to frequent mishaps, that is, luckless or lucky, careful or careless? Does she tear or slat out her apparel, or preserve it for a long time?

Or has your beau any bad habits? Does he smoke or drink, swear or chew? The commonness of such habits does not obviate

their odiousness. How would a truly refined woman revolt on first seeing a man puff, or chew, or spit, if ever so genteelly. (?) Say what you will, practise them whoever may, or however politely, they are inherently disgusting and filthy. Their universal banishment from car, cabin, parlor, and the society of refined women, except by permission, is a scathing practical condemnation, which ought to make gentlemen abjure them altogether; for any habit which unfits them for female society, is unfit for them at all times and places; besides their most fatal physiological objections.⁵⁹⁰

Young woman, when proposing conjugal candidates are equally eligible in other respects, if one chews, or smokes, or drinks, while the other does not, by all means choose the latter! He is to spend many days and years perpetrating this repulsive habit out of your society, or else compels you to see the man you love smoke, chew, and spit, while *you* endure the loathsome sight, besides throwing him among vulgarizing co-smokers. How can you love one who is perpetually disgusting you with any repugnant practice? Besides, these habits necessarily impair the looks, by rendering the teeth yellow, gums swollen, complexion fiery red or leaden yellow, linen soiled, and breath most foul and fetid. Indeed, they are so universal, that we are loath to say how loathsome and injurious they really are. To these habits, as averting love, we invite especial attention. But is not "dipping" equally objectionable?

Yet tipping habits are worse, both on their own account, and because, unless resisted, they augur a drunken husband; against which every woman is solemnly bound to protect herself and prospective children, by marrying only those who are strictly temperate. Young men are too hot-blooded ever to need alcoholic stimulants; and occasional drinking is almost certain to eventuate in drunkenness; so that no woman is justified in running so great a risk.

Moreover, if "woe to him that putteth the cup to his neighbor's lips" is true, how much more to put it to the lips of our *own children*, both by example and entailment? What temptations equal those which are *hereditary*?³¹⁸ Those who become drunkards from habit or association are much more easily and permanently reformed than *innate* drinkers. A constitutional alcoholic hankering is unquenchable. Though it may be resisted for a time, yet

like the burning coal-pit, it still smoulders on, perpetually fevering, and waiting only some slight temptation to renew its consumption of both body and soul together. Most pitiable is that drunkard perpetually haunted by hankerings within and temptations without, yet are those whose hankerings are *constitutional* doubly to be commiserated! What can make amends for such an entailed thirst? The wealth of India? Not all worldly goods superadded! Those who entail it deserve the perpetual execration of their descendants, and the curses of the community, though only moderate drinkers. Leave your children poor, if you must, but leave them temperate by nature, and not "bring down your *own* gray hairs in sorrow to the grave" by entailing this alcoholic craving. Young woman, to curse yourself by accepting a tippling lover, the precursor of a drunken husband, is indeed awful; yet to be obliged to behold this liquor-loving stream flowing on to generations yet unborn, widening and deepening as it descends, breaking out here and there as it flows on, perhaps sweeping your very name and race from the earth, is indeed woe unutterable and agony indescribable. Then insist on "TOTAL *abstinence*, or no husbands," lest in marrying even moderate drinkers, you endanger not only blighting your own affections, but also seeing your sons, otherwise your pride and support, hopelessly ruined; thus redoubling the indescribable misery of having a drunken husband, in this far deeper agony of besotted sons. Even those who escape are less intellectual and moral, and more cross-grained and animal, than if their parents had been temperate.⁵⁹¹

"But, adopting this anti-tobacco and alcoholic rule would leave half our young men unmarriageable, and of course, women old maids!"

Instead, it would reform them all. Men instinctively adapt themselves to female tastes, and women to those of men.⁴⁹⁶ Hence, as long as woman sanctions this smoking or drinking, or occasionally sips wine, gentlemen will smoke on like coal-pits, and drink on like fishes; but when she frowns on these habits, masculine gallantry will induce all men, young and old, to do and become "anything to please the ladies." This beautiful feature not only gives the female sex perfect control over the habits of men, but also enables any individual woman to fashion the habits of her particular admirer as she pleases. And a similar conformity of woman to man gives him a like control over female habits in general, and the special habits of his wife in particular.⁵⁴¹

Still, if a girl can love a young man in *spite* of these habits, let her do her utmost, by winning ways and affectionate persuasion, to obviate them. And that man who really loves a woman well enough to marry her, will cheerfully abandon chewing, smoking, drinking, and whatever other habits she dislikes, not temporarily, but permanently. No gentleman, much more lover, will persist in any practice or indulgence which infringes on the happiness of the woman he loves. And he who does not love a girl well enough to please her by reforming such habits before marriage, will grow worse after, and lacks either the manliness or the love requisite for becoming a good husband. Something is wrong.

505. — THE MARRIAGE OF COUSINS.

The observation is almost universal, through all ages and nations, that the marriage of kindred deteriorates their issue; and Christianity, almost from its origin, has interdicted incest. A question thus practically important deserves a scientific solution. We begin by quotations:—

“The marriage of first cousins among the isolated valleys of Switzerland, one generation after another, is of frequent occurrence, and in these cantons it is that dwarfness, cretinism, idiocy, &c., are disgustingly prevalent.” — *Am. Journal of Insanity*.

“In France, such marriages average two per cent., but the issue of dwarf mutes by such marriages, averages twenty-eight per cent.; and occurs the oftener the nearer the parental relationship.” — *M. Bowdin*.

“One twentieth of the idiots were children of cousins, while their marriage is in no such proportion, and all other defects are in like proportion. Seventeen such marriages produced 95 children, of which 44 are idiots, and 12 more puny, or nearly two thirds in all.” — *Dr. S. G. Howe's Report to Mass. Legislature*.

“Of 121 marriages of cousins, 22 proved barren.” — *Dr. Devoy*.

“Scarcely one among the royal families of Europe, who have married in and in for generations, can write a page of consecutive sound sense on any scientific, or literary, or moral subject.” — *Dr. J. G. Spurzheim*.

“One cause of human deterioration is family marriages. It has almost extinguished most of the royal families of Europe, though at first they were the notables of the land for physical strength, and force of mind and character.” — *Dr. Ohas. Caldwell*.

“From ten to twelve per cent. of our deaf mutes are the children of cousins. In 170 consanguineous marriages were 269 deaf or dumb children, and 7 in one family.” — *Dr. Buxton, of Liverpool, Eng.*

“In 54 such marriages, 14 were barren, 7 lost all in infancy, and 18

produced scrofulous, rickety, consumptive, deaf and dumb, or idiotic children." — *Dr. Cadot.*

"Moses condemned it, even though he thereby practically censured his national patriarchs; doubtless because of its palpably deteriorating effects." — *Dr. Allen.*

"Ye are forbidden to marry your mothers, and your daughters, and your sisters, and your aunts, and your cousins, and your foster-sisters, and your wives' mothers." — *The Koran.*

"About ten per cent. of the idiocy in Scotland is caused by consanguineous marriages." — *Dr. Mitchel.*

"Of the children of cousins, 'one child is clump-footed, another has but one eye, and all three are simple, small, and have heads shaped like a flat-iron.' 'One daughter, nearly idiotic.' 'Five girls, two blind cripples, and almost idiots — one quite so.' 'Three unable to walk.' 'Only one child, and that deaf and dumb.' 'Joints lapped, and utterly helpless.' 'Ten children, all fools.' 'All under mediocrity.' 'Three daughters deranged, the rest feeble, and very nervous.' 'Four men married cousins, and each had a foolish child, and all their children are below par.' 'In twenty families, not one of ordinary capacity; five are blind, three heavy-minded, one an idiot, two feeble and irritable, one with diseased eyes, some clump-footed, others wry-necked,' &c. 'One a loathsome idiot, two foolish, two weak, one simple and lame, one fair, but always unfortunate.' 'Many children, all are crippled, none can walk.' 'Only son, an idiot.' 'Several died idiots.' 'Only one has common sense.' 'Three deaf and dumb.' 'Two blind.' 'One small head and Causality, as well as sluggish.' 'All lame or disjointed.' 'Four helpless.' 'Two large but hydrocephalic.' 'Six idiots, and one mute.' 'Three mutes, and two more mute idiots.' 'Two albinos.' 'Two deaf and dumb.' 'Two deaf, dumb, and blind.' 'Two natural fools.' 'Three hermaphrodites.' 'Three natural fools, too low to eat.' 'Dwarfs, though smart.' 'Two small-headed idiots, unable to feed themselves.' 'Dwarfed and wry-necked, though talented.' 'Only daughter, a deformed cripple.'" — *Hereditary Descent.*

The world is full of like inferior products of cousins. We once heard a man curse his parents enough to chill one's blood, because, by marrying cousins, they had entailed upon him the care of a lunatic brother, besides rendering him almost frantic with false excitement. Be forewarned not to endanger a like curse from a like source.

And yet some authors maintain that such marriages do not degenerate offspring, and cite "breeding in and in" as a proof. Occasionally the children of cousins do indeed manifest superior vigor and talents. How can these seemingly contradictory facts be explained?

Resemblance to that parentage through which they are related, deteriorates offspring; while two cousins, who do *not* resemble each other, that is, who inherit mainly from those ancestors through which they are *not* related, may marry with comparative assurance that their offspring will be normal.

The fact, too, that a strong *love* has sprung up between two cousins is good evidence that they are adapted to each other in both love and parentage. Yet there are plenty of others quite as lovable as cousins, and the mere risk of impaired offspring is no trifle.

506. — SEXUALITY, NORMAL AND VIGOROUS, THE GREAT PREREQUISITE.

Marriage, like everything else, must have some one *staminate* constituent; that which is to all, what a foundation is to its superstructure, a spinal column to the physical frame, oxygen to the air, the head to the body, or the sun to the solar system. What is it?

SEXUALITY, normal and abundant.³³³ This alone creates whatever is manly and womanly; alone attracts, and is attracted, loves and awakens love, inspires and is inspired, fuses and is fused, moulds and is moulded, and as well confers life as predetermines its amount. All other conjugal prerequisites sink into insignificance when compared with this, because it is the summary and embodiment of all; that which is to all what lime is to mortar, or tendon to muscle. The answer to the questions, "How much mental and physical *manhood* has this beau as compared with that, and how much of a *female* is this woman as compared with that?" should mainly determine the choice. "Which is capable of the deepest, completest devotion, will inspire the most love in me, and will call out my manly affections and attributes?" is a man's great practical inquiry; while a woman's should be, "Which is truest to masculine nature, and will bestow the most on me?" not which is the most polite or spruce? These are plain questions, but they go to the very core and root of this whole matter. This gender is the base and measure of both companionship and parentage. Those who have this, have "the one thing needful" in marriage; those who lack this, lack all. By means of this, all other differences can readily be adjusted, though unadjustable without it. Those in whom this staminate condition is "all right," however dissimilar in other re-

spects, can live happily together though full of faults; yet those who lack this are unmarriageable, though possessed of every other excellence.

Yet its mere amount is by no means all, for its normal state is also important.³⁸³ True, better its abundance, though perverted, than its deficiency, though normal; because it is far more easily sanctified than reincreased; yet how infinitely better that it be both hearty and pure! And a knowing companion can always easily reform it in the other.⁴⁶¹ How important that both know how to correct its wrong action in the other, and just how to manage each other by its means. Some day this art of arts will be studied.

507. — SELECT THE GREATEST AGGREGATE COMBINATION OF EXCELLENCES.

These general matrimonial prerequisites might be extended indefinitely; yet letting these put inquirers on the right track as to all, please duly consider that all should select the greatest *aggregate* good, but not reject one on account of *minor* defects. You are now simply selecting the *materials*, out of which you can make a lovable companion. General heartiness or tameness, energy or passivity, a whole-souled interest in whatever interests at all, or a good easy make, and a right hearty shake of the hand or its mere tender, and all other like signs and functions, should be thrown into one common matrimonial equation, and general and specific results deciphered therefrom. One may have a minor flaw, coupled with marked excellences, which increase his or her eligibility more than a score of such faults detracts therefrom. All should choose the best one available, and then be satisfied.

Yet it is not wise to choose one too far above, or too good for, yourself, lest the inferior, by dissatisfying the superior, breeds those discords which are worse than mutual satisfaction with those not so highly organized.

Reader, does this chapter state those general principles which should govern your matrimonial selection? Would not following them have improved the choice of most who are married, and should they not guide all the unmarried in making a right selection? They will bless those who follow, but punish those who ignore them; because they "are ordained of God" in Nature.

CHAPTER II.

WHO ARE, AND ARE NOT, ADAPTED TO EACH OTHER; AND WHY.

De Gustibus non Disputandum.

SECTION I.

THE LAW OF PARENTAL ASSIMILATION AND REPULSION, AND OF PROGENAL ENDOWMENT.

508. — MANY MEN HAVE MANY MINDS.

PHRENOLOGY proves that men are created with different tastes and dispositions. This diversity is the great instrumentality of progress and invention, which similarity would render impossible. It appertains to talents, feelings, religion, and everything; but most to matrimonial preferences. As some like one kind of friends, and others another, even liking the very same traits disliked by others; so one man is captivated by this beauty, whom another considers plain; one admiring, the other disliking, the very same features. Some men like large, others small, and still others medium-sized women; some this complexion, which is odious to another; and thus of all the other traits of character. One woman also admires, another dislikes, the very same men and attributes. One can hardly tolerate what perfectly fascinates another; and yet both are intelligent, and judge correctly and alike in other respects.

That same man who is perfectly adapted to make one woman happy, and be happy with her, would be perfectly miserable with another, and render her so; while a given woman who is perfectly adapted to become an excellent wife to this man, would make a very poor one for that; those poor for some men being precisely what others require.

The general adaptations of the last chapter are important, but the specific adaptations of this are immeasurably more so. What each requires, is one who superadds all the specific adapta-

tions of this to all the general traits of that. Love can yield its richest delights and benefits only where the adaptation is as perfect as possible, and marred by as few faults.

Then are these likes and dislikes fitful, or are they governed by primal laws? For if by laws, we can predicate with accuracy that this one will like these traits, and that one other qualities. All affectional likes and dislikes are as instinctive and inflexible as those by which the lion craves raw meat, and the horse oats.

Or thus: Nature has adapted particular males and females to each other, and also created a mutual attraction between those who are thus adapted. This is one aspect of that great law that appetites are as requirements; or that we love what is best for us. Men and women are diversified in character and tastes, so that while "there's a flower in the garden" adapted to the tastes of each, yet it must be selected and plucked by the one who is attracted by its quality, and loves its every petal and leaf. And yet no rules have ever been promulgated, the application of which will show who is adapted to whom, or what traits naturally assimilate together.

Not only are these likes and dislikes instinctive, but Phrenology discloses, and the Author understands, and now proceeds to expound the laws which govern them. Hundreds of thousands of times, in public and private, he has predicated boldly, "This man's beau-ideal of a woman, or woman's of a man, is tall or short, dark or light, plump or lean, large or small, has a head shaped thus but not thus, is positive or negative, has these traits but not those, &c., as the case may be, with infallible accuracy. Let the case of Lawyer Poppleton, the first attorney in Omaha, Nebraska, simplify untold numbers. Nominated as a public test of Phrenology, after describing him correctly, I described minutely the woman he had married, if married happily, so correctly in every particular that he afterwards said to many friends, —

"That Professor Fowler described my wife to a nicety, and told just her height, weight, complexion, color of eyes, build, and precise traits of character, &c., with as perfect precision as I myself could have done, is certain, and one of the greatest wonders of my life; yet *how* could he do it, for he never saw her? Then, how could *my* Phrenology describe my *wife*?"

As by revealing any one's character, and therefore tastes, likes, dislikes, and whether they love history, philosophy, poetry,

mechanics, &c., so it also tells all men, women, and even children what qualities, mental and physical, they will dislike in one of the opposite sex. Having made this a specialty, the Author *knows* that he understands this matter perfectly, and rarely describes any one's Phrenology, young or old, without detailing and marking in his chart their conjugal adaptations. No knowledge imparted by man to man is more useful. Think what it is worth to know this beforehand, scientifically, so that you can safely choose accordingly; or that you have chosen wisely; or that you need to guard these points, if married, thus, and those if thus, and make those allowances; or that you can select those for your children's associates to whom they are adapted in marriage. This, then, is the eventful inquiry to which we next address ourselves.

509. — SUPERIOR CHILDREN THE DETERMINING CONDITION.

CONJUGAL SELECTION, like all other problems, must have some *one* determining condition, some sovereign *principle*, which is to it what a king is to a monarchical government.

SUPERIOR OFFSPRING is this royal determiner. Sexual science, man, woman, selection, love, marriage, in fact, even horticulture, pomology, animal reproduction, population, political economy, &c., all culminate in reproducing the most and the best progeny; and the communicating gifts, talents, morals, and all the excellences of the last chapter, as well as the special adaptations of this, are valuable chiefly as endowing offspring. The determining question as to marrying this one or that is, not is he smart, industrious, temperate, &c., or she a good housekeeper, sweet-tempered, and all that, but what, as a *father* or a *mother* for *my* future children, will this one make as compared with that? The answer to the question, "Will my children by this one or by that, be the best endowed, physically and mentally, or have any marked defects; or be the most lovable, and worth rearing?" is the one question. Even beauty has this same analysis. Those who select this one over that, because the handsomer, really prefer this because she will therefore produce the best offspring.³⁷⁶ Men and women involuntarily *do* govern their selection by these parental capacities; then why not make that a *philosophy* which Nature has made an instinct? As all should eat solely to accomplish Nature's *ends* of eating, and since sex, love, and marriage have *fine* children for their only end; why should not all select and

marry chiefly *with a view* to that end? That same law which imposes love⁴¹³ and marriage,⁴²⁹ thereby imposes offspring, and commands us to so order our love and marriages as to create the best possible.

By having instituted hereditary laws, God in Nature imperiously enjoins all to fulfil *them* as much as any other; and those who ignore them in their choice curse their children with bad traits, and are cursed in them. Thus, that consumptive, who, by marrying one who is consumptive, "foreordains" the consumption and death of his children, whereas, by marrying one well vitalized, he might have secured robust offspring, is most guilty for this consumptive taint, and for not entailing robustness. He has no right to leave these eventful consequences "at loose ends." He is solemnly bound to *know* beforehand that his wife is *not* consumptive. What if he is honest, kind, devout, fatherly, and all that, yet did he not cause their death? And is not causing it by hereditary entailment as wicked as by poison? What if he knew no better? He *should* have known. What right has he to subject them to the consequences of a broken hereditary law any more than by throwing them down a precipice to subject them to the broken law of gravity? or casting them into the fire to oblige them to suffer its penalties? Since offspring is paramount,³¹⁶ and since their original endowments are the great determiners of their characters,³¹¹ therefore those are most guilty who so marry as to curse them with bad proclivities, but most blessed who confer good ones.

"But this is looking a great way ahead."

Not so *very* far ahead of marriage. Though the results of good and of poor children continue as long as you or any of your descendants exist, whether on this side of death or the other, yet they naturally do and should begin soon after marriage.

"But for young people thus to canvass each other's parental qualities before or during courtship, is at least indelicate, if not improper."

Then is Nature "improper," and having children at all "indelicate." Is providing for *good* children any more "immodest" than for poor? All depends on the *manner*, nothing on the fact. Nature makes, and therefore you should make, children the specific object of all marriage. If this is "indelicate," then is *being* a male or a female improper, and courting, loving, marrying, and having children, immodest. She who looks this only legitimate

end of marriage fully in its philosophic face will make an immeasurably better wife and mother than she could possibly make if her "mock-modesty" ignored it; for this puts her love on the pure, while that leaves it on the squeamish, and therefore immodest plane.⁴⁴⁶ Those too delicate to ascertain their parental adaptations to each other are but mockish prudes, and most indelicate. Those whose modesty ignores this kind of information, are quite too modest to marry or have children at all, and to be consistent, should never love, or look at the other sex, or even be sexed, and are welcome to the results of their fastidiousness.

Every stage of the production of children, from the first dawns of love, through selection, love, marriage, paternity, and maternity, is no more indelicate, *per se*, than sleeping, except that "as a man *thinketh* in his heart so *is* he."⁴⁴⁶ No: choosing, loving, and marrying, to produce magnificent children, are modest, while marrying for any other motive is most decidedly "indecent."

510. — ADAPTATION AND LOVE MUTUAL CONCOMITANTS.

"Give me the full poetry of love, even if there is less adaptation. I had rather marry one I can love, and who can love me, with perfect devotion, even if this philosophical adaptation is less perfect. I decidedly prefer a perfect *union* to fine children, or even to any; and propose to marry so as to render *myself* just as happy as possible. Besides, I question this bridling and reigning, curbing and driving, love by reason.

"But magnificent children constitute the chief object of my marriage. Others may sacrifice to leave them rich, while I propose to sacrifice myself on the altar of their *hereditary* endowment, that great determiner of their talents and happiness."³¹¹

Beyond all question this adaptation and poetry are natural concomitants, not antagonists. One cannot possibly enjoy all the poetry of a perfect love, except in and by means of a perfect adaptation. It is in this adaptation that this poetry consists; and the more perfect the physical and mental adaptation, the more perfect their mutual affection. This is guaranteed by this law of mind, that admiration precedes and elicits love. All involuntarily love whatever they admire. Therefore, as he who admires pretty hands naturally falls in love with the one who has them, because of them; while as he who admires a small waist instinctively loves only one who has this admired wasp-like waist — and the smaller her waist the larger his love — as she who admires nobleness or

talent, or a good physique, loves only those who possess the quality admired; so, by a law of mind, love involuntarily follows admiration, and this the intellectual perception of lovable qualities.

Hence establish admiration on this parental base, and spontaneous love involuntarily follows suit. In short, the intellectual perception that two are adapted to each other in marriage, almost compels those with clear heads and warm hearts to love each other.⁴⁵⁵ Though intellect cannot prevent loving any more than hungering, yet it can and should *guide* love to the most appropriate object.

Since Nature's entire sexual philosophy centres in offspring, of course the laws of either are also those of the other. Love is but the servant and instrument of transmission; so that in the very necessity of things the two must work in concert; yet progeny is the lord of love and of all things sexual. As he is the model man and she woman who is adapted to produce the best offspring,³⁴⁹ so those are the best adapted to *love* each other, who, taking him as he is in *conjunction* with her as she is, will *together* produce the most and the best young. The one you can love the best, is the very one who will give you the best children to love; and that one who can give you the most lovable children, is the most lovable.

Are any of nature's requirements antagonistic? Does sight make war on hearing, or one faculty ever conflict with another? Are parental and conjugal love belligerents, that either must be thus offered up on the altar of the other? Were not both created to subserve the same great end? Both are coworkers, not antagonists. All philosophy, all fact, establish this conclusion.

Men and women should therefore study the laws which govern hereditary descent, both as a means of choosing congenial partners and of endowing offspring, their two dearest human interests. And some day they will be studied as much as geography. This subject is too infinitely important, and lies too near the human heart, not to challenge and receive public attention.

511. — SIMILARITY THE CARDINAL PREREQUISITE.

The parties must be substantially *alike*. By a fixed law of mind, like loves like, and affiliates with it, but dislikes unlike, and fails to intermingle therewith. Do not elephants associate and mate with elephants, wolves with wolves, cattle with cattle,

and all animals with those of their own kind, instead of with other kinds. "Birds of one feather flock together." The very rocks affiliate with their own kindred — all granite here, all slate there, all marble elsewhere, &c. And human beings like their kind better than beasts, and commune with each other better than with brutes. To argue a point thus clear is superfluous.

This similarity is also the attractive principle of all special likes and friendships, as a difference is of dislikes. Do not the Malay, Ethiopian, Caucasian, and Indian races mingle each with its *own* race more freely than with any other? Those who love to chew, smoke, stimulate, swear, steal, think, pray, trade, work, &c., love best to associate with those of similar proclivities, not with those of opposite dispositions. Those of any religious faith attract and are attracted to those of a like faith, as Catholics, Baptists, Mohammedans, Progressives, Abolitionists, &c. Clanism is but the instinctive outworking of this principle. Is not similarity the great bond of association, likes, and friendships, and dissimilarity, of antagonisms?

But not only do philosophers fraternize with philosophers, poets with poets, &c., but individual men and women choose for intimate friends those as nearly like themselves in tastes, doctrines, habits, likes, &c., as possible. Are not those whom friendship's sacred ties bind together drawn to each other by *like* traits? They love each other because each likes the same things. Christians love Christians, but dislike Atheists; while votaries of any science love students of the same science best. Do you like to commune best with those who perpetually agree with, or contradict you? Let facts, on the largest and most ramified scale, attest. Those who dispute this palpable fact are unworthy of notice.

This is especially true of love. Are not its laws identical with those of friendship, of which it is in part composed? Does not love commence in, and consist in part of, it? This proves that the laws of either are those of the other. Do not men like those women best, and women men, who are the most like themselves? Do not those of special beliefs love to commune with those of the same belief best? Do talented men love silly women, and superior women weak-minded men the most? Instead, do not intellectual, pious, and refined men like those women best who have like characteristics? Do lovers select each other on account of similarities or dissimilarities? Do not those who are religious prefer those

who love to worship at their own altar? Do alienations arise from similar or opposite traits? Two finding themselves alike on certain points, too hastily infer similarity on all points, but soon find those differences which displease and alienate both. If you were to choose again, would you select one similar or opposite? As concordant notes delight, but discordant pain, so with concordant and discordant spirits. Those who have more affection than religion can love in spite of these differences, while the stronger the piety, the greater the necessity that they be alike. Even when sympathetic at marriage, a change in either becomes a wall of separation between them. Those alike in other respects may be able to tolerate this difference; yet one who has a low, short-top head, can never satisfy one whose top head is high, wide, and long. Paul well says, "Marry, but only in the Lord." Mark how absolutely these three laws of mind demonstrate this point:—

1. We like whatever renders us happy, because thereof, and in proportion thereto; but hate whatever renders us miserable, because of this misery, and in proportion to it. Indeed, by this involuntary shrinking from pain, and love of enjoyment, Nature drives us from disobedience, and attracts us to obedience, of her laws; ⁴⁴⁷ and has therefore rendered it both necessary in itself, and a universal concomitant of sensation.

2. We are rendered happy by the normal, but miserable by the abnormal, action of our faculties, and the more so the stronger they are. This is a first law and condition of all happiness and misery, and clearly established by Phrenology.

3. Similar and normal faculties awaken each other agreeably, but dissimilar and abnormal ones disagreeably. Thus, large Ideality or taste delights large, and is delighted by it, but disgusted by small; and thus of each and all the other faculties. To detail a point thus basilar and important, and apply all three principles to love.

Mr. A., having large Ideality, and therefore delighted with the beautiful, but disgusted with the coarse and slatternly, marries Miss B., who has Ideality also large, and is therefore continually feasting his taste with new manifestations of beauty and perfection in manners, expression, and sentiment; besides pointing out to his admiring tastes a constant succession of fresh beauties in Nature, poetry, and character, thus perpetually reincreasing his hap-

piness by inciting this large faculty ; his large Ideality meanwhile is as constantly delighting hers ; so that their being alike in this respect is a constant source of happiness, and therefore means of love, to both : whereas, if he marries one whose deficient taste is constantly tormenting his refinement, while she suffers constant practical reproof from his large Ideality, their dissimilarity becomes a perpetual eyesore to both. The practical difference is heaven-wide between marrying one who is similar, and dissimilar.

Or a pious woman, whose large Veneration gives her exquisite pleasure in divine worship, marries one who takes equal pleasure in the same worship, both enjoying all the more pleasure in each other, because they love to worship the same God, "under the same vine and fig-tree." Her Veneration reawakens his, which makes him happy in her, and therefore love her ; while his, by re-awakening hers, continually renders her happy in him, and therefore increases her love for him ; whereas if he is an Atheist, this difference abrades and pains her Veneration, makes her unhappy in him, and compels her to dislike him ; while his, regarding her piety as superstition, detracts from his happiness in, and therefore love for, her ; and this religious discord impairs their union in other respects.

Where one loves dress, parties, style, gayety, or fashion, and the other considers them foolish, or regards them with aversion, can they be as happy in each other, and therefore love each other, as well as if *both* liked or disliked the same things ? If both take delight in pursuing the same studies together, will not this mutual delight render them much happier in each other, and therefore more affectionate, than if one liked and the other disliked the same books ? Did not Milton's conjugal difficulty grow out of dissimilarity ? He was talented, philosophical, poetical ; but she despised what he liked, and liked those gayeties which he contemned. If one loves rural or city life the best, both should love the same life ; but if either loves fruits or flowers, or stock best, the other's loving the same will promote their union, while disliking it will alienate both. If one, having large Conscientiousness, scrupulously loves the right and hates the wrong, while the other, having small Conscientiousness, cares little for either, and is constantly abrading the moral sense of the other, how *can* they live as happily and lovingly together as if *both* were either scrupulous or unscrupulous ? Can he whose large Order is delighted by

method, and pained by disorder, be as happy in, or loving with, her whose small Order is perpetually leaving everything in complete confusion, as if both liked order, or cared little for it? If one believes in free love, should not both give and take the largest liberties? And what is jealousy, with all its aggravated miseries,⁴¹⁹ but dissimilarity in this essential respect? Is not similarity, even in the wrong, more promotive of conjugal concord, than if one is right and the other wrong, or either condemns what the other likes? Do marked differences render the differing the *more* happy when loving each other, or the less so? Let all who love, attest. Do you, who are unhappy repel each other wherein you agree, or *disagree*? Do you love the more the more you differ, or the less? Are you unhappy because alike, or unlike? Do not *opposite* views always and necessarily engender alienations? In a divorce suit, in which a prominent actor acted a conspicuous part, did their similarity, or *dissimilarity* cause their collision? Say, further, you who are happily mated, does not your own blessed experience attest that you are happy in, and therefore fond of, each other wherein, because, and in proportion as, you are *alike*, instead of unlike?

Doubly is this true of the social affections. Let a public example both prove and illustrate this point. Many years ago a fair actress captivated a millionaire, who followed her from city to city, and continent to continent, strewing her stage with rich bouquets and presents, and everywhere tendering her his hand, heart, and immense fortune, till finally, to get rid of his importunities, she married him; and yet this very suitor sued for a divorce, because, loving her with passionate fondness, he required a like affectionate ardor in return; yet her barely tolerating his ardor, instead of reciprocating it, first chilled, then reversed his love, turning his ardor into animosity, till he hated her as passionately as he had before loved;⁵⁶⁷ whereas, if she had loved him as heartily as he her, their mutual happiness and love would have been proportionately complete. As well wed summer to winter, or ice to fire, as those who are passionate to those passionless; or those who love to caress and be caressed, to those who are distant and reserved, or one gushing and glowing to one who is stoical. Unite, they never can.

A young lady of twenty-two, on receiving a fully written phrenological description, modestly drew from her reticule a daguerrean

likeness, inquiring, "Am I adapted to this man in marriage?" When I answered negatively, she said, —

"I am in this quandary: my gold-digging betrothed has let my affections perish by neglect, and they cling to another. Now, shall I spoil myself by marrying one I do not love, or spoil my betrothed by marrying one I do?"

"Marry where you *love*, else you spoil both." She begged him to cancel their engagement; to which he replied, "No, indeed. Do you think I will give up as good a wife as you will make me? Only tell me the day you will make me but too happy by marrying me," and literally obliged her to marry him. But they have lived miserably together ever since; and he the most so, because the most disappointed, and her children strongly resemble his rival.

But Nature's *rationale* of this similarity both crowns and stamps it as her unalterable edict. Her universal motto is, "Each after its own kind."³¹⁷ She absolutely *must* interdict hybridism, except to a limited degree, so as to preserve each respective class of her productions separate from all others. Universal amalgamation would spoil all.³¹⁷

She not only keeps her human productions separate from all others, but even forbids the intermixture of the different races, by depriving mulattoes of both the Negro stamina and Caucasian intelligence, besides running out their progeny, and rendering the intermarriage of squaws with whites always infelicitous; and the children of dissimilar parentage can almost always be designated by their imperfect phrenologies and physiologies, and tendencies to hobbyisms and extremes,³²² while those of similar parentage are homogeneous and harmonious. What institute of Nature is more obvious? and supported by a larger range of inductive facts, or established by the very necessity of things, than that "like likes like," while dissimilarity repels?

But why multiply examples, either in proof or illustration of this cardinal doctrine? In phrenological language, similar developments promote mutual love, by promoting their mutual happiness, while opposite ones produce unhappiness, and therefore alienations. Indeed, both this fact and principle are so perfectly apparent as not to require even the amplification here given, but that some, ignoring Phrenology, that great guide in all matters appertaining to human nature and life, have blindly led the blind till both have stumbled into errors.

SECTION II.

CASES IN WHICH DISSIMILARITIES IMPROVE LOVE.

512. — WHEN PHYSICAL DISSIMILARITIES ARE ADVISABLE.

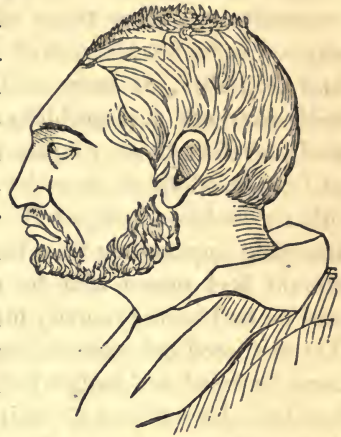
“But you certainly do misrepresent that Nature you claim to enthroned; for contrasts really do affiliate. The grave often love the gay, and gay the grave. How often do the stork-like prefer the dowdy, the spare the fleshy, the positive the negative, the Hibernian the stoical, the determined the submissive, the slovenly the tidy, the talkative the demure, and talented men affectionate women, common men uncommon women, &c. Is not this acknowledged Anglo-Saxon superiority traceable directly to the wholesale *intercommingling* of the ancient Britons, Picts, Celts, and Romans, both with each other, and the Normans, Danes, and many more? Nations not thus crossed, are either stationary or declining, like Spain, India, and all Eastern nations. Is not this influx of foreigners from all Europe, Asia, and Africa into our country its most auspicious omen of future development? Has not this very crossing law already effected all those recent astonishing improvements attained throughout the animal kingdom, and even the floral and pomal? Did not Van Mons originate every one of his delicious kinds of pears, now the pride of horticulture, and diet of epicurean princes, by judicious *crossings*, yet not one by similarity? Even your own ‘Hereditary Descent’ shows what astonishing improvements have been, and may be, effected by this same union of *opposites*, instead of similarities. Surely something must be wrong somewhere.”

Both doctrines are substantially correct. That of similarity is applicable to one set of cases, while that of dissimilarity is the law of another. Principles thus important, and governing human interests as momentous as love, selection, and offspring, deserve those copious illustrations which shall show precisely what qualities each one should select. From a task thus critical, one might well shrink, unless guided by unmistakable natural laws.

Nature has her inside and outside circles, which man must not transcend, but within which she allows full liberty. Thus those about average in height and weight may marry those who are about average, or in either extreme; while those in either extreme should marry opposites, in order to average their children. Thus very tall men love very short women, in order that their children

may be neither ; whereas, if very tall men should marry very tall women, this doubling would render their children inconveniently spindling.

Coarse, powerful, logy, and easy temperaments must not marry low temperaments, lest their children be still lower. The accompanying engraving, of one of four THE OFFSPRING OF TWO SLUGGISH PARENTS. idiotic children, furnishes a practical-illustration of the evils of the union of two low temperaments. Though both his parents passed tolerably well in society, and were fairly sensible and intelligent, yet all their children were *non compos mentis*, and this one so very a fool that he could never even feed himself ; whereas, if each of his parents had married a more spiczy temperament, their children would doubtless have been brighter and better than themselves, instead of as now, lower.



NO. 223.—EMERSON THE IDIOT.

Is not the often observable fact that a strong, robust, coarse, shaggy-locked, red-faced, powerful man, and most exquisitely susceptible, fine-grained, delicate, refined, and pure-minded woman, are drawn together, really remarkable ? One would think her delicacy would revolt at his coarseness, and his power despise her exquisiteness. What draws them together ?

By presupposition her delicate organism has about exhausted her sparse fund of vitality, so that she is perishing for want of this first requisite of life, and naturally gravitates to one who eliminates sufficient animality to support both ; so that she literally lives on his surplus animal warmth and magnetism, he being all the better for this draft ; while she pays him back by refining and elevating him ; and their children inherit his powerful animal organism along with her exquisite taste and moral tone, and are therefore far better than if both parents were powerfully animalized, or both exquisitely emotional.

The finest child I saw in Chicago was the son of a fine-grained, rather small, and extremely susceptible father, and a large, broad-built, athletic, prominent-featured, and highly-vitalized mother ; he imparting his brain and nervous system, and she her abundant

vitality to sustain it; whereas, if both had been very robust, or very fine-grained, their children would have been either too precocious or too animal.

Cold hands and feet in both leave the circulation of their children still lower; hence, warm and cold extremities should intermarry, that their children may be warm.

Size is one measure of power, and nervous excitability of its *expenditure*. Now those who are both large and excitable will expend a double amount of energy over those who are either small and excitable, or large and sluggish. Hence, great size, along with extreme susceptibility, would exert any amount of power, and therefore those who are too small should intermarry with those at least good-sized, in order to balance their undue ardor with the other's coolness and power. If escorting a woman of more commanding appearance than himself should mortify a small man, he should feel proud that he could win one his physical superior, and he had better mortify himself a little, than his children always. Yet she need not exceed him in stature much, especially if prominent-featured and rather large framed; for a good-sized woman is but little larger than a small-sized man. Yet the wife of a large man really must have a large mouth, and a tough, enduring temperament, with good muscles,⁶²⁹ for reasons yet to be given.

Nature will not let one part of her productions greatly predominate over the other parts, branches over roots, head over body, or body over head; but ordains that there shall be about as much strength in the stomach as head, and in the heart and muscles as either, but no more in either than in all the others, and strives to bring whatever is seriously disproportionate back to equilibrium, both hereditarily, and by subsequently strengthening the weakest organs the most.

If one who is constitutionally so very excitable that his surplus excitement renders him unhappy, marries one whose equal excitability perpetually reincreases his own, and thereby constantly renders him still more unhappy, she makes him dislike her; while his excitability, by perpetually reincreasing hers, also reincreases her unhappiness, and therefore engenders mutual hatred, besides transmitting this *double* excitability to their children, which thereby predisposes them to precocity, nervousness, and a sudden death; whereas, instead, by marrying one whose natural calmness quiets his painful excitability, and soothes instead of irritating

him, her calmness would render him happy instead of miserable in her; while his excitability, by quickening her tameness, would render her happier in him than in one equally composed, besides striking the balance in their offspring; thereby also obviating the faults of both parents in future generations, which marrying similars would aggravate. By a right application of this law, those predisposed to insanity may even improve their children by this parental taint. Indeed, talented men are often descended from a family so extremely susceptible on one side as to be almost crack-brained, but on the other side endowed with extreme physical hardihood; their children inheriting their mentality from the highly organized side along with the physiology of the hardy side; whereas, if both parents had been thus gifted, they would not have possessed sufficient animal power to manifest their commanding talents, but have died on the threshold of distinction; so that even insane proclivities may become a decided matrimonial recommendation to the stoical.

Or, if a man predisposed to consumption, should marry a woman having extra good lungs, she will both supply him with needed vitality, and also transmit good lungs to their mutual children, who will inherit from him that mentality which accompanies consumptive proclivities, superadded to her abundant vitality, and thereby both escape all consumptive proclivities, besides being actually *improved* by his consumptive taint. By a judicious application of this law, all other hereditary ailments can be both obviated, and even replaced with excellent characteristics. All required is, that when either is weakly or unsound in any particular respect, the other should be sound and vigorous in this same respect. Like weaknesses in the other party must by all means be scrupulously avoided. Or even one parent may be predisposed to one disease, and the other to another, yet their children escape both, provided the predisposition in each is offset by *opposite* physical qualities in the other; though when not thus offset, they are in great danger of inheriting the diseases of both. But when both parents are predisposed to consumption, their children are still more so. A spare, thin-chested, consumptive neighbor, who married into a consumptive family, buried his wife of consumption after she had borne seven children, and has buried his last child but one of this disease, two lovely daughters on the eve of marriage, and expects every spring to bury this remaining

one, thus inflicting untold agony on himself and his entire family; whereas, if he had selected a well-vitalized wife, all his children would have been born robust, and lived to bless themselves, him, and mankind; meanwhile, he piously regards this penalty of a broken natural law as a "dispensation of divine Providence." What pious blasphemy! What a libel on the Divine government!

Combe's recommending those with hereditary predispositions to disease not to marry, is therefore wrong. All may marry, provided they unite with those oppositely constituted. Why could not George Combe himself, by following this law, have given to posterity as splendid intellectual and moral luminaries as did his parents? If they had been guided by his interdictory doctrine, the loss to the race would have equalled all the blessings the Combes have conferred upon mankind! Though actuated by the best of motives, yet their partial views have prevented themselves and many others from enjoying the domestic relations, who otherwise might have been both happy in marriage, and the happy parents of healthy and highly-endowed children.

Besides, it is infinitely better to be born consumptive than *not to be*.³¹⁵ "It is not all of life to live" here — only its merest moiety. Another life stands in waiting, which consumptives can enjoy as well as others! It is infinitely better to die while young, and live forever, than *never* to exist. Those born however feeble, should offer up eternal gratitude to their parents for endowing them with "life eternal!" What if manifold ailments do abridge this life's pleasures, increase its sufferings, and hasten death, all possible evils here are as nothing when compared with those blessings conferred by immortality! Of course all should be the more thankful the better constituted they are; yet those least endowed should exult in possessing even the poorest constitutions, and make the best of what they have.

Besides, Nature never transmits diseased, but only weakly organs. Thus the children of parents however consumptive, are never born with diseased lungs, but only with them small, or susceptible; so that if they generate disease by violating the health laws, it settles on those weak organs, and superinduces disease. The real cause of their death is not hereditary proclivities, but infractions of the health laws, without which this hereditary tendency

would have remained dormant. Nature will not transmit any actual disease, local or general, but only weakness or susceptibility.

And she counterbalances even these, by always obliging strong organs to succor weak ones; and likewise by causing the weakest to grow the fastest; on the principle that over-eating induces sleep, by withdrawing energy from the brain, nerves, and muscles to aid the over-taxed stomach. And this lingering disease consumes all the strong and sound organs before death ensues. Organs weak by nature, when the health-laws are fulfilled, will grow stronger with age, thus both repelling disease, and completing a good, fair human life. How often do weakly children, by virtue of this law of growth, become stronger as they grow older, and make healthy adults? And all endowed with strength enough to be born, can, by proper regimen, attain a full human life, and die of old age. Nature will not begin what she cannot consummate, provided she is allowed her own facilities; and hence interdicts parentage to those either too young, too old, too debilitated, or diseased anywhere, or deformed, or depraved, &c., to impart sufficient of all the human functions to enable their children, by a right hygiene, to live to a good age. By this simple arrangement she forestalls all those diseases, deformities, and marked imperfections which would otherwise impair, if not spoil, universal humanity. "Passably good, or none; nothing, rather than bad," is her motto. None need therefore abstain from marriage lest they taint their issue; ⁴³⁵ yet those thus tainted absolutely *must* marry opposites, and then CULTIVATE both their own and children's tainted organs. These two simple conditions, carried out, would rid the world, in the very next generation, of all forms and degrees of hereditary diseases. How beautiful is this natural provision, and how infinitely important, yet almost wholly overlooked!

Therefore, since few have well-balanced heads or bodies, most require to marry their opposites in one or more respects. Almost all have too much brain for body, or body for brain; or else too much or too little respiration, or digestion, or circulation, or muscle, for their other physical functions. Volume I. shows the necessity for this balance, and how to promote it by cultivation, while this shows how to transmit it.

513. — WHAT FORMS, NOSES, &c., SHOULD AND SHOULD NOT MARRY.

Those who are medium in complexion, stature, &c., who are neither extra dark nor light, large nor small, tall nor short, lean nor fat, may marry those who are medium, or nearly like themselves in these respects, or in either extreme, or a little more so than themselves. Thus, those whose hair is neither dark nor light, but about midway between both, may marry those who are a shade darker or lighter than themselves, or a good deal darker or lighter, or even jet black or bright red, as they may fancy, or as other circumstances may favor most, the complexion being not especially material; yet the darker one is, the lighter his or her companion should be.

Bright red hair should marry jet black, and jet black auburn, or bright red, &c. Being too excitable for their own good, they should not marry those equally so, but those who soothe instead of exhilarate. And the more red-faced and bearded or impulsive a man, the more calm, cool, and quiet should his wife be. The florid should not marry the florid, but those who are dark in proportion as they themselves are light.

Red-whiskered men should marry brunettes but not blondes, the color of the whiskers being more determinate of the temperament than that of the hair.

The color of the eyes is still more important. Gray eyes must marry some other, almost any other color, except gray; and so of blue, dark, hazel, &c.

Very fleshy persons should not marry those equally fleshy, but choose those more spare and slim; and this is doubly true of females. A spare man is much better adapted to a fleshy woman than a round-featured man. Two who are short, thick-set, and stocky, should not unite in marriage, but should choose those differently constituted; but on no account one of their own make. And, in general, those predisposed to corpulence are therefore less inclined to marriage, for reasons to be given.⁶⁹³

Those who have but little hair or beard by nature should marry those whose hair is naturally abundant; still, those who once had abundance, but who have lost it, may marry those who are either

bald or have but little; for in this, as in all other cases, far more depends on what one is by Nature than on present states.

Those whose motive-temperament decidedly predominates, who are bony, only moderately fleshy, quite prominent-featured, Roman-nosed, and muscular, should not marry those similarly formed, but those either sanguine or nervous, or a compound of both; for being more strong than susceptible or emotional, they both require that their own emotions should be perpetually prompted by an emotional companion, and that their children also be endowed with the emotional from the other parent. That is, those who are cool should marry those who are impulsive and susceptible.

Hence little nervous men should not marry either little nervous or sanguine women, lest both they and their children have quite too much of the hot-headed and impulsive, and die suddenly. Generally, ladies who are small are therefore more eagerly sought than the large. Of course this general fact has its exceptions. Some are small hereditarily, others rendered so by extra action in some form, over-study, over-work, or passional excitement; because during growth, their intense nervous systems consumed energy faster than their weak vital could manufacture it, which dwarfed their stature.

Thus Fannie Forester, engraving 208, is well adapted to Caldwell, 214, and Sidney Smith to the same, or to 211, or to Stella, No. 224, but 214 and 224 would not be; because both are long-favored and prominent featured. Caddie, 220, well-balanced, might marry 214, or 211, both being tall and large, but she rather short and small. Short, round, small-boned women may marry tall and spare, or tall and stocky, but not short and stocky, men.



No. 224. — STELLA.

Two very beautiful persons rarely do or should marry; nor two who are very homely. The fact is a little singular that very

handsome women, who of course can have their pick, rarely marry good-looking men, but generally give preference to those who are homely; because that exquisiteness in which beauty originates, naturally blends with that power which accompanies huge noses, and disproportionate features.³⁷⁴

Mythology says Psyche (engraving 218) became desperately enamoured of Apollo, on account of his beauty. Now this must have been purely imaginary. No such a woman ever fell in love with any such a man if she could find any other. Miss P.,³⁴³ a



No. 225. — ELIAS HICKS.

beauty herself, married one of the finest-looking men, but only out of rivalry, and quarrelled. The Greek Slave would choose not a tall, slim, but a thick-set, broad-shouldered man, though perhaps tall, if capacious-chested and prominent-featured. Psyche would naturally choose a man of talents rather than of a good physique; and a right homely and even awkward man need not fear a refusal, if he is only powerful, original, logical, and smart.

A bony, muscular temperament, and strongly-marked outline, like that of Elias Hicks, should marry a smooth, round, plump form, like that of Fannie Forester, — engravings 208 and 225.

Those who move, speak, laugh, &c., rapidly, should marry those who are calm and deliberate, and the impulsive those who are stoical; while those who are medium, may marry those who are either or neither, as they may prefer.

A woman who inherits her looks, stature, appearance, and physique mainly from her father, should give preference to a man who takes most after his mother, physically; whilst women cast strongly after their mothers, should marry those men in whom the masculine form and physiology superabound.

Noses indicate character, by indicating the organisms and temperaments. Accordingly, those noses especially marked, should marry those having opposite characteristics. Roman noses are adapted to those which turn up, and pug noses, to those turning down; while straight noses may marry either.

Narrowness at the nostrils indicates small lungs. Such are, of course, adapted to those with broad nostrils, which accompany large lungs and vital organs.

Those whose faces are long, slim, and thin, should marry those having short, broad, round, full-moon faces. The physiognomical sign of a consumptive taint is thinness from the lower part of the eyes, as you pass straight down; that is, where the hectic flush of those in consumption appears; and such should marry those full there, who, when they laugh, show a large muscle, starting at the middle of each side of the nose, and running obliquely towards the ears.

Heavy lower jaws, which signify animal vigor, are adapted to light; but two with heavy ones would create too animal offspring, and two who have too light ones, those too feeble physically to become, accomplish, or enjoy much.

Large mouths and lips signify hearty sexualities. Small mouths in females are poorly adapted to large-featured, bony, broad-built, robust men, partly for reasons given in "maternity."⁶³⁰

Nor should two with narrow, retreating chins marry; but such should pair off with those which are broad, prominent, and projecting downward.

A straight up and down profile is adapted to one which resembles the new moon, with the nose projecting, but forehead and chin retiring.

It is not well for two having very fine, soft hair and skin to marry, lest their offspring be too exquisitely organized for their

strength; nor should two very coarse-haired, lest their children prove too coarse and animal; yet those whose hair and skin are average, may marry fine, or coarse, or medium.

Those whose hair curls naturally should not marry curls, — unless they can be easily taken off, — but should select those whose hair lies so close and smooth as to fairly shine, while wavy hair is adapted to either or neither.

These cases are instanced, among thousands of like ones, less on their own account, than as illustrations of the *law* involved, which, once understood, becomes a guide in all other cases.

Still, one should not be rejected because of some *minor* conditions, provided the great *outline* characteristics are all right.

SECTION III.

WHAT MENTAL TRAITS HARMONIZE AND ANTAGONIZE.

514. — WHEN AND WHY SIMILARITY IS REQUIRED.

Since the *mind* constitutes the man,³²⁸ Nature must make especial provision for its transmission; hence, however important a right physical adaptation, a right mental assimilation is far more so. Gender, too, inheres mainly in the mind.³²⁶ Then what laws govern mental affiliations?

Precisely those which govern physical. In their great outline they must be substantially alike. Thus, a savage and a civilized do not harmonize as well as two who are savage, or two who are civilized. No instances of genuine affection obtain among all the marriages of white men with squaws, or African, or Malay women, except where the latter have been first civilized. Could a bigoted heathen love a bigoted Christian? The more either sets by their religion, the less they would set by each other. Not only must a Chinese marry a Chinese, a Turk a Turk, and a Christian a Christian, but those of the same Christian faith must marry those of like tenets. Catholics as such, naturally blend with Catholics, and Protestants with Protestants, never with those of opposite faith. That instance cannot be cited in which an extreme Catholic lives happily with an extreme Protestant. Let all Catholics, all Protestants, attest whether they are not instinctively drawn, other things the same, to those of their own faith, but repelled from

those who differ from them. Each must attend their own church, which initiates a religious divorce, and this breeds separation on all other points; besides each persisting that their children shall be educated in their own faith, but not in that of the other.

Even Protestants affiliate with their own sect the most readily. Presbyterians love Presbyterians, and Episcopalians attract and are attracted to Episcopalians, Methodists to Methodists, Baptists to Baptists, and thus of Unitarians, Trinitarians, Arians, Nothingarians, Universalists, Spiritualists, Deists, Atheists, &c. Let all who have ever loved, and are religious, attest whether similar religious views did not become a bond of union, and dissimilar, of antagonism.

Not that those of conflicting beliefs do not or cannot love each other, because their sexual attraction may suffice to overcome religious differences; but that religious harmony increases, and differences diminish, their natural assimilation. So great is this sexual attraction, that a savage man and a civilized woman could live happily together; yet how much more cordially could savage live with a savage, and of his own tribe, and civilized with civilized, and one of his own mode of civilization. Even those of different nationalities will find their national differences a source of many more concords than discords, and should marry only when love is sufficiently strong to overrule this national antagonism.

The same principles govern similar and dissimilar political views. One must not be a violent northerner, and the other as intense a southerner; and if two such should marry, both must lay aside, virtually surrender, turn Peter, and ignore their faith; for the more it is discussed the more it antagonizes. Yet if they will suborn politics to love, they can live affectionately.

If both lack affection, their marriage and offspring will be tame, even though both are talented and moral. At least one should be affectionate, better if both are; yet her lot is hard, who, with warm, gushing affection, is repulsed when she expresses it. She who dearly loves to be caressed and fondled, should be;⁵⁴⁷ and if she marries a cold, distant man, whose love is merely personal, she must expect to pine and starve, and dispense, while bearing with that sympathy and tenderness she then so much needs and craves.

515. — WHEREIN MENTAL DIFFERENCES IMPROVE LOVE AND OFFSPRING.

But since few persons are perfect, mentally and sentimentally, most require to offset their excesses, or suppress their defects, by marrying those *unlike* themselves. They must be sufficiently alike, in the majority of their great outline characteristics, to fuse these differences; but since almost all have too much or too little Caution, Kindness, Selfishness, Taste, Justice, &c., most need to marry those unlike themselves in one, or more respects.

As a general rule, evenly-balanced heads may marry either those well or poorly balanced, yet they prefer those well balanced. If they marry even heads, they may expect their children to be good, yet not remarkable; but if they marry contrasts, may look for those of bolder outlines, who will be noted for something special. Yet if these differences are considerable, they produce miserably balanced children.³⁸² Such are usually unfortunate and unhappy.

Men who are strongly femininized, that is, inherit after mother or grandmother, should marry strongly masculinized women, who take chiefly after their fathers, so as to secure both the male and female characteristics.³⁵⁰ Strongly femininized, or dependent and vine-like women, are always drawn most to positive, firm, wilful, authoritative men, who love to command, and take the responsibility; while strongly femininized men need "strong-minded," forcible, women — those related to the Amazons — to assume the responsibility, and spur to effort.³⁶¹

And yet some of this class require to marry men who are still firmer than themselves, and forcible enough to create deference. A woman, to love well, must look up to a man with awe and respect; yet all women despise weak, vacillating men. No woman who has much feminine intuition can possibly love a putty man.

You men, who love to command, must be especially careful not to marry imperious women's-rights women; while you who willingly "obey orders," need just such. Some men require a wife who shall take their part, yet all who do not *need* strong-willed women should be careful how they marry them. Unless you love to be opposed, be careful not to marry one who often argues and talks back; for discussing before marriage becomes obstinacy after it.

A sensible, yet forcible, woman should not marry an obstinate but injudicious, unintelligent man, because she cannot long endure to see and help him blindly follow his poor, but spurn her good, plans. Though such men need just such women to lay out their life-course, and though such women could get on passably with such husbands who heeded their suggestions, yet such men plan poorly, and blindly follow their own wills, and then authoritatively compel their wives to help carry them out. Obstinate men must be sensible, or else content with wives and children who are not. If they could only realize that such women are just the very ones they require, yet that they should always ask and *heed* their advice, they would render their wives' position most agreeable instead of painful, and every way most promotive of their mutual happiness and success. How important a change would be effected by this apparently trifling condition! Yet in most like cases such men spoil such women. They are drawn to each other at first because naturally adapted to each other; yet their adaptation is spoiled by denying her her natural place in their copartnership.

Twenty-five years ago a couple proposing marriage, applied to the Author to determine their mutual adaptation, but received a discouraging answer, on the ground that both were too firm and combative, while her Causality could submit to his authority only when sure that his judgment was right. They, however, married. Years afterwards they again consulted respecting the best means of obviating the very evil previously prophesied. She was sensible as well as wilful, and could have been easily controlled by a husband who had a strong mind as well as will, but not by one who had more will but less judgment than herself.

A woman whose Firmness and Self-Esteem are deficient, but intellectual organs large, may marry a man whose will is stronger, even though his intellect is smaller than hers; yet it is better for both if his intellect is still larger than hers, so that she may repose in his superior judgment. Such a woman feels inadequate to assume responsibilities or set herself at work, and must have some guide. Naturally dependent, she must lean, if even on a crooked stick. Fortunately, however, she can adapt herself to almost any man. Hence, if her second husband should be totally different from her first, and third from either, she could yet conform to each with equal ease; and if Combativeness is large, will work most effectually and willingly with and for each, however

opposite their specialties, besides quietly adapting herself to extreme vicissitudes, by making the best of what is. Such, especially if Amativeness is large, make the *very* best of wives, because efficient and sensible, yet affectionate and conformable. And there are many such.

If either is reserved or secretive the other should be frank. A cunning man cannot endure the least artifice in a wife. Those who are non-committal must marry those who are demonstrative; else however much they may love, neither will feel sure as to the other's affections, and each will distrust the other, while their children will be deceitful. Those who are frank and confiding also need to be constantly forewarned by those who are suspicious.

A woman easily frightened should never marry a timid, hesitating man, lest, like frightened children, each should keep perpetually re-alarmed the other by imaginary fears; nor yet a careless man, because he will commit just indiscretions enough to keep her in perpetual "fear and trembling;" but she should marry one who is bold, yet judicious, so that her intellect, by reposing in his tried judgment, can feel safe, and let her trust in him to quiet her natural fearfulness.

Still, a timid, hopeless man should marry a resolute, hopeful woman, lest the fears of both render him pusillanimous, and their children cowards; and who has sufficient judgment to be allowed the reins. Many men live tame lives, though abundantly capable of accomplishing almost anything, because too irresolute to once *begin*; whereas, with a judicious yet resolute wife to prompt them to take the initiatory step, they would fill responsible positions.

Except where Acquisitiveness is overgrown, which it rarely is in this country, an industrious, thrifty, hard-working man should marry a woman who is tolerably saving and industrious. As the "almighty dollar" is now the great motor-wheel of humanity, and that to which most husbands devote their entire lives, to delve alone becomes uphill work. Much more if she indulges in extravagance. It is doubly important, therefore, that both work together pecuniarily. But if either has property enough to create in both a feeling of contentment, large Acquisitiveness in the other is less important; yet a difference here often engenders opposition elsewhere.

If either loves good living, it is important that both should also

love it — he to provide table luxuries, she to serve them up, and both to enjoy them together. Indeed, a good appetite in both can often be made a means of harmonizing other discordant points, much more promote concord.

Those men in whom Ideality is large, should by no means marry women in whom it is deficient; yet women in whom it is large may marry men in whom it is only fair, provided other traits are favorable; for a man of taste can never endure a slattern, while a woman of taste can bear with a man who is careless of appearances, and even love him, provided he has sufficient power and stamina of character to divert her in matters of taste by his sterling characteristics; but he must let her "fix him up nicely."

The Author once examined, publicly, a clergyman of commanding talents, superior eloquence, and the highest moral worth, and undertook to describe his wife from his head; ascribing to her superior taste, refinement, personal neatness, beauty, elegance of manners, poetry, and many other like expressions denoting large Ideality; but was laughed at because she was the reverse of all this, yet commended as having given a correct description of *herself*. The event, however, virtually proved the correctness of the prediction, for he lived unhappily, and spent much of his time from home, because he could not endure her coarseness and slatternly habits, and *never took her out*. He had married her money,⁴⁹⁸ and was anything but conjugally mated or happy, so that the prediction was right in principle after all. The rule was proved by the evils consequent on its violation.

When Amativeness is excessive in both, it prompts to that over-indulgence which both breaks down the nervous systems of both,⁴⁷⁰ and renders their children too impulsive, fiery, and animal; whereas, when one is passionate and the other passive, the former will inspire passion in the latter, yet be toned down by the passive one, while their children will unite the Platonic love of the latter with the impassioned of the former, and be better than either; whereas, its deficiency in both renders progeny too tamely constituted ever to enjoy and accomplish much. And yet such absolutely must adapt themselves to each other in accordance with directions in Part VI.

Thus a mother, splendidly constituted physically, intellectually, and morally, brought her dwarf son of thirteen to ascertain whether he really was or was not underwitted. He could not

be induced to learn, nor even to play; was both small and languid; had only a twenty-inch head, not larger than a baby's, and was especially weak in his whole animal and perceptive region, though the upper organs were well developed. Inquiry showed that his acknowledged inertia of mind and body was not caused by any ante-natal trouble or weakness of his mother, who was good-sized, and remarkably healthy; nor by paternal inferiority, for his father was a lawyer of commanding talents, who had amassed a large fortune by his profession, been in the legislature, and was uncommonly robust and enduring; nor by any infantile sickness or doctoring of the boy himself; but Phrenology showed deficient Amativeness in him, and in both of his parents, especially his mother, which was hereditary from the maternal grandmother, who, by marrying an amatory husband, had produced this superbly constituted mother, who was throughout the image of her father, except that she inherited her mother's amatory passivity. If, now, she had married one having large Amativeness, her children would have been superior; yet this deficiency in *both* of the boy's parents, gave these otherwise splendid parents but one weakly, simple, inert son, who, besides being tame and lax throughout, was entirely indifferent towards all girls, could not be persuaded to escort one, ask one to dance with him, or show them any attentions whatever, or manifest the least gallantry. A hearty Platonic love existed between the parents, yet barely enough personal to give one soft boy life, and that in the most palmy period of the sexual epoch. Nature *will have* the animal aspect in at least one, or punish such a want in the progeny.

Accordingly, this whole world over, passionate men naturally take to Platonic women, who, again, love passionate men the best; for the more passive a woman is the more she requires, and therefore craves those incentives and inspirations furnished her by a passionate man. The more amorous a man is the more he prizes continence in woman, and the more jealous he is; while she is not jealous. Only the passionate are jealous; and they because they "know by *experience*," and "judge others by themselves."⁴⁶ Jealous persons cannot withstand much temptation. But Part VI. will show how to harmonize passionate love with Platonic.

Those who are very irritable, yet approbative, should by no means marry those like themselves, lest the irritability of each, by blaming the other, should rouse Combativeness to resent censure;

and if such are married both must be especially careful how they cast any reflections, because the other party construes them to mean much more than was intended. Probably more conjugal animosities originate in this wounded Approbativeness than in any other faculty.³⁹⁶ Nothing as effectually rouses and intensifies every existing antagonism. Pride is a good thing, but must be respected and humored, at least not upbraided, or mortified. Even if a man can gratify a woman's love of style and display, he must not censure her in private, unless he is willing to kindle her hate, and spoil their children.

A girl or beau who finds fault with you during courtship, is sure to scold you intolerably after marriage. If your moderate Approbativeness can endure censure, marry; but if not, take timely warning from "straws." One who is hard to please before marriage, will be much harder after; while one who patiently endures and forbears during courtship, will be more so after marriage, if kept in a love mood; and a beau who insists on having his way before, will be dogmatical if not domineering after; and must marry a meek, patient, accommodating woman.

This counterbalancing law also governs the intellectual faculties. If a man who has large perceptives with small reflectives, marries a woman having large reflectives with small perceptives, since both transmit what is strongest in themselves, their children will inherit his large perceptives *along with* her large reflectives; thus possessing the perfections of both, unmarred by the imperfections of either. He can remember, but not think; while she can think, but not remember; yet their children can both think and remember. This likewise improves their copartnership. If he, unable to plan, should marry one equally deficient in Causation, all their attempts must fail, because poorly devised; whereas, prosperity now attends them, because her large Causality does up the planning for both, and his perceptives the perceiving, so that both prosper much better together than if alike, or either separately. This is true of memory and judgment, of language and sense, of poetry and philosophy, of each and all the intellectual capacities: so that these offsettings can be made to improve all marriages as well as offspring. And this same principle applies equally to the moral, the passional, the affectional, and all the other human elements.

A Phrenologist, who had a high, long, and narrow head, and

predominant reflective and moral group, with deficient perceptive and selfish organs, married a woman large in the perceptive and animal region, yet no way remarkable for moral endowments. He knew he lacked both energy and selfishness, yet judged that she possessed enough of both to make up for his want of them, and selected her *because* so opposite to himself. She now takes his part and that of their children, stoutly resists impositions, and inspirits him to effort, while their children inherit his excellence and moral tone along with her propelling powers, — their girls taking the most after him, but boys after her, — thereby both improving their matrimonial alliance, and counteracting his extreme goodness and her selfishness, which must have resulted from their marrying similarities. By cultivating her affections for him, he turns her combative arms *for*, not against, him; whereas, but for love, those organs would have been arrayed against himself, and thus have converted her selfishness into antagonism. Thus this same Phrenology which taught him *what* to select, also taught him how to *manage* after selection. There must be sufficient similarity to cement this love, which, cherished, can be made to harmonize almost any amount of other differences. Hence, those excessively proud or vain, obstinate or flexible, good or selfish, bold or timid, gloomy or visionary, judicious or reckless, or anything else wrong or imperfect, have here the perfect antidote for their own imperfections and those of their prospective children, both delightful in its operation, and certain in its efficiency. But, mark: the first *cardinal* condition in all such cases is to *establish*, and then to *cherish affection*, otherwise diversity will necessarily engender animosities.

Yet unfavorable combinations *deteriorate* both marriage and issue, as much as favorable ones improve both. Thus, if one has predominant Secretiveness and the other excessive Acquisitiveness, though the Conscientiousness of each may suffice to keep both honest, yet their children, inheriting the Secretiveness of the one *superadded* to the Acquisitiveness of the other, may become thieves. Conscientiousness could manage either organ alone in the parents, but not both together in their children. Hence, good parents sometimes produce bad children, by combining two unfavorable qualities; while bad parents sometimes produce good children, by uniting one excellent trait in one with another predominate good quality in the other. Nature's laws, like edged

tools, are most useful when used right; yet thoughtlessly handled, do irreparable damage. But an understanding of Phrenology renders this whole matter so clear, that "a wayfaring man, though a fool, need not err therein."

And in general, those who do differ mentally or physically, by education or constitution, absolutely must not obtrude their differences upon each other, but must suborn them to love. If one possesses, and the other lacks, taste, the tasty one must put up with the other's want of it; while the other must both cultivate it, and offend as little as possible. If the wife loves to brush and "slick up" her husband, he must be thankful that she is not like himself, and conform to her tastes; but at all events neither must try to convince or argue with the other, as shown in Part V.

No attention has ever been paid to this vastly important subject, and only the Author has ever even mentioned it; nor any other applied it to marriage and hereditary endowment. Where have teachers and others been not to have presented it?

516. — IMPROVING THE RACE BY COMBINING EXCELLENCES.

This general principle, modified by combining various talents and excellences, in conjunction with the principle of improving the Faculties by culture, can be employed illimitably to the improvement of individuals and the very race itself. As we unite speed, bottom, draft, &c., in horses, by parental combinations, — fine fleece with carcass in sheep, and improve horned cattle by combining the excellences of two superior breeds in their crossed descendants; why not apply a like superadding law to human improvement? Even the most sanguine can have no adequate idea of the *extent* to which this law can be applied to perfecting humanity. Yet we can present this subject best by quoting from our own work on "Hereditary Descent," which contains thousands of instances of the transmission of all sorts of qualities for many generations, and applies these various laws deduced therefrom to the improvement of the race, the intrinsic merits of which demand its widest circulation.

"All Nature's works are inimitably beautiful; yet the confluence of this principle of illimitable improvement with this law of the re-increase of organs by cultivation, constitutes her *top stone* of human hope and of divine wisdom and goodness. Which of her provisions is more promotive of human happiness than either separately? Then

how infinitely more can both do in *conjunction*! Their united action embodies her great deliverance of our race from its present low estate, and grand instrumentality of placing it on its exalted principle of prospective perfection and happiness. Take a few examples.

“Longevity is both transmissible and capable of being re-increased by a rigid observance of the health-laws. If two marry, each of whose ancestors reached a hundred, an age often attained, they can both attain a like age, and as their ancestors lived thus long in spite of numerous and aggravated violations of the health-laws, their descendants, by obeying these laws, can live to be a hundred and twenty as easily as their ancestors a hundred, besides imparting to their offspring sufficient constitution to capacitate them also to live to reach a hundred and twenty, and indeed more, because of the *confluence* of two long-lived parental conditions. If, then, these children both still further improve their original life-power, and also marry companions equally long-lived, they can live to be a hundred and thirty as easily as their parents a hundred and twenty, or grandparents a hundred, and parent children capable of reaching a hundred and forty, because the parental *union* of those long-lived conditions renders their children still longer lived. As, if children of the rich should intermarry only with the wealthy, and then *augment* their patrimony by judicious efforts, the riches of their descendants could be re-increased by every succeeding generation, so the mere marriage of the long-lived with the long-lived will increase and re-increase the age of every succeeding generation, while a rigid observance of the health-laws *super-added*, will *redouble* this tenacity of life more and more every succeeding generation, till the oldest now would be young compared with those who might be made to inhabit our earth in future ages. Are we on doubtful ground? Does not the union of two long-lived parents produce offspring still longer lived? And cannot this longevity be still re-increased by obeying the physical laws? Then what hinders mankind from redoubling his longevity? ‘What man has been, man can be.’ ‘As the days of a *tree* shall be the days of my people.’ Who has set bounds to the improvement of man? Then why is not human longevity equally illimitable? Since the ‘child shall die a hundred years old,’ pray how old must their *aged* men and women be? The seeds of all this, of ‘even greater things than these,’ are planted in the primitive constitution of humanity, and will yet bring forth wonderfully, to the glory of God, and the infinite improvement and happiness of His children!

“These principles apply equally to strengthening the muscles, stomach, heart, lungs, and every other physical organ and function. All physical excellences can be both retained, and re-combined and transmitted with others, and our race perfected physically, as long as it continues, until the human physiology shall have become almost infinitely perfect throughout.

“Thus, if a splendid-looking man should marry an exquisitely beautiful woman, their children, still more beautiful, can, by marrying other

types of beauty, endow *their* descendants again with both a higher order and new combinations of beautiful elements, to be re-augmented, generation after generation, till those most beautiful now will be homely in comparison, and human vision regaled with almost angelic loveliness! And thus of all other physical qualities.

“ This law applies equally to the intellectual and *moral* improvement of mankind; for each and all the human faculties and characteristics can be equally re-improved illimitably by applying this combining law. Thus, Patrick Henry’s oratorical genius was produced by the confluence of three ancestral rivers of lingual and oratorical superiority. Now, suppose he had married a daughter of Jonathan Edwards, endowed with the transcendent metaphysical and moral capacities of both lines of her illustrious parentage, the union of such gigantic powers of intellect with such exalted moral sentiments, conjoined with the eloquence of a Henry, must, in accordance with this hereditary law, have produced an issue endowed with far greater and more diversified intellectual, moral, and elocutionary gifts than any yet manifested by mortal man! Yet even this would be only intellectual and moral mediocrity in comparison with what the right and long-continued application of this law is capable of producing!

“ Franklin inherited his strong common sense and excellent physical stamina from his father, along with superb mechanical and mathematical genius from his mother. Suppose, now, he had married one of those descendants of Henry and Edwards, would not their issue have retained and re-increased all the gifts of *all* their ancestors, and produced specimens of humanity more illustrious than mortals have ever yet beheld? Franklin’s transcendent genius was clogged by his inability to speak, and Henry’s by his inability to write; but as children inherit the strongest functions of both their parents, these descendants of all these illustrious lines would have clothed richer thoughts and philosophies than Franklin’s with eloquence more transcendent than Henry’s, and all sanctified by the proportionally high order of the intellectual acumen and moral excellence of Edwards. How would such exalted beings instruct by their surpassing wisdom, charm by their glowing eloquence, and almost transform by their moral appeals!

“ But suppose their descendants again, by a long series of well-assorted intermarriages with other human beings equally gifted in other directions, should keep adding one physical gift to another, and all these to one intellectual capacity and moral excellence after another, each generation re-improving them all by self-cultivation, ‘ behold, O, heavens! and be astonished, O, earth!’ in view of the almost *angelic* gifts and virtues of these veritable ‘ sons and daughters of the Lord Almighty’! Behold our earth again the Garden of Eden, and man almost a race of angels! And even all this would be only the merest beginning of those endowments of which humanity is capable, *and which man will yet attain!* God did not create man for nought. Physical contrivances thus wonderful, and mental gifts thus God-like, will not be allowed always to remain in their present low estate, or be marred

by these moral deformities. God mercifully 'created man in His *own image* and likeness,' and will not suffer this master-work of His hands to always remain trodden into its present 'slough' of depravities. 'He *shall* see of the travail of His soul, and be satisfied.' Thank God, this mighty hereditary lever will raise it up out of the mire of corruption, and bear it aloft far above what 'eye hath yet seen, or ear heard, or it hath entered into the heart of man to conceive.'

Are these principles fables? Have not all been demonstrated to be laws of Nature? Has a single point been left doubtful? Then is not this perfecting result the *legitimate* and *necessary* product of these hereditary laws? They are sure, even without this their special intellectual application, to keep on improving the race. Having spontaneously produced Bacons, Franklins, Websters, and a host of stars in the firmament of humanity, will they stop here? Even left to themselves they will, in the vast future of the race, exceed our sanguine prognostications.

"But they will *not* thus be left. They are too apparent to lie unnoticed, and too momentously important to be neglected. Our utilitarian age will not suffer such rich mines of human happiness to remain long unworked. If this generation does not apply these laws, the next will. In the next generation, if not in this, matrimonial candidates will not thus blindly leap in the dark, but will scrutinize well the *parental* and matrimonial excellences and defects of every prospective companion. The traits of prospective children — whether they will be naturally healthy or sickly, handsome or homely, talented or stupid, virtuous or vicious — can be predicated with absolute certainty by like parental conditions, which can be fully seen at a glance, and ad-measured with tangibility and certainty. Knowledge thus infinitely valuable will not long thus remain hidden under the bushel of neglect. Shall principles already applied thus successfully to the improvement of stock long remain unapplied to that of man? Will man long be content to improve children only by education, when a tithe of the same effort employed in their hereditary *endowment* will yield intellectual and moral harvests so infinitely greater? Parents dearly love their offspring, and intensely desire their improvement, and this ruling passion will soon *compel* them to learn and apply these laws of hereditary descent to the production of as perfect specimens of humanity as possible, in order to their perfection by education. The study of these hereditary laws is yet to become the *great* study, and their application the great labor of man. This 'day-star' of human promise is just rising above the mountains, and appearing through the trees, and its momentous truths just beginning, like distant thunder, to break upon the human ear. Their voice will wax louder and louder till it rouses and electrifies the race, for its interests are *paramount*. Then will a new order of beings people our earth! a race enfeebled by no defects, crippled by no diseases, and corrupted by no vices; but, instead, endowed with all that is noble, great, and good in man, and virtuous, lovely, and perfect in woman! Then, but not till then, will the sun

of millennium glory rise and shine on humanity in all his morning beauty and noonday splendor."

"But you befog us. You tell us that *similar* qualities blend,⁷¹ and prove it by analogies so plausible, facts so abundant, and appeals to consciousness so effectual, as to produce complete conviction; yet under the very next head, argue the very converse, that *opposites* are best adapted both to marriage and parentage, and prove it by precisely the same mode of reasoning. How are we to harmonize this direct contradiction? Especially, how can we be guided by either, since it is refuted by the other? Or, is there any clear law, or set of well-defined conditions, one of which requires similarity, and the other dissimilarity?"

There is. It is this: Wherein, and as far as you are what you ought to be, marry one *like* yourself; but wherein and as far as you have marked *extremes*, marry those *unlike* yourself in these particulars. And this answer is so perfectly applicable to both laws, and shows just wherein and how far each separately and both together can be applied to your conjugal choice in order to the endowment of offspring, as hardly to require argument, or even illustration.

Reader, have we not shown *wherein* and wherefore both similarities and differences are allowable and required in a happy marriage? Where before has it been propounded?

SECTION IV.

PHRENOLOGY, AS SHOWING WHO ARE AND ARE NOT ADAPTED TO EACH OTHER.

517. — SELF-KNOWLEDGE THE FIRST STEP IN A RIGHT CHOICE.

Every journey has its *first* step, so has matrimony; and no subsequent one can be taken right without first taking this just right, because all depends on this.

SELF-KNOWLEDGE is that step. What you require, depends upon what you yourself actually are; whereas, if you were different, you would require one who was different. Since those who have particular characteristics are attracted to, and love each other, and since Phrenology discloses these characteristics; therefore Phrenology shows who naturally affiliate with, and who mutually repel, each other. There is an inherent reason why this one is, and that one is not, adapted to you, and that reason depends on your own and the other's traits, both of which Phrenol-

ogy reveals. You require specific traits in a partner, because you yourself are what you are; whereas, if you were different, you would need a different companion.

But this knowledge must be *specific*, not general, and *precise*, not surmised. You require to know just what you are, and are not, both hereditarily and practically. And this knowledge, like the base line of a survey, must be *exact*, because from this you are to work, and to this adapt and adjust your conjugal choice. Knowledge is the most valuable of all human acquisitions, and *self-knowledge* the most valuable form of knowledge, because it contributes in so many ways to one's happiness and self-improvement; yet none of its applications are more practically useful than that which makes a right conjugal selection. Men can learn themselves only in and by their phrenologies. All are poorer judges of themselves than others are of them. The conceited are the last to learn that they are conceited; while the humble are the last to know that they are humble; and thus of all other traits. Well does Burns exclaim, —

“O wad some power the giftie gie us
To see oursels as ithers see us.”

Yet this identical “power” Phrenology imparts. It tells by admeasurement, and scientifically, that you have just that much or little, of Benevolence, justice, affection, &c., and thereby what traits you require in a conjugal partner to meet your specific requirements. Dollars cannot measure the practical value of such self-knowledge. However much it is worth to a young person before starting out in life to know in just what life-pursuit he can and cannot succeed, — and, pray, what is such knowledge worth as preventing a life-failure! — its telling you who is, and who is not, naturally adapted to conjugal companionship, is far more so. One can well afford to labor ten years for such a guarantee; yet Phrenology gives it with infallible accuracy. As by weighing and measuring wheat you *know* that you have just so much but no more; so Phrenology applies the same standard of quantity to each organ, thereby rendering your self-knowledge tangible and certain.

518. — PHRENOLOGY TELLS WHEN YOU HAVE FOUND CONGENIALITY.

This same “science of the mind” also enables you, by a like admeasurement, to acquire a like absolute knowledge of the primitive

faculties of this and that matrimonial candidate; thereby telling you not only just what you are, and therefore require, but also when you have *found* those qualities required to harmonize with your own, and when not. It enables you to figure out this whole problem with the same absolute precision with which, having the conditions of an equation, you can decipher its results, and *know*, not suppose, that your "answer" is the veritable one sought, and no other. Then is not this knowledge, and therefore science, the greatest godsend to every matrimonial prospective? It both tells John just what traits he requires, and that Julia has them, but that Nancy has not, besides telling Julia what she requires in a husband, and that John is adapted to her, but that James is not; and Nancy that James is adapted to her, while John is not — thus guiding each to the one required, but warning against all others.

Then, man and woman, since Nature furnishes this reliable guide, are you not morally bound to *be* guided by it? She requires you to marry the right one,⁴²⁹ and has ordained phrenological science as your sure guide; now it is your highest self-interest to avail yourselves of all her aids and assistance in making this eventful selection, which she enjoins on all. If you do not, you perpetrate a sin of omission, which is sometimes greater than one of commission. Your own self-improvement,⁴³⁰ your duty to that man or woman to whom Nature has adapted you,⁴³⁰ your paramount duty to endow your posterity,³¹¹ each and all command you to guide your choice by the best lights at your command, and therefore by this. It is not optional merely, but *obligatory* on you. God ordained this science, not to be ignored, but for the best good of his creatures, and thereby commands them to use it.

"But I know little of this determining science, cannot postpone my marriage till I can learn it, and have not the time to spend, and perhaps not the required capacity."

As you consult a lawyer on law, a physician on physic, &c., why not also the phrenologist on Phrenology? You need this kind of knowledge. By it you can secure a vast amount of happiness, and avoid an equal amount of misery. He can supply that need. Why not get it from him? What question is more proper or important than "What qualities should I seek in a conjugal partner?" because no information could be turned to equal practical account. While we esteem other kinds of useful knowledge much, why not this more? It may save a life of misery, and confer a

life of happiness, besides highly endowing your children; instead of cursing them with bad proclivities.³¹¹ And does not woman need to ask such questions most, because her happiness is most entwined with husband and children?³⁵⁷

And these questions *are* asked, everywhere, in serious earnest, by the most intelligent and moral. One of the first merchants of the largest city of the West, said, —

“I wish to visit your rooms with a lady, to have you point out just wherein we are, and are not, adapted to each other in marriage, and request you to employ all your professional ability in rendering your verdict.”

Many incongruities were pointed out, one of which was absolutely fatal. The ordeal was most trying to both, but disclosed a point of absolute incompatibility, which they had seen dimly before, but now saw fully, and both were most grateful for this knowledge; because it saved them as from a precipice they were about to leap. If they had applied earlier, the intense suffering both experienced from the interruption of their love would have been quite avoided. An eminently gifted clergyman said, —

“Ever since your brother described me so accurately, in 1838, I have believed in Phrenology, and preached it, though not by name. I have had one good wife, and want you to help me select another; and as I would say to a lawyer, ‘Is the deed of that property good? I put you on your profession;’ so tell me *scientifically* whether the woman with whom I shall visit you to-morrow is adapted to me in marriage.”

Both received full written descriptions, not only of their general characters, but of their specific adaptations and incongenialities. “You, sir, being thus in this respect, require a wife who is thus and so. This woman is thus, and therefore adapted to you in this respect; but in that respect, being thus and so, you require thus and so, which this woman is not, and therefore not adapted.” I furnished them this opinion all written out, and am ready to stand or fall by the result. I have predicated in many thousands of like cases, and am willing that all should rise up to confirm or condemn this selecting by Phrenology.

An engaged couple in Providence consulting me as to their mutual fitness, were told that they were not adapted. The girl, fearing lest she might not have another offer, refused to relinquish her claim, and he fulfilled his pledge by marrying her; but at my next visit they *had been divorced!* If they had followed my ad-

vice he would have saved his lawyer's fee, and she stood a much better chance than she now stands.

“ But examining each other's Phrenology is so obviously indelicate that no genteel person would ever adopt it.”

If a girl is too delicate to learn the characteristics of her proposer, she is quite welcome to the consequences of her gentility; but a girl whose sense predominates, will take pains to inquire. What greater indelicacy in inquiring of his phrenology than of his acquaintances?

Any seeming absurdity grows not at all out of any *inherent* impropriety, but out of the errors of courtship, as will soon be shown. Remember that the parties are supposed to be now only *selecting*, not loving.⁴⁰² Then is it not proper that they know each other's traits thoroughly? If not, nothing is proper. Then what shadow of impropriety is there in ascertaining each other's characteristics by their phrenologies any more than by their physiognomies, manners, conversation, or anything else? Surely it is not only proper, but *necessary*, that they canvass each other's traits thoroughly, as the only means of judging whether and wherein they are adapted to each other. This necessary information they can obtain from Phrenology, but from no other source. All else is hypothetical, this alone is certain. How can a man choose any woman intelligibly without first *knowing*, not guessing, how much or little Order she possesses? or know from observation, since being courted makes her more tidy than before? ⁴⁰⁶ yet her Phrenology tells him with certainty; and thus of her other traits of character. He is entitled to this knowledge: then what objection to this mode of obtaining it?

He should not be left to guess from what he sees, because she may practise deception, or, being in a love mood, be more orderly just then than by nature.⁴⁰⁶ He requires to know for *certain*. Her phrenology answers. He can judge of some things tolerably well from their manifestations — whether she can make good bread, use needle and scissors, nurse the sick, loves religion, &c., but sees her too little to judge with sufficient accuracy for his purpose. Her phrenology answers all like questions *reliably*. Is it not right that she inform him by word or deed? Then why not by her phrenology? This *knowledge* is the main thing. The mode of obtaining it is of little account, so that it is reliable.

One girl may seem extravagant, because brought up in luxury, yet be economical, because full Acquisitiveness may have been derived from a business father, yet have had no incentive to action; while another, brought up by a parsimonious mother, may seem saving because drilled, though naturally extravagant from small Acquisitiveness, derived from an improvident father, and is sure to be the more wasteful on account of her parsimonious training. Yet their phrenologies will show that the former is constitutionally saving, but the latter improvident.

A truly religious girl, desiring to marry one in religious sympathy, has two proposals; one from a church member, who has been driven to and from church and Sabbath school as cattle are driven to water, yet has but little devotion, being a Sunday-meeting automaton; while another rarely goes to church, yet is naturally devout. Now the life and conversation of both mislead her, while their Phrenology tells the natural devotion of both. Then is it so *very* "indelicate" for her to learn, in and by Phrenology, just how much of this religious sentiment each actually possesses?

"But the world has always got on well enough as to marriage without your Phrenology. Then why not do as well in the future as past?"

How "got on?" And what wretched work men have made, too! Let the multitudes of matrimonial malcontents attest! In all conscience, if anything could prove this need, the way the world has hitherto "got on" proclaims its need of some better mode. And here is just that *right* mode of which the world stands in perishing need.

It got on, too, without printing, or steam, or telegraph, or railroad, but how much better does it get on *with*? But why continue to go on without this science, when it can be made as available in this department as they in theirs? This is old-fogyism with a vengeance.

"But I will risk myself. None can take me in."

So many others, quite as shrewd, smart, and intelligent as yourself have thought before you, and yet been deceived. If you do not see and feel the practical value and importance of this kind of knowledge, but choose to go on in the darkness of ignorance

instead of the light of science, rush on, stumble on like them, live and die like them, and become a beacon to others. "Let him alone."

519. — A MATRIMONIAL INTELLIGENCE OFFICE.

"I would marry to-morrow if I could find one adapted to myself; but prefer celibacy to companionship with any one of the few I know."

A judiciously conducted matrimonial intelligence office would fill precisely the same want in the affectional world, which stores, advertisements, markets, bazaars, &c., fill in the commercial. As, when farmers have produce to sell, and citizens to buy, they institute a mart where both can meet and accommodate each other, so why not those who need conjugal partners pursue some similar course for ascertaining and supplying each other's requisitions? This plan has not one single inherent objection, and could be made promotive only of good. How many now stand in *perishing* need of some such institution? It could at least facilitate introductions, and impart preliminary information. Let the following conversation be its own logician. As this idea was broached in a stage, only to be ridiculed, an elderly Quaker summed up thus:—

"But is this idea so inherently ridiculous after all? It is precisely what I have long needed. I have seven daughters. Able and willing, I gave them an education far above that of the young men of our village, who, fearing their deficient education would cause their rejection, have kept aloof, till every one has grown up uncourted, save one, who accepted a proffer from a city coxcomb, and has been miserable ever since. Knowing no young men educated like themselves, they remain on my hands for life, suffering for want of companions, while there are unmarried men in abundance just adapted to make them the best of husbands, and they the best of wives, provided they had but been once introduced. Now such an institution, conducted with intelligence and truth, and every way reliable, would have enabled me, by consulting its records, to have introduced my daughters to one after another, till just the right one for each was found, and these daughters, instead of, as now, being doomed to die old maids, would have been happy as wives and mothers, and made others happy, and blessed the world with families of children."

Of course their respective *phrenologies* must be taken into account; ⁵¹⁸ and the Fowlers owe it to the public and their own po-

sition to lead or second some such movement. The progressive spirit of the age will not long allow so pressing a human need to go unsupplied. All required to secure patronage is to propound a judicious plan; and its patrons could afford to pay well to be thus enabled to select a better matrimonial partner than they otherwise could. Yet this need hinder no other mode of search. And would not a young woman promote her own happiness more by investing less in dry goods just to get lovers, and more in such an institution?

But till such an institution is established, a good substitute can be had by comparing the likenesses of two or more. Thus obtaining one's own phrenological character shows what is required in a matrimonial partner, and a photograph of this one and that shows fully whether or not two are adapted temperamentally, and the general phrenological adaptation. Let a fact illustrate. One of the richest F. F. V. mothers, of Wilmington, Del., brought her daughter for a phrenological examination, saying, —

“This girl is her parents' idol. A fortune awaits her. Whether she is happy in herself, or they in her, depends mainly on whether she is happily married. Please use all the science at your command in determining with what kind of a man she is best adapted to live happily. Describe, in detail, physically and mentally, the one she should marry.”

After a minute predication of prerequisites had been reduced to writing, she showed several photographs, asking wherein and wherefore each was and was not adapted? which, all things considered, was the most available? and the one was selected whom the girl liked the best. Did not this mother pursue a truly motherly and sensible course?

Men and women by thousands pursue a like course. Phrenology certainly can predicate natural affinities and repulsions before and after marriage with detailed certainty; and those are foolish who ignore its selecting aid.

Though a phrenological examination at least of one is desirable, and of both better, yet where these cannot be had, a correct, though not as complete, a predication can be made from the photographs of two, taken from a profile of each; yet a three-quarter likeness of each will do.

520. — INTUITION, OR "THE LIGHT WITHIN" THE FINAL UMPIRE.

"There is an inspiration in man, and the breath of the Almighty is in him." — *Job*.

"But you entangle this matter more and more as you proceed. You first make us tremble in view of the influence love necessarily wields over us,⁴¹⁰ and frighten us with the direst penalties if we neither love nor marry; ⁴³³ then show how infinitely eventful for good a right, and for bad a wrong marriage; ⁴⁶⁰ and, to crown all, by demonstrating how exceedingly important that we choose one exactly adapted to ourselves, and also how many conditions make up that adaptation; and then, to cap the climax, call in Phrenology and its rules with which few of us are familiar. All this seems true, but is enough to intimidate all but the reckless from even attempting so difficult a task as a right selection. Pray is there no sure guide, which is *simple*, and neither elaborate nor doubtful, by which the illiterate as well as the learned, even 'the wayfaring man, though a fool,' may be conducted to a right conjugal choice?"

Indeed there is. Intuition is that guide. Instinct will equally express it. All instincts harmonize with the wants they were created to subserve. We have used this principle before.⁴⁵⁵ As we instinctively crave food when we need it, and the particular *kind* then required, and thus of sleep, &c.; so every one carries with him an intuitional standard of what is, and is not, adapted to conjugal companionship. The Quakers call this "the light within," which they make the corner-stone of their religious faith, and their specific guide in this, and indeed in all other matters. This is but one application of a great natural principle, which governs all men, even all animals and vegetables. Spirituality is its phrenological base,³⁵⁰ and is expounded in Vol. IV. Though reason is man's governing faculty, yet he is often required to choose in cases where the data requisite to enable it to decide correctly has not yet transpired. He must, therefore, "leap in the dark," unless guided by this premonition, or "feeling it in the bones;" this "intuitive presentiment," or "waking clairvoyance," which becomes a guide more or less perceptible and reliable in proportion as spirituality is the larger, and the temperament is more fine-grained and mental; both of which usually accompany each other. Ignore this guide, if you will, by calling it too visionary, too much on the airy-castle order to be relied upon in deciding matters so eventful, but it constitutes one of Nature's guides to her children, with which none can afford to dispense. Having applied all your other faculties to their fullest extent, and all her

other catechizing guides respecting both general qualifications and special adaptations, and perhaps found several who are eligible, you now wish to select the *very* best one of all for yourself; retire within your own soul, throw yourself into a musing, meditative mood, and consult this interior oracle. As when Habakkuk would prophesy, he used means to induce the prophetic spirit; so you can and should induce a like mood, in a greater or less degree, in reference to whom you should marry, and consult this interior guide for days and months. Ask yourself how this one or that, considered absolutely and relatively, strikes on this inner sense, this deepest, most interior recess of your soul? How do you *feel* in view of this marriage or that? Does this one or that seem the most desirable? When your mind is previously occupied, and instantly recurs to this person or that, does he or she involuntarily strike you in the most pleasing, inviting aspect? or comes there along with it a repulsion, a cold shiver, as if you were about to take some fatal step? Of several proposed candidates, which suddenly strike this inner sense as *just the very* one for you.

But, above all things, whenever you find yourself musing over this or that proposed marriage, if you experience a certain indefinable shrinking therefrom, or if a kind of "cold shudder" comes over you, as you contemplate it, as if some guardian-spirit whispered, "No, there is death in the pot," on no account consummate it. By all means heed this premonitory warning. You will find salvation in heeding, but destruction in disobeying it. No matter how apparently plausible everything seems, as if all were just right, if the proposed party comes well recommended, is wealthy, handsome, and much besides, yet if you experience this internal repulsion, your marriage will prove disastrous. Say, you who are uncongenial, whether you can not even now remember this interior aversion, as if your soul sickened at the thought, as if preparing for a funeral, or as if some calamity impended? Perhaps it did not then fully arrest your attention; yet did it not make itself felt on your interior consciousness, so that even at this distant day you recollect its aversion to your marriage more distinctly than any other event then or since? Say further, you who married in spite thereof, whether you have not ever since loathed that fatal day? Those who are miserably married can almost always recall such premonitory forewarnings. Some felt as if a dark cloud hung over their future; or as if they walked on

the verge of a precipice ; or, when preparing for the marriage, as if they were making preparations for something dreadful, instead of desirable ; or were startled in their sleep as if some awful consequences impended ; or about to sign their death-warrant ; or were lost, spellbound, and almost unconscious of where they were or what they were doing ; or obliged to submit themselves to some dreadful fate ; but all recognize this premonition in some form, and to a greater or less degree. Those who thus " feel it in their bones," but ignore this feeling, will have aching " bones" the balance of their lives.

But, *per contra*, attest you who are happily married, if you did not feel involuntarily drawn to this particular person ; whether you did not contemplate this marriage with a certain poetic reverie, as if it seemed delightful ; not with a wild, false excitement, but with a calmness, along with involuntary attraction thereto, as if it exactly met with your specific wants, and harmonized with your consciousness ; as if it were " precious, and every way desirable." When a proposed marriage *seems* thus, it is thus, though circumstances make against it. If the one towards whom you feel thus " impressed" is poor, if outside opposition interposes, or if even quite serious intellectual objections exist, they will generally be found only, after all, men of straw, which should not be heeded. Such marriages are Nature's behests, and on no account to be ignored.

But this feeling must be *mutual* in order to be genuine. If Nature does thus sanction, she will attest her sanction by impressing these delightful whisperings on the ears of both. One alone does not suffice. " It requires *two* to make this bargain." Love must be mutual.³⁸² Any sentiment not mutual is something else than genuine love. *Both, or neither.*

When such an instinctively mutual inclination is felt by each party towards the other, neither should allow parental authority, or outside opposition, or circumstances however untoward, or anything whatever, to prevent their marriage. If you cannot marry to-day, bide your time ; but make your vow, and wait till time and circumstances shall bring you together ; and, if need be, *bend* circumstances.

" But you have, all along, insisted that pure *intellect* and reason shall determine this point. You give us, seemingly, excellent rules of selection, but practically ignore them all by subjecting all other con-

ditions to this one indefinite mythological feeling, which often proves contrary to reason. Yet you make it the final arbiter."

Generally, spiritual guidance should act in *conjunction* with reason, but never contrary to it. Reason, intellect, judgment, all the faculties, along with all the directions already given, should be brought into full action beforehand; say all they have to say, and all their objections should be duly considered; yet, after consulting all, and reasoning on all, let this instinct or inner sense *sum up* all, instead of overruling either, for it is based in the expressions and wants of all, and never sanctions two. It may say yes to both, but loudest to the *best* one. And when everything seems to make against, instead of for, a proposed marriage, pause or else abandon.

Socrates was executed for preaching a kindred doctrine, namely, that a good spirit attends us to guide and instruct. We do not now pretend to enter into the philosophy which underlies this internal guiding, but only to present its results. We do not say whether or not it consists in a certain inherent property of mind, which obtains most in those most highly endowed; but be it what it may, it nevertheless exists, and is applicable to all our other decisions, yet most to marriage. It confers that instinctive perception of truth which is inherent in mind, and assures all who read or hear it in an unbiased state, that this is true, and that false.

Yet it must not be confounded with those morbid feelings consequent on disease or nervousness, which, Jeremiah-like, "prophesy only evil continually."

521. — THE PROPOSAL, ACCEPTANCE, AND VOW.

A definite *proposal* is the next step in the natural order of consummation. Granted that this underlies their entire conference touching their mutual adaptation, still it has thus far been only problematical. After a man has fully made up his mind, his next step is to *propose* himself for the acceptance or rejection of the one chosen. True, her consent to the canvass implies acceptance, provided all is found to be right; yet a summing-up *test* in some form now becomes necessary, in order to bring this whole matter to a focus, and to furnish a proper time for a full, fair statement of all objectionable conditions. Of course objections, real or imaginary, and greater or less, must exist. Each is capable of

being improved in the eyes of the other. They would like each other the better if somewhat different in some respects. These objections may be more seeming than real. At all events, if they have not all been already fully settled, they should be put on record, by the objecting party stating and waiving, or the other agreeing to obviate them; and the proper time for this is, he, in his letter of proposal, and she, in hers of acceptance or rejection, "or ever after hold their peace."

This proposal and acceptance, along with these objections, and the way each views this whole matter, ought by all means to be in *writing*. The verbal form will answer, but the written is every way preferable, especially as facilitating future reference. Their relations, in case they marry, are to have a long future; and to be able to look back from any subsequent point to this sacred season, the very point of their union, will be found most desirable and profitable. Yet, in order thereto, they require something *definite* and tangible. Hence, committing this consummation of their union to paper is peculiarly appropriate, and can be done much better when each is alone and quiet, with all their faculties at command, than when flushed at the false excitement incident to a verbal proposal.

Those who object that their appearance on paper would be awkward, should remember that genuine human nature is always commendable, however dressed. A diamond is none the less brilliant because set in clay. The mode is of little account, provided the *reality* is there. Besides, now is the time to manifest whatever excellences are possessed. And all required to appear to good advantage is, simply to *feel* right, and express naturally just what is felt. Rhetorical flourishes are of trifling account. A straightforward, direct expression of what you have to say, is alone required. Suffice it that the tender is unreserved, or if dependent on conditions, that they are plainly stated, and a right heart and head will sanctify any error in manner.

The acceptance or rejection should be equally unequivocal. Or, if dependent on contingencies, they should be fully stated. If they are minor, they should be stated only to be waived; but if fundamental, should be disposed of in some way, or else put an end to their relations.

Mutuality and unanimity now become most important. If existing differences can neither be obviated nor compromised, they

should break up the canvass, so that each may know the mind of the other, and look elsewhere. Or, if any bones of contention exist, which can be buried, now is the proper period for their final interment, never again to be disturbed; and for taking the initiatory step for perfecting each in the eyes of the other, by stating these objections, in order to their obviation.

Without at all pretending to give model letters of proposal or acceptance, because circumstances and the feelings of each will of course vary them *ad infinitum*, yet the following may serve as a sample from which to work. But bear in mind that, up to this point, your relations are purely those of business. By presupposition, no love has yet been allowed to spring up; for neither has any right either to love, or to be loved, until after you are affianced to each other: ⁵²⁶ —

“MUCH ESTEEMED FRIEND: As I have already made, and you accepted, a proposal to consider our mutual adaptation to each other in marriage, and as I have fully and finally canvassed this matter in its various aspects, it now becomes necessary either to consummate, or else to dismiss, this proposal. I, for one, have deliberated fully, and decided finally; and am now prepared to act. My investigation of your character, and our mutual adaptation, has awakened in me a desire to consummate the relations proposed. I appreciate and could love others, but frankly confess that you stand first in my estimation. All I have been able to learn respecting you has but confirmed that high regard for you which dictated my proposal. To me your manners are pleasing, and your modes of saying and doing things agreeable. Your intelligence, taste, prudence, practical kindness, and many other excellent qualities, too numerous to mention here, have awakened my highest admiration. May I, then, be allowed to *love* what I so much admire?

“True, I could wish some things different — that your health were more robust, yet this can be improved; that you rose earlier; that you were interested more in housekeeping, and less impulsive: yet all these minor matters sink into insignificance in comparison with your many excellences. I especially admire your whole-souled affection, and those evidences of a warm and devoted *love* obviously inherent in your nature.

“But my affections are infinitely sacred. I can on no account bestow them on any one who cannot fully *reciprocate* them. I will bestow my love on you, on condition that you will bestow yours on me, but on no other; for only *mutual* affection can render either happy. Having canvassed all the conditions, and also inquired at the inner temple of my own being, I am satisfied I can love you with all my own heart, provided you also can love me with the whole of yours. Have I, then, this privilege, on this condition? and for life? forever? I crave to make you my wife; to live with you and for you; to offer up my

whole being a living sacrifice on the altar of your happiness; and to make you the guiding star of my hopes, labors, and life. Shall I, then, enshrine you as the queen of my soul? Can you return my love?

“If I have imperfections in your eyes, which I doubtless have, and can obviate them without doing violence to my own nature, and consistently with my duty to my Maker, you have only to say wherein, and I will do my utmost to make myself every way worthy of your perfect affection.

“Rest assured this is no trifling compliment I thus pay you in making this candid confession, and asking this important question. I have duly weighed all the probabilities involved. In my estimation, this offering to become your husband, and requesting you to become my wife, is the most sacred affair in life, and fraught with consequences the most momentous, and the furthest reaching possible; ⁴⁸⁹ yet I voluntarily offer to fulfil them, to the very best of my abilities. If fidelity to business, and honest, assiduous toil, coupled with whatever talents I possess, can be made to contribute to your and our creature-comforts, it will be the highest pleasure of my life to do whatever lies in my power to render you happy. Do you accord me this privilege?

“I do not urge your acceptance, but tender you willing hands and a warm heart; yet if you cannot accept cordially, by all means decline. Unless you can really and truly love me above all others, send me a negative answer. But if you feel that you can and will reciprocate my affection for you, and enter with me upon the duties of life, say yes, and thereby add my gratitude to admiration, and prescribe your own time and mode for its legal consummation.

“I would not hasten your reply. This is indeed a life-time affair. Deliberate fully, and if, in order to a judicious decision, you require to know more of me, ‘ask, and you shall’ be answered. Yet as soon as you can well decide wisely and fully, be kind enough to favor me with your reply. Yet do not hesitate to give a negative one if you feel disinclined to the proposed union. Meanwhile, with the highest esteem and regard, I hope ever to remain, as I certainly now am, yours truly,
A. B.”

Of course a genuine woman can write a much better reply of acceptance or declination than the following, which does not even pretend to be a model. If it were yet time for a genuine sentimental love-letter, we would not profane the subject by making even the attempt; but since each is yet in the region of intellect, and the transaction, till now, a purely business one, we should like to receive a reply in spirit somewhat as follows:—

“DEAR SIR: Your proffer of your hand and heart in marriage has been duly received, and its important events fully weighed in all their respective bearings.

I accept your proffer, and on the only condition you propose, namely,

that I *reciprocate* your love. This I can and will do *with all my heart*, and I hereby offer my own hand and heart in return, and consecrate my entire being, soul and body, all I am and can become, to you, and you *alone*. I both accord to you the '*privilege*' you crave of loving me, and crave a like blessed '*privilege*' of loving you with all my heart, soul, might, mind, and strength, forever, and hereby surrender myself up to you, in the perfect assurance that you or rather we can provide ourselves with all the necessaries and luxuries of life.

"If all your capacities and excellences have not yet been brought out by culture, allow me, my dear Charles, for I may now address you thus affectionately, to help you improve yourself. As you are now mine, allow me to make the most of you, that I may love you all the better.

"You know my aversion to tobacco, abstinence from which will greatly enhance my estimation of you. I shall love you with it, but much better without; and if you will relinquish it to please me, I will do even more to conform to your wishes; yet I leave you at full liberty to comply or decline.

"We will now consider this anxious question finally settled, — that you are in very deed mine and I yours, to live with and for, to love and be loved by, for this world and the next. Thank Heaven for this resting-place of my affections; and on one so every way *worthy* of my fullest confidence and devotion, with whom to sympathize, by whom to be guided, and in whom to trust. Wherein I am not all you desire, tell me frankly, and I will do my utmost to render myself in every respect worthy the exalted estimation implied and expressed in your letter of proposal, besides doing my utmost to obviate those imperfections which I frankly acknowledge exist, and which you there so kindly point out.

"I shall always be most happy to see or hear from you, and arrange the time and preliminaries of our marriage. But whether it is consummated sooner or later, or you are present or absent, I shall now consider myself as all yours, and open wide the portals of my affections to receive, with a grateful heart, whatever expressions of regard you may feel prompted to proffer; besides assuming the sacred '*privilege*,' as it is now my pleasing duty, to express that gushing love for you I feel even now springing up within my own soul, and calling for utterance. Fondly hoping to hear from you early and often, and see you soon, I am, and shall remain, in the highest esteem and most devoted affection,

Yours forever, Miss C. D——."

Of course, "pleasing manners," "early rising," "using tobacco," &c., are only examples of other excellencies and faults, to be pointed out according as they exist in either. The style and details of such letters should be the product of the head and heart of the writer, and different circumstances require correspondingly different letters, but the two main points are, his unreserved proffer, and her cordial acceptance.

Another important step remains, — the *vow*, and its tangible witness. As agreements must be attested, so after your engagement is fully completed, each requires both its unequivocal and mutual mementoes, to be cherished for all time to come, as its living witness. Some tangible plighting of each to the other, some form of sacred, solemn adjuration, embodying the consecration,⁴¹³ is due to and from each, for present and future reference. This vow of each to the other cannot be made too strong, nor held too sacred. Having deliberately put both your hands to the plough, you should attest it with the highest, holiest oaths of affirmation mortals ever adopt, so as to prevent either's ever trying to "look back," and forestall it if you would. You should bind yourselves to one another with cords which neither could break if you would, or would if you could. Nothing can be too strong. If calling God to witness will strengthen your mutual adjuration, swear by Him and His throne, or by any other seal of "this fixed fact." It ought to be committed to writing, and each transcribe a copy in their own handwriting for the other to keep, while both treasure up the original between you as commemorative; and all three, along with the witnessing tokens, to be enshrined in your "holy of holies," as the most sacred relics of your lives.

Next comes its *witness*. It need not be human. As "Abram set up a stone for a perpetual witness," so it matters less *what* that witness is, so that it is something. A ring is a good emblem, but there should be two witnesses, one for each; and then a third to be treasured up by both. Each may make or purchase some keepsake gift, more or less valuable, and make it a mutual token of your engagement vows. Two locketts, each containing likenesses of both, and locks of your hair, will answer, or anything you mutually prefer, to be handed down to descendants.

522. — PARENTAL CONSENT, ELOPEMENTS, &C.

SECURING PARENTAL CONSENT and benediction is your next step. Though consent to the canvass implies consent to the marriage, yet the man should now obtain a formal one; and by letter is much the best.

If they object, both lovers should use all possible means to win them over, yet ask, instead of demand it, since this is the more politic. No amount of patient assiduity and perseverance is too great to obtain parental benediction, and establish friendly rela-

tions all around ; for they will be found well worth obtaining at almost any sacrifice. Both should be very loath to defy the authority or provoke the opposition of the parents of either.

Yet there are parents who deserve defiance. Those who pursue a true, loving, intellectual course, merit only filial affection and obedience. Yet to err is human ; and parental biases too often make them overrate their child, and underrate the other party. Accustomed to be obeyed, they forget that the sceptre has now passed from their hands.⁴⁹⁰ Physical inflammation often makes them storm and bluster, and command a daughter to love here and not there ; whereas she has now become a woman, and therefore the sole arbiter of her own affections ;⁴⁹³ and been endowed from on high with the inalienable "right" to marry whom she pleases. It has now become her right to command, and their duty to acquiesce. Their rights are only advisory, while hers are supreme. Those who domineer over her affections deserve rebuke, and to have Frémont's bold card played against them. He loves and is loved by Jessie. Benton becomes enraged, storms, forbids Frémont his house, and locks up Jessie, who elopes and marries Frémont, and then returns ; when Benton, finding himself fairly outgeneralled, makes friends, and becomes Frémont's firmest backer.

But despite their opposition, your duty to yourself and to each other has now become paramount to parental authority. Those who are attached to each other by a genuine love-sympathy, are therefore God-united,⁴²⁶ and "whom God hath joined together let not man put asunder ;" much less circumstances. You now belong not to parents, but to *yourselves*, and each to the other,⁴²² and your first duty is to obey His divine mandate to love each other, and resist all interference, as much as attempts on your life. Fulfilling this love-duty will reward, but discarding it will punish you terribly.⁴⁵¹ Nature will no more be molested than violated. By the sacredness of love, and the evils of its violation,⁴⁴³⁻⁴⁴⁸ are you solemnly bound to yourselves, each other, and to posterity,⁴³¹ to consummate it. Therefore, let neither adverse circumstances, nor fear of want, nor temper, nor persecution, nor wounded pride, nor any personal alienations, nothing short of absolute impossibilities, interpose between you ; else, if you do, you are traitors to the highest obligations of your nature, and sure to spoil each yourself and the other. By the preëminence of love

itself, and even life, should you defy all difficulties and dangers. If you must bide your time, watch it. If parents interdict your communications, set your wits to work to communicate it for all. If parental tyranny locks her up, let your "love laugh at locksmiths." Adopt elopements only as a dernier resort; but when all other efforts have proved futile, why, *steal* her, if she desires to be stolen; anything short of personal violence. If she will jump from her window into your arms, catch her, and, Priam-like, scale any intervening battlements with your devoted Helen in your arms. Of course she must first be willing to "forsake father and mother, and cleave to" you; but if thus willing, woe to both if you do not carry her off "a willing captive." Be wise, but prompt and determined. Make it sure. So lay your plan that it cannot miscarry. Have no "faint heart" here, but *courage!* "*On, Stanley, on!*" and God crown your efforts with success. A strong *will* always finds a sure way. Defy consequences, and snap your fingers at whatever interposes.

Still, to elope just for notoriety is despicable. The girl who was sorry her "father consented, because she could not, then get in the papers by a 'romantic elopement,'" was simple. Yet all sensible persons must see that all interference only increases determination, and re-insures the marriage.

If parents may not thus interfere, much less may relatives. We have already shown how far they may go, "but no further."⁴⁰⁰ It but remains to point out their true course, namely, a pacific one. The fact is fixed. They are mated and betrothed, and all right-minded outsiders will now promote, not interrupt their love. How despicable to alienate husband and wife! Yet is not alienating those betrothed quite as despicable? Married in *spirit*, its *legal* formality cannot increase its validity; so make the best of what is.

And let all who do interfere to break up a true love, remember that love is a divine ordinance, and therefore sacred; that marriage is a divine institution, and consists not in the legal ceremony, but in their own personal betrothal;⁴²⁶ and that breaking up a true love union is just as wicked before as after its legal consummation. To part a loving couple after marriage is a monstrous crime; yet to part two betrothed lovers is equally criminal. And those loving parties who allow it are "partakers."

A splendid young law-student, of intelligence, became thor-

oughly enamoured of an excellent young girl, who reciprocated that love. They attended the same school, and each was more than satisfied with the other, and intended marriage.

*But her proud mother objected, that "he was not good enough for *her* daughter." Though the girl herself thought differently, and had done nothing to lessen his love, yet his pride induced him to ignore her altogether. He met and passed her day after day without recognition, till years afterwards his love conquered pride, and he re-proffered his hand; but she had just engaged herself to another, while her heart still remained true to him. A man pre-eminently talented and moral, a woman most lovely and devoted, and both perfectly adapted to each other, were spoiled because her mother prized her daughter highest. For shame! You did not take a lawyer's view of *that* question. You should have cherished her love, snapped your finger at all others, and let nothing in the heavens above or earth beneath interrupt a fully established love.

Interfering relations are hereby respectfully requested "to mind their *own* business," and let other people's alone; be content to make their own matches, and then stop. Especially those who have bungled their own, should surely not attempt to bungle other people's. "One *such*" bungle should be amply sufficient. Such "meddlers" can hardly be treated too rudely; especially since decent people will not meddle. No meddler's matches either for or against, ever are or can be happy.

523. — DISMISSAL OF LOVERS.

But the proffer might not be acceptable, though *such* proffers would almost preclude their rejection, and would go far to secure a reception. In all cases she ought to decline pleasantly, not in a haughty mien, as if she disdained to come down from her proud place to dismiss an inferior; but by a kindly, soothing, affable tone and manner, to discontinue the relations so gently that he will hardly realize the blow, and continue to esteem where he may not love. Most of the dreadful evils of disappointment⁴⁴⁴ are consequent on attendant hardness,⁴⁵⁵ avoiding which will greatly mitigate the suffering. Mutual respect and friendship almost obviate it, whereas hard feelings always and unnecessarily aggravate it beyond measure.

Love affairs which merge into friendship are even beneficial to both. Hence, neither should give nor take occasion for offence.

Surely their past relations should preclude future ill feeling. Refusal is bad enough, especially when the affections have been enlisted, without coupling it with a practical insult besides. None but stuck-up, giddy, vanity-struck, unworthy girls will ever decline in a proud, haughty tone. Those elated mainly by the very proffer now despised, may flaunt it haughtily, little realizing that they owe to him this very hauteur, and glory in having "given him the mitten," just to have something to boast of; but, discarded swain, console yourself that you have escaped a life of matrimonial misery; for one capable of conduct so unlady-like and unfeeling would have rendered you miserable always. Yet it may be fine sport for her.

Obliged to wound his sensitive feelings, blight his cherished hopes, and more or less impair his future chances, a true woman will administer the bitter pill as gently as circumstances will allow, and should be too truly grateful to him for paying her this greatest practical compliment mortal can pay mortal, to decline abruptly. The negation itself is almost cruel. All reversed feelings shock and injure, much more when they come suddenly. Hence, as informing a wife of a husband's death should take hours, not seconds, so she should let him down the inclined plane gradually, instead of throwing him off a precipice; should now express this objection, then that, and patiently hear his replies; but by no means shake him off cruelly.

Especially should she give ample *reasons*.⁴⁵⁵ Nothing as effectually allays bad feelings as showing *why* the proposed union would prove injurious to him as well as her. Let an anecdote state its own moral. An attractive young lady, partly under my guardian care, was waited upon by a man much her senior, somewhat after this fashion:—

"Miss B., would you like to go to-night to hear Rev. E. H. Chapin speak? It would give me great pleasure to accompany you."

"Thank you, sir, I should like to hear that distinguished orator."

"Miss B., how would you like to go to the museum to-night?"

"Very much, I thank you, sir."

"Miss B., would you like to take a ride this pleasant afternoon, and see the lions of our city, its environs, and the surrounding country?"

"I should, indeed, and be much obliged."

"Miss B., the moon is in a fine altitude for observation to-night; we have a splendid telescope, and it will give me great pleasure to

introduce you to the managers of the observatory, who will offer you every facility for observation."

"O, I thank you very much. I have long desired to look through a telescope at the 'queen of night,' and accept your kind offer."

"Kate, do you intend to make that gentleman your husband?"

"No, indeed. I never once thought of such a thing."

"Then why accept all his invitations? If you continue to say yes, he will soon ask your hand, and expect you to say yes, as ever. When will you begin to say no?"

"The next time. I will cut him off short."

"By no means. Ease him down gently. Accept some, decline some, and always in a pleasant, lady-like manner. As your encouragement by action has been gradual and considerable, let your negation be as gradual by the same action. Hesitate a little the next time, and decline as if reluctantly, and lower his raised hopes by littles."

But she cut him off short. This stung him to the quick. He had been elated by his success, but was now humbled by her refusal. He had boasted to his rivals, who now ridiculed him. This was wrong in them, for he had not deserved his refusal, saving that he was too much elated. This revulsion of his feelings induced a severe cold and a terrible fit of sickness.³⁸⁵ He was really an injured man; yet neither intended wrong. Call it the fortunes of war, if you will, but she did him an unintentional, but serious injury. Her own lady-like feelings, if she had but stopped duly to consider, would have told her better, whereas fear dictated her course.

Yet it sometimes becomes a *man's* duty to dismiss. He should have less occasion, because he made his own selection, while woman is only allowed the poor privilege of saying no. Since then her feelings are more sensitive than his,³⁸⁶ he should occasion her the least pain possible, even continuing a friendly correspondence if both prefer, or else supplying his place by introducing others. Yet no momentary reluctance to dismiss should incur a life of unhappiness, nor postpone the matter; for delay only increases the difficulty, and her and your heyday of selection is both short⁴⁸⁵ and precious.

But a subsequent change of feelings or circumstances may render the re-opening of their correspondence desirable. One or both may not realize how much they love till after they have separated. In such cases by all means re-open negotiations. And the *dismissing* party should send the re-opening letter. Either may, after a time, appropriately inquire whether the other retains

their dismissing sentiments, for "there is no harm in asking;" but even if the girl has dismissed, improper as it might seem for the female to make advances, she is undoubtedly required to recommence them.

A young doctor, of commanding talents and presence, after courting and loving a good girl most devotedly for many years, was, through the intervention of parents, dismissed, to make way for another richer, though poorer. His heart broke, and his constitution, though the best in the world, gave way. He pined and sunk for years, and was finally resuscitated only by a voyage to Europe. After seven years his affections rallied,⁴⁵⁵ and fastened on a worthy young lady, who causelessly dismissed him,³⁵³ but ascertained to her cost that she really loved him. Making me a confidant, I advised her to send a re-opening letter. This she utterly refused to do, on the ground that a woman should be *sought* after, not seek.

"But your dismissal precludes his making any further advances till he is somehow informed of your change. Why should both perish in disappointed love for each other, when only one kind word or act from you is wanting to bring you together? You say he has offered himself, and you have declined, but changed, yet find your life-happiness impinges on his love. Now will you spoil both, rather than send him a letter that your sentiments have changed? Or let me tell your father, if you will not, to invite him to your house, and you show or tell him the change; or send some friendly token, for love is sacred, and not let so very a trifle as your coyness spoil both.

524 — BREACHES OF PROMISE.

First. — When either party has deliberately called out the affections of the other under promise of marriage, and then *causelessly* broken faith, as no other treatment is equally criminal or cruel, so no punishment should be more severe or certain. It is as appropriately punishable by law as any other breach of contract. Yet dollars but poorly express the amount of "damages."

Second. — But suppose the declining party has discovered some repellent or disgusting trait, some heart-sickening conduct, some marked flaw which has proved fatal to love, the "damages" in reality belong to the defendant. As a misinformed purchaser ought not to be compelled to fulfil a contract made under false representations; so here those *causes* which have induced this change should be allowed full weight, and might throw the damages on the other side.

Especially should ample allowances be made for young fancy-fascinated girls and love-smitten boys, doubtless deliberately "captivated" by the artful, but whom reflection has brought to their senses. Inexperienced minority releases from other contracts, then why not also from this? No girl who engages before nineteen, but afterwards becomes sick of her engagement, should be required to fulfil it; and whoever takes a young girl's promise, should hold it subject to her revision when older.⁴⁸⁶ Yet where a man's engagement has prevented his affianced from having or accepting other offers, doomed her to celibacy, and broken her heart besides, he should make the poor compensation of dollars enough to support her.

Third. — Whenever either party, from any cause whatever, such as instinctive repugnance, or more mature reflection, or having found another who is liked better, or discovered certain traits which have reversed love, the refused party should cheerfully release the refusing, if not in the spirit of generous magnanimity, at least in that of self-respect and self-interest; for a marriage reluctant to either will be fatal to the life-long happiness of both. *Mutuality* is an eternal law of love.³⁸² Reluctance on either side must inevitably spoil the happiness of both, for reasons given in Part VI. Refused parties can do themselves no greater "damage" than to oblige the discontented to fulfil a disagreeable engagement.⁵¹⁸ The true *policy* of the one disliked lies in releasing the other, and looking elsewhere; the temporary painfulness of replacing the affections being far less than the life-long misery of living with a dissatisfied repellent companion, or even one who is passive, or merely *tolerates* the marriage, because duty-bound by an "engagement."⁵⁴⁵

Thus much of Selection. Say, you who have made either a good or a poor choice, whether these directions are or are not worthy of becoming the guiding landmarks of the young? What one but is intrinsically adapted to promote the conjugal happiness of all who follow it? And are none of you suffering under the consequences of their ignorant violation? In short, are they not eminently *scientific*, and therefore reliable? Where before throughout the whole history of human science have the governing *laws* of love and sexual attraction and repulsion been promulgated? or men told what traits cause concords, and what discords?

PART IV.

COURTSHIP.

CHAPTER I.

ITS FATAL ERRORS, AND RIGHT MANAGEMENT.

SECTION I.

LOVING BEFORE AND WITHOUT ENGAGING.

525. — WRONG COURTSHIP SPOILS MOST MARRIAGES.

As love is an ordinance of Nature,³²⁹ of course love-making is a department of love, and therefore has its science, laws, ends, and right management,³⁴⁷ all departure from which is wrong. Accordingly courtship is just as "scientific" as mathematics, and violating its natural requirements brings on the perpetrator all the terrible evils attached to violating the laws of love.⁴⁴³⁻⁴⁴⁸ Of course these penalties naturally blight that marriage of which they are the incipency. All the power of love over man but admeasures the practical importance of its right initiation.

Those who court at all should court *just* right. Bungle whatever else you will, but see that this is done up "by rule." None can ever make as perfect "a hit," or as fatal a blunder, as in courtship. The very tenor of our being requires all to court, and court in accordance with Nature's scientific requirements. None have any right to injure themselves or others by violating its laws, any more than any other.

Yet, as before we can replace a poor old rookery by a magnificent villa, with all its appurtenances, we must first *tear* down the old, so, before we can show how to conduct courtship, we must show how wrongly it is now done. The greatest "labor of love" man can do for man is to "upset" Anglo-Saxon courting customs.

Parents, you have a stake in this matter, equal to the interest you take in your children. Then what are some of these evils? In order to answer scientifically, we must demonstrate the principle that —

526. — LOVING IS MARRYING.

Matrimony, like all else, must need have its one *specific* constituent, some generic element, in which alone it consists.

Love is this formative entity. If marriage were a mere creature of law, it would be very different one foot east or west of this state line and that — in Indiana, as compared with New York; in England, Turkey, China, and Africa, and change perpetually as human laws and customs alter; whereas it is divine,⁴²⁶ and therefore permanent and identical throughout all times and places. To make it consist in the legal ceremony, is to disrobe it of all its divinity and sacredness, and make it a merely human and changeable statute. Would you debase this holy ordinance of Nature by thus humanizing it? Your own souls, even the very stones should protest against a doctrine thus degrading. It should be legalized, that its violators may be punished, and its rights protected; but this is one thing, and basing it *in* law quite another. Law merely proclaims and regulates, but does not constitute it.⁴²⁶ Making it a creature of law renders it well nigh nominal and nugatory, from which society should seek deliverance; while its divine origin makes it a concomitant of being itself; infinitely sacred and obligatory, and a part of that "higher law" issued by the Supreme Lawgiver to His universe. Laying stress on human law, detracts just that much from its divinity. The almost universal sentiment, that "marriages are made in heaven," is based in our doctrine. Not that Divinity actually marries two parties, else He bungles many marriages, but that He has created the sexes, made it possible for them to love, and adapts this female specifically to that male, and mutually attracts those fit for each other, and then leaves all to select for themselves. Having conferred taste and will on all His creatures, and created right and wrong objects for each, He lets all choose this one or that for a lover; but those who do choose each other, and reciprocate this divine sentiment, are married. His self-perpetuating feature of love is their own marriage ceremony, mutually repeated, and imposes its *continuance* on both. Our loving constitutes His marriage. Nature's edict is God's law, and love is her veritable work, and

therefore His ; while human law is its terrestrial record. He concentrates love on one, and renders it perpetual ; thereby enjoining on all who once begin to love, to both continue to the end of life, and legalize it by its human ceremony.

In short, love and matrimony are necessary concomitants. Each consists in the other, and was created specifically for the other as much as valleys and rivers, or the two halves of a bivalve, and cannot possibly be separated. Therefore those who reciprocate love together, thereby proportionally marry each other. Whether their marriage is or is not mentioned, matters nothing ; because loving actions and expressions are *marriage* actions and expressions. Marriage consists in just that, and in nothing else. He who makes love to any woman thereby makes marriage to her, and she, by allowing it, consents to marriage, and by reciprocating that love, she marries herself to him. Nature has so linked love and marriage together, that man can never, in any one instance, separate them. And he who, after having made love to a woman, discards her, has divorced himself ; as she does, who rejects a lover she has allowed to make love to her. How monstrous is this sin, yet, alas, how common ! Those who perpetrate it sow the wind, and will be compelled to "reap the whirlwind."

527. — FLIRTING : COURTING JUST FOR FUN, BY THE QUARTER, &C.

This principle, that loving is marrying, condemns, with terrible severity, the almost universal custom of courting just to have "a good time," and "for a joke." If love was like Jonah's gourd, springing up in a night, but perishing in the next day's sun, this trifling would do ; but since it was ordained solely to create and rear offspring, any other use of it profanes it, and violates its constitution, and of course incurs its terrible penalties. It was not made for pastime, yet as a pastime it has no equal ; nor as a luxury, yet as a luxury it far surpasses all others. All its enjoyments are merely incidental, and a means to its creative end.

Then how awful to draw out the affections of girls only to blast them ! The effects of that blasting are fearful. Only those who have thus suffered can begin to realize them, and they merely begin. Yet you, culprit, inflict all this anguish on a fellow-being, a child of our common Father in heaven, and a *female* ! Should not men promote the happiness, not cause the misery, even of a beast ? much more of a man, and certainly of all women ? Let a

savage Indian torture hapless victims by slow but agonizing inches, but shall civilized man inflict an agony far more protracted, and as much more agonizing as mental sufferings exceed physical, and thereby make her a wreck? Monster incarnate! Cruelty to the opposite sex is doubly distilled barbarity!

For a young man to torture a *young* woman, as much as any man must who has called out her love only to blast it, is cold-blooded cruelty the most desperate and devilish man or devil can perpetrate! And all this, after you your own self have voluntarily *asked* her to love you! Even if she had made the first advances, and you only assented thereto, how cruel it is! Since society awards to her but the poor privilege only of accepting man's proffers, while it allows you that of making them, for you *then* to select your victim, as the owl does his sleeping bird, and prey on her *soul*-vitals, is crime without a parallel. Let the God-cursed serpent charm his bewildered victim only to destroy, but O, what intensity of Divine wrath mortals can endure, here or hereafter, can duly punish so great a sinner for so great a sin?

But Nature will devise and execute adequate punishment. Leave that to her. "The soul that sinneth, it itself shall die" a death commensurate with the sin, for God is infinitely just. He punishes partly by that terrible tormentor, — memory. Behold that murderer! No human eye saw him perpetrate the deed, but its very doing struck such an awful *terror* into his soul, that, go where he will, do what he may, by night, by day, awake, asleep, the startling vision haunts and horrifies him perpetually. You who have called out and blighted the affections of a lovely woman, have thereby branded "the mark of Cain" into your innermost souls. Her memory you must carry with you ever. You must recall her sweet look as she drank in your expressions of love; her open, expressive eyes, and glowing cheek, re-beautified by the blushes of young love,³⁸⁷ as only the Divine limner can paint; her tender, thrilling love-tones as she praised her idol! But O, how changed! She is so pale, so sad, so literally broken-hearted.⁴¹³ How pitiable the sight! Yet no eye can read the half that mournful visage tells, nor face tell half her wretched spirit feels.³⁸⁹ "A wounded *spirit*, who can bear?" and "you did it, yes, *you*." "*Thou* art the man," stares you ever in the face! In vain you dash into business, or seek pleasure in the club-room, or flowing

bowl, or gambling "hell." There sticks the soul-struck brand for all; yet even you little realize how deep is that brand: and time is forever deepening it! Then what must eternity do? If there is "forgiveness of sins," in God's name let such seek it first, for of all others they need it most; yet deserve it least.⁴⁵⁴

And she, poor despoiled mortal, perpetually exclaiming in spirit, though words are only mockery, "How could he! O, how *could* he be so *very* cruel!" She may not seek vengeance, but her own wounded spirit becomes its own avenger. Nature has instituted this law. As "the blood of Abel crying for vengeance" avenges itself; as it is better to be Abel than Cain, thus both the blessings and cursings of man on man do verily bless and curse their objects. Her wounded spirit's sorrows become your curses. Her troubled state of mind hangs a mill-stone pall about your doomed neck. Hasten to make confession, and seek forgiveness, ere it is too late. Yet how many such miserable women and exorcised men throng our streets! They congregate at club-room, and the public gathering. They fill counting-room, parlor, and even the vestibules of religion. God only knows who or where they are *not!* O, young man, who have not yet cursed your future by thus wounding woman's spirit, be entreated never to allow any woman even to *begin* to love you till you are willing and ready to enthrone her queen forever of your heart and life! How infinitely precious is her love, while her heart-broken mourning is *your* death dirge.

"But I never asked her to love me; then how am *I* to blame? Did you not call often to see, and escort her to concert, picnic, and church? Did you not look so blandly, and seem so happy when with her, as if you could not bask enough in the light of her beaming countenance? Did not your actions, which always "speak louder than words," tell her plainly that you loved her, and ask her to reciprocate that love? And when, finally, reluctantly, confidingly, she took you on your *act*, did you not, by inviting her affections, proffer your *own* far more directly than words could proffer? If not, then are actions only farces. You asked her, by special gallant attentions, to love you, which, in their very nature, implied that, if she only would love you, you would unite your love and life with hers. How outrageous to solicit and accept her love, without repaying her affections by

returning your own! He is far less a robber who asks a merchant his price for his choice goods, appears satisfied therewith, and *takes the goods*, but refuses to pay, and then sneaks out with, "I never *promised to pay*."

"But, sir, your very *taking* the goods *was* your promise, implied and expressed in the very nature of things, to pay for them. And all law, all justice, hold you thereto," would be any business-man's reply, as it *is* woman's, when you ask and accept her love.

As long and as far as you pay just as much court to *all* as to any one, and that only by a gentlemanly deportment, you do not commit yourself, however gallant; but singling out one girl in particular, proffering her your escort and gallant attentions, manifesting towards, and receiving from her looks and expressions of affection with satisfaction, &c., is a virtual promise of marriage, the highest and strongest you can make her.⁵²⁶

Besides, what *business* have you with her love *except* as your wife? It is her wifehood, and all of it. To render her a wife, and thereby mother, alone was it created. Other things being equal, the stronger it is, the better wife does it render her. And your calling out and blasting it, *de facto*, spoils that wifehood. Or if not, no thanks to you, for you did just the very thing calculated to spoil it. What pleasure, except temporary, what but protracted pain, can she derive from loving you, unless you both love her, and make her your wife? And does not her loving you unfit her for loving another, and becoming another's wife?⁴⁴⁸ You both spoil her, and thereby that man she may yet marry. Or, perhaps, by sickening her of you and your sex,⁴⁴⁷ you prevent her marrying at all, and thus rob some man of all the happiness he would otherwise have derived from her as his wife.

You also injure those to whom she is related. After her fond parents have done all they could do to render her a superior woman, wife, and mother, you call on her as her suitor, and they tolerate your visits only on that account. If they supposed you came merely to fritter away her affections, they should deny you their house. You call in the guise of a genuine courtship, and thereby bind yourself by its implications, namely, that, unless some special reasons prevent, you will marry her. Being her natural guardians and protectors, it is their duty to see that her lovers do not "come as wolves in sheep's clothing," but come only as genuine prospective companions. And they should eject you,

with the utmost indignation, even violence, if they supposed you came for any other purpose. Under this false disguise you undermine her affections, and by breaking her heart you injure her parents and relatives, who are justified in inflicting the summary punishment deserved if you came to assault her virtue. You then crown all by proving traitor. Confidence should never be betrayed, even between friends; much more between the sexes, but most of all between lovers. What is breaking faith as to dollars, veracity, word of honor, everything else, when compared with betraying a woman in that holiest relation — the affectional?

Worst of all, in getting her love you effect her seduction. Love and person are necessary concomitants, and created solely for each other.⁵⁶² Both converge to the same focal centre, parentage, with almost resistless power. Water does not run down hill more naturally and inevitably than love runs into intercourse, of which all billing, cooing, kissing, &c. are only the antecedent and incentive. If not carried thus far in act, it is in *spirit*; which is its essential constituent. All who get a virgin's love, and then discard her, deserve to be horsewhipped by her father, cowhided by each of her brothers, branded villain by herself, and sent to a Delaware whipping-post, and thence to a dungeon. What business have you with either her love or person till married to her?

Behold in the awful consequences of interrupted love what irreparable damage you have done her body and mind.⁴⁴²⁻⁴⁴⁸ You have reversed her gender: think what that means; and made her a harlot, or else stifled her sexuality! If, instead, you had robbed her of all her jewels, apparel, and even all she is worth, but left her "pure in *spirit*," your crime would have been as much less than it now is as she is more valuable than they. The wickedness and the curses of the seducer are on your devoted head.⁴⁵⁴

And yet, men who claim to be honest, pay every dollar just as agreed, and maintain an honorable "social position," have no scruple of getting this, that, and the other innocent girl dead in love, only to take advantage of the very passion they have kindled.

Love-making girls, do you at all realize what you are doing? When you kiss, and allow yourself to be kissed, "with an appetite," * to fondle and be fondled, hug and be hugged, you are

* A religious society, whose rites allowed the "brethren and sisters" to kiss each other as a part of their devotions, most strenuously forbade their kissing "*with an appetite.*"

thereby actually perpetrating mental sexual intercourse, and preparing and inciting each other further. This "flirting with a fellow" will bear to be called by some other name, and you with it. This is not said to spoil your "fun," but to show you just what that "fun" is and *means*. So flagrant a violation of her laws Nature must punish. Young folks, as you set by moral purity and virtue, how *dare* you reciprocate love till you have acquired a right to by betrothal?

"Have we not the same right to break off we had to begin?"

By no means, because you break Nature's first law of love, and must foot her bill. It may be better to "pay up" now than redouble this terrible account, for all her dues must be paid; but you had better not thus "gather up wrath against her day of wrath." Such may sin ignorantly, though their instincts teach them better. Yet does ignorance mitigate any of Nature's penalties?

"But these girls are so very tender-hearted, that one cannot even treat them politely, hardly look at them, without their getting in love."

No true woman ever bestows her affections till solicited, in word or deed, at least till after twenty-two, nor then without *leave*, and a virtual promise of its return; for Nature has thrown a wall of maidenly modesty around female love, which restrains undue forwardness. Let the self-consciousness of all testify. But when it is once drawn out she clings, as with the grasp of desperation, to the man who elicits it. To shake off either is well nigh impossible.

Yet, woman, your flirtation is almost as bad. After, by coquettish ways, you have purposely invited and allowed a man to love and caress you, and expressed your love for him, you now watch with eagle vision and tiger-like ferocity for an opportunity to do him the greatest wrong and most vital damage. You perpetrate no less a crime in his dismissal. O, do not be so cruel! Inflict not so great a wrong on a *young man*, even after he has paid you that greatest practical compliment of loving you, and after you have manifested towards him that tender fondness and exalted regard inherent in love! Perpetrate almost any other crime, if you will, or inflict any other torture, but for your own sake, and his sake, spare yourself and him this torture!

And every young woman should repress her bubbling love, if

needs be even steel her heart against all affectional overtures, unless and until accompanied by *proposals*. Her love is her all, so that she should "set her face as a flint" against all forms of courtship, unless first well-nigh certain that her affections can and will be reciprocated, and eventuate in marriage.

And shall man guard his own and woman's love, and shall not she also guard hers, and likewise his? Shall she allow him to wait on, and proffer marks of special regard, when she has no intentions of marrying him?⁵²⁸ She may not do him as great a wrong by allowing his attentions as he her by proffering his "just for fun," but does she not do him a wrong which no true woman should ever do any man? The mere fact of receiving his special attentions practically encourages their continuance, and promises her own in return. Neither sex should allow any affectional manifestations till affianced. *Mate* first, then love, and consider, as in Nature, so in yourselves, that *loving is marrying*.⁵²⁶

Whatever is done at all should be well done. Courting should, by all means, be sincere, not hypocritical. Either let it alone, or else make a *business* of doing it up "*brown*." This mating period is precious to both; yet short, only from eighteen to twenty-two. Then make the most of it, and neither take nor require a day longer than is absolutely necessary for making a wise selection.⁴⁸⁷ To keep calling, just enough to encourage her but discourage other suitors, till her sexual bloom wanes, and then desert her, is a flagrant wrong no true man will ever perpetrate on any woman. So hurry up, you who "sorter court."

Yet woman is culpable if she does not protect herself by virtually saying, in word or deed, —

"When you make any definite *proposals*, I will gladly confer with you, but till then I must beg to be excused."

This will bring a proposal, or else clear the coast ready for "the second advent." And she who lets her mating period pass in such waiting, deserves to atone for it by celibacy,⁴⁸⁷ or an unfortunate marriage. Forbearance here is a crime against herself.

And young ladies should keep suitors waiting no longer than is necessary to make required inquiries, and be careful yet prompt.

528. — LOVE-SPATS: TESTING EACH OTHER'S LOVE, &c.

"I should like to know certainly whether Jane really does love me,

and mean to find out by playing off and courting another, just to see what she will do."

Better find out, as you would about anything else, by *asking* the only one who knows. How could she consistently tell you till you do? Must she disclose this delicate secret unsolicited? Custom requires you to disclose first.

Courting another justly aggravates her affection, anger, pride, conscience, all her faculties, and thus embitters both her love and life,⁴²⁰ which necessarily engenders hatred.⁵¹¹ What has she done to deserve this palpable wrong? Or if she had, turn the other cheek, not smite a woman back. If she is innocent, your aggression thrusts a barbed arrow into her heart, which will ache and fester, and perhaps break,⁴⁴³ which you have no right to do, and for which you must atone. What *good* does it accomplish? Does it disclose the desired secret? Instead, does it not repress it? It engenders her hatred, at least bears her love down deeper under a mist of impenetrability. If you finally marry her, you must either confess your guilt somehow, beg pardon, and be forgiven, which makes you a self-convicted criminal, pleading for mercy, or be hated. And this state of mind is almost certain to beget alienations on other points, which otherwise would not have risen, and heal the harder a second time.

To wound each other's feelings is as if both were drinking the most delicious and soul-inspiring nectar in overflowing abundance from one common goblet, which Nature refills faster than you can quaff, till your own accursed hand drops in a bitter pill, which continues to dissolve and embitter, while you sip on till you have drunk enough to fill a hundred goblets, yet the bitterness still remains. But suppose, further, that this pill, besides its own inherent bitterness, contained a chemical element which, combining with some otherwise sweet ingredients of the nectar, turns them also into bitterness and poison, and thereby continues to reëmbitter and re-poison this nectar the longer you drink, while you are both compelled to drink on its unmitigated poisons through life. As "great oaks from little acorns grow" in the world of seeds, so doubly in that of the human passions and emotions. As a small crevasse on the levee of the great "Father of Waters" soon widens and deepens, till it finally overflows "all the country around about," doing millions of damage, from a beginning so small that a single spade of earth, rightly applied, would have

prevented all; so anything during courtship which causes pain, endangers an irreparable breach between two who otherwise would have remained perfectly happy together. And the earlier, the more assiduously it should be guarded against, or arrested in its very beginning. Till the affections have become so confirmed that to sunder them will be well-nigh impossible, but not till then, let both stand sentinel, and neither give offence nor take it, nor cause pain in this or any other respect.

Love-spats are HATE-SPATS. Though experienced by most lovers, yet none realize how fatal they are to subsequent affection. As well let a blighting "sirocco" sweep over a fertile plain teeming with life, as any of these poisonous blights of love cross its flowery pathway. Their effect on future affection is almost paralytic, and should on no account be allowed. What is settled hatred in marriage but a prolonged "spat"? And they are the more fatal the oftener they recur. They are the hornet's sting thrust into the eye of affection. "The poison of asps is under their lips." The first spat is like a deep gash cut into a beautiful face, rendering it ghastly, and leaving a frightful scar, which neither time nor cosmetics can ever efface, inducing that pain so fatal to love,⁵¹¹ and blotting that sacred love-page with memory's most hideous and imperishable visages. Cannot many now unhappy remember them as the beginning of that alienation which has embittered their subsequent affectional cup and spoiled their lives? With what inherent repulsion do you look back upon them? Every memory of them is horrid, and their effects on love are correspondingly destructive.

But their *analysis* alone reveals their inherent deformity. They consist wholly in mutual animosities and reproaches, and imply, and generally express, that each has done or is doing the other a wrong so deep and wilful that justice, self-respect, and all the faculties require their most positive resentment, even though they are lovers. It is bad enough for mere acquaintances to "fall out," no matter which is right or wrong; but for those who have lavished their mutual affections upon each other, is perfectly abhorrent to all the higher, finer feelings of human nature. Those who express their supposed grievances thereby charge the accused with conduct too outrageous to be borne, and condemn each other in language and manner; while they who sulk, imply that their "grief is too deep for utterance," and that they abominate each

other too deeply to deign to speak. What condemnation could be more condemnatory? What is it but the utmost disdain? How contrary to the spirit of true love? It is to love, what a black frost is to vegetation, always, necessarily, and *ipso facto*. What else can it mean, but that the accused is most wicked? It is as perfect an outrage for a merchant to charge an innocent clerk with embezzlement, or any one to call another a liar, or reprobate, as perpetrating a like crime. Why else is false imprisonment punished so severely? Be a little careful how you charge wrong upon others, unless their guilt is so palpable that neither doubt nor palliation remains. Common law and justice presuppose all innocent till proved guilty; then should not the accused, unless a poltroon, resent such indignities?

But how much worse for the *sexes* to falsely accuse each other! and still worse for lovers! "If mine *enemy* had done this, I could have borne it, but it is in the house of my *friends*, with whom I have taken sweet counsel."

What are these spats but disappointment in its very worst form? They necessarily and always produce all its terrible consequences. Nothing can prevent it.

"As thunder-storms often clear the atmosphere and promote vegetation, why should not love-spats promote love, as they certainly often do?"

Because their very nature is directly hostile to it. This answer is conclusive. They always might, because nature extorts good from evil,⁴⁶¹ yet "shall we therefore do evil that good may come?" Is that "wrath" less evil which is made to "praise God"?

Yet as sickness, rightly managed, clears the system of disease, and promotes subsequent health, so these "hate-spats" can be made to strengthen love, *provided* the wronging party confess, begs pardon, and promises never to sin thus again, and both mutually do forgive,⁴⁶³ re-vow, and re-resolve to do better ever afterwards, thus virtually remating. But it is this *re-cherishing* of love which both staves off this dire alienating consequence, and substitutes re-increased affection. When "spats" work out their own legitimate effects, they always reverse and destroy affection, while mere snarls redouble them in proportion to their frequency and intensity.

Say, you who have experienced them — and how few have not — how did you feel afterwards? As though a terrible storm had

chilled and drenched you, and a lightning flash came near destroying root as well as searing top; as though snatched from the very edge of a precipice, and saved from a yawning gulf; ashamed, humbled, and thereby "*sorry* this difficulty ever happened;" "and would have given the world if it had not;" as if renewed efforts are required to repair its breach; and "this never ought to recur." It is a most dangerous experiment, and every error only reincreases its fatality. Even the strongest love will endure but few, nor any love survive many. Their final impression is, "I will overlook this once, but don't provoke me a second time." They leave your love on a plane far below that on which they found it, and not on a familiar, but on a suspecting or a hating one. They substitute distrust for confidence, and induce a feeling of commonness, if not contempt, in place of exalted admiration. Both now eye each other like two curs, each watching lest the other should gain some new vantage-ground of assault. It totally changes all their looks and actions. Before so tender, they are now so cold and hardened! before so coy and familiar, afterwards how reserved, distant, hard and austere! How talkative before; afterwards how demure, as if attending to something else, and trying to forget that each other is present! Their mutual platforms and stand-points respecting each other have strangely altered, but only for the worse.

Or if they make up by confession, the confessor feels mean and disgraced; or if both confess and forgive, both feel humbled, since forgiveness implies inferiority and pity, from which whatever is manly and womanly shrinks. Still, even this is better than continued "spats."

"But they are almost universal, and in the nature of their differences cannot be helped. The more two love, the more they are aggravated by each other's faults, of which these spats are but the correction."

Every sentence is false. Instead of being universal they are consequent on imperfect love, and only aggravate, never correct these faults. Sexual storms never improve; whereas love obviates faults by appraising the opposite virtues, or else hiding them. Every view of them, practical and philosophical, condemns them as being to love what poison is to health, both before and after marriage; for they are nothing but married discords. Every law of mind and love condemns them. Shun them as you would shun

the deadly viper, and prevent them by forestalment. Begin by swearing to each other that neither will give nor take offence, and that each *knows* the other *intends* no wrong, whatever they may do. Those who start their love career on this presupposition, will make the most of all palliating circumstances, and patiently endure the balance.

Instead, many lovers assign the blackest motives to ordinary actions, and take offence where disinterested beholders see no wrong; because imperfect love is exacting and censorious, while genuine is forbearing, forgiving, and indulgent. Amativeness awakened, but partly reversed by fear, or any other faculty, instead of quiet, produces this very half-jealous suspicious state, which is to genuine what jealousy is to conjugality, and tears the core out of its pitiable victims.

This analysis points out a second preventive, namely, establishing a *perfect* love in the very beginning. Usually, fear that they are not duly loved, and mortified pride, have paved the way for these "spats," by having reversed Amativeness. Then let all who make any pretension to love, from the first, guard against all beginnings of this reversal towards each other, and strangle these hate "spats" the moment they arise. "Let not the sun go down upon thy wrath," even an hour, but let the next sentence after they begin quench them forever. And let those who cannot court without "spats," stop; for those who must spat before marriage, must quarrel afterwards?

It but remains to apply this principle to the contentions of married life. They are all the more fatal after marriage than before, and absolutely without excuse. Strangers might misconstrue each other, and wound each other's sensibilities; yet those who have lived long enough together to fully understand each other, ought to have their love so firmly established as to preclude discord. Loving and spating are antithetical and incompatible. Pure love can no more coexist with these "spats" than health with disease, fire with water, heat with cold, or life with death. As disease must conquer the constitution, or the constitution the disease, and as water must overcome fire, or fire water; so either love must succumb to these "spats," or they to it. Though "making up" by renewed love-pledges may turn their evil into good a few times, yet frequency annuls their virtue. It is but re-sin-ning and repenting, which soon turn these new resolutions into animosities.

Just think how antagonistic they really are to the entire nature and spirit of love, and let this constitutional hostility warn all against carrying on this deadly conflict, lest love be supplanted by mutual hatred.

CURTAIN LECTURES are but these very "spats," "all on one side." But having discussed them elsewhere,⁵⁰² and now from their negative stand-point, we dismiss them here, with this most earnest entreaty to all who desire each other's love, never, by the sacredness of love and odiousness of hatred, on any account whatever, or for any earthly reason, even to attempt them. All Mrs. Caudles are, therefore, deformities; and all wife-scolding husbands, *ipso facto*, monstrosities. No language can adequately explain the outrage they perpetrate against Nature's sexual institutes. We shall soon show how to obviate faults by other means.

529. — FAULTS, OR EVERY-DAY CLOTHES *vs.* FALSE APPEARANCES.

Nature loves truth, but abhors falsehood. "Truth will out," especially in marriage. Each must *know* the other, else how can they love? Affection can fasten only on known or supposed excellences. Hence the more they know of their mutual virtues, the more they love.

But knowing each other's errors necessarily repels and engenders mutual dislikes. In order to decide whether they can love each other, they must first obtain a correct *knowledge* of each other's tastes, likes, peculiarities, and characteristics, faults, of course, included. Only after marriage, is ignorance of each other's faults bliss, and knowledge folly.

Frankness, therefore, becomes indispensable to their future love, while any successful concealment during courtship must inevitably undermine their love. Marriage will compel them to know each other's faults some time. If they ascertain them beforehand, and deliberately marry, notwithstanding, they will naturally expect to tolerate them always, yet love for all. This prior knowledge is almost tantamount to their obviation, by facilitating, and almost compelling allowances. But if either supposes before marriage that the other had this excellence, yet finds afterwards that they are the opposite, the deceived one feels wronged and cheated, which reverses Amateness and all the faculties, and turns love into hatred. Thus, suppose a man drank

and chewed before and after marriage, on his lady-love finding it out, she would say, —

“George, did you not assure me before I consented to become your wife, that you never did or would drink or chew? whereas you were then doing both. Have I married a *liar*?”

How much less her occasion for reproach if he had said before marriage, “I sometimes drink and chew.” And this is true of all the other faults of either. Frankness is the only *paying* policy. Does marriage create love? All deceptions react on their authors. Wrong by either turns the other’s love, and produces a return wrong, because it puts the wronged party into a hating, and therefore wronging mood; whereas, but for this *prior* wrong the mood and treatment would have been right.

Such candor, instead of breaking off matches, would only promote them; because both are in a loving, and therefore overlooking mood.

Yet if it would break off your match, it *should*. If his knowing it beforehand would have turned his love, his knowing it afterwards will surely kill it, and that after your marriage prevents your placing it elsewhere.

This principle applies to all false appearances. Making him think, by millinery and dry goods, that he is about to marry a splendid form, whereas marriage discloses only a splendid sham, must give his love a *cold*, the more fatal the more he is enamoured by your supposed personal (?) charms. If you succeed till after marriage in making him believe that your false teeth are natural, how doubly mortified he must feel, first, because deceived, secondly, because married to a practical hypocrite!

A splendid young man in New Orleans, whose sanguine temperament gave his large Amativeness possibly too personal a phase, married a supposed beauty, who proved to have a slight, yet no way injurious, blemish, which so completely disgusted him, on its discovery, as instantly to engender hatred for the blemish, while he still loved many of her excellences, which perfectly agonized him, while she suffered more than tongue can tell; all of which might have been prevented by its mere mention.

Or a man, getting gray, dyes his hair and beard, to make believe younger than he really is, or richer, or better, or more amiable, while, in fact, he is more irritable, or misinforms her in any other respect, does he not thereby lay a train for subsequent love-

explosions fatal to both? The fact is, lies never *pay*, but always punish the liar, and *practical* lies the worst, because the wickedest. Throughout God's domains "*honesty is policy*" and "*truth will triumph.*" Nature punishes whatever bears any form of "false witness." And does not "thou shalt not lie," apply to marriage more imperiously than to any other human relation?

Neither should conceal their ages. Even reluctance to tell them, virtually says, "I am ashamed to tell how very old I am." Nature unmasks these "false appearances" by infallible age-marks, which none can, or should, erase, because it should be known to whoever makes love.

Instead of trying to deceive each other in anything whatever, both should make a clean breast of each other's traits, good, bad, and indifferent, before either loves, or engages, and in order thereto.

"But this would disclose many fatal secrets. Who would willingly let all the world know all their faults? The best would be injured thereby, and the balance ruined."

All who court should start with this prior understanding, that neither, on any account whatever, shall ever divulge any secrets; and those who do, thereby brand themselves with infamy. What could be as mean or detestable, or as utterly contemptible and wicked? It is doubtless best for the parents, at least of the girl, to tell him her virtues and failings. All should know all about each other in some way, and those to whom reference is made should conscientiously tell the whole truth.

Court in every-day clothes. This having stated times when both see each other arrayed only in their best habiliments of character and attire, is not adapted to proclaim their genuine characteristics. After engagement, each may "put their best foot foremost," which is natural to love, and hence they must see each other in their every-day clothes, about their daily avocations, and as they are likely to appear after marriage; each occasionally "popping in" upon the other informally, familiarly, and as an every-day acquaintance, that each may see the other's habitual *natural* appearance and actions.

Presents before engagement are objectionable. They tend to awaken love, whereas no love is allowable till after engagement,⁵²⁶ and embarrass her decision, for she does not feel as free to de-

cline as if she were under no obligations. Wait till you have acquired the *right* to make them.

530. — DAY vs. NIGHT COURTSHIP. — SUNDAY EVENINGS, &c.

By common English and American consent, Sunday night seems consecrated to courtship, when all the young men array in their handsomest broadcloth, and all the girls in their gayest attire and loveliest smiles, and expect their lovers, if they have any, and try to get one if they have not. Many men go to church daytimes to see and be seen by the girls, and at night to "wait on a girl home;" while girls go there less to worship than to see and be seen, and "waited on home," and some "to be staid with."

Though "holy time" is not too sacred for love-making, this most sacred of human transactions, yet this night courting is most objectionable, and courting all night outrageous. Everything has its season, but night is demanded for sleep, with which the young must not interfere. That it injures the health, is shown by their looking the next day as if "badly staid with."

But its *perversion* of love is its worst evil, and most fatal and reprehensible. Interrupted sleep causes the false and abnormal excitement of all the faculties, Amativeness included, which puts their love more on the animal base than daylight courting by pleasant talks, walks, and enjoying the beauties of nature together, which purifies. All evil deeds, like evil beasts, naturally seek darkness, and "hate the light, because their deeds are evil." Then why thrust courtship into this category? Why not bring it "to the light, that its good deeds may be made manifest." Of all others, true lovers are the very last to "hide their light under a bushel," for nothing is more intrinsically beautiful than true love-making.

It should not be in private. Instead, as we express Conscientiousness, Benevolence, Causality, Friendship, all the other faculties before others, why not also true love? Why make it a specialty? Why not intermingle it with them all as their natural savorer? Why not court at picnic and party? in rural walks, talks, rides, &c., and express before others that mutual regard in which love-making consists? Especially why not court before the "old folks?" Whatever is not proper to be said or done before them, should not be said or done at all. This chastens and purifies its exercise, besides banishing its animal phase.

And be a little careful, judicious parent, how you allow your susceptible daughter to "sit up" alone with a beau all night if he likes, with all but them asleep! and with one who has expressed no matrimonial intentions, and is apparently courting "just for fun." Is that "proper"? Then nothing is "indelicate," and yet you require her to be even prudish in other respects.

Passionate youth should not be thus tempted. How *can* mothers thus expose their daughters? And this temptation is all the more severe, because, having watched her every previous step and hour with lynx-like vigilance, they now expose her to the severest temptation possible. If thrown upon her own self-protecting responsibility at other times, she would be safe even here; but to exclude her from all contact with the other sex at all other times, yet now allow even artful and depraved men every possible opportunity both to tempt and *repeat* temptation, is a wicked exposure, to which she ought not to be subjected. If it were necessary it might be justifiable, but it is neither. And she who can withstand this temptation needs no watching elsewhere. Such parents proffer their daughters an incentive to a life more free than virtuous.

A most indulgent mother, wealthy, fashionable, and occupying a high social position, took board for herself, beautiful daughter of eighteen, and daughter's lover of twenty, choosing contiguous dormitories for them, and allowing them the most perfect intimacy, to which, since they were "engaged," none objected. She even justified their familiarity, urging that "courtship" is the only genuine love-season of life; that marriage is fatal to love;⁴⁵¹ that, therefore, lovers should make the most possible out of this only sunny gala-day of life; and that, as she would indulge her in dress, jewelry, everything else to please her, so she would treat her to one good, long, bright, balmy, luxurious life-period in courtship," which she prolonged by postponing their marriage.

But as this daughter must accept a more "advantageous" offer, she broke off this match, spoiled that superior young man whom she had encouraged to caress her daughter till his whole being was bound up in love for her, inflicting on him God only knows how much misery, and vitiating his love by interrupting it⁴⁵¹ — a wrong she had no right to inflict on her daughter's confiding lover; and likewise most effectually beclouded her daughter's future. What if she did make other conquests, and flirt on, —

and she did both, — was she therefore happy? And does she make a good wife and mother? Then, a sweet, innocent girl; what is she now? ⁴⁵⁰ What are her ideas of virtue? Ought she not to *curse* such a maternal education? Then let her example be a warning to other mothers not to tempt their daughters in like manner.

And pray what prevents all sensual celibates from taking advantage of this custom to turn all our dwellings into houses of ill-repute, and gradually but effectually undermine the virtue of all our daughters; besides plying, under a guise the least suspected, but therefore most dangerous, all those wily arts they know how so insinuatingly to employ, by first eliciting their love, only thereby to pervert it? ⁴⁵⁴ Parents should tremble, not sleep, in view of their daughter's temptation! or, rather, save her the disagreeable necessity of dismissing beaux, by asking them to call "at a more convenient season."

He has asked neither your nor her permission to court in view of marriage, ⁴⁹⁰ but comes "just to have a good time." The natural protectorate parents should exercise over a daughter, protests against their allowing her to *be* courted, unless with the implied and *expressed* design of a matrimonial alliance. ⁴⁹² They should stand sentry around her love as well as virtue, repel whatever endangers either, and *know*, not surmise, that his courtship is not a frolic on either side, but conducted with serious marriage intentions, in case all proves favorable, and protect her against all others.

Besides, if his intentions are honest, his own common sense will show him that your request is proper, and by awakening his admiration, will promote, not prevent, the match. You do not want a son-in-law who could take offence at a request thus reasonable; for such would be too easily offended after marriage. Drive off such "cattle" at the start, and the sooner the better, for they are utterly unworthy a place in either your family, or your daughter's affections.

531. — LIBERTIES DURING COURTSHIP KILL LOVE.

All liberties during courtship kill spiritual love. Let any and every woman, of any experience whatever, attest that every iota of sexual freedom she ever allowed any man to take with her deadened his love for her. What if she yielded reluctantly just to oblige him, and only at his most earnest solicitation, — the

more earnest the better for our argument, — what if her whole being did revolt at the mere act and fact of allowing them; they nevertheless killed both his respect and affection for her, however great both. And the more familiarity she allowed, the more he despised her ever afterwards. Even if the familiarity did not extend to intercourse, still it deadened his love in exact proportion thereto; and if it did thus extend, killed it. Most ladies can remember losing one or more lovers by this very leniency. Attest, every woman who has ever been courted, whether *all* liberties before marriage have not perceptibly dampened the ardor of your lover's affection. The female sex have come to understand this fact. Though these subjects are rarely mentioned, yet all sexual experiences and observations teach what is so palpable. Probably that case does not exist in which any and all such familiarities did not breed proportional contempt.

Girls, you little realize how many lovers you lose by allowing these liberties, however innocent in themselves. Man is a most jealous animal. Physical inflammation renders him doubly, and often most unjustifiably so. Though he has no real claims on your exclusiveness till "engaged," yet reasoning as if he had, he thinks "she will concede to others also what she concedes to me. If she will let me kiss and caress her, of course she will let others; and though I will keep calling just to keep getting kisses, yet nothing would tempt me to marry a girl so free and familiar;" even though she barely tolerated what was repulsive because solicited, and loath to offend by denial. Those whose Amativeness has become much inflamed, as is that of most men, thereby become most exacting towards women. They crave freedoms, yet despise her who even barely tolerates them. And the worst are generally the most easily offended. It is doubtless better for you that they become jealous thus early. Though the blame is mostly theirs, still, until you are engaged, you should admit them to no intimacies. They belong only to marriage.⁵²⁶ You must pursue towards all who knock at the door of your heart, not merely a virtuous course, but one almost prudish. To this your innate modesty naturally prompts, and you ignore these promptings at the peril of hopelessly alienating your lover, which few of you can at all afford to do. These young men are too precious to be thrown away. Their affections are to you the choicest possession of your life.

The fact is, "right is right," and prospers, while wrong is wrong, and curses. Love is both dual and sacred. As "love is marriage,"⁵²⁶ so all sexual freedoms are still more marriage, and utterly unjustifiable, except between those already engaged, and even then only after a considerable period subsequent to that engagement. They have "no part nor lot" whatever, even in love, till it has acquired a maturity sufficient to prepare for and justify their entering together upon those parental relations which constitute Nature's only ultimate of this whole sexual department of human life, because Nature demands that love shall be kept pure, in order that its productions may be angelic.⁵⁵⁹ Since its sole office is to transmit, it must be preserved mainly on this mental phase, as Nature's means of transmitting the parental mentality to progeny. She punishes every iota and instance of its violation, from first to last; and therefore a girl's only winning card is neither to reciprocate nor allow any approaches to the animal manifestations of love. Let all courted females adopt the motto: —

"Hands off! Seal our love by engagement and marriage, and all I have and am is yours, to possess and enjoy; but till then "touch not, taste not, handle not," lest our blissful affections perish."

Yielding girls, be forewarned that all freedoms kill these two pet birds at once, satisfying your "fellow," without marriage, and disgusting him of you. Do you desire to marry? Would you retain the respect of gentlemen? Freedoms cost you both, and self-respect besides, but give in return only the lowest, poorest, momentary pleasure, — an investment which pays terribly with three great losses: the respect of the man who admires and loves you, — how much is *that* worth? a matrimonial proposal, worth how much, pray? and your own self-valuation.

Besides, men love to tell each other their amours, and magnify by innuendoes, saying more than is true, and more by implication than by words. This is utterly accursed in them; but give them no shadow of an excuse. Your only way to win their respect and extort a proposal, as well as keep your own conscience clear, is to put and keep yourself upon your own lady-like deportment. Be the true woman if you would command and retain man's respect.³⁴⁹ All departures cost you more than they are worth, or you can afford.

But a virtuous course will *not* offend. The worst of men can but admire it as they prize the sun. At no terrestrial shrine does

even sensual man worship as devotedly as at that of virgin virtue. Nothing as effectually rivets his love and produces a matrimonial proffer as the right manifestation of female propriety. The veriest debauchee quails before the gentle reproof of female purity, which literally petrifies every male, however passionate, to whom it is administered, kills his passion, and compels repentance, which renders a virtuous woman, who is self-possessed, safe anywhere, with even the blackest-hearted and most artful seducer; but she who dallies is lost.

Yet no girl need either take offence without cause, or decline in a tornado of wrath, which maddens without humbling, and spoils the stunning effect of more gentle reproach. Fierce wrath is her least effective weapon, except when he lays "violent hands" on her, when no amount of her combative or destructive wrath can be too violent.

Young man, though you have no respect for yourself or for virtue, nevertheless, if you have even one faint desire to gain or retain the affections of any virtuous female, see to it that whatever you feel, you at least manifest towards her no passion *per se*. She whose virtue is already dethroned might not hate, yet could not respect you therefor; but to manifest animal love towards any true woman whose hand or heart is at all worth having, is the most disgusting conduct she can witness, will put you lowest down in her estimation, and the most effectually enkindle her resentment, and thereby annul your prospects.

Girls and women, learn from this subject this infallible test of the *quality* of any and every man's love who courts you. In exact proportion as his love tends to sexual gratification is it debasing and fickle. Shun such as vipers; for their lust will vanish with indulgence,⁵⁶¹ and embrace any other who feeds this flame of sensuality. On either their continence or constancy no reliance can be placed. The very nature of their love precludes both; yet love based on the higher faculties kills sensuality as such, and remains satisfied with its spiritual intercommunion. This unerring test applied to the conduct of suitors, will reveal, in all its naked deformity, the designs of many a villain, however solemn his protestation of true love. It will discover the telltale ears projecting through the lion's skin, and thereby save many a worthy and unsuspecting maiden from all the miseries of unhappy wedlock, besides telling some suitors that their love is mainly animal, and

therefore short-lived. Keep your affections from being blighted by every means in your power. Take an independent stand. Put yourself on high ground. Let men see that however intelligent, moral, religious, literary, or domestic you may be, and however freely you may express all your other feelings, yet that not one expression of passion or love can be extorted from you till your choice is made and the preliminaries are settled, and that you hold your love as the choicest treasure of your being, not to be conferred, even in the smallest degree, except upon an affianced husband; and this very dignity and high-toned stand, more than everything else, will bring them upon the bended knees of confession and solicitation. This will exalt you in their estimation incomparably above all other charms or excellences, for it strikes their very highest chord. All who are worth having — and you want no others — will “go and sell all” to obtain such a woman. But as long as you hold yourself “cheap,” by showing anxiety to love and be loved, by yielding to his advances, and reciprocating love feelings with him before he has declared any matrimonial intentions, and allow love to be put upon a partially animal basis, so long will he be content, and despise you.

In short, let all who pretend to court put themselves on their own highest manly and womanly deportment towards each other, and neither take nor give any more freedoms in the most private apartment than they would before all the world; for what is improper “before folks” is wrong *per se*, and insures Nature’s avenging rod.

532. — SUDDEN LOVE AND MARRIAGE.

“Marrying in haste to repent at leisure,” is an experimental truism worthy of respect. If mutual, it may be pure, but is quite liable to be animal, because awakened by physical attributes. Those who have been denied all association with the other sex till this element has become almost starved, may possibly conceive a pure mutual union “at first sight;” yet spiritual love fastens on mental excellences, the perception of which requires time. Though suddenness is no objection to a pure love based mainly on mental excellences and mutual fitness, yet it requires watching till its purity is undoubted; and the more impatient it is for marriage the more it is to be suspected. The more sudden any love is, the more deliberate should be its marriage. Genuine love is

content to be reciprocated, without demanding immediate marriage. That love is by far the best which takes *time* to establish itself. "Early ripe early rotten" expresses a law as applicable to love as to fruits. Yet its *purity* is the main thing, while its suddenness furnishes less ground for its rejection than close scrutiny.

CHANCE marriages are equally objectionable. Lord Byron allowed the toss of a copper to decide whether or not he should make his matrimonial proffer to Miss Milbanke; and an English duke now living, having appointed a day to meet with a friend, wrote him, "You need not meet me to-morrow; for I fancy, by a remark made by my father to-day, that I am to be married to-morrow." What, no concern in his own marriage, to whom, or even when?

Of the marriage of the Duke of Sutherland, "*London Society*" tells the following:—

"On the morning of the day of his marriage, a friend of his found him leaning carelessly over the railing at the edge of the water in St. James' Park, and throwing crumbs of bread to the ducks. His friend, surprised to see him at such a place, and so engaged, within two hours of the appointed time for his marriage to one of the first women in England, — one in whose veins the blood of the Howards flowed, — exclaimed, 'What, you here to-day! I thought you were going to be married this morning!' 'Yes,' was his answer, given with the most perfect *nonchalance*, and throwing a few more crumbs to the ducks, without moving from the railing on which he was leaning, — 'yes, I believe I am.' I should hope that sensible men do not often leave the choice of a wife to be determined in this indeterminate way."

American lovers, how would you like *that*? We little realize what "freedom" means, or is worth.

But why dwell longer on the errors of courtship? Either of these will prove fatal to any love and marriage unless counteracted by some powerful antidote. Yet most who court perpetrate nearly or quite all of them, and often others besides. Indeed, they seem inwrought into the very customs and habits of Anglo-Saxon descendants. Of all the customary errors of Young America, none are as fatally destructive or as blindly senseless as those of courtship. But that they are habitual, their every perpetrator would be "drummed and hooted out of town," or "tarred and feathered." Unperverted humanity would not let them go "unwhipped of justice," nor will Nature. These are some of the breaches of her laws which she punishes with terrible severity, in and by their eventuating in unhappy marriages. Her

provisions for connubial bliss are so ample and complete, that all might and ought to be happy; and would be, but that they perfectly outrage them. As those for perfect health are so effective that, but for the utmost and long-continued outrage of her health-institutes all would continue perfectly healthy, so her love-provisions are so wonderfully efficacious that, but for many widespread and perpetual violations of her love-laws, all not only might be, but could not *help* being, inexpressibly happy throughout love and marriage, for these evils are not accidental, but *caused*.

But though we have already pointed out enough to produce that almost universal discontent; alienation, and animosity so prevalent in married life; though either of these errors must spoil every love affair in which they are perpetrated; and though many others remain unspecified, yet we hardly require to extend these expositions, for these obvious and conclusive reasons:—

First, the true way to obviate any and all sin and evil, however great or fearful, is, not to expose its enormity, as much as to point out "a more *excellent way*," and we have dwelt thus long on these evils mainly because of the opportunity thereby afforded of presenting those principles which underlie this whole subject of love, by this *per contra* exposé of the evil consequences induced by their violations.

Secondly, much already said, by way of showing the right mode of procedure, most effectually unfolds the true course by exposing the wrong.

In short, the entire subject-matter of this whole volume is but the root, trunk, branches, foliage, blossoms, and fruit of that great natural institute, **SEXUALITY**, or love, its laws, and right exercise. We therefore pass from these distortions and gangrenes of love to that far more agreeable subject, *true* courtship and married life, or true love-making, that is, how to elicit and perpetuate a *perfect* love and whole-souled conjugal devotion—a subject the most intrinsically important of all, because their very embodiment.

SECTION II.

JUST HOW COURTSHIP SHOULD BE CONDUCTED.

533. — WHAT RIGHT COURTSHIP CAN ACHIEVE.

God is infinitely bountiful to man. Boundless and endless are His provisions for human happiness throughout every life-function. How great are the pleasures of sight, motion, breathing, &c.; and those of mind are still greater. Yet a right love is commissioned to crown them all with the most ecstatic pleasures known to man. It can render all happier than their utmost imaginations can depict, and a wrong love more miserable.³⁸³⁻⁴¹¹ Of all the human luxuries this stands *primus inter pares*. Then does it not become us as self-interested, rational beings, to inquire out the natural *conditions* of right and wrong love. Upon this eventful inquiry we now enter.

Only two things are necessary to escape all that misery, and secure all this enjoyment, both of which are indispensable — right *selection* and *courtsHIP*. However important the former,⁴⁸⁹ the latter is far more so. Men and women need knowledge respecting its conduct more than touching any other subject. Their ignorance respecting it, as evinced in their fatal errors, is almost universal. By far the largest part of the discords of married life have this cause. Mark this proof: Almost all who marry, love with inexpressible tenderness at first. This shows that their *adaptation* is perfect, and this that their discords are consequent, not on a wrong selection, but on a wrong love-life.

Beyond all question, a right courtsHIP can be made to harmonize even those naturally discordant, much more those naturally concordant, and still more those whose love is already established. Only some very *serious* cause can break up a love once initiated. The whole power of the love-element⁴¹⁴ of both is enlisted in its perpetuity, as are all the self-interests of each. But for some most powerful obstruction, all who ever begin to love would continue to love more and more, with every new day, year, and decade.⁴²⁰ Then what is this canker-worm which eats off all the rootlets of love, and leaves it to wither towards each other, even though it bursts forth on some other ob-

ject? What means all this, but that a wrong *love-making* has killed it?

Only teach men and women how to make love, and not only will no case of infidelity ever transpire,⁴⁵⁰ nor even of discord, but the affections of each will redouble perpetually with age.⁴²⁰

The art of love-making is then well worth knowing, yet is one of "the lost arts." Since gallantry is thus valuable,³⁷⁰ how much more making love, which is only its perfection? If any man can once begin to get a woman's affections, he can perfectly infatuate her, more and more, simply by making love rightly; and that woman who once starts a man's love — no very difficult achievement — can get out of him, and do with him, anything possible she pleases. The charming and fascinating power of serpents over birds is as nothing in comparison with what a well-sexed woman can wield over a well-sexed man, and he over her. Ladies, recall your love heyday. You had your lover perfectly spellbound. He literally knew not what he did or would do. With what alacrity he sprang to indulge your every wish, at whatever cost, and did exactly as you desired. Now if you had only courted him right, he would have remained the same, only still more so, the longer you were together. Then what broke that magic spell? Your wrong *management* of your love-relations. What would you give to again wield that bewitching wand? Then learn how to use it.

Moralists and philanthropists, would you quench all the vices and horrors of sensuality? ⁴⁴³⁻⁴⁴⁸ establishing a right love will do it. Did we not prove that they originated in its interruption? ⁴⁵⁰ Therefore its right exercise will forestall them; and a rightly-conducted courtship will perpetuate and redouble love indefinitely. Teach a right love-making to your children, and you need have no fears for their virtue. Please review those premises which establish this conclusion, and duly consider the magnitude of this legitimate inference, that right love-making would completely arrest all sexual sins and vices whatsoever, and most of its diseases. To forestall that monster vice, sexual depravity, throughout all its forms, is just as easy as to court rightly, which is just as easy as breathing. Its chief step is a *knowledge* of what is due between lovers. Our young people intend no wrong, but fall in with current customs, thereby embittering, and finally breaking up their love, which drives them off into sensualities where it

does not crucify their gender.⁴⁵⁰ We beg the reader's special attention to this sweeping declaration and its vouchers.

But it has another mightier mission still—the *prevention* of conjugal discords, and establishment and perpetuity of a perfect conjugal union in every marriage, both of which it can accomplish.

The dissemination of scientific knowledge respecting this much joked-about subject, therefore, becomes a great work of philanthropy, and moral and social reform, far transcending all others.

But in order to court rightly, one must first know what *is* right. Intuition, and a knowledge of first *principles*, alone can prevent both a failure and miscarriage of your affections. None have any right to make the attempt till they know how, and those old enough to court are therefore old enough to learn.

Yet who ever teaches or learns anything respecting it? Did you ever see even any attempt to teach it except in this volume? Yet why not give and learn lessons in courtship as well as in music, grammar, or anything else? Is it less important? Is it any wonder that almost all spoil their marriages? Parents should teach their children these lessons before puberty,⁴⁷⁶ and those who have learned "by sad experience" should teach those who have not yet spoiled their married lives.

But Nature has another and a higher teacher. We can learn much from others, but most from *ourselves*. Our own normal instincts are our highest instructors, and infallible,⁴⁸⁵ by which Nature teaches each and all her children who will learn. Whoever is courting right or wrong, will be told so by a "still small voice" within, if they will but listen. None ever yet made a false step without being told thereof, in and by the very step itself. And those who stumble here must fall in this respect, as those who stumble in others must fall in them, and "great indeed is the fall thereof." We would here press and impress until we thoroughly re-impress each and all with the fundamental principle of following their own inherent *consciousness*. Courtship has its consciousness, and it, too, must be kept inviolate.

Then, O, courting youth, throw yourself on your own interior sense of propriety and right, as to both the beginning and conducting of courtship, and have no fears as to results, but quietly bide them, in the most perfect assurance of their happy eventuality!

“ But I want instruction by following which I cannot err. Intuition is good, but requires the guidance of positive laws and facts. I cannot afford to make any mistake. My life is worth too much to be spoiled. I am bound to make just as good a husband or wife as lies in my power, and want to know for certain how to *start* just right. Where can I find this kind of information and guidance ? ”

In Phrenology. By expounding the social and sexual laws, it becomes a perfect directory to a right courtship; and sexual science, by thus expounding and applying it, becomes a literal Godsend to the race. To this eventful subject, loving reader, we now address ourselves.

534. — AN EXALTED ESTIMATE OF EACH OTHER: ITS FIRST CONDITION.

COURTSHIP! A theme how delightful! One around which gather associations how charming, and memories the dearest known to mortals!

But instead of being that merest pastime, that lover's bawble, with which to while away a few fancy hours, it should accomplish a great life-work, in not so much the magnitude of the labor done as in the momentousness of its results. No labor of life is equally portentous. It should establish between two that eternal affiliation which will ever constitute them “one flesh,” cement each other's affections past all possibility of future rupture, and render them *one* in object, doctrine, feeling, spirit, everything.

This may be an easy task, but it is quite likely to be tedious and laborious. You may have one or more points of constitutional difference, requiring time for their mutual assimilation, and many more dissimilarities than you had supposed; but whether it is hard or easy, it should now become your one mutual object. You are just starting together on the journey of life; indeed, virtually just beginning to live: and it makes a world of difference whether you direct your steps this way or that. Then in what consists your *great* preparation, your first right step?

IN AN EXALTED VALUATION OF EACH OTHER. Till Amativeness has become deadened or perverted, well-sexed men consider women as but little lower than angels, and women men as sublime heroes, almost demigods. A young backwoodsman, starting out to obtain an education, found himself, after a long journey, in the family of a New England divine. A couple of highly cultivated young

lady teachers, who arrived the day after, were treated with marked distinction by their friends. He revered them as so far above anything mortal, that, when he saw them actually eat, he wondered that beings so ethereal could descend to what was so material, yet considered them angels for all. This almost worshipful admiration by each sex of the other is as spontaneous as breathing. It swells up in every well-sexed soul as its very strongest sentiment. To a true man, all women are perfect, and to all true women, whatever men say or do is most noble and admirable.

Yet these attributed perfections depend chiefly on those perfecting *glasses* through which they are beheld. The very nature and spirit of normal sexuality is to see only good, which it magnifies tenfold, and admires in proportion. To well-constituted minds all Nature seems beautiful and glorious; but of all terrestrial beauties and glories, woman is infinitely the more glorious to a true man, and man to a true woman. Females consider males as pure, true, noble, manly, learned, truthful, worthy, capable of everything good, but nothing bad, and will believe nothing wrong unless compelled to, and then excuse it; and the higher and truer her own female nature, the more exalted is her estimate of all men, especially those about her own age. And the converse is true of men as regards women. Say you who have passed this poetic period, did you not literally idolize the opposite sex till something occurred to "open your eyes," as you call it, but rather to *chill your heart*? You now think, "What a fool I was to esteem them thus! but I have learned better." You were then right, but are now wrong. Women *are*, by nature, all that men ever do or possibly can estimate them. Even a poetic imagination cannot overrate them; and so of men.

Then how much more highly should those esteem each other who have chosen each other as just the *very* one of all others for life-companionship! As a perfect timepiece should be the more highly prized by a "conductor," to whom exact time is everything, than by one to whom it is of little account; so the adaptation of each to the other's conjugal wants and happiness should make each hold the other in the most exalted regard. What could render a man anything like as ecstatically happy as can an appropriate conjugal mate? or what make a woman as happy as the right man? Duly to estimate the happiness each can confer on the other is impossible. "O, I would give the world for one

good breath," said one with congestion of the lungs. What would not a shipwrecked mariner, perishing with hunger and thirst, give for just one good draught of water or supply of food? Words utterly fail to express the estimate in which each sex should hold the other, because words cannot measure the happiness it is possible for each to confer on the other. Each should think that of all the creations of earth the other sex is the most perfect, and that "of all its other specimens this *one* chosen is the most perfect for me." The heart of each should swell with gratitude to the Giver of all good, that he has created one so perfectly adapted to promote their happiness. This exalted estimate should and will grow in wedlock. Every true husband thinks his wife a *little* the best that ever did live, just as every true wife idolizes her husband as the *very* best of all good men.

Let courtship be begun and continued in this spirit of worshipful appreciation, and neither ever can or will offend or be offended by the other. Instead, each will re-enamour the other more and more perpetually. That same law of love which begins by magnifying the good traits of the other, only reincreases itself. Love looks upon every little act as most charming, as perfection perfected, and thus perpetually reincreases itself.⁴²⁰ Woe to that one who first does anything to break this hallowed spell: "A good name" is capital in business, and desirable in everything; but a good matrimonial reputation in the eyes of the other is far more so.

With this almost worshipful regard for each other, the treatment of each by the other will be just right, but without it, all wrong. As to treat others genteelly we must first *esteem* them highly,³⁷⁰ so to treat each other right, each must almost worship the other. This will season all their sayings and doings, and render them inherently right, because their heart's-core promptings are right, like sweet water bubbling up from a sweet fountain.

Therefore each should see the other, after engagement, in their best attire, mental and physical. The French lady will allow her lover to see her only when attired in her finest fancy robes. Then, since mental adornments are infinitely more charming than physical, each should appear to the other in their most captivating mental mood. And as nothing at all compares with love, either in its beautifying effects or power to charm and captivate, both

should cultivate towards each other that affection which is to each other their highest ornament.

535. — ASSIMILATION AND PREPARATION.

As you are now setting out together on your life-journey, here, as in everything else, preparation is everything, and should take precedence. Though engaged, and virtually married, yet you are comparative strangers, and should now begin to make love, though the full period for love-culture has not yet fully arrived. To give up to nothing but love just now, like eating nothing but honey, endangers premature cloying. Its incipiency should be *gradual*, that its continuance may be permanent; for what springs up like Jonah's gourd must perish like it. Excessive growth bursts. Greed soon cloys. Indeed, the very nature of love requires that its incipiency should be gradual. It must be based in the *knowledge* of each other's lovable traits, to ascertain which takes time; meanwhile you must lay out your future foundation.

Selection is like choosing and procuring the required materials for building. Your proposed mode of *conducting* your future life must now be determined, and its details drawn out. This is required, in part, in selection, but it must now take on a tangible form. Each should therefore think up what you require respecting your marriage relations, what you would wish to do and have done, and thus draw out a definite outline map of the different relative and absolute positions you would assume and bear towards each other.

Your future home should now be discussed, whether you will live by yourselves, or with either of your parents, or which; or whether you will buy or build, and if build, after what pattern, at what expense, &c. And it is vastly important that the wife have much to say touching your prospective domicile; especially its form, internal arrangement, and management; what rooms, their furniture, and similar points, respecting which wives are consulted quite too little, but cannot well advise too much.

But as nature, nations, states, cities, corporate bodies, ecclesiastical, financial, &c., must have their *laws*, or fixed mode of action, without which all would be futile, so must the family, where it is most needed, but least practised. A fundamental domiciliary fault lies in ignoring it. The "Friends" are remarkable for home method, the advantages of which evince themselves

throughout their entire lives. These home-rules are to be discussed, and settled, till modified by improvements.

Both should mutually determine your general line of conduct, positions, and relations towards each other. Each should say, "I should like to be treated thus and so, allowed to do this and that, and to conduct myself thus and so towards you," and both come to some mutual understanding respecting a thousand minor points which had better be settled in the beginning, and on a mutually satisfactory base, as fully and definitely as possible, than ignored now, only to become "bones of contention" in the future. Each may make requisitions, concede rights and privileges, and stipulate for any reservations, idols, fancies, &c.

But this will almost certainly disclose differences, which cannot be understood or adjusted too soon. If inherent in your respective views of things, come up they must, and had far better be adjusted in the *early* stages of love; it matters less how, if only to your mutual satisfaction. Or if this is impossible, "agree to disagree;" but at all events adjust them somehow.

But the *spirit* in which they are settled is by far the most important. This really must be concessory. Each should be loath and last to *insist* on having one's own way, and glad to *concede*, not demand. Your higher human faculties should rule, and each be anxious to oblige the other by making sacrifices. And remember, the one who yields to and obliges the other the most is truest to the love institute, and will thereby render him or herself happiest and most beloved. The great determining point in all such matters should be, how you can best *enjoy* each other and your life, and adjust your mutual relations accordingly.

And these results ought to be *written*, and filed away for future reference. You are now concluding the *business* part of your contract, often to be referred to. Not that your present decisions shall be unalterable, but that they shall be placed on paper as your present mutual agreement. And such a record will become the more important as time rolls on, and circumstances change your views; for our own changes make it seem to us as though others had changed; whereas, writing what is mutually agreed to will enable each to correct both.

Connected therewith should be a mutual *diary* of incidents, because all your relations have their future, and matters, now seemingly trivial, may then loom up in towering proportions.

Hence let your present be such as to render your future pleasurable.

You should also *see* each other often. Love should not, and will not, be neglected, nor come in second to anything. "*First*, or not at all," is its motto. Hence, if at all convenient, you should visit each other once every week or two, and as much oftener as is mutually agreeable; but if distance or obstacles absolutely prevent this, you must at least *correspond*. Nothing is as fatal to love as neglect. In this it is most exacting. After its fires have once been lit, they must be perpetually resupplied with their natural fuel, else they die down and go out, or go elsewhere, and are harder to rekindle than to light at first.

A splendid young man, the son of one of New England's most talented and pious divines, endowed with one of the very best of organisms, physical and phrenological, having selected his mate, and plighted their mutual vows, being the business manager of a large manufactory, and obliged to defend several consecutive lawsuits for patent-right infringements, neglected for weeks to write to his betrothed, presupposing of course that all was right. This offended her ladyship, and allowed evil-minded meddlers to sow seeds of alienation in her mind, induced her to send him his dismissal, and accept and consummate a marriage proposal from another. As he told his bereaved story, he seemed like a sturdy young oak rived by lightning and torn by whirlwinds; its foliage scorched, its bark stripped, its limbs tattered, even its very rootlets scathed, yet standing, a stern, proud, defiant, resolute wreck. A gushing tear he manfully tried but failed to suppress. His lips quivered and voice faltered. Perceiving his impending fate, he seemed to dread his future more than present, and hesitated between self-abandonment and a merely mechanical, objectless, business life.⁴⁵⁰ In attempting his salvation, by proffering advice to the "broken-hearted,"⁴⁵⁶ he respectfully but firmly declined, deliberately preferring old-bachelorship, with all its dearths,⁴⁵³ of which he seemed fully conscious. He felt as if he had been deeply wronged, though more hurt than provoked; yet was not he the *first* practically to repudiate? He suffered terribly, because he had sinned grievously, not by commission, but omission.

The fact is, love is paramount,³¹⁶ and must be so regarded. He felt the deepest, fullest, manliest love, and revelled in anticipations of their future union, but did not *express* it,⁵⁴⁸ which was to her

as if he had not felt it; whereas, had he saved but one minute per week to write lovingly, "Would I could be with you, but I love you still," or, "Business does not, cannot diminish my fondness," he would have saved her broken vows, and his broken heart.

Lovers may intermingle these interviews or letters with more or less fondness, as they please. That it should have a place therein is undoubted; yet there is still due from each to each a certain modest reserve, and respectful restraint on your fullest love and its heartiest expressions. You are not yet sufficiently acquainted to be perfectly familiar. Like young corn, your love is yet establishing its rootlets preparatory to future growth, rather than now growing.

But it is immeasurably important that, whether you love little or much, you keep your affections on a *pure* and high base; that you make it a *sentiment*, not a passion; ⁵⁶¹ that no false excitement, no half-frenzy, no delirious intoxication, even of love, be encouraged, for this violence, like all other extravagances, must inevitably react, and exhaust itself by its own excess. ⁵⁶¹

To this end it is important that you *write* your love quite as much as talk it; for this form of its expression naturally and almost infallibly puts it upon its highest Platonic and classical base, besides enabling you to discuss, in the very best form possible, those questions and subjects just propounded.

And when you meet, it is most important that you intermingle your love with your *other* enjoyments; go together to picnics and parties, sleigh-rides and Mayings, concerts and lectures, and often meet under like pleasant circumstances, and in your gayest habiliments, at least of mind and character. Neither can render themselves too lovely in the other's company.

SEXUAL FREEDOMS before marriage are almost fatal to subsequent affection. We will not stop here to give reasons. Part VI. contains several. ⁵⁶¹⁻⁵⁷⁷ It can fulfil only a fraction of the sexual requirements, which must necessarily disappoint both, and this disgusts one and infuriates the other. ⁵⁶⁷ As lads should wait till fully matured, ⁴⁷¹ so Nature will reward your patient waiting till all its requirements can be fulfilled and enjoyed, ⁵⁶⁰ but punish undue precipitancy. All girls should be led to the hymeneal altar as pure as they were received at the beginning of courtship.

536. — HOW LONG SHOULD COURTSHIP BE CONTINUED?

The shorter the higher that "eighteen-year-old fever" runs.⁴⁸⁷ Important business or other requirements, might hasten or postpone it, yet waiting till all is ready would cause undue delay. Other things should yield to it, not it to them. If anything specially requires its early consummation, hasten it; yet cementing the affections is the great work in hand, which too close intimacy at first rather hinders than helps. As whatever grows has its natural period for maturing, so has love. At your engagement you have merely selected, so that your familiarity should be only intellectual, not affectional.⁵²⁶ You are yet more acquaintances than companions. As the sun changes from midnight darkness into noonday brilliancy and heat, and lights up and warms *gradually*, and as summer "lingers in the lap of spring," so marriage should dally in the lap of courtship. Nature's adolescence of love should never be crowded into a premature marriage. The more personal the love, the more impatience it exhibits; yet to establish a Platonic love takes more time than is usually given to it; so that undue haste puts love upon that carnal plane, which soon cloy, and then disgusts.⁴⁴⁶

Moreover, female love is always accompanied by a certain coyness, a maiden modesty, which involuntarily shrinks from close masculine contact, until its mental phase has acquired sufficient headway to overrule the antagonisms developed by the intimacies of marriage.

Besides, why should the exquisite luxuries attached to courtship be curtailed? Should haste to enjoy the luxuries of summer ingulf those of spring? The luxuries of courtship are unsurpassed through life, and quite too great to be forestalled or shortened by hastening marriage. And enhancing or diminishing its pleasures materially redoubles or curtails those of married life a hundred fold. A perfectly happy courtship is more promotive of conjugal felicity than anything else whatever.

But no man should wait till he has made his pile. Two, in order fully to *enjoy* a fortune together, must *acquire* it together. This alone can give full zest to whatever luxuries it produces.

PART V.

MARRIED LIFE.

CHAPTER I.

HOW TO ESTABLISH A PERFECT AFFECTION.

SECTION I.

THE WEDDING, HONEY-MOON, RELATIVES, ETC.

537. — THE WEDDING.

MARRIAGE is in very deed a *great* affair. Then shall not its public acknowledgement bear some proportion to its inherent greatness and all potent effects? Having its *laws* and science, and therefore *per se* right and wrong management, and transpiring but once in a lifetime, — subsequent ones being but its stale rehearsal, — by all means make the most of it. Being the boldest promontory of the voyage of life, and that from which all other latitudes and longitudes are taken, it deserves and should receive some special remembrances. No matter how special, so that they are pleasurable and impressive. Mankind always have made, and should make, its marriage celebrations a great life-epoch, and each mated pair should practise this principle. Here custom is right, and it is wise to differ from others only when you can make improvements. Mere oddity is vulgarity, while "custom is law." Only injurious customs should be flouted, and they only because Nature's "higher law" should take precedence.

Though "poor folks must be content with a poor wedding," yet it need be neither stylish nor expensive to be impressive, and attain its legitimate ends. Usually the most stylish is therefore the poorest, because least impressive. It eclipses itself. Its extravagance in refreshments, dress, numbers, show, and other

like things, render it anything but a public acknowledgment and commemoration of a true conjugal union. Simplicity is far more appropriate than grandeur. But it should accord with the taste and feelings of its lord and lady. Its managers should conduct it as they would prefer to have it conducted. Those to be married should only direct and enjoy it, and say to parents or managers, "Observe this and that general line, but regulate its details to your liking."

And it is very proper that it transpire at a parental abode, and hers is undoubtedly the most proper. Only those who hate their parents should marry "on the sly." The old folks, on both sides, are entitled to its joys, and should enter into it right heartily, as if but repeating their own, and regulate and defray its expenses. Its subjects should have nothing else to do but to enjoy it in full. Make it a season ever to be remembered, and one on which both can look, from every subsequent point of life, down to its very furthest verge, even from "the life to come," with unalloyed pleasure. Not one discordant note should mar its perfect harmony. All the antagonism of all its participants should be precluded or adjusted.

Of course guests are indispensable. The parties may say how few or many, and whom, if they prefer, yet better, by throwing off all responsibility upon parents or others, avoid giving personal offence to any not invited. And all past and future heart-burnings of all its participants should be scrupulously avoided. They cannot be afforded, and should be conciliated, not aggravated. True, those who hold grudges against either should have "no part nor lot" in them, except by special permission; and if invited, should bury all animosities for the present, and help, not hinder, its delightful harmony. This is a good time and way to *bury* old bones, and restore peace as far as possible. After the marriage ceremony is over, its administrator might appropriately address them somewhat as follows: —

"You have now entered together upon relations as sacred and momentous as mortal man is permitted to assume. Having pondered before taking this eventful life-step, it has now become irretrievable. Having 'put your hands to the plough,' 'go forward,' and make the most of it. Your life destinies impinge mainly on your right or wrong fulfilment of these relations. Those of kings and queens to their ancestors and subjects are neither more sacred nor obligatory than those you have now assumed. They should not oppress you, but you

should duly consider their momentousness, in order to their fulfilment. And as you alone have voluntarily assumed them, so you alone can and should be true to them and to each other, and devote your entire beings to their fulfilment. Having now become an integral part of your very life, they should become your paramount life-work. Thank God that you are married, and pray Him to enable you to live a perfect conjugal life."

While a crowd is not desirable, a meagre few is worse. As general an invitation as its allotted apartments will accommodate is better, while a marriage in church is quite too showy and unsocial.

A feast of good things is indispensable; for appetite affiliates with all our functions, but most with the social. The edibles may, yet need not be, extra rich or expensive, nor composed of many or undigestible compounds; nor need guests gormandize or get intoxicated, but should drink something delicious, yet not exhilarating; for the natural hilarity of the occasion is quite sufficient.

The wedding apparel should be determined by the parties themselves, correspond with their tastes, and be worthy of being consecrated by the occasion, and kept as a memento forever; yet need not therefore be gaudy, but should be treasured up, to be worn only on special occasions. That of the bride should set off her person to the best advantage, since no more appropriate occasion can occur. Behold that charming, lovely bride, the central figure of the occasion! All she says, does, and wears is criticised, and should express female loveliness and conjugal affection. But a confiding, loving expression towards her lover-husband is her chief ornament and most glistening jewel. As far as she manifests affection, all is beautiful and appropriate; yet if this is wanting, all is a soulless sham. Angels might admire as they behold her forsaking girlish associations, friends, and even parents, to assume the duties and responsibilities of a wife and mother, and from having been cared for, to care and become a "helpmeet." A new heart's-core motive is enthroned over the very chit of her being, and all her dearest life-interests are embarked in this life-voyage. If she is happy in him, all else is complete; but if miserable there, all else is lost. Many, whose own weddings have proved fatal, always cry at weddings; yet all should rejoice, because, if conducted at all aright, nothing else is as joyous as marriage. At least she has the good wishes of all friends. Would that she

had the *knowledge* of what is requisite to render those wishes prophetic!

A summary of the mere ceremonies adopted by different nations, in various ages, would be appropriate here, and might please "the girls," but as they teach no practical lessons, are left to those who have nothing more important.

538. — SONS AND DAUGHTERS-IN-LAW, RELATIVES, &C.

This is also the appropriate time and place for the parents-in-law, on both sides, to embrace their newly acquired children in the open arms of their fully expressed and genuine parental affection. Those who entertain dislikes and animosities should now bury them, as far as possible, and smother the remainder; for to express them, will only make matters worse for all concerned, and aggravate the faults on the one side, and dislikes on the other. This is a most auspicious period for interring all hard feeling, and making up all around.

Parents need not feel provoked at the loss of one child, but should rejoice in having gained another; and both for their own and their children's sakes, receive the newly-acquired son or daughter-in-law right home to their hearts in the spirit of genuine parental affection. Both parties may talk, though had much better write, somewhat after this fashion:—

"DEAR CHILDREN: Your marriage renders you both equally our own dear children, and this parental epistle is written to express and record this filial relationship. We shall cherish towards you both the same spirit, and pursue the same line of conduct, as if both of you were verily 'bone of our bone, and flesh of our flesh.' We will call you son and daughter, and beg that you will call us father and mother. Make our house your home, and gather around our table and fireside as freely as around your own. And remember that by accepting this affectional proffer you confer on us a special favor. We hereby open our arms, our stores, and our hearts to welcome you both to all the sacred rights and privileges of children. Remain with us, and make yourselves one of us, till you feel obliged to leave us, and always consider us in spirit, as we now are in law and fact, your fond parents.

"And now, dear son, we cheerfully surrender our beloved daughter into your loving arms. That life her parents originated, and have thus far reared and cherished, they now resign to you. We love our daughter, whom you also love. Then let the love we all bear to this sacred object be a talisman of eternal affiliation between us. Let only the mutual feelings and conduct of a true parent and son ever obtain between us. If at any time you think we wrong you, tell us frankly,

and we will do the same by you, so as to quench all hard feelings, on both sides, in the bud, adjust all differences in the start, and live together as parents and son ever should live. As it will give us pleasure to aid you, by both counsels and efforts, in attaining your various life-ends, do not be afraid to ask either.

“ We do not claim that Lillie is perfect, but we do ask that you scan her excellences more scrutinizingly than her faults. Having voluntarily selected her of all others to become your wife, and now married her, please, for her sake and for your own, make of her whatever she is capable of becoming, by obviating her faults, cherishing her virtues, and completing that education of her we have thus far conducted. And remember that all this is to be done mainly through her *affections*. Be to her not merely a protector and supporter, but a fond and devoted husband.

“ And you, dear daughter, having chosen your Charles for your life-partner, should consecrate to him your entire life, make him the very best wife you are capable of becoming, and render yourself every way worthy of him.

“ And let both hold this law of marriage ‘ in perpetual remembrance,’ that *love*, and nothing but love, is alike the privilege and duty of each to the other, as well as the only instrumentality and heart’s core of all your mutual relations. Cherishing this gives you ‘ all else ;’ but omitting this, deducts everything else therefrom. We will not pronounce a woe upon the one who may first do or say anything contrary to the spirit of perfect affection, but we do beg that neither will ever wound the feelings of the other, nor allow a wound, and that both will ‘ avoid the very appearance ’ of discord. Our parental blessing goes forth with you, and rests on you forever. YOUR DOTING PARENTS.”

“ MY DEARLY BELOVED PARENTS : You call me your ‘ son,’ and request me to call you ‘ father ’ and ‘ mother,’ which I do with the greatest pleasure, and all my heart ; and will do my utmost to fulfil all the relations of a veritable son. If I ever infringe on these sacred filial relations, tell me wherein, and I will gladly return to my filial allegiance. I shall do whatever lies in my power to promote your daughter’s creature comforts, her mental improvement, and her affectional happiness. All I am and can become are hers. I shall live only in and for her, and in eternal love and gratitude to those parents who have provided me with so choice an idol of my love.

“ YOUR DUTIFUL AND AFFECTIONATE SON.”

MR. AND MRS. A. B. TO MR. AND MRS. C. D.

“ DEAR SIR AND MADAM : The marriage of our children places us, heretofore related only by the ties of our common humanity, upon the higher platform of mutual family relationship. Heretofore we have owed to each other only the common duties and sentiments due from and to human beings *per se*; but this marriage now imposes upon us the additional ties and duties of *relatives*, and we write this to proffer

that right hand of fellowship and friendship which this new family relationship now requires. Henceforth let us be mutual friends. We hereby proffer not merely all the rights of human and neighborly hospitality, but also those of a genuine friendly affection. Our latch-string is always out.

“Any past unkindly feelings or expressions, this marriage inters. Let their ashes never be exhumed. We will never knowingly give cause for any hardness, but will endeavor to render ourselves every way worthy of that mutual affection now due between us both; cherishing it on our side, and doing nothing intentionally to awaken any other than the kindest feelings between us. Let us frequently interchange visits, establish and keep up a mutual good understanding, and if, unfortunately, differences should ever arise, make their frank avowal and speedy adjustment a primal object.

“And our family joins us in this expression of friendly sentiment and promissory endeavors. Hoping this new relationship will prove more and more agreeable to both parties as time rolls on, we remain, in the bonds of true relationship, ever yours. MR. AND MRS. A. B.”

MR. AND MRS. C. D. TO MR. AND MRS. A. B.

“DEAR RELATIVES AND FRIENDS: To every sentence of your well-timed and exceedingly grateful tender of family friendships, we, and every member of our family, respond in a right hearty ‘amen,’ and will put forth our very best endeavors to ‘meet you half way’ in both the culture and manifestation of true hospitality and genuine friendship. Whatever we can do, individually or collectively, to prevent any misunderstanding, or in case it occurs, to remedy it at once, we will do. And if any of us should err, be kind enough frankly to say wherein, and we not only will not trespass further on your rights or feelings, but do what we can to promote your interests, as well as to cherish that ‘entente cordial’ which you so generously express. We open both our doors and hearts to receive you and yours, and enter the lists of friendly strife with you to see who shall be truest and first in the exercise of those family hospitalities and feelings, of which the marriage of our children is the centre, and we now the corresponding members.

“In the bonds of a true family relationship we are, and, I trust, ever shall remain, truly yours, MR. AND MRS. C. D.”

Let a well-mated couple start married life under family auspices like these, and they could hardly wrangle if they tried. Conjugal dissensions frequently commence with relatives. Some of her relatives have opposed their union, or said some hard things against him, which arouses his Combativeness. She naturally sympathizes with, at least tries to palliate, this wrong. This initiates a difference between them. Doubtless the first offence was trivial, and magnified before it reached his ears. Quite likely

his indignation greatly exaggerated the offence, while she indulged more in their defence than was required. But be the occasion however insignificant, discord is now begun, and the crevasse, once open, enlarges, till out rushes the water of love, only to drown the happiness of both, besides creating a loathsome pestilence, which poisons, maddens, and tortures both throughout their lives; whereas, had their families been mutually concordant, no occasion for this disruption of their affections would have occurred; or, occurring, would have been "made up" by the friendly offices of their friendly relatives, instead of aggravated by their unfriendly interposition. Is it not the sacred, solemn duty, as well as glorious privilege, of all the relations and friends of both parties, to cultivate Adhesiveness and Benevolence, as well as all the higher virtues of relationship, towards the relatives on the other side? How many conjugal discords originate in the petty animosities of outsiders? Especially should the *parents* on both sides constitute themselves "a committee of the whole on the state of the union," to discover any discord on either side in its very incipiency, and become a daysman between their married children, to cherish instead of interrupting their love.

Sometimes relatives interfere thus: A brother asks a sister to come and help his wife start housekeeping. Rendered envious by seeing him lavish upon a wife those caresses he once bestowed on her, she watches her opportunity to show him that his wife is not the pink of perfection after all, and poisons his mind. Such sisters (?), if they ought not to be pitched headlong out at the window, at least deserve to be told, with doors open, "Viper, your *room* is far better than your company!" Those who have not a really devilish spirit, will try to heal, not engender differences. Suppose he is her superior, does his knowledge of it unmarry them? What iota of good does it do? What an unmitigated evil! Is not his lot hard enough already, that you must make it worse? Granted that he is deceived, how infinitely better that he enjoy this deception, than suffer inexpressibly by its discovery! Here "ignorance is bliss." Her being perfect *in his eyes*, about equals her being perfect *per se*; and is far better for him than her inherent perfection without his appreciation. As he thinks she is, she is to him.

And Nature always *pays back* such sisterly (?) deviltry in its

own coin. She who has thus served a brother, is herself miserable in her affections; for her spirit would render an angel wretched. Suspicious, watching her husband's every motion with eagle vigil, and hated because hating, her apparent affection is but hypocrisy. A married woman once consulted me thus:—

“On the death of my mother, I filled her place to my youngest brother, and fed, clothed, petted, loved, fitted him out for college, encouraged, sympathized with him in his troubles, and triumphed when he graduated with honor, only to be chagrined by seeing him fall in love with a beautiful ‘sewing girl,’ good, sweet indeed; but to see my brother, on whom I doted, the rising hope of our proud family, who could have commanded the wealthiest heiress in Detroit, marry a mere seamstress,—intolerable! I remonstrated, but he persisted. Provoked, I finally told him, ‘If you marry her, she shall never be *my* company.’ ‘*Nor you mine, ever,*’ he replied, and banished himself from my presence. He never even recognizes me when we casually meet. Already has this coldness of one I have thus loved *broken my very heart*. The more so because I live miserably with my own husband. Before, loving my brother eased my aching heart, but I am now dying, because I have no man on earth I can love.”

Poor, miserable victim of false pride! “your sin found you out.” Your sufferings, though great, deserve no pity, for they were self-inflicted by conduct actually diabolical. In attempting to rifle your brother's heart, you but rifled your own. God is just, and Nature is inexorably retributive. You deserve all this, continued, and even aggravated. You should have said, “Brother, if you only could have married one from our aristocratic circle, how glad I should have been! but since this is mainly your own affair, for your sake I receive her as your wife into our proud ranks, and shall treat her at least politely, and will try to love her, and render her worthy of my noble brother.”

Young husband, be careful whom you admit into your sacred domicile for a time. If, to get the one you desire, you must marry a whole family, which may sometimes “pay,” see to it that they toe your mark. If any attempt to prejudice you and your wife against each other, “*turn them out instantly.*” And, young husband, if a feud has sprung up between yourself and wife choose between them, and either get a divorce from your wife and *marry your mother*, or else get a divorce from your mother and marry your wife over again. Better “forsake father and mother, and cleave to your wife.”

539. — THE FIRST YEAR AFTER MARRIAGE.

This is undoubtedly by far the most eventful of all the epochs of marriage. Since a right beginning of courtship is thus important,⁵²⁵ that of married life is infinitely more so. Whatever is begun wrong, waxes worse; and right, better.

Starting from the marriage altar on a "wedding tour" is more fashionable than sensible, is expensive, fatiguing, and far less enjoyable than a few days of home quiet with each other. It should be postponed till, better acquainted with each other, they can enjoy it more. But the main thing, whether going or staying, is to give yourselves up wholly to each other. Till now the tide of love has not fairly set in; then take it at its ebb, and waft on to conjugal felicity. Heretofore you have been making love at arm's length, but now both should make it in each other's arms. Consecrate your honeymoon wholly to love, and postpone whatever interferes with it.

Yet why restrict this love-feast to the "honeymoon?" Why not make it a *honey-annum* instead? Why cut it short? Love is just now the most important *business* of your whole life; therefore shape business to love, not love to business.⁵⁴⁷ That was a good olden-times custom which excused the husband from war, public duties, &c., for a full year after marriage, and required him to "stay at home" and "comfort his wife." Would it were still customary! After your affections are once fairly established, they will grow imperceptibly without special nurture, yet they require to be fairly and well *planted* at first.

This is the greatest labor of life: how infinitely important that it be *well* done! Yet this requires time. No great work ever can be consummated in haste. And the greater the work, the more prolonged should be its incipiency. Please think how great the life-labor upon which you are just entering! Then how infinitely important that it be done, not about right, but *just* right! Slight anything else, but give this full time to make it thorough. If it were a trifling or momentary affair, you might slight its beginning, but since it is a life-long and infinitely potential matter, give it corresponding attention, and surrender yourselves up wholly to it. Let it imbue your whole being.

Especially, young husband, duly consider that your doting, clinging, dependent wife has just forsaken father and mother,

home and friends, for you ; torn herself away from all her girlish associations, thrown her whole being into your open arms, and is pouring out her whole heart into yours. Then should you not take time to *receive* her tale of love, and add thereto your own? to nestle her close to your very heart, and intertwine all her heartstrings with your own? As forsaking parents and friends has softened, perhaps melted her soul, let this cause it to fuse in a more perfect amalgam into your own. Be not so cruel as to shake her off just now for business, or anything, but let her have one long lovers' holiday. You will find plenty of ways to "kill time," and enjoy the year together. Nothing deepens and perpetuates love as effectually as intermingling it with our other enjoyments.⁴⁰³ Take many and long lovers' walks together, ascending this eminence to-day to enjoy this scene, and walking to-morrow, in loving cadence, to waft your love-whisperings on Aurora's gentle zephyrs, while you tread together Nature's flower-spangled carpet of green ; or visit the fruit-orchard, feasting on its dainty peaches, golden pears, or delicious grapes.³⁰³ Next day intermingle riding with walking, picking bouquets, and pressing choice flowers, as mementos of this or that delightful ramble. Meanwhile take along your "Botany," "Geology," or "Phrenology," and study as well as admire nature together. She is the great cementer of hearts,⁴⁰³ and to study her facts, laws, and wondrous workings, unites the affections far more effectually than merely to enjoy yourselves without this study. Above all, read this volume together. Walk abroad together as departing day throws his mellow twilight over mountain-top and valley. Commune with Nature in vesper's departing twilight, till the "queen of night" rises to throw her soft silvery shades over your enchanted pathway, and re-deepens your love for each other by leading you "through Nature-up to nature's God." Or gaze on heaven's star-spangled arch, in solemn awe, while you adore the majesty and power, infinite and eternal, of Him who gave them being !

You should also complete all those life plans and conjugal details begun during courtship,⁵³⁵ stick your stakes, draw your lines, establish your rules, lay off your business course, decide what each shall do and become ; whether you shall eat, retire, rise, &c., together, wait or be waited on by each other, furnish your domicile this way or that, open each other's letters, go to this church or that, together or separately ; whether wife shall go to parties, and

husband to clubs separately, or both go to entertainments together, &c. ; and in cases of disagreement, decide on its conditions. As different fruits have different flavors, so you are to decide what *flavor* you will impart to your marriage, but should *leave out all bitters*, and most acids, yet add whatever is *saccharine* to your likings. And the earlier and more completely these details are settled, the better for both ever after.

“I once persuaded an Atheist, a cast-iron Sceptic, and a straight Orthodox, to unite with me, a radical, in reading the Bible one hour every Sunday ; all agreeing to stop and discuss, in a friendly spirit, any different opinions we might entertain respecting the passages read. Though we began these sittings as antagonistic as possible, yet we soon found that we differed far less than we had supposed, and ultimately discovered quite a similarity between our opinions, besides finally becoming warm personal friends.” — *Dr. Elder.*

The practical effect of applying this known law of mind to husbands and wives studying Nature together is most surprising.⁴²⁰ Any two, however dissimilar, if not in complete antagonism, who will thus read this volume, or even a part of it together, both criticising and hearing kindly, will soon find warm affections melting their differences, as winter's snows dissolve before spring sunshine. Much more will it cement forming affections.

WEDDING ANNIVERSARIES AND PRESENTS can be made to promote your union by “keeping it in perpetual remembrance forever ;” just as we promote patriotism by celebrating “Independence day.” Adding mutual presents, to be treasured up for all time, will serve as accumulative mementoes of affection, which ought to be brought forward at their silver, golden, and diamond weddings.

SECTION II.

SPECIFIC LOVE-MAKING RULES AND DIRECTIONS.

540. — BE THE PERFECT GENTLEMAN AND LADY TOWARDS EACH OTHER.

“Myself and wife have determined to follow your directions to the letter, just as far as we can ascertain precisely what to do and avoid. Now can you not furnish us with some general *rules*, applicable in all cases, and constituting an infallible guide, by which to regulate both our general and our detailed conduct towards each other? Most nat-

ural truths. mathematical in particular, have their *formulas*, applicable in all cases, and reducible to some axiomatic form of expression. Do not some such matrimonial formula exist?

"My wife loves me hardly a tithe as much as she once loved, and is capable of loving; whereas, for ourselves and our children's sakes, I would elicit all that wealth of affection of which she is capable. Her love is infinitely precious. How can I enamour her completely, engross all her affections, and preclude her loving another?"

"My husband's love is my life; then how can I make myself his idol, and my complete devotee? We have been very happy in each other; how can we be still more so?"

"Myself and wife are antagonistic. Is there any way by which we can become reconciled? Our mutual aversions render both perfectly miserable. How can we live in harmony, or, at least, without contention?"

"Our discords endanger the transmissions of the faults of both, re-aggravated, to our children, only to enhance their depravity. What can we do to at least avert a doom thus awful on these future idols of our hearts?"

These are important questions. Words cannot tell how important. We propose, in this section, by giving the art of love-making, to show all husbands how to perfectly fascinate their wives, forestall all discords, render them all sweeter after marriage than before, and "altogether lovely," besides showing wives how not only to prevent their husbands' love from straying, but completely to captivate them.

Not a hundredth part of the love inherent in man is ever called forth, because these laws are not fulfilled. Though simple and apparent, yet their power is perfectly magical. Let one year's trial attest how powerful. That they have never before been embodied when men and women have written such hecatombs of books on love, is indeed most surprising.

Every science consists in its *ends*, and their ways and means.²⁴⁷ Love and love-making are as much fixed natural sciences as geometry, because both are equally governed by first principles. OFFSPRING, the most and the best possible, is the one end sought by this whole male and female arrangement, their love and marriage included. Love-making consists solely in furthering this one end; and whatever militates against it impairs love. Thus much of its end; then by what means is it to be attained?

Neither can create life independently of the other;²⁵¹ but both must *coöperate* together in that creation. Offspring must be produced by the *conjoint* confluence of every element of the beings

of both.³⁸² Our analysis of love will bear re-perusal in this connection, as showing just what each should and must do in making love; namely, blend themselves into one entity, composed of both melted together.

Their different natural traits, tastes, desires, feelings, associations, educations, &c., may render this difficult, yet it is indispensable. Both must become like two confluent drops of water, which cannot be separated; every particle of each intermingling with all the particles of the other. What effects it?

A *fusing principle* inherent in their sexual natures.³⁸¹ The male sexuality instinctively assimilates with the female. For this alone were they created. Only in this do they consist. This blending is the identical end to be attained. How can it be effected?

Simply by giving it its natural expression. As it is the nature of trees to grow and bear, of fish to swim, of eagles to fly, of appetite to love food, of memory to remember, &c.; so the very nature and spontaneous function of gender is to blend with the opposite sex in love and parentage. It "whistles itself," just as liquids run together. Those who have the most of it blend the most completely.³⁸³ Yet some things naturally promote, while others prevent this blending. This brings us to the identical point of inquiry; namely, just *what* things help and hinder this blending?

Since it is the male and female elements which mutually blend together, of course their normal *expression* effects this blending, while all abnormal expression repels.³⁸³ No man ever did or can express a normal masculine nature without attracting the feminine; or abnormal, without repelling it. How much your wife loves you depends on how much female nature, or love-capacity, she possesses, and how much normal masculine nature you possess and manifest towards her. But since all wives possess from ten to a hundred times more than is called out, how much she loves you depends on how much true manhood you evince towards her. Being the true man to her, therefore, attains two of the most glorious of human ends,—perfects your own manly nature, and enamours your wife. As every man who does business should pride himself in doing it in the best manner possible, so every man should pride himself on being true to manhood, and attaining its two ends, a wife's love, and fine offspring.

Precisely the same principles apply to woman. Completely to

enamour a man or a husband; a wife has only to be a true woman. Many ladies take much pride and pains to be in the "modes," without ever once thinking of being or acting the true woman; yet a mere lover of fashion, as compared with a true woman, is as a farthing compared with a fortune.

This rule, then, sums up thus: To perfectly enamour a wife or husband, BE a true man or woman, and then *act* like one. This rule, like all others, deserves illustrative examples.

Since the husband is to the wife precisely what the male sex is to the female, whatever treatment is due from a gentleman to a lady, and lady to a gentlemen, is doubly due between husbands and wives. Would then one angry frown distort his pleasant countenance, or rude act mar his polished bearing? Would he not watchfully discern and commend her every charm, draw the mantle of charity over all her faults, and tear out his tongue sooner than upbraid her? Do ladies and gentlemen ever satirize each other? Would she magnify his faults, or pout, or become offended, even if he did do wrong?

But suppose their mutual admiration should reincrease and ripen into a perfect love and congenial marriage, would they not treat each other precisely the same as before, only still *more* so? Instead of the least vulgar word or act, her native purity would chasten his every look and feeling, as if in the presence of an angel. As men are more refined and less vulgar with men than alone, and still more when with women than men, and as gentlemen are never coarse or gross in the company of ladies, how much less the fond husband in that of his idolized wife, and she in his? Yet how often do legal husbands take liberties, and perpetrate improprieties, even downright vulgarities, such as smoking, chewing, even swearing, &c., before their wives, as though privileged characters, which they would no more do before ladies than forfeit their gentlemanly character? As though their wives did not deserve all the treatment due to ladies, only still more exalted; and yet wonder why they are not loved, whereas the same treatment to ladies would banish them at once from all respectable society.

And are not wives also often much more neat, tidy, particular, and every way more captivating at parties than when at home? and in drawing-room than in *boudoir*? Yet what can as thoroughly disgust a husband as commonness of manners, slatternly attire,

violent temper, or anything unladylike, much more disgusting, in his wife? Let the married apply this principle to their own nursery and dormitory manners and language towards each other. Are not too many husbands anything but gentlemanly in their behavior towards their wives? And do not wives do before, or to their husbands, things so unladylike and ungentle, that they would feel compelled to cut any lady friend who should do the same before a gentleman, and what they would not have done before their negro hostler? Love can never coexist with such ungentlemanly and unladylike treatment, and will soon be killed thereby.

Pray, what is it to be gentlemanly, but to express true manly characteristics genteelly, that is, gently? Analyze the term *gentleman*; and then just think in what the quality it signifies consists. Please re-peruse our analysis of gallantry,³⁷⁰ derived from gallus, or rooster, and deriving its meaning from the courteous way the cock feeds and treats the hen, and used to express the way males should treat females. Look at the kind, courteous, generous treatment model men bestow on model ladies, and think just how the most perfect gallant would and should treat a perfect lady, and then treat your wife accordingly, and you will soon find her "*dead in love*," and literally infatuated with you.

As in eating one dish, which you suppose is delicious, you find something bitter and nauseating, but in another, which you supposed common, you find an inexpressibly luscious flavor, though you know not just *what* you relish and loath; so, as far as you feel and express true manly attributes, you enamour your wife; yet, as far as you depart therefrom, you excite her loathing and disgust, even though she has no idea just what she likes and dislikes.

So, too, if a woman departs from a true feminine comportment towards her husband, he involuntarily, as it were, tastes and loathes this sexual bitterness; yet, as far as she conforms to that standard, she obliges him to love her. Did that last sentence you uttered, and act you did, emanate from a true male or female *feeling* and spirit? Was it gentlemanly or lady-like? Would the perfect lady or gentleman have said or done that in that way? If so, it redoubled, if not, it deadened, the other's affections; besides prompting the same spirit and cast of conduct from the other. Would the most perfect husband or wife have said or done what you have just said or done? Or, if you had been an

unprejudiced observer, what would you have thought of it? Or, what if this same thing had been said or done *to yourself* by your partner? If you would be absolutely perfect as a husband or wife, just retire within your own selves, and think or feel just exactly how a perfect husband or wife should or would treat the other party, and then "go thou and do likewise."

For a husband to be so genteel and gallant towards other ladies, spruce, talkative, gay, lively, and complimentary, but only commonplace, perhaps not even that, but downright rude towards his wife, is a conjugal outrage, and will forestall further love, besides killing existing affection. Still, no matter how polite he may be to others, provided he is still *more* so to his wife. Or for wives to put on their sweetest smiles and most fascinating manners, and behave so prettily, almost coquettishly, towards other men, but settle back, when in their husband's company, into a commonplace, ungentleel, indifferent, perhaps repellent, if not actually offensive style of manners and comportment, inevitably wounds his pride, reverses his love, and engenders his disgust and hatred. Yet the more fascinating in company the better, provided she is still more ladylike, sweet, and captivating towards her husband.

"But while this seems all right theoretically, it imposes on men burdens too great to be borne. None can even begin to live up thereto."

Instead, to those tenderly *in love* it is perfectly easy, not a task, but a luxury, and so natural that it "whistles itself," and cannot be helped. All required to prompt all this and much more, is simply a deep, abiding affection. And this comportment will obtain between all who love, and exactly in that degree.

But as love wanes, this style of deportment proportionally declines. Indifferent manners accompany an indifferent heart, but reversed love renders the manners perfectly hateful. Though he who dislikes his wife may think he treats her about right, and does his whole duty, yet his entire comportment towards her is abominable. Neither may be able to specify just wherein, yet every look and act will be not merely ungentlemanly, but a perpetual insult, and perfectly odious.

But is not the pleasant, loving *reception* of these courtesies due even more from a wife to a husband than from a lady to a gentleman,³⁷¹ or her indifference more odious? She who wishes

attentions should *win* them. As no lady is entitled to any more courtesies than her loveliness prompts gentlemen to proffer as a free-will offering; so no wife is really entitled to any more attention from her husband than her loveliness inspires him to bestow. Her indifference to him compels his indifference to her; ³⁷¹ for how can the male continue to bestow courtesies on the female who does not receive them pleasantly? Their passive reception forestalls future ones.

A young married man always treated his bride very gallantly at table, waited on her himself as far as possible, and seeing that servants waited on her in double-quick time, comporting himself towards her in every way in a perfect conjugal manner, but she received his gallant attentions with indifference, without paying for them by any pleasant thanks or winning smiles. Meeting them at another table a few weeks afterwards, he had discontinued them; and doubtless that forlorn woman is to-day pining in secret because he has ceased to treat her as tenderly as of yore, and sighing over the difference between young lovers before marriage, and these same men after their honeymoon has set; little realizing that she herself forestalled and killed them by her passive reception of them. Wives, may not the indifference of some of your husbands have a like origin?

“But we wives and mothers have so many little cares and vexations, aggravating by their very insignificance, that we cannot be always as winning and pleasant as careless girls. None realize how much we have to sour our temper.”

But does fretting over troubles remove them? Does it not aggravate them, and alienate husband besides? He may pity, even love from sympathy, as we would a sick child; but like one eating what is embittered because he can get no better, or else overlooking the minor bitterness on account of its greater sweetness; yet how much better if all were sweet? A fussy, fidgety, fretful wife is a man's abomination. Men do not love, can but hate, shrews,³⁴⁹ yet cannot help loving loveliness.

A strong woman's-rights advocate became so thus: A widow lady and daughter living next door to a man and his wife, on familiar terms, dropping in and out without ceremony, often rode out with them. One day when only his wife rode out, he became enraged at his horse, whipping and swearing terribly. After being reseated, his wife gently dropping her hand on his for a

few seconds, asked him pleasantly whether he thought he should have acted thus if Mrs. and Miss —— had been along? to which he replied, —

“Of course not, because it would have driven them away from me; but since we are married, you cannot help yourself, whatever I may do.”

Think what an answer! Who wonders that she became a woman's-rights apostle? But if the married will simply follow this rule, — and those in love cannot help it, — their honeymoon will become a honey-annum, honey-decade, and honey-lifetime.

The ordinance of Nature obviously is, that both should behave towards each other like two turtle doves, always in the natural language of perfect affection, as if both were perfectly happy in each other, and desired to render the other so.

541. — MOULDING AND IMPROVING EACH OTHER.

CONFORMITY is a natural product of affection. Children and adults instinctively become like those they love. More especially does each sex conform to the tastes of the other.⁴³⁶ Individual love redoubles this conformity ten fold. Thus, let a courting man express admiration for small waists, and his lady-love will cheerfully suffer real agony in thus conforming her waist to his standard; while her tastes constitute his strongest possible incentive to conform himself thereto. This beautiful natural institute gives to each sex a perfect control over the habits of the other, besides re-enamouring each.

Since, therefore, the devoted husband is to his wife what the male sex is to the female,³⁶⁷ and since the sexes thus naturally conform to each other, much more should individual lovers; and the married, the more they love. This is Nature's means of establishing that oneness requisite for the mutual transmission of their qualities to their children.³⁸² To love dearly without it is impossible.

Moreover, each sex is a much better judge of the excellences of the other than either of its own. As those who love horses better than dogs are therefore better judges of horses, while those who love dogs estimate them best; so woman is a better judge of masculine excellences than of feminine, and better discerner of the qualities of men than of women.

With double force does this principle apply to lovers and the married. The more he loves her, the better his judgment of her excellences becomes, than hers of her own, and by the love she would awaken in him will she conform herself to *his* standard of female loveliness instead of to her own; and the more he would be loved by her, the more will he become what she deems lovable. What could be clearer, or more intrinsically beautiful?

Then, should not each *study* the tastes of the other, and endeavor to conform thereto? Is not this indisputably the first instinct of each? and both proportionate to love, and inseparable therefrom?

Each should vie with the other as to which shall conform the most completely to the other, each being like potter's clay, perfectly tempered, all ready to be moulded up into whatever vessels will best please the other; and the one which loves the most will yield the most. Herein consists the first instincts of a genuine love. You, wife, have chosen your husband. Your greatest desire now should be to render yourself just as complete a wife as possible, not to others, but *to him*. Then conform yourself only to *his* tastes. And she is the better wife, other things being equal, who conforms the most. Go back to your own experience. Did you not at your marriage soliloquize, —

“Now, all I can do, I will do, to become just what, and all that, my dear Charles desires. Though I dislike washing and cooking, yet I will do anything to please him. Since he likes to have me go to his church, I go gladly. He has only to express his wishes, to give me infinite pleasure in complying therewith.”

And he is equally conformatory to her tastes. And those who love devotedly, yield even to the other's very whims.

Moreover, no man ever does or can evolve his own excellences. They must lie dormant till the moulding hand of some loving and beloved *woman* eliminates them. It is only by her that he can be enabled to put forth his natural capacities. This principle underlies our entire volume, and accords with the experience of every living man. In battle, in college, in church, in business, in everything, man's love for woman in general, and his own loved one in special, alone can inspire him to exert all his capacities, and call out all his excellences. ³⁸⁸⁻⁴¹¹

And female talents however brilliant, and virtues however exalted, lie comparatively dormant, till love for some man brings them

forth, and renders what was before commonplace now almost divine. Therefore your wife's faults are yours, and yours hers. It is not for her to obviate her own as much as for *you* to obviate them, nor yours to overcome your own as much as hers to overcome yours. Each should help obviate their own, but the other's the most.

Each should say, "How do you like this? and how can I improve that? for I would render myself just as perfect, and therefore lovable, in your eyes as lies in my power." With this great core-conjugal *principle*, let all who are married be duly impressed. Please first drink in its *philosophy*, and then put it in daily practice.

"But since my wife has this, that, the other fault, if I yield myself passively to her moulding hand, she will mould her own faults *into* me, not my faults out. How then?"

Mould her faults out by this very law. By presupposition you have chosen one under whose influence you *may* so place yourself; or if not, must take one of these consequences, to go undeveloped, or else be moulded into error. Either horn is awful, but one is inevitable.

No small part of the discordance of married life is consequent upon this very want of mutual moulding. At marriage each presupposes the other already fashioned to their liking, whereas selection is as if, desiring a beautiful piece of choice furniture for life-long use and admiration, you had gone through the forests, and merely *chosen* the green-tree material, which must now be felled, in a particular way, cut and sawed into special forms adapted to the purpose required, and then seasoned, worked up, painted, and placed in accordance with your special likes. Now, in the very nature of things, this fashioning must be done *after* marriage, by the other party. How can they safely mould or be moulded before? Yet they may after. Selection is but the untempered clay, which love now sets about fashioning into its beautiful conjugal pattern. And herein consists the very art of all conjugal arts, the great labor of all married labors, and yet the very one universally ignored.

And when different views or feelings do arise, which is almost a necessity, instead of trying to mould *out* the bone of contention, both become indignant, and have a "*spat.*"⁵²⁸ Perhaps the disputed point has never come up before. Neither knew the wishes

of the other concerning it. Of course they could not have become alike, even if they would. An affectionate discussion, but no other, might now obviate it. If they can meet on any mutual phase of it, they should by all means thus meet; but if not, they should come as near together as possible, and each concede to the other that most sacred of all human rights — *personal* decision and action. Yet each should vie with the other in both yielding as far as judgment and conscience will permit, and then leaving the other his or her own master as to the balance; that is, obviating the difference as far as possible, and then tolerating the balance. And this mutual conformity will soon superinduce mutual similarity. Behold this triumph of conformity! Said Mrs. F., —

“When I first married there was but a single point of similarity and sympathy between myself and husband. I soon found that discussing our differences only aggravated them, and adopted this inflexible rule: never to argue points of dissimilarity, but simply to establish harmony on the one point in which we agreed. This soon established concord on another key-note, cherishing which soon brought us into union on another, and so on, till now every discordant note has become concordant, and we have lived most happily.”

Moreover, the highest pleasures of each consists in thus moulding the other. As in purchasing a homestead, you take exquisite pleasure in resetting this fence, planting out and nursing those trees, making that flower-bed, and refitting that room; so what greater task or pleasure is permitted to a doting husband than daily to improve his darling wife? or what greater pleasure can a wife experience than in seeing her idolized husband discontinue this bad habit, adopt that good one, and grow better every way, under her tutelage? Just try whether you ever experienced a greater luxury, you who have not already experienced it.

And this moulding ought to begin at the very mating, of which it forms a conspicuous part.⁵²¹ Both should surrender their whole beings into the hands of the other, as if practically saying, “Here am I, make of me whatever you would love me the better for being.” Intelligent, affectionate reader, is not this obviously the outworking of a true conjugality, and a constituent of that parentage for which you are preparing?

And how delightful to be moulded! What greater pleasure can a wife experience than in the feeling, “My husband has correct ideas as to what will render me perfect in his eyes, and I will do

and become whatever he desires?" A servant-girl, whose hand was besought in marriage, replied, —

"Patrick, before I can say yes, you must take the temperance pledge, on the oath of the 'Holy Catholic Church.'"

"But, Kate, I drink only at 'Christmas and St. Patrick's,' and then only with a friend. You never have seen, or will see, me drunk."

"But, Patrick, my mind is made up."

"Och, Kate, and faith since it's *you* that asks it, and I love you so much more than liquor, I will sign the pledge."

"Patrick, one thing more. I cannot oblige myself to keep cleaning up after a tobacco chewer or smoker, and you must throw away your pipe and quid."

"Faith, Kate, an' it's a close bargain you're driving with me, but as I love *you* so much more than tobacco, I will quit both."

But another temperance girl, seeing her betrothed a little too merry with wine at an evening party, sent him his dismissal the next morning, and thereby broke both his heart and hers, threw herself away on the first man who proposed, lived a most wretched married life, and got divorced, after having suffered more than tongue can tell, just because she pursued this wrong matrimonial course. They met but once afterwards, when he said, falteringly, —

"Julia, if you had only *asked* me never to drink again, I would have sworn, and kept my oath."

"Yet Julia doubtless thereby saved herself from the agonies of being a drunkard's wife and mother."

She who has and keeps a man's hearty love, can persuade him into and out of almost anything she pleases,⁵³³ and the strength of his love is but the measure of her power over him to wean him from this vice, entice to that virtue, and fashion him to her liking. Since love is the all-absorbing passion, especially of those well-sexed,⁴¹⁴ her power over him becomes both magical and absolute.

Behold and wonder at the power of the fascinating coquette over her victim! She picks his pockets perpetually, only to give him additional pleasure in refilling them for her. She makes game of him, only to reincrease her power to lead him spellbound and charmed, whithersoever she pleases. What a perfect fool she often makes of him! Then how much more can a genuine settled love be made to mould its participants! If it were but wielded to the extent it is implanted by Nature, it would be amply sufficient to enable any loved woman to mould any loving man

into any image possible to him, which she might desire. He becomes her *willing* captive.

Hence no young woman need fear to marry any man, however bad his habits, *provided* he loves her. She had better accept one with bad, if he really loves her, than spoil him, and possibly herself, by discarding him. No girl can *afford* to throw away so precious a treasure as a man's love because it is impaired by a slight flaw.

But if a young woman can thus mould her young lover, how much more a loving, loved *wife* her husband? And the more, as they advance in life and love together.⁴²⁰ The fact is, Nature puts unlimited power into a wife's hands over her husband's character. Let a fact show how much.

On examining publicly the head of J. J. Poindexter, a prominent public citizen of New Orleans, brother of the Mississippi politician, and describing him as idiotic in colors, endowed with commanding talents, and downright obstinate, yet so devoted to a wife that she could turn and mould him as she pleased, after affirming how utterly blank his perception of colors, he related the following anecdote:—

“Soon after my marriage I took my wife on a wedding tour to New York. Kean being then the theatrical star, I had purchased tickets to a favorite play, telling my wife I was going over to the Long Island races, should return to supper, and wished her to be all ready, in her best, to accompany me to the theatre.

“But meeting several of my old Virginia college classmates at the races, a dinner was proposed, partly in honor of my marriage, at which wine was ordered freely, and instead of returning at six, I was helped home gloriously tight at eleven. Expecting a curtain lecture, and all fortified with my good excuse, I told my cronies to make no noise going up stairs, so that our first ‘spat’ might not occur ‘before folks.’ My wife soon followed, and on beholding my plight, instead of reproaching me, said, tenderly, ‘Husband, I am sorry to see you so ill.’”

“‘Why don't you say “tight,” and have done with it?’ I replied, crossly, determined to bring the scolding right on.

“‘Perhaps I can relieve you,’ she replied. ‘Let me try that plantation dose;’ and I was soon sound asleep, while she sat up most of the night to watch over and wait on me. I woke first, and, reproviding myself with excuses, waited till she awoke, expecting she had waited only to be more emphatic, when she said, fondly, ‘Husband, I hope you are better this morning.’ ‘As well as one ought to be who went to bed drunk,’ I replied, determined to bring on the Caudling then and there. Several times before, and after breakfast, I tried to edge in my excuses, but

she adroitly, yet pleasantly, turned the conversation, I meanwhile deferring my morning cigar till I had been castigated, and justified myself. At length, thinking the storm was brewing only to redouble its fury, I made up my mind to wait till it came; but waited *eighteen years* for the first allusion to that drunken spree, and then, as I was reproaching a man for getting drunk so soon after marrying so fine a wife, my wife playfully remarked, with a roguish twinkle of the eye, 'True, but are *you* just the one to throw the first stone?'

"Meanwhile, I thought since I had a wife who could put up with both my coming home drunk, and depriving her of a theatric treat never again to be proffered us, and yet be just as kind and fond for all, even without requiring any excuse, or allowing me to humble myself by making an apology, she should never again see me in that sorry plight, and I have yet to taste the first intoxicating drop since. Her course alone saved me from a drunkard's grave.

"A few years afterwards, as I had ordered my horse one Sunday morning for a hunt, then a common practice in Mississippi, even for church members, my wife inquired, pleasantly, 'Husband, do you suppose Charley knows that to-day is Sunday?'

"O, no, not yet, he is too young for that; but let us see. Charley, here, what day is to-day?'

"Why, it's *Sunday*, father. Do you think I'm a fool not to know Sunday?'

"I ordered my horse back, and have never hunted a Sunday since.

"In numberless like ways she has obviated fault after fault, and cultivated virtue after virtue, but for which I should have been spoiled by those vices which blight so many of our Southern young men, and, most men, for that matter. Much of the good in me, which my fellow-men admire, I owe to her."

ONE SET of motives must be applied to this man, another to that, but all men have some tender place, some "soft spot," which a knowing wife can employ to inculcate the good, and soften down his imperfections. To find and use it, a wife requires some tact and knowledge of a husband's specialties; and Nature has bestowed them on her sex. What an infinite pity that woman should spend on tawdry fashion those precious energies required for moulding husband and children. Nothing is as intrinsically appropriate or praiseworthy in a wife and mother as to *study out*, and reduce to practice, this special mission of woman — the physical and moral improvement of her family. Instead, many wives, by outraging masculine character, aggravate a husband's faults; whereas, she could have made a good husband out of him.

Woman, does not this principle disclose a *sure* means of obviating the errors, and evolving the virtues, of a faulty husband?

But mark, — and this is as necessary as the sun to-day, — you must employ *love*, *all* love, and nothing *but* love. Any mingling of Combativeness will surely reverse all. There are few men who cannot be moulded by like means. You wives, whose husbands are either faulty, or not quite as perfect as you would wish, first set your wits at work to devise and execute some plan on this general principle, the details of which are adapted to your husband's special case. Yet you may, perhaps, require to throw *yourself* out of your present cross-grained humor.

You acknowledge and fulfil your duty to cook, make, mend, and keep house for him, yet are you not wholly overlooking one much greater? You complain that he has this bad, and lacks that good trait, so that you can hardly live with him: now does not the fault lie, after all, mainly in yourself? Have you not both omitted to develop his virtues, and actually magnified his faults? Compare him now with what he was at your marriage. Does not his entire natural language bespeak his sad deterioration?

How much native talent now lies dormant for want of your moulding hand, which nothing else can evolve? Suppose a real knowing woman had taken him in hand when you did, and, first employing all those little charming words and enamouring ways a coquettish Delilah often employs wrongly, to polish his manners, encourage his hopes, inspirit him to effort, guide his judgment, — in short, exert over him all those influences Nature ordains a loved and knowing female shall wield over her loving consort, how much more polished, accomplished, good, loving, lovable, moral, and every way more desirable, and less faulty, would he have become than he now is!

Or, perhaps he has some small flaw which you ought to perceive and mould out, yet which now detracts much from both his lovableness and success. Or, he may need encouraging, and inciting to trust himself, and attempt more than he naturally inclines to. Or perhaps some fault of yours — temper, extravagance, low spirits, nervousness, &c., — hangs like a millstone about his neck, or drives him to drink, or bad company. Suppose you canvass this matter. If wives understood and practised this "knack" of persuading men from evil to good, we should have ten times more nobleness, manliness, goodness, and talents, and less animality and debasement, than now. Come, woman, be persuaded to think

out his requisitions, and your best way of developing his native excellences, and obviating his faults.

Instead, this art of arts of the female and wife is almost wholly overlooked in married life. How surprising that a gift and duty thus instinctive and indigenious to female nature, should have so declined as to be nearly lost! How many of you, now that it is stated, can recognize your first yearnings in this direction, long since choked out and perished?

Compare those married, as a class, with those unmarried, physically. Behold how fresh, rosy, sprightly, healthful, and full of life-power the unmarried, but how deficient the married! They ought to be the most healthy, yet are the most sickly, or at least broken-down. Contrast our brisk, quick-motined, glowing, ruddy young men with our mechanical, plodding, slow-moulded married men. The married are too lean, unless too fat. How spiritless their walk, and entire physical tone and aspect, as compared with those of the single!

But the female sex furnishes by far the most pitiable and appalling examples of this deterioration. Compare women with girls, and if you do not weep, where are your eyes and hearts? Notwithstanding all the female constitutions broken down by our female "seme-taries," compare fresh, blooming, bright-eyed, plump, luscious-cheeked, sweet girls of sixteen and seventeen, with our dried-up, broken-down, wasted, shrunken, shrivelled, pale invalids of twenty-five and upward. Contrast their different expressions of countenance. That of girls, how pleasant and sparkling, but that of the married, how woebegone and melancholy! The laughter of girls, how easily excited, abundant, and bubbling right up from warm, merry hearts, almost perpetually,³⁴⁴ while that of the married is rare, mechanical, half-stifed, as if incongruous, with ten sighs to one laugh! Compare their beauty. The aspect of the married is staid and forbidding; that of girls how inviting! How few married women but wear a solemn, melancholy, mournful, dejected, forlorn expression, most painful in contrast with virgin pleasantness! Contrast their manners. Those of maidens are attractive, captivating, and agreeable, almost fascinating, in all their little ways and actions, while those of the married are cold, repellent, dissatisfied, and often really ugly! Scrutinize their "natural language" and general

looks and appearance. If your horse had run down thus on your hands, you would feel ashamed.

But our pen falters. Only hearts of stone but must melt in view of this painful contrast. Not that there are no exceptions, but that the most pitiable deterioration and awful blight hang over them as a class. How great, let the inner consciousness of most attest. Contrast, O man and woman, what you your own self are now, with what you were then! True, your descent may have been so gradual as to have escaped notice; but, taking genuine humanity as your standard, have you not deteriorated most amazingly in spirit, tone, memory, self-elevation, ambition, aims, the glow and ecstasy of humanity, in everything? Have you not descended so rapidly as to have almost fallen? Next, admeasure those of your consort. Is your husband a tithe as spruce, lively, blithe in manner, genteel, noble, aspiring, quick-witted, smart, or any way the man now as then? Or, is your wife one-tenth as loving, lovely, gay, happy, tasty, or charming now as she was then? Besides merely declining, has she not actually become perverted? Then patient, she is now crusty; then kind, but now ill-natured; then altogether lovely, now how almost altogether hateful. Words utterly fail to depict the difference. True, this change may be caused in part by the different optics through which you view him or her; yet how great the *per se* deterioration and perversion! And all this, though marriage is specially designed and adapted to improve you both in every single aspect; ⁴²⁵ and when, besides, this improvement is so infinitely desirable. Neither can afford this deterioration of either yourself or conjugal mate. You could far better afford to lose all your property, down to your household furniture, even your right hand and eye, but really all this sacrifice you *cannot* afford. Self-impairment is but the loss of self, than which better lose all else terrestrial, and the loss of the true human excellences of a conjugal partner is hardly less. O, rich and poor, one and all, by all that is sacred in human life, you should provide against them; or, once incurred, let their restoration take precedence over everything else. Could a poor carman, whose noble horse helps him earn his own and darlings' bread and shelter, afford to see him run down, become barely able to drag himself about, and perhaps die? Yet, by all the greater value of a husband or wife over horse, is this comparison inadequate. Then restoring your declining

wife or husband, at whatever expenditure of time, dollars, everything promotive thereof, is the best investment of your life. You who have *lost* a valuable wife or husband alone know how great that loss; yet is not their decline a proportionate loss, and to be forestalled?

“But how? You actually frighten me. I have long seen my bosom companion lose this excellence, and increase that fault; running down in health, spirits, ambition, memory, liveliness, indeed throughout, and just now see the sword hanging right over my head, suspended only by a hair. How can I escape my impending doom?”

Ascertain and obviate its *causes*. As “misfortunes rarely come singly,” this decline doubtless has several. They may be little suspected, even by their pitiable victims, yet are none the less real and deadly. They may be buried away down in the deepest recesses of the heart, under the dire resolve never to declare the fatal secret. And these *internal* cancers are the most fatal. Yet a kind, fond, tender, sympathizing tone and manner would first soften, and then extract the fatal thorn, and thereby restore. Make each other perfect confidants.³⁰⁰ Or it may have been caused by excessive and protracted labor, or perpetual cares of business, or family. Your husband may be borne down with debt, or business vexations, or rendered heartsick by “hope deferred.” Or his stamina may be giving way, which your sympathy and cooperation might restore, or greatly alleviate. Or your wife may have become completely drained of her vital energies by maternal exhaustion, or sleepless vigils over invalid children, or perpetual nursery exertions of every kind, superadded to perpetual daily family toils, without one diverting event to vary that eternal monotony of her hourly, yearly task, which is crushing her by its bark-mill perpetuity³⁸⁴ from year to year. Or her order, or economy, or false fears, or one or another excessive faculty—what if they are foolish?—have broken her completely down, and rendered her a mere wreck of what she once was. Or, more likely, she may have lost the very *chit* of her being, her life-motive, and fallen back, virtually paralyzed in spirit, trying, indeed, to do her duty, but hardly caring whether she lives or dies. Or perhaps your stern, authoritative, imperious manner of speaking to her, unnoticed by you because natural, or induced by your driving business or help, has crushed her spirit. At first her fawn-like timidity trembled and wept, till she, at length, yielding,

like the tall sapling loaded with snow, and bending gradually before the north-west blast, it has become bent clear down to the ground, and kept there till a fixed position prevents its rising. Or your prolonged indifference³⁹⁹ may have quenched her last cherished hope of obtaining your satisfied love, and left her virtually heartbroken,⁴⁴³ yet all the more hopeless, because marriage precludes all other love. Or whatever these wife-crushing influences may be, ferret them out. If she refuses to declare by speech, she proclaims enough in action and natural language for you to *perceive* them. Probably you unwittingly but really induced, and alone can remove them.

But be it what it may, in the name of crushed and bleeding humanity, of her wounded angel-spirit, of your own impaired happiness, entwined with hers, raise up that drooping head. Press it to your manly breast, and let it rest there, while you stroke her beating temples and soothe her troubled soul. Love her into a lovely, loving mood. Revive that crestfallen spirit. Speak only tenderly, as love always speaks.³⁷⁰ Re-tune that unstrung bow by the tenderest woings of your early love. Instead of scolding pity her that she is this, or is not that. Perhaps your eternal fault-finding has crushed her thus.³⁹⁶ More likely her excessive devotion to you and your children has rendered her almost useless, till restored. Do not re-break that "broken reed," but "quench that smoking flax." She is sick in spirit, and needs sympathy, and perhaps a play-spell. Or her disordered nerves may have rendered her peevish or discouraged. Probably the only required restorative is the anodyne of love. Wives are oftener sick at heart than anywhere else, while affection is the only restorative needed,⁴⁴³ and so grateful. Its restoration is magical, yet so easy. Try its power. Most wives have a world of trouble, real or imaginary, — and the imaginary is as real to them as if real, — and are a thousand times more to be pitied than blamed. Their apparent depravities, though seeming to you utterly groundless and inexcusable, are really as genuine to them and as pitiable as the imaginary horrors of the nightmare. We little realize how pitiable, how entitled to commiseration and pardon the great majority of wives, though to us seemingly without one cause of unhappiness, and surrounded with all that heart could wish. Look through their glasses, and the view changes. As your horse is as virtually frightened by seeing a buffalo-robe

as by a live buffalo; so women are often scared by some very scarecrow, as terrible to them as if a threatening lion crouched in their path.

Each should also improve themselves. Love should be progressive, which requires either the culture or discernment of new lovable qualities. For their own, and each other's sake, each should improve daily. On her husband's return from business, every wife should show some new work begun, or old one advanced; a new piece of music commenced, or prior one perfected; some new head work, hand work, or heart work, with which to re-delight him: while he, too, should be able to "report progress" in business, in whatever he engages, and especially in *himself*. How delightful to both, this improvement in the other, but how painful is their deterioration! What, then, is its great instrumentality? *Personal effort*. Passivity forestalls progress. Only active participancy can avail. Though a husband's praise may inspire a wife to effort, yet only she can put her *own* hands to the plough; and so of him. True, each can tone up the other's will, but "the gods help only those who help themselves." We expect improvement in all we possess, much more in a partner. Either who allows themselves to decline after marriage grossly wrongs the other. Will you not begin here now, and redouble the other's love, by rendering yourselves daily the more lovable and worthy?

542. — SHARING INTERESTS, PURSE, KNOWLEDGE, EVERYTHING, TOGETHER.

Mutuality is the paramount function of love.³⁵² Its entire rationale is based in that parental coöperation, which, in its very nature, renders all their interests conjoint. Without it, sexuality, love, and whatever appertains to either, becomes nugatory.

Please bear in mind this analysis of love and marriage, and learn therefrom the philosophical necessity in which this community of everything inheres, and then review your own love. Recall, you who have ever loved, its one strongest desire to *intermingle* all your thoughts, feelings, actions, interests, everything. You desired to be always together. When either went to a picnic or party, both must go. What either knew must be told to the other. What either had belonged as much by common consent to the other as to its possessor. You halved everything.

and shared all in common. You could not live without this mutuality. The more you loved, the more you experienced this community in everything. Indeed, this oneness is love and marriage.³⁸²

Behold those mated birds. When one hops, the other hops, and in the same direction; when and whither one flies, then and thither the other also flies; wherever one lights, the other lights on the same tree; what one eats, that the other likewise eats; and when one sings, both sing together. This mutuality is equally true of all other mating animals, of which the deer, lion, tiger, &c., furnish illustrations. Notice in all menageries, whenever the lioness begins to roar faintly, her mate chimes in, and roars still louder. All mating animals are always together.

How often, when a fond wife is invited to a ride, party, or any amusement, does she prefer not to go at all without accompanying her husband, because she can enjoy nothing alone? Is it not strange that when she can just as well go as not, and desires to go desperately, she should positively decline, however much urged, even by her husband, simply because she instinctively feels that it would be worthless to her without sharing it with him. A young wife once cried as if her heart would break, just because her husband had obtained a phrenological delineation alone, without inviting her also, thereby evincing this first and highest attestation of a genuine love. This probably offended him, yet was true conjugality in her. Please analyze, all you who have experienced this divine sentiment, its first instinctive workings, and attest whether we are not expounding its very tap-root. Did you not feel as if you had given off a part of your own very self, yet taken on a part of your loved one's identical being? that you desired to live only *in*, and *for*, and *with* each other? that to be separated was like tearing your very self in twain?

Moreover, the very pleasures of wedlock cluster around and depend upon this very sharing. Let each enjoy a given walk, ride, or pleasure of any kind separately, and measure its happiness, and then *share* these same pleasures in the spirit of affection with the one who is loved; does not this sharing redouble its pleasures many times? No old bachelor or dissatisfied husband, none who have no woman with whom to enjoy life's luxuries, can enjoy much pleasure. Let him "drive out" in the finest livery. be served by the most servile servant, feast on earth's choicest

dainties, drink her costliest nectars. engage in labors intrinsically delightful, and have everything heart can wish, unless a loved woman helps him enjoy all, accomplish all, he can enjoy or accomplish little, and is almost a nonentity; while prisons, shared by a loving woman, become palaces, tasks pleasures, and all things delightful. True, a young man who knows little of the luxuries of this feminine sharing, may *think* he enjoys much; but let him wait till a rich experience has taught him the luxuries of this sharing, and he will find his former lonely habits render everything insipid.

And this is doubly true of woman. Let her who has no husband to love, or with whom to share her lot, dress however gayly, or sing however much or sweetly, or do or be whatever else she pleases, no life-pleasures really count unless shared with the one she loves. Enjoying alone, like talking to one's self, is probably better than nothing, but how spiritless when compared with this intermingling of two loves! Most insipid is anything, everything *not* thus shared, and most pitiable are those, married and single, who do not thus share. Let me make her whom I have chosen and who has chosen me my very boon life-companion and my privy counsellor in everything, confer with her as to what to do, and how to do it, make her my "Aaron and Hur, to hold up my hands," and encourage my heart, go with me where I must go, and stay with me where I stay, as well as help me do what I must do, and enjoy everything in life together. "And in death let us not be divided."

Of course the more perfectly those who are married can establish this sharing in all the other relations of life, the more perfect their love, marriage, and offspring. And any failure in other respects will be a failure in this, the heart's core of marriage. To detail: —

Does not the custom of doling out given sums, at stated times, to a wife for "pin money," separate those pecuniary interests which should be shared in common? Are not her family struggles as heroic and perpetual as his business? Should not their mutual earnings be regarded and shared in *common*? No true wife would desire this dress or that luxury, unless she knew her husband liked it, or else left it wholly to her judgment.

This separation of pecuniary interests is one of the most fatal errors of wedlock, because, by inducing a practical business di-

voice, it initiates a divorce in all their other interests and feelings. In business, as in everything else, it is ordained that both should plan, work, and be interested *together* in whatever interests either. If "women have no business tact, judgment, or capacity," is it not mainly because they have not been *trained*? If they have not man's planning powers to forecast results, yet they have more tact and intuition, as well as a nicer sense of right — one of the most important instrumentalities of ultimate business success.

Moreover, every man's mind requires to be united with a woman's in order to take a correct view of anything. Man looks at things only from the masculine standpoint, and woman from the feminine, so that neither can take a complete view of anything except in and by *uniting* their views, by which each completes that of the other.

Besides, "in the multitude of counsel there is safety." All need advice in most things, and who is as proper to give it as a wife or husband? By presupposition each is most deeply interested in the other's welfare, which is everything in a counsellor. And what an indescribable pleasure to both, but most to her, to talk over plans and prospects, and consult together on prospective results! The mere pleasure of the conference doubly repays its trouble. And what a luxury to her to be consulted! It gratifies her Benevolence that she can be of service, and pride that she is duly esteemed, and renders her a "*helpmeet*." Her being required to help carry out your plans, the *very* office of a wife, gives her a right to have some say as to *what* she shall help accomplish.

But Napoleon Bonaparte furnishes the best illustration, on the largest scale, both of the "aid and comfort," and want of them, rendered by a true wife. Josephine was indeed a magnificent woman, accompanied him wherever she could, and was his chief privy counsellor in everything. Colonel Lehmanouski, a Pole, who entered the military academy with him, fought one hundred and seven battles under him, was his body servant, and knew all about his family secrets, in a lecture on Josephine, one of a course on Bonaparte, said, —

"His success was due as much to her as to himself. He was often rash in his boldness, and would sometimes devise plans sure to cause defeat; but the remonstrances of all his generals and staff had no effect on him. He never finally acted on any measure till he had first

submitted it to her; yet her quick instincts would see and point out any defects, which he would perceive and obviate; and when his army knew that *she* had approved any measure, they were sure of its feasibility and success. His downfall was induced by his divorce. His new wife's jealousy partially prevented his visiting Josephine often, so that, not under her influence, he planned his expedition to Russia without her full sanction. She advised his wintering in Poland, and getting fully prepared to strike a terrible blow in the spring. When on his lone isle he regretted his *divorce* as the one fatal error of his life, saying, 'If I had only clung to Josephine, and taken her advice, I should have governed Europe.'"

A woman's coöperation is as indispensable to a man's success as blood to life.

Soon after the Canadian rebellion, all Canada was convulsed with a proposition to unite church and state, as in the mother country. Though this was a most unpopular measure, especially with the masses, yet it was almost carried by a series of most powerful articles in its favor in the *Pilot*. Their author was a man of powerful genius, but full of those rough corners and glaring imperfections calculated to endanger his cause; but his wife, an eminently gifted and literary woman, whose whole heart was in the measure, by taking his undried manuscripts between his pen and the press, re-wrote this passage, erased that, and added the other, thus pruning them of all their objectionable points, and superadding her polish and persuasiveness to his virility, till together they almost carried their point, and awakened the admiration even of their opponents, that a cause so poor could be advocated so ably.

Our farming population probably come nearest to Nature's conjugal coöperation as to pecuniary interests, and furnish the best samples of affectionate wedlock, — husbands in ploughing, sowing, driving, feeding; and wives in cooking, milking, churning, and saving, and both making common cause in everything. Should not all follow their example?

"But if my wife knew all about my business affairs, her long tongue would disclose some fatal secret, the knowledge of which would prove my ruin!"

Instead, if she has a personal interest in keeping the secret, she will not only keep it, but put others on the *wrong* track. Let a knowing woman alone for both keeping dark, and hiding your "fatal secrets" in utter impenetrability. And when you have anything to do requiring the utmost of art, policy, management,

and even downright intrigue, you require an interested *woman's* head and hand in its device and execution. Many men are not fit to manage anything intricate or complicated without feminine coöperation. At least, any man will prosper all the better for calling in the aid of his wife in his business operations.

No man knows or can know how much a genuine helpmeet woman really does help till he has lost her coöperation, when very likely he soon stumbles and falls for want of it. You who desire success in your respective operations, please duly consider the natural law illustrated by this fact, and avail yourself of that instrumentality of success herein involved, if only as a speculation. As your winning card of success it has no equal, because, when a woman loves a man, her spiritual intuitions are all quickened and called into action in his behalf, so that she becomes, as it were, a guardian angel against defeat, and a guide to success, — his "cloud by day, and pillar of fire by night."³⁵⁹

The merchants of Philadelphia are preëminently successful, doubtless partly because many of their stores are in their dwellings, so that when obliged to be absent, wife or daughter takes the place of husband or father. They also employ many female clerks.

543. — EVILS OF NON-COÖPERATION.

Since coöperation is a primary requisite of marriage, its non-fulfilment must needs induce evils as grievous as the law broken is fundamental; and it does. Its pecuniary evils are equalled only by the monetary advantages of coöperation. Let the following anecdote state and make its own point. While men were charging the "hard times" on female extravagances, and women were retorting by charging them back on wines, cigars, and other masculine luxuries, one man wrote to one of the magazines to this effect: —

"At our marriage, my wife and I mutually concluded to appropriate about fifteen hundred dollars to our domiciliary outfit, and selected carpets, furniture, utensils, everything, to our perfect satisfaction for that sum. I drove right into business, could not take time to receive or return calls, required her to do both, and to attend parties without me; until, required to make as well as attend them, she complained that our sofa, carpets, chairs, good enough when we started, must be moved back, and new and better ones procured. Now, if I yield to her extravagances, I fail pecuniarily, and lose character, position, and therefore conjugal happiness; but if I do not, I offend her ladyship, and have no domestic peace of my life. What shall I do?"

He had committed the fundamental error of not having taken his wife along *with* him into business. She supposed he was doing splendidly; that hundreds here and fifties there were mere trifles compared with his income, &c.; whereas, if she had been consulted as to this and that "operation," she would have known his — their — straits, and said, "Never mind, husband, I can just as well do without this as not." Indeed, coöperation is the only true policy.

Every wife also requires to know about her husband's pecuniary and other affairs, in order to give needed advice in his absence, else things must take their course; but especially, in case of his death, to prevent rascally harpies from preying on the estate, by showing them that she understands what he does and does not owe. She then requires to take the helm, and bring debtors, pretended creditors, administrators, and all, to time; which ignorance of his business affairs prevents her doing.

AN INDEPENDENT PURSE, and some business by which she can earn, and then use her own pin-money, are directly contrary to all the instincts and practices of those who love, whether in wedlock or out. No courted girl, who evinced it, would be courted long. No genuine wife ever desires it, but only those who are in an unsexed state. All who are truly married make their purse, possessions, expenditures, and all their interests, like their children — ours, not mine. Coöperation is marriage, while isolation in anything is proportionate divorce. Man can love no woman who does not depend on him, nor any woman love a man without feeling this dependence. Those who clamor for pecuniary independence "know not what they do." Ladies, think how many dollars man bestows on your sex. Woman needs a man's arm to lean on, and man a woman to lean on it. Neither can say to the other, "I have no need of thee."

Yet as marriage too often is, she greatly needs this self-supporting independence; but not as it *should* be. When he grudges her every dollar, keeps her on the shortest allowance, or berates her for spending his money this way or that, they had better obtain a divorce in everything else as well as in pecuniary matters; yet we are not now giving directions in cases of wrong marriage, but presupposing a right. Many husbands, from year to year, operate in and of themselves, without telling their wives one word about their affairs. "I know no more about my husband's busi-

ness than the dead," is a common saying of wives. But is this conjugal? Has not a wife a *right* to know? Does not both duty and policy require it?

SHARING DORMITORIES, like the English, is approved by this cooperative law, while the French custom of occupying separate ones is condemned. The main objection to the English custom, that it weakens the stronger, yet strengthens the weaker, is its chief recommendation. As far as it does this, it does just what should be done; yet where two really love each other, both get strength and give it.⁴⁵⁷ Even the stronger is improved more by what he gets, than injured by what he imparts. It benefits all who love each other.

It greatly promotes mutual magnetism and oneness; creates many a cosy chit-chat, and indeed facilitates all the other mutualities inherent in married life, those of caring and doing for their children included; whereas separate dormitories rob each of a true God-created luxury, besides separating all their other interests. It is a virtual divorce in spirit. Either affiliate, or else separate.

A nursing monkey, when it craved rest, cuddled into its mother's folding arms, — both facing each other and sitting on their haunches, — with its head bent forward under her arms, which lay along down its back, while the still larger father took the same relative position towards both; he the external protector of both her and it, while all slept cosily together.

At least woman, usually the "weaker vessel," is not the one to complain, because she receives so much more vitality than she bestows. Or if the husband is the weaker, drawing on her strength to prolong his life thereby, may be her own best investment.

At least, let the "strong-minded" be a little careful, lest by advocating this doctrine they discourage even the few now matrimonially inclined. Urge this condition and fewer still will propose. Only those will advocate it who are either poorly sexed, or else in a reversed sexual mood. True sexuality and conjugality will reject the French, and adopt the English custom.

DIVERSIFIED INTERESTS engender discords. If any husband devotes himself to business while his wife makes housekeeping, or fashion, or doing good her hobby, or he politics but she religion, or he is much from home, while she is at home, &c.; each going to

different places, loving different things, forming diverse associations, falling into opposite lines of thought, &c., they finally lose all sympathy for each other, and become no more to each other than as though not married; whereas, if the same chords of association and interest had vibrated throughout the beings of both, the resultant harmony would have redoubled their love, and even created it, if it had not previously existed.⁴²⁰ Exactly wherein and as far as they pursue *different* paths, do they stray from each other; similar ones, draw to each other.

COMMUNITY OF KNOWLEDGE is equally re-enamouring, but diversity estranging. Most who marry, having had a similar education, and starting on a common plane, can talk in delightful concert upon the same subjects, and are substantially alike; yet he dashes into business, the very struggles of which improve him, reads the papers, keeps up with current news and improvements, comes in business and societary contact with men of mind and experience, imbibes their advanced ideas and culture, and by various like means becomes every way superior to what he was at marriage; whereas she, confined mostly at home, and seeing few except servants, or those below her intellectual and moral plane, perhaps declining in health, becomes cross-grained and nervous, till this relative change of standpoint has destroyed their sympathy. To him her ideas are now so insipid as to disgust as much as they once delighted. He wonders, is ashamed, even provoked, that his *wife* should be so ignorant and crude, actually foolish; but, instead of remedying this evil, he only aggravates it by blaming her therefor. Yet what else could she have become, or he expected? If he had furnished her with papers, intellectual associates, &c., he might justly have required more, but not now. And as everything in Nature grows, this diversity soon merges into dislike or hatred; whereas, if she had known most that he knows, and both could have grown, talked, and kept along *together*, their mutual sympathy and affection would have reincreased with time.

Two brothers, quite alike in most things, married twin sisters, but pursued these two opposite courses: A, *telling* his wife all he learned; at dinner what he had seen and done since breakfast, and at night, during the day; his heart yearning, after he had learned anything of interest, till he had imparted it to her; while B, kept learning, without communicating any of his self-improvement or

business affairs to his wife, or talking to her, except about some commonplace home affair. A, by thus keeping his wife growing up with him in knowledge, in spirit, in cultivation, kept their mutual affections warm and fresh; while B's wife declined till they had lost all affinity, because she had remained so far below him as to compel him to look down on her with pity, and regret that he was tied for life to one so obviously his inferior. Her condition was indeed pitiable, but the blame was *his*. And "his sin had found him out." The next day after hearing this point enforced at a lecture, a widow said, —

"Your lecture disclosed just the very origin of my own and husband's difficulty. When I married him I loved him some, yet, as I lived on with him, my affections reincreased, till my whole soul was wrapped up in complete devotion to him, when he one day received a letter in the parlor, which I wanted to see, — Eve's curiosity, — which he refused, till, I persisting, he finally bluffed me off, and that bluff stuck a cold dagger to my very soul, when I found my heartstrings breaking, one after another, till the last tie that bound me to him was severed, when hatred supervened; and I was glad when he went to the store, but sorry when he returned; glad when he went to New York for goods, but sorry when he came back; *glad when he died!*"

"*He* began it" by that incipient divorce of the letter, which effected a like divorce throughout all their other relations, and finally broke the back of its instigator. As "gaping is catching," so divorce in this matter of the letter initiated a complete divorce throughout, and spoiled both. Let the following dialogue between the Author and an eminent lawyer, judge, and senator and his wife, state and enforce its own moral. Having received a full written description of himself and wife, he said to his consort, —

"Wife, that phrenologist, who can describe our difficulties so accurately, can also prescribe their *remedy*. Let us consult him again on this point."

"Come, now, each tell your whole story frankly."

"My wife is fretful, and keeps all the time complaining of this, that, and the other; comes to me about servants, and every little household vexation."

"My husband comes home surly and grum, combative and —"

"Yes, wife, it is incidental to my business. I know it is wrong, but I get heated in the struggles of the bar, and come home thoroughly provoked. Never mind it. It is my *business*, not me."

"No, that is not all. I could excuse that much, but on entering the house he throws his head back, feet up, and taking the last paper, reads on, says nothing about what he reads, but sometimes finds some-

thing to laugh at, — which I so wish he would tell me, along with his business, or any outside news, — till, dinner announced, he eats in silence, when, putting on his hat, he says, ‘Wife, I shall not be at home to tea to-night. Do not wait for me, or even sit up, for I may not return till quite late.’

“He says, ‘Here is a garden and gardener. You manage both, and see that garden truck enough is raised for the family;’ whereas, if he would only once a week show some interest in it, say, ‘That is well, but this might be bettered thus,’ I should be so delighted.

“He says, ‘Wife, there are horses and groom. Ride out when and where you wish; and the horses will be better for daily exercise;’ whereas, if he would only ride out *with* me once a week, the memory of that ride would so sanctify the others as to render them also delightful; yet, as it is, I take no pleasure in them.

“He says, ‘Wife, I furnish money enough for the education of our children, but you must see to all its details, and say what studies and teachers they shall have, for I cannot bother with them;’ whereas, if he would go only once per quarter to their ‘examinations,’ see their progress, and advise with me, both I and they would be so delighted; but he is always too tired, or too *busy*.

“He says, ‘Wife, I furnish plenty of money to get just such and as many servants as you want. If these do not suit you, discharge them, and get others, but do not trouble *me* with your petty household cares;’ whereas, if he would only *hear* my sad tale, and sympathize with me — but, no; I must worry on all alone; I am perfectly lonely, and almost crazy for want of some one with whom to *sympathize*.”

Now did not that poor woman tell the secret heart-history of wives in untold numbers? if not in these particular things, at least in the general features of their case? They are perishing by slow but agonizing inches for want of some one, if only a colored servant, with whom to talk over their pent-up heart-troubles.³⁵⁶

544. — PROMOTING EACH OTHER’S HAPPINESS.

AMATIVENESS naturally incites Benevolence,⁴⁰² which inspires gallantry.³⁷⁰ Love seeks the happiness of its object as uniformly as water its level or light diffusion. This is as inherent and universal a concomitant of love as gravity is of matter. Let all who have ever loved attest whether this was not your strongest love-prompting and instinct. While kindness is due from all human beings to each other, and doubly between the sexes, yet love augments it in exact proportion to its intensity. If gallants are naturally so kind to “the ladies,” how much more will the true husband gratify all the little wants of his idolized wife? He ought ere this

to have learned minutely what she likes and dislikes, and to provide the one, but avoid the other. As the true gallant never waits to be asked to do this or that for a lady, but anticipates her every want, and proffers its supply, not grudgingly, but as if her acceptance would do him a special favor; and as a lover should be still more attentive to his loved one's wants, and his eyes still more eagle to perceive, his heart still more willing, and hands more nimble in their supply; how much more the true husband! Is not this the natural language and impulse of love, as well as the main means of expressing his love for her, and eliciting hers for him? What loving husband but can read every trifling want of his loved wife, and by nameless little courtesies at the table, in the parlor, nursery, boudoir, and especially in company, both manifest his love for her, and re-enkindle her love for him? A septuagenarian pair of Quakers, among whom are found many of the finest samples of conjugal manners, in visiting the Author's wife, when taking their leave, he requested Deborah to be at the door in about five minutes. Arrived, he turned the carriage wheels so as to facilitate her ingress, half clasped her in his arms, and half lifted her in; and going all round to tuck in buffalo robe and blanket tightly around her feet, with the utmost tenderness, as if she were his choicest jewel, and inexpressibly precious, he seated himself and drove off. Will not the loving husband treat his precious wife as his darling pet, his idol, his other self, and the mother of his angel children, the partner of all his joys and sorrows, and as though nothing he could do for her were good enough?

Is not such treatment your manifest DUTY? Do not your natural conjugal relations absolutely require and demand it? As the inherent dependence of a helpless child on the parent obligates him to provide for its creature comforts, so a like dependence of a wife on her husband imposes on him, by the same natural law, a like moral duty; and he who does not fulfil it, perpetrates a sin of omission against her.

A married pair may be kind to each other without loving. He may support her in style, furnish her plenty of money, even gratify her very whims, and she do everything kindly without loving him, but they can no more love without being kind, than live without breath; and their mutual kindness waxes and wanes with their affections. The more they love the more their Benevo-

lence bursts forth and overflows in all their minutest actions and feelings towards each other. Love's eyes, lips, hands, and heart are brim full of desire to make each other just as happy as possible; always saying, "Please let me do this and that for you." Neither can make self a tithe as happy as each can the other. A loving wife can render her husband, and she him, ten times happier than either can possibly render themselves. How infinitely and perfectly adapted are all the details of the conjugal state to this promotion of the *other's* enjoyment, and thereby their *own*! As "it is more blessed to give than receive," even from strangers, how infinitely more so to and from one beloved! No human luxury at all equals this.

Moreover, this happiness is the natural *food* of love. The love of each is in the exact ratio of the happiness conferred by the other.⁵¹¹ Hence, exactly in proportion as a wife renders her husband happy, does she thereby *compel* him to love her. He cannot help himself, and will not desire to, but is "led a *willing* captive." Exactly in proportion as he renders her happy, does he thereby oblige her to love him and seek his pleasure. Every thrill either occasions the other but redoubles the happiness of the other.

Yet, *per contra*, every twinge of pain either gives the other, engenders dislike. There is no help for this. These results are as absolute and certain as those of gravity, because equally governed by a first natural law.⁵¹¹ This inference, therefore, is perfectly obvious, that if your wife makes you happy three, or five, in the scale of seven, she thereby compels you to love her three, or five; whereas, if she makes you miserable three, or five, she thereby compels you to hate her three, or five. No will-power of either can prevent this fatal result, any more than will can prevent our smarting at the touch of fire.

Or, if she makes you happy five, but miserable three, you love her five, but hate her three; whereas, if she renders you happy three, but miserable five, she obliges you to hate her five, but love her only three. So she who makes husband perfectly miserable, without any happiness, engenders perfect hatred; whereas, she who makes him perfectly happy, without any alloy of misery, thereby renders his love absolutely perfect. Nature's mathematical equations are not more absolutely infallible than are these her love equations. Please, husbands and wives, duly consider the *principle* here involved, and learn therefrom, both the one ge-

neric cause of all conjugal discords, and their remedy, as well as the certain means of carrying your love on and up to any required extent of perfection.

This principle shows why some husbands and wives can neither live together, nor apart. Certain points in the characters of each render the other so happy as involuntarily to draw them together; yet certain other points make them so miserable that they cannot remain together, and hence they quarrel and separate to-day, only to come together and make up to-morrow, which they perpetually repeat.

A husband, a year or so after his marriage, taking his market-basket on his arm, the following conjugal dialogue occurred:—

“I believe I shall get a turkey for dinner to-day.”

“Hadn’t you as lief get a leg of lamb.”

“No— not exactly. I have got my mind set on turkey, though I suppose I could do with lamb.”

“I suppose I *could* do with turkey, yet very much prefer lamb, for my mouth is fixed for it.”

“But, come to think, I had a *great deal* rather have turkey than lamb.”

“Well, *get* your turkey then, I’ll cook it for you, but *I* don’t want it.”

“Then I’ll get your lamb, but I want none of it.”

He got the lamb *out of spite*, which she cooked in spite, and of course not very tenderly. More than one bone was growled over at that dinner-table, and they kept up their growling and snarling till a divorce broke up their marriage and family, only to aggravate their mutual hatred, and spoil the happiness and lives of both, as well as that of their children and relatives.

Even this is not too great a punishment for a sin so seemingly trivial, because whenever great *evils* follow any wrong course, a commensurate good follows a right. This hatred grew where love might just as well have grown. Suppose he had said, tenderly, —

“Wife, can you not go with me to market to-day, and help select our dinner?”

“I should dearly like to go, husband, but our dear babe prevents.”

“Then what shall I get you for dinner?”

“O, get anything you like. What suits you will please me.”

“But can you not think of some dainty dish you would like?”

“Well, husband, if you see nothing else in market you like any better, get a leg of lamb if you please; but if you can find anything else you like better, get what *you* like, and it will suit me.”

He would have got the lamb as before, but in the spirit of affection; would have awakened her *gratitude*, and therefore love, and a grateful *woman* returns and re-returns kindnesses for the thousandth time, yet the grateful fountain still overflows, rendering him a thousand times happier than he could have rendered himself. The only true way for each merely to secure their *own* happiness, is to devote themselves to that of their companion. This is wedlock, and rewards itself.

WHICH SHOULD SERVE? The one who loves the most will take the greatest delight in doing the most to promote the other's happiness. Among savages, woman is man's slave; but as humanity rises in the superior scale, the male treats the female with more and still more tenderness.

In the name of this fundamental law of love, you who mate, let your mating consist in the self-consecration of each to the happiness of the other. Let each live, not at all for self, but for the other. All that each can do to promote the creature comforts of the other, by indulging each other in dress, taste, appetite, fancies, even whims, anything, everything which gives the other pleasure, should be done.

Yet how contrary is the custom of too many husbands! Instead of considering that their wives are to be indulged, they treat them as if they only were to be *denied*. Does affection ever deny? Is not indulgence even the greatest privilege? Does a doting grandfather ever deny his darling grandson, even in trifles? What if the old man does see that the boy is "pleased with a rattle, and tickled with a straw," does he not *give* rattle and straw? not with, "You fool, to want such trifles!" but as if delighted to see him enjoy them? If a true husband really loves his wife, and she Phrenology, but he not, instead of saying, "What a fool to be running after that humbug!" would he not say, "Wife, I am so glad that the phrenologist has come, so that you can enjoy his lectures, which make you happy. I will even go myself, if only to see and help you enjoy yourself."

And often, indulging a wife in some merest trifle, will make her inexpressibly happy, fond, and kind in return; whereas, denying her in some little matter, will sour and spoil her throughout. Husbands, by all means indulge them, even in trifles.

And herein consists your own greatest life-luxury. That millionaire husband who takes all the pleasure he can in re-counting

his millions, adding thereto, and sating all his other desires, is a poor, unfortunate, happiness-wrecked mortal, if he either has no wife on whom to lavish these little, hourly, momentary courtesies, or else is too much alienated to proffer them, except with a grudge, and may envy that laboring man who, by daily toil, finds his own highest happiness in doing for that woman who is nursing and rearing their darlings. It requires a loving *wife*, in addition to dollars, to render a man happy. Of all the luxuries permitted to mortal man, those of a well-sexed and loving as well as beloved husband which are derived from promoting the happiness of his dear wife, are "chiefest among ten thousand, and altogether" richest. Talk about luxury without this, and you talk nonsense. Have all other luxuries but this, and you have only trash. Have this, it hardly matters how few besides, and you have "all things added thereunto."

But it is not enough to merely *do* for a woman; you must do for one you have a *right* to do for — not for another man's, or no one's, or everybody's, but for your *own*.⁴¹³

545. — MERELY DUTY WIVES AND HUSBANDS.

"But now that I am married, I endeavor to do my whole *duty*. Though I do not love my husband, yet I try to be strictly conscientious in all my relations, and especially in my conjugal."

When "duty" alone can create perfect offspring, it alone will suffice between parents, but not till then. *Love*, not duty, creates,³²³ and is "the one thing needful;" is to marriage what "faith" is to salvation — its one great, all-determining condition. Better duty than nothing; but duty *with* love, kindness, and all the other human attributes, is required. The one paramount conjugal duty is affection, and affection is a first duty. Being loved by one beloved is his greatest luxury. As the "cup of cold water," to be acceptable, must be proffered in the name of love, so rising early and late, delving and drudging, and doing however much without love makes the beneficiary the more unhappy; but when love beams in her eyes, and flushes her cheek, when, whether she does little or much, there emanates from her that sacred aura, charm, and halo, as indigenous to the loving woman as light to the sun, it sends a calm, quiet thrill of unspeakable delight throughout his being, to animate all, inspirit all, enrapture all. How superlatively blessed does she render him who basks in her

divine sunshine, and, by its little expressions, redoubles both its happiness, and therefore love!

546. — REDOUBLING LOVE BY ITS REDECLARATION.

EXPRESSION is a first law of Nature. Her heat, cold, facts, laws, and all her operations, declare themselves; as do also the various phrenological Faculties.

And the expression of any faculty in either, enkindles the same faculty in those around. Anger in man and beast always provokes anger. Revivals of religion proceed on this principle, and are caused by veneration in one or more, eliciting a like devout feeling in the other. The raging of the war spirit, North and South, furnished another illustration on a large scale, as did the Bull Run panic; and so does following the fashions, any public excitement, and whatever temporarily becomes "all the rage." Seeing others eat, makes us hungry; laughter awakens laughter; thought, thought; taste, taste; music, music; and thus of every other human function. Nothing can be more apparent, nor anything equally intensify the action of any faculty.

Of course this principle applies to love, and can be employed to elicit it to almost any desired extent.

Indeed, what is all courtship but provoking a return love by its expression? What else is gallantry?³⁷⁰ No known means of provoking mental or affectional action equals that of expression.

Words express it most perfectly. One cannot love without showing it by word or deed, which re-increase by re-delighting.⁵¹¹ How simple a means of its promotion! while omitting to express it leaves its fires unsupplied by fuel. How intense the pleasure of its first full declaration! then why does not every new declaration reënamour? And yet most, after having declared their affection, stow it away among the sacred archives of the past, rarely to be repeated. Each feels love, yet doubts that of the other, virtually arguing, "If she really loved me she would show it." "He kissed me when he loved me, but has stopped kissing because he has ceased to love."

Since its first declaration, many hard feelings, perhaps open "spats,"⁵²⁸ have transpired, and been mutually overlooked; yet as neither has expressed much love since, both infer that the other has ceased to love, which chills the love of each, till both settle back into apparent indifference. They took lovers' walks once,

but take no more now. Then they were talkative, but are now demure. They part and meet several times a day, go out, come in, retire, and rise, without one loving word; and though kind enough, friendly enough, and all that, yet both seem as perfectly indifferent to each other as if unsexed; without one love-smile or love-tone, any more than if one were fish and the other fowl. What each desires of the other is asked for, and done freely enough, but without one expression of tenderness. They can and do talk freely enough on all other subjects, but never one word about their love. They eat, work, and go to church together; but if either should impress a genuine, hearty love-kiss upon the other's cheek, the kissed one would be as perfectly amazed as if a clap of thunder had startled them on a cloudless day. And yet both, at the core of their hearts, really do love each other, though, like buried fire, no "sparks" or heat come to the surface. And thus their love smoulders on, and often smoulders out.

Yet how many such there are! Why? Because both have neglected to supply the other's love with its indispensable fuel, burned out their first love, buried its fires under its own ashes, and just live along, neither hot nor cold, dead nor alive.

"Then would you have the married always billing and cooing? This may be tolerated in young lovers, and during the honeymoon, but is perfectly sickening, if not indelicate, and even immodest, between the married, except in private. Besides, those who appear so loving before folks always quarrel behind the curtain."

This is our final answer. First, if woman wants to be made love to, it is man's place to make it, and if she wishes to caress, he should help, not hinder. She is the natural umpire of love and all its properties, because the most loving; then should not man pattern after her, and follow suit? A normally-sexed woman loves to be loved and caressed by him who has her heart, and "that before folks," provided custom did not frown thereon. Woman, tell the world in general, and your own husbands in special, just how you desire them to comport themselves towards you.

Secondly, and conclusively: it is right and proper that the highest state of pure love should both *exist*, and perpetually increase between the married. They should love each other just as young lovers do, only as much more as they are older. Then, whatever

it is proper to *feel*, is it not equally proper to *manifest* "before folks?"

But the trouble lies here. Love becomes carnalized soon after marriage,⁵⁷⁷ and *therefore*, from mere shame of its own deformity, shuns public gaze. The purer and stronger it is, the more gushingly and frankly does it express itself, "in season and out of season, at home and abroad, alone and before all beholders," because inherently conscious of its innocence and appropriateness. And if husbands and wives would manifest much more of these loving courtesies before others, they would both inexpressibly enhance its Platonic form, and diminish its animal manifestation. Woman, what say you to this charge? Husbands and wives, be persuaded to make the re-cherishing of each other's affections your very first life-business; and let your past remissness only render you the more assiduous hereafter. You certainly ought to know by this time how to re-awaken each other's deadened affections. Think over just how you would proceed if, to-day, unmarried, you had found a conjugal mate exactly to your liking, and were calling into requisition all your faculties, and setting yourself at work in your very handsomest style to gain his or her heart and hand, and then practise accordingly in respect to each other. Begin by talking over with each other the desirableness of this change, and best mode of effecting it. Put it on an intellectual base. Read over this section together, and both vie with each other in getting up a new love affair between yourselves, and each make yourselves as lovely to the other as possible. Take lovers' walks, talks, and rides; be happy together, and treat each other just as you used to in your young love, and as you now see young lovers comport themselves together.

Is it, or is it not, manly for a man to love his wife? Was he not created a man expressly for this? Then is it not as manly to *express* this love? and equally feminine in her both to tenderly love her husband, and manifest her outgushing tenderness? Is love loathsome, that it must be stifled? It is the purest of emotions. Only perverted love is indelicate. And if husbands and wives would but manifest more love in purity, they would experience far less of its animal aspect.⁵⁸¹ These young lovers are true to the mating instinct, but the discontinuance of these love attentions proclaims the paralysis of love; for they can no more

help this its natural language and manner, in proportion as they love, than help laughing when merry, or shivering when cold.

But if the sun lights up any one sight a little more odious than any other, it is neither savage torture, nor the mother drowning her child in the Ganges, but indifferent or repellent conjugal manners. Are even the lion and lioness, tiger and tigress, ever indifferent, much more spiteful, towards each other? Notwithstanding all their native ferocity, all is kindness and gentleness towards each other. Not one hostile, or even indifferent animal pair is found, except among human brutes, who are as much more brutal than even savage beasts, as man should be a higher sample of conjugality than animal. Every woman whose husband is indifferent, is entitled by Nature's laws to a divorce, and, in fact, is divorced *practically*; for this indifference "puts her away," while her indifference towards him is practical abandonment. What ergot is to grain, poison to food, and sin to virtue, conjugal neglect or coldness is to a true conjugality; but what rich, luscious fruit is to the eye and taste, are these turtle-dove billings and cooings to wedlock. It is the very nature and embodiment of love, as well as its great promoter. To reciprocate this love, woman was made feminine and charming. And the conjugal state is the truest and only legitimate place for their exercise; ⁴²⁵ and those are truest to manliness and womanliness who experience or act out the most, in the best manner.

This indifference accounts for both alienations and infidelities. After love has been once awakened, it must continue, or starve. It should be directed to its first object, ⁴²⁰ but, becoming estranged from it, must seek another, or perish. Does not this law explain Mrs. Gurney's sad fall? Her parliamentary husband, though kind to her, and regaling her with country and city pleasures *ad libitum*, was too busy to lavish on her those little attentions so agreeable to woman and promotive of love, which, bestowed by her groom, revived her dormant love sentiment, completely fascinated her, and induced her to abandon her husband, family, position, everything dear to her, that she might continue to revel in those little gallantries which, if they had been supplied from their legitimate source, would doubtless have had no charms for her.

This calls up kissing each other, both before others and alone—that most natural expression and incentive of love. Since they should love each other, they should express this love by this its

most natural manifestation, and that right heartily. Said Mrs. Atherton, wife of a New Hampshire senator, on perusing this idea, —

“The man who penned that deserves to be immortalized for urging the very point of conjugal etiquette the most important, but least practised, and the want of which is the great extinguisher of love after marriage.”

Up to their marriage, even through their honeymoon, they *do* reciprocate this heartiest expression of love, but soon settle back into seeming indifference, because, as love perishes when not supplied by its natural fuel, so the non-supply of this and other like love-incentives starves this sentiment! ⁴⁴⁸

Yet its re-supply will re-enkindle it. Husbands, in six months you could revive your wives' love to more than pristine warmth, just by re-proffering these gallantries. And wives, try their effects on your indifferent husbands. Thaw them out thereby. Break the ice. Give and take a good, round, hearty, ringing kiss, “with an appetite.” See that pleasant smile mantle her face. Tell each other how much you love, and for what.

Nothing as effectually enkindles love as praise, or kills it as blame.³⁷⁶ And it is as much *due* to the one who has earned it by well-doing from the other, as any dollar for any hard day's work. Make both equally matters of conscience. As you “praise God” for good received from Him, so praise wife or husband for what good you receive from either, as your best means of obtaining more.

Why is not Approbativeness as much entitled to its pay for well-doing, as Acquisitiveness to dollars earned? And why is not allowing its dues to go to protest as palpable a wrong as neglecting to pay pecuniary dues? When your wife has done her best to get you a good dinner, is she not as justly entitled to her pay in praise, as that grocer in dollars for flour? Bestow it, and you will be surprised to find how *very* much she sets by it. It will render her so happy, unless her love is already chilled out by neglect, that she can hardly contain herself.

How inexpressibly woman does set by even trifling tokens of affection from a man? On this point she is really a little soft. But she was made so for a wise purpose. Though so very easy to “pay off” these love dues by praise, how often are they allowed to go to protest? And how irrepressibly aggravating, after a wife

has tried her best to do just right to be blamed? Said a superb wife, two years after marriage, —

“For one full year I tried my best to suit and please; but my meat, not done enough yesterday, was overdone to-day. The harder I tried the more I was blamed. I fretted, cried, and prayed over it till I found I must give up to die, or else fight it off. I chose the latter, and steeled my heart against him and his eternal grumbling, and scolded back; and a wretched life we have lived. If required to choose between such another marriage and death, I should prefer to die.’”

Such cases are every-day facts, yet not all on one side, as many a henpecked husband, who deserves only praise, can attest.³³³

547. — CHERISHING EACH OTHER'S LOVE A MORAL DUTY.

Our pecuniary, benevolent, neighborly, filial, and parental duties are less obligatory than those to our conjugal partner. As those who solemnly promise to pay promptly for goods delivered are bound faithfully to fulfil their engagement, so when a woman has delivered her whole being to a man, under his solemn promises, implied and expressed in secret and public, that he will repay her in and by bestowing his own on her, does not every human obligation *demand* his fulfilment of his vow to “love and cherish her till parted by death?” What human duties are as strong or lasting? Does a monetary summons disgrace you a tithe as much as a woman's love-protest? True, your creditor requires his pay much, but your wife needs her *heart* pay most? He would be discommoded, perhaps rendered a pecuniary bankrupt, by your non-payment; but will not your non-payment to her render her a love-bankrupt for life? He might recover, but she never can. And your love renders her a thousand fold happier, and is more necessary to her whole future life, than your dollars can be to him. Her love-element is her all. When this perishes, *all* perishes. Or, if she survives, her life is only automatic. What infinite damage your non-payment of this heart-debt does her!

Besides, the laws of the land, the customs of society, and especially the very nature of love,⁴²³ prevent her getting any adequate supply of this love-sentiment *except* from you. Her love is as much a part of her soul-being as her heart is of her body, and this want is as imperious.⁴¹⁴ She could have loved A, B, or C, but neglected all to consecrate her love-element, and therewith her entire being, to you alone. And did not you, also, consecrate yours to her? Your compact to her was the most sacred

human being can make to human, because that of male to female, and in matters as paramount as love.

The female constitution compels every genuine woman to have some cordial, intimate, sympathizing heart's-core friend, to whom she can disclose freely, and with whom to take "sweet counsel;" and she who does not find one in her husband, is obliged to affiliate with some other, and usually a male.³⁵⁸

True, man oftenest becomes absorbed in business, woman in dress and display; or, perhaps, gives as much of her time and soul to children as he to business, and as little to him as he of his to her; yet two wrongs never make a right, but, together, aggravate each other. The more remiss either, the more assiduous the other should become. To return neglect for neglect is to return "evil for evil." The golden rule, to return "good for evil," or love for neglect, is better. Few but can thereby be melted down in this crucible of affection. At least, woman should do her very best to retain those loving ways and manners by which she first drew forth a husband's love; and those who are loved least should try hardest.

The paralytic state of the affections in one or both often leaves them oblivious to many conjugal excellences which ought to awaken both gratitude and love. They are like one whose paralyzed stomach fails to appreciate dainties.⁴⁴⁸ Is it not the duty of each to appreciate and love what is lovable in the other? And the one who fails duly to appreciate, soon ceases to manifest these lovely qualities. Probably no human faculty is as dormant, suffers as much from paralysis, is as imperfectly developed, or as often and effectually retroverted, as love.⁴⁴⁶

548. — BUSINESS VERSUS LOVE.

"I need recreation, and would gladly take time in my honeymoon to nurture my wife's affections by lovers' walks, rides, &c., yet my family requires every dollar I can earn, and business every moment of my time. I must be at its helm, to look after all its details, get customers, pay debts, equal my rivals, make a fortune, support my family in style, answer correspondents, watch clerks, collect debts, &c. My time is too precious to be wasted in courting my wife."

Then relieve her from this affectional starvation, by giving her a divorce; for this, monster wrong as it is, would be a lesser one. If you starved her body merely, you would justly abhor yourself, and be abhorred; yet for thus starving her spirit-nature you are,

forsooth, honored as a pattern of industry and probity! She pines on and dies out, unaware what her real trouble is, or who causes it. She thinks, poor confiding victim, she has a disorder of the stomach, or liver, or nerves, whereas you are slowly killing her off by breaking her *heart*.⁴⁴³ Lock her up and deny her food, which is to her body what love is to her mind, and you have the enormity of your cruelty and robbery, only in the physical instead of the mental form. Better away with business, dismiss clerks, and abandon speculations, than thus torture and kill that precious wife; for what are they all in comparison with her?

Or is this the way to secure even your own happiness, or that of your family? Ask her and yourself how many dollars will make good this death of her affections, and this disappointed or reversed state of her love!⁴⁴³⁻⁴⁴³ Would you be happier in your wealth without her love, or in her love with less wealth? But you lose both her love and your dollars. Mark, this declaration is flung into the teeth of the largest human experience, that he who duly loves a woman in purity, can do far more work, drive better bargains, wear more and longer, be keener in trade, and every way a better business man, and more successful, by loving and nurturing a wife's affections, than if he neglects her.³⁹⁴

Perpetual plodding is fatal to vigorous action. A bow always bent loses its strength. What is made up in time, is lost ten times over in snap and spirit. Hence business men patronize amusements, instinctively craving that recreation which fits them for their next day's struggles. Human nature needs diversion, and the domestic affections constitute its very best form. The hearty exercise of the affections marvellously promotes intellectual vigor. Let A and B start married life and business together, every way equal in capital, talents, everything, except that A shall heartily love his wife, and spend two hours every day in nurturing her and his conjugal affections, by riding, walking, visiting, going to concerts, lecture-room, anywhere they please, and keep up a genuine conjugal love, while B plods perpetually over his business and ledgers; in ten years A will be far in advance of B in *dollars*, credit, health, mental soundness and clearness of judgment, in each and all the attributes of physical, mental, and moral advancement; besides having a tenfold better and happier wife than B, in addition to all the *direct* aid derived from talking over proposed plans with her, acting on her

suggestions, and being aided in a thousand nameless ways by her silent but efficient coöperation.⁵⁴³ And this perpetually re-increases with time. Even as a pecuniary investment, nurturing love has no equal.

But how infinitely better A's wife, as such, than B's! However splendid a woman may be by nature, when her affections die or stray she is of little account, at least to him as his wife. Would to God husbands could realize how worthless she becomes without affection for him, but how infinitely valuable therewith! and the more valuable the more affectionate.

Your fatal error lies in hastening to amass wealth. In this rush after the "almighty dollar," besides breaking down your own constitution, you starve out your own and wife's affections. Though she has left home, parents, and all she holds dear for you, yet you leave her for business. She yields to that stern necessity which keeps her loved one so much from her open arms, but she so wishes she *could* have at least a little, if *only* a little, of your time and soul. It is so hard to stay all alone, seeing no one from morning till night, week after week. And when you are at home, your mind is all on business, business, business. You may be gaining finely in dollars, but are losing her love, which now begins to pine. Nothing can prevent it. Her loneliness renders her almost frantic. She little realizes the cause of her misery, or how to obviate it, yet it is slowly but surely eating out her very vitals.⁴⁴³ She is neglected for business, and though not exactly conscious of this neglect, yet begins to feel restless, even hard. There is no telling how much young wives really do suffer in and by this chilling starvation of their young love. And this decline of the fires of love, for want of fuel, allows animosities, which a vigorous love would keep at bay, to take their place.

Besides, you, perplexed with cares and fatigued by struggles, sometimes come home cross-grained. Even if your long-continued and heroic efforts for her have induced this irritability, yet she sees only the crossness, and suffers just as much on this account as if it were not induced by your loving labors for her.

You should never bring your business troubles across your thresholds. Many, provoked by outside vexations, come home-sourly, and vent on their innocent wives and children the wrath raised by an ugly customer; whereas, whatever may be your busi-

ness vexations, you should never allow one angry feeling to enter your domicile. This should be sacred, and kept inviolate from all such venomous serpents. Deposit business trouble along with your hat and overcoat. Some hang up their fiddles on the *outside* of their front door, and however cheerful and pleasant abroad, are always grum and dictatorial within; whereas all should take it down on entering.

That a wife's affections must die out, unless perpetually re-fed, is an absolute finality. Woman lives on love. It is her meat and drink, day and night, from its first dawnings to her latest breath.³⁵⁸ Without it she does not, cannot, live at all, but only stays and mopes. To starve that is to starve all, while nourishing it nourishes all. It is to her whole being what lubrication is to machinery. Deprived of it, the best of feminine material becomes hardened⁴⁴⁷ or deadened;⁴⁴⁸ but supplied therewith, even a poor woman becomes a good wife. Words utterly fail to delineate the practical difference between the same woman when loving and loved, or hating and hated. Her affections are the key to her whole being, to lock or unlock all the good or bad, and re-increase both. How many dollars is that child worth? Can they measure its priceless value? They but mock it. The mere attempt is but profanation. Yet is not that wife, if she were all devotion to you, worth quite as much? In fact, the social organs are so much larger than Acquisitiveness, that no money can at all express the value of a good child, or wife, or husband. And the more they love or are beloved, the more precious they are.

But mutual alienations detract correspondingly from a wife's value, while hatred renders her as much more a curse than no wife, as she is the better when loving and beloved. Her value rises and falls in proportion to the amount of *love* interchanged. Of course, in case a given amount of affection renders her worth a hundred thousand dollars, more or less, a hated, hating one is like a hundred-thousand-dollar *debt*, hanging like a perpetual mill-stone-incubus, from which there is no deliverance. Therefore, losing a wife's love is a greater loss than her death, because it prevents you marrying another, and chains you to the one you abhor while she lives. Even losing but a little of a wife's love is an immeasurable loss, while gaining only a little in her affections is worth more than thousands; because it renders you happier, besides augmenting hers and your children's happiness.⁵⁵⁹⁻⁵⁶⁰

Then first count the cost, and strike the balance as to the difference between a lovely and a hateful wife. Next, "cipher out," you shrewd business men, the value of a good wife. Solomon placed it "far above rubies," and rubies are far above your store trash. Yet even he did not duly estimate her full value. Next, by addition and subtraction, aided by the Rule of Three, de-cipher how much that man gains who, by delving early and late at his eternal "business," *spoils a good wife*, in and by letting her affections run down or die out, and either starving or reversing her love. Next, by addition and multiplication, find out how much is gained by *cherishing* his wife's love, and thereby perpetually re-improving both her and yourself. Dollars cannot measure such problems. What shall it profit a man if, in gaining the whole world, he spoils or loses a good wife? And yet most of our shrewdest (?) business men daily pocket this very loss!

549. — LOVE SEASONS, FAMILY AMUSEMENTS, &C.

Periodicity is a universal natural law. Everything in nature has its appointed *time*. Regularity is most promotive of all functions, while irregularity is destructive of all, — love more especially. Has Nature appointed a general season to *begin* to love,⁴⁸⁵ and not also special seasons for its *continuance*? Shall she establish given times for eating, sleeping, laboring, &c., and not also for loving? Does regularity promote digestion, sleep, &c., and shall not setting apart specific times and seasons for cherishing love also promote it? Shall annual celebrations of weddings promote affection, and shall not a diurnal one three hundred and sixty-five times more? Love must be fed, or starve to death.⁵⁴⁸ Then why not nurture it at a stated *hour* of each day? Choose whatever hour interferes least with business, but have *some* hour. Shall daily family devotion promote worship by uniting time with Veneration? and would not consecrating a certain hour of each day to love-making, equally, and for the same reason, promote love? Let an anecdote illustrate and enforce this point.

A noble-looking man and doting father "played the agreeable" at table to his fourteen-year-old daughter, quite as tenderly and genteelly as if she had been his intended. Always making it my rule to start conversation with whoever has any specialties, that I may improve, I opened a conversation with him, correctly presupposing that he had some hobby, and would soon strike it,

which he had and did : and which was, a fixed *daily* season for enjoying his family ; in illustration of which he told the following personal anecdote : —

“ My mother, calling me to her death-bed, and taking my warm hand in her cold one, said, with peculiar emphasis, ‘ My son, heed this my last dying advice — that you make the enjoyment of your *family* your first and great life-object, for this will redouble all life’s other pleasures, whereas all others without this will be of little value ; and, in order thereto, devote a given hour each day to family enjoyments. Learn from my sad example. Your father and myself started out in life, determined to make domestic enjoyment our one great life-object ; but in order thereto, thought we would labor and suffer, no matter how much, in the forenoon of life, in obtaining a competence on which to retire, that we might spend its afternoon and evening in domestic felicity ; but he is dead, and here I am dying, without having enjoyed the only single end of all our toils and sacrifices ; so make sure of your own family pleasures by taking them “ day by day,” *as you go along* through life.’ I saw the force of her advice, and determined to follow it, and, first marrying wisely, consecrated an hour of each day after dinner to unalloyed family felicities. If the weather favored a ride, and we preferred it, we took a pleasure airing, or a walk through grounds or flower-garden ; but if it stormed without, we took our ‘ holy hour ’ in parlor or nursery, but took it. If friends were visiting, or business pressing, both must stand aside, or else participate, for I determined to allow nothing to interfere with this daily family ‘ love-feast,’ and have derived more life-pleasure and good from this simple practice than from all my business pursuits, speculations, and everything else, put together.”

Then you who mate appoint regular times to “ meet by moonlight,” or at fixed intervals, as you go to and from business, &c., to keep your hearts warm and render your love so ecstatic as completely to forestall discontent ; and you who are married, just practise this love culture, if for only six months, till you test its value as a love restorative and incentive. To love reminiscences these holy times “ lend enchantment.”

EVENINGS are by far the most appropriate. As the sun and light disappear gradually, we should not rush from business to rest, but need an interval analogous to twilight. Some play-spell amusement before retiring is unmistakably the very best possible promoter of “ Nature’s great restorer,” and thereby of additional capacity for to-morrow’s labor. Daily recreation is marrow to the bones, strength to body and mind, balm to the spirit, and the very best of all preparations for subsequent labors.

Then what recreating *season* is as obviously appropriate as

evening, or means as effective as cherishing the affections? No man ought ever to work nights. Those who pore over accounts and ledgers by night, thereby but detract many fold from their capacity to work thereafter, just as those students who "pore over the midnight lamp" are but killing the goose that lays the golden egg of *power* to study. The very way to gain time and redouble business or study is to recreate evenings and sleep nights. And indulging the loves in the evening naturally soothes the careworn brow, quiets all false excitement, sweetens the temper, and prepares for sound and invigorating rest better than anything else can do. As a recreating amusement it has no equal, nor as a pro-longer of life, or reinvigorator of all the faculties. It promotes affection, because enjoying together naturally makes the participants love each other. Hence evening amusements constitute love's most nutritious aliment. On no account ignore so precious a means of its promotion. They may be enjoyed at home or abroad, or alternately, as is most preferred; but if abroad, must be dismissed early, so as not to interfere with sleep. As children should play all day, they should retire early.

"But must all those husbands stay at home who cannot take their sickly or confined wives abroad? Shall both suffer because one must?"

Her society will be his greatest pleasure where a true love exists, but where it does not, they may better be divorced. Every true husband will count off every working hour till he can hurry home to that dear woman whom he so tenderly loves; but for a husband, after being gone all day, to go from supper to billiards, oyster or gaming saloon, theatre, party, club-room, "lodge," &c., obliging his wife to stay at home alone, and sit up to let him in, perhaps in perpetual fear, is a cool cruelty which no true man will perpetrate on any woman, much less his wife. Turn these tables. *You* stay, while she is gone every night. How would you like *that*? And our wives are the pitiable victims of numberless like cruelties imposed or sanctioned by custom, the very commonness of which only aggravates the evil.

"But what shall a wife, thus afflicted, do to prevent it?"

Wives, have you not yet learned that men are more contrary than mules? Though "one man may lead a horse to water, yet ten men cannot *make* him drink," so a sweet wife can *persuade* and entice a husband, yet the more she drives the more he resists.

Those blandishments by which Delilah managed Samson, will enable almost any woman to manage any man who loves her, and whom she loves. Let the following show aggrieved wives how to manage in all similar cases. J. J. Poindexter continued his own narrative, already quoted,⁵⁴¹ thus:—

“After my wife’s death, I went to live with a newly-married son of my most intimate friend, who habitually remained out late nights, gambling away his wife’s fortune, who, feeling awfully, tried to prevent both, and compel him to stay with her, by hiding now his hat, then boots; when he bought cap and shoes he could carry in his pocket, and go and come at pleasure. She asked me how she could possibly save her fortune and husband? I answered, ‘Use my shaving water heater to have some hot coffee all ready, so that, when you hear his returning footsteps, instead of waiting till he becomes impatient, by trying to get in, have your hand on the door knob first, and receive him just as pleasantly as if all were right; have his warm slippers and easy chair all prepared, and wait on him so tenderly, and make yourself so agreeable, that he will voluntarily prefer your company to that of the club-room and gambling-table; and keep trying this card till it wins.’ She tried it, and has her reward in his being so much the happier in her society that he prefers to spend all his evenings *with her*.”

Aggrieved wives, does not the *principle* illustrated by this case, varied in accordance with your husband’s particular errors, disclose the sure means, and it is your only one, of keeping him at home, and obviate his faults? But mark, you must employ *love*, all love, and nothing *but* love. All intermingling of Combativeness will surely reverse his love and spoil all. Wives of erring husbands, set your wits at work to apply this means of reform to your husbands’ specific case.

EVENING FAMILY AMUSEMENTS should be as habitual in every family as breakfast, and have this great advantage over foreign—that the *wife* and mother can participate in them. She is too often obliged to stay at home to “rock the cradle,” whereas she, of all others, most needs recreation. Confined and worried all day, perhaps by a cross or sickly babe, her mind almost agonized by anxieties, and possibly nervousness, she needs relaxation more than he. Doubtless the very crossness or sickness of her darling is due to her perpetual confinement and worriment over its cradle, whereas relieving her mind would obviate its crossness and reestablish its health.⁶²⁰ And is she not the most entitled to it? To make her stay behind, while all others go, is cruel. Or

if she insists on staying, the husband should insist on her going, or else stay with her, unless he goes to hear some phrenological, or other lecture, &c., or gathering, where he can learn something to tell and improve her. She is legally *entitled* to his evening company. And he needs hers about as much as she his.⁵⁴³ And females should intermingle in all amusements as much as in any and everything else. Neither sex should go much into the company of their own, but always mostly into that of the opposite.⁴⁴¹ No man should ever go where, or do what, his wife may not share.

550. — MODEL HUSBANDS AND WIVES, AND A PERFECT UNION.

A perfect article is incomparably superior to a faulty. Any minor flaw diminishes the value much more than its face. As a grease spot in a superb toilet, a smoky chimney in a magnificent villa, lameness in a horse, &c., about spoil what would otherwise be so valuable; so one fault in a husband, as drunkenness, idleness, &c., or one blemish in a wife, as vanity, or one bone of contention in a married pair, overshadows a host of excellences, and causes the more misery the greater the other excellences. Every wife owes it to her husband, and all husbands to their wives and children, to become as perfect conjugal companions as possible. As those who wrong others should feel guilty, how much more those who wrong boon companion and children? for no duties are as binding as conjugal.³¹⁶

And being a perfect or imperfect husband or wife is becoming a perfect man or woman. "Be ye perfect men and women," and be ye perfect husbands and wives, are identical. And surely every one's soul should swell with aspiration to live a pure, true, high, perfect conjugal life; which Nature rewards with the greatest luxuries known to man: and these luxuries are not *taxed*. Those ever so happy in all else, without this, take little pleasure.

MUTUAL EMULATION, a strong human sentiment, and most promotive of success, should be applied to marriage. As men try to eclipse others in their vocations, and ladies other ladies in dress, stylish parties, &c., why not rival each other as much more in conjugality as excellence in it is the most important? Why should not every girl resolve, "I will fit myself to become the best wife possible," and every wife strive to excel other wives in that finest of the "fine arts," companionship? and all husbands and wives vie with all others in making model husbands, as if striving

for the conjugal championship? If you cannot excel me in Phrenology, or I you in finance, or mechanics, we can enter into generous strife for getting up and conducting the finest family establishment. Prime wives, husbands, and babies are quite as deserving of premiums as colts, crops, or manufactures.

KNOWLEDGE is an indispensable prerequisite to conjugal excellence. Duty to fulfil, presupposes the *prior* duty of knowing what is due to and from each other. Men and women are as guilty for ignorance of these truths as of the decalogue. All husbands and wives should *resolve*, then *study*, and then *try*, to do their very best, besides making the practice a real *enthusiasm*. Throwing half the soul into marriage now often thrown into the "almighty dollar," will pay ten times the "dividend."

A PERFECT UNION is attainable by all. Every divine work is perfect: matrimony is divine, and therefore perfect. What if the parties are unlike, the fusing power of love will enable a savage male and a civilized female to live together in love. Words but mock the assimilating and happifying power of love.³⁸³⁻⁴¹⁰ No description, not even imagination, can equal the reality, where Nature has her perfect work. A young lady, who religiously believes in "hell," solemnly avers that she would willingly resign herself to its eternal torments just for one week's complete love-felicity with the man she loves to distraction; yet can be happier than she thinks possible. Every marriage, despite many discordant elements, might be happier than words can depict or imagination conceive. It will render all who fulfil its requirements just as happy throughout every part of their being as their enjoying capacities will allow. Infinite Wisdom does nothing by halves, and has done all that even HE could do to render all just as happy in marriage as they can be and live. Celestial language may perhaps describe its lusciousness, but terrestrial certainly cannot. No case of discord or infelicity need or ought to occur.

And attaining all this is easy. None need go a pilgrimage, or do penance, or pay a large stipend, nor even put forth any great effort, in order to obtain this superlative enjoyment. Nature regards neither high nor low, poverty nor riches, but only the observance of her love laws; which are not hidden, but are interwoven throughout our being, and incorporated into our instincts; and easily fulfilled. And this part expounds them. All who practise it will become superlatively happy in their affections.

CHAPTER II.

DISCORDS: THEIR CAUSES, AND CURES.

SECTION I.

THEIR EXTENT, AND CURABILITY.

551. — THE EXISTING AMOUNT OF NUPTIAL MISERY INCALCULABLE.

AGAIN our pen falters, because it could not execute its painful task if it would, and would not if it could; lest, by justifying and promoting celibacy, it should forestall the multiplication of the race; and lest the next generation, after these doctrines become disseminated and practised, should pronounce the existing amount of conjugal misery impossible. Yet "a peep behind the curtain" becomes our painful duty, that we may point out "a more excellent way." That marriage generally becomes the grave of love, and causes infinite misery, is the unqualified attestation of most writers, — French, German, English, and American, male and female, among whom are Madame de Staël, Eugene Sue, Goethe, Carlyle, Harriet Martineau, Lord Brougham, Mrs. Child, Margaret Fuller, and hosts of others too numerous to mention, and re-confirmed by the experience of nearly all who marry. Let the married readers of these pages put this declaration to the test of their own experience. Let the following dialogues tell their own story: —

"Why should one who has so large an affectional lobe, and is so well calculated every way to be and to make happy in wedlock, remain unmarried?"

"Because I once belonged to a society of thirty young men, one of the by-laws of which required all its members, within two years after marriage, to report conscientiously whether, and how far, their marriage had rendered them more happy or miserable. Twenty-seven sent in a report *adverse* to marriage, and some containing fearful warnings; two reported some things for, others against, but not recommending it, because they could hardly tell how the accounts did balance; and I heeded the twenty-seven, though perishing to love and be loved." — *An affectionate Old Bachelor.*

"My sister Kate married into one of the first families of Boston

After she had formed her circle of acquaintances, I spent a year with her, and took special pains to learn the marriage status of each; all of whom, but one, were more or less miserable, and some more perfectly wretched than I had supposed human beings could be, and yet live. I spent another year with another sister in Cincinnati, with like results, and another with still another in Charleston, S. C., with the same conclusions, and have seen so many miserable, but so few happy marriages, in all my extensive travellings and observations in Europe and America, that I meaningly pronounce marriage a 'necessary evil,' and married merely to avoid the stigma of becoming an 'old maid,' and am right glad that my husband, a Frenchman, in accordance with French customs, chooses to occupy one suit of apartments, while I certainly prefer a separate, that I may keep the evils of marriage at the greatest arm's length possible." — *A Doctor's Daughter*.

"I rose from a poor boy till A. T. Stewart offered to advance my FIVE-THOUSAND-dollar salary; thought I could do better, set up business here, married in the highest hopes, am inexpressibly miserable, because I perfectly loath my home and wife; sweat, as it were, great drops of blood at my store, in agony, and seem as if going distracted, because my home is a purgatory, and would give all I am worth, and ever can be, just to be unmarried." — *A Detroit Merchant*.

Sensible maiden ladies by thousands, and those having really hearty love-sentiments, not only justify their celibacy, but really scout marriage, with, "You don't catch me marrying. I've seen too much. Show me one happy couple, but I can show hundreds who quarrel behind the curtain, though perhaps pleasant before folks." And how many shrewd and intelligent bachelors, who take a cool business view of this matter, would jump at marriage for its "respectability," its relief from the odium of "old bachelor," and enjoy home-comforts and children heartily, nor mind the cost, if they could see any way to make it *pay*, not in dollars, but in *happiness*, or even escape those terrible consequences it has inflicted on their old cronies; actually preferring to fry away their lives in the frying-pan of celibacy,⁴³³ lest by jumping they land in the fire of discord. And jokes, public and private, printed and spoken, abound, to the effect, "Married — poor fellow! I pity him. He'll soon sup sorrow."

How many mothers say of their darling daughters, "Do let the dear girls enjoy themselves all they can *before* marriage — their only happy period, for, gracious knows, they will be miserable enough after;" and even forbid their marriage, because their own married life has proved so wretched! Set it down as a "fixed fact," that those who advise others never to marry, have suffered

so much in their *own* marriage, that their Benevolence would fain warn others against a like fate. How many such throng all communities!

The number of divorces applied for in all those States where they are easily obtainable is equally significant. Let Indiana answer how many throng throughout all her borders — about one tenth — to obtain a divorce; and England, since the amelioration of her divorce laws, is so crowded with applicants as to be obliged to appoint additional judges, the old ones being utterly inadequate to try all applicants, over *three thousand* of whom are pressing their claims at once, and actually blocking up the courts.

Yet does one in twenty apply who would gladly do so but for the odium attached thereto, or the breaking up of families, and evils to their children, or business, or other like motives? Not one in fifty.

My profession affords rare opportunities for ascertaining the state of the affections of the married, the vast majority of whom are seriously dissatisfied. How many consult about conjugal differences, though these are the last things disclosed, unless compelled by aggravated sufferings, without then telling half their troubles.

But behind and below all there is a deep, dark, *heart* secret of untold thousands, impenetrably closed against all confessions. Though smouldering fires are slowly but surely charring their very soul-vitals, yet they keep them smothered only to be charred the more fatally. "I would sooner commit suicide than tell my father, for I would not make him miserable by letting him know how wretched I am. He thinks I am happy, but would not let me stay here an hour if he only knew how horribly I suffer," said a wife married less than two years. The hearts of, O, how many wretched thousands, only know their "*own* bitterness"! They seem gay, and enter with seeming zest into life's busy scenes, but only tap their heart-crust in some unguarded moment, and their eyes fill, lips quiver, tears flow, and hearts melt, and they are barely able to maintain this incrustation. How many men dive furiously into business to compel soul-diversion from their hidden canker-worm, and wives engage in fashion's dizzy whirl from a like motive? and do not others seek in children that heart's-ease they find not in husband? How many would give all they are worth, and mortgage their life for as much more, to be unmarried?

But let this easily-discerned and sure test, from which there is no appeal, decide. We always treat others as we *feel* towards them. This natural language, or expression by actions, tells no lies, and shows how immeasurably love declines after marriage. Contrast lovers with the married. Beaux are perpetually proffering attentions, and proud to introduce those they love, while the married "didn't think." The former always praise, the latter often blame. Lovers are perpetually "billing and cooing," kissing and fondling, doing, giving, and wooing, longing to be always together, and expressing the purest, deepest, tenderest affection for each other, literally idolizing each other up to their marriage; but usually in a month, often in a week, all their love "poetry" is dead and buried, and supplanted by mutual indifference or loathing. Let the memories of most married pairs attest. How great the contrast between blooming, glorious brides and married women, and bridegrooms and men? ⁵⁴¹ As one expressed it, —

"I loved my wife so, I felt just like eating her up the first six months; and have been sorry ever since that I didn't, I hate her so."

Let the tones, eyes, countenance, manners, and entire appearance of the married, as compared with those who are single, further corroborate this truth. Other causes add to this appalling sum total, but affectional alienation is the chief. One's heart aches and softens, and eyes overflow, in beholding this doleful picture. It should be unveiled only as a means of its obviation.

552. — HOW FAR IS DISCORD CURABLE, AND CONCORD ATTAINABLE?

To almost any extent the parties themselves desire, and will understandingly attempt. Cannot Nature cure "broken hearts" in wedlock as well as out? ⁵⁵⁵ This flag of hope is deliberately flung to the breeze, that *most cases* of conjugal aversions and miseries, however chronic or severe, will yield to the conjugo-remedial prescriptions of this volume, because, —

1. The discordant naturally look upon the *worst* side of their partner's faults, and their own grievances; just as those in love magnify the loved one's loveliness, and overlook or ignore all faults.

2. Nature never "puts her hand to the plough" where she is obliged to look back. She will not let those even *begin* to love who are so uncongenial that they really cannot continue, and even re-increase. Then the mere fact of two *having* once loved, guar-

antees that both can restore and redouble it. All the difficulty lies in something else than "natural incompatibility." You throw off upon this convenient "scape-goat" the consequences of your own mutual *abuse* of each other. You dislike each other because you have mutually wronged each other. Evil-doers always hate their victims. Thus A, in and by injuring B, reverses his *own* Conscientiousness towards B, and all his faculties, and this their perverted action causes and constitutes A's hatred. He who heartily hates another, has abused the one hated. Among neighbors, he is always the most faulty who *finds* the most fault.⁴⁴⁶ Abuse throws the abused on his native dignity, and raises him too far above his enemy to indulge rancor or take revenge. Hate is mutual only where *both* have wronged each other. Those who never wrong, never hate, however much wronged; but those who are ever wronging, are ever hating, because of their own self-convicted consciences. Conjugal loathers, please examine this *principle*, as a veritable law of universal applicability, and then apply it to your own individual conjugal relations. Of course the one who hates the most has wronged the most.

"This reasoning, though plausible, certainly must be specious. Sensible and moral men and women would not suffer thus by millions unless obliged to. The fact that business men, with all their shrewdness, forecast, and hard sense, suffer as much as others, is proof that the evils are *inherent* in marriage itself, or they would discern its course, and obviate the effects. Mrs. A, as pious and good a woman, and as dutiful and forbearing a wife, as ever lived, who does everything and omits nothing, suffers the most."

Whenever the CAUSES of evils can be removed, the evils themselves soon follow. We have already pointed out causes enough in "selection," "courtship," and "married life," to account fully for all these evils; and yet have not reached the chief, and every one of them all is easily obviated. Unless the Author of marriage has made this great mistake, all can be happy in marriage.

You were in sympathy once; then what prevented your affections from redoubling with years?⁴²⁰ Only your own mutual abuse of each other. You inflicted mutual misery on each other, and thereby generated your mutual "incompatibility." You are "uncongenial" because you have been *unconjugal*, and can doubtless reëstablish congeniality by returning to a true conjugality.

"But we never really loved; only thought so. We had no sooner

fairly begun to compare notes, than we found our tastes, ideas, feelings, doctrines, and everything totally unlike; and they grow more so."

Ah, there it is. They *grow*, because perpetually re-provoked by mutual wrongs; whereas, a mutual *right* treatment would have obviated, instead of aggravating, these antipathies.

"But our love began in a youthful 'infatuation,' only to end in disgust. We were simply love-struck by Amativeness, which, subsiding, left our marital craft dry on the beach of 'uncongeniality.'"

Then that same "Amativeness," rightly managed, could have re-enamoured you perpetually, if you had not broken its laws.

"But I married from filial obedience, knowing, from the first, that no sympathy existed between us."

Then go tell your parents how terribly your "obedience" has made you suffer, and get a divorce, or else make the best of your situation. Love if you can, and this is probably not difficult; but you can at least treat each other politely, and thus get on passably together. Two really polite persons, who are obliged to be together, would not wrangle, much less a true gentleman and lady; ⁵⁴⁰ especially if they have ever loved each other, or their mutual children. If your uncongeniality is constitutional, why did you not perceive it before marriage? Because "infatuated"? Then get infatuated over again.

But, pray, what prevents you establishing a *partial* union? Why not unite as far as you are congenial, yet each leave the other to act separately on points of dissimilarity? Why not, if you disagree on religion, or politics, or tastes, or morals, or other questions, each accord to the other the largest individuality; yet as far as you can unite on any other points, assiduously study that union? Thus, there are, of course, interests you can share in common, and grounds for community of feeling. Uniting on them will induce sympathy on others. If your husband drinks, or is unfaithful, or your wife scolds, or is hateful, reform efforts are better for both than abandonment. If our heavenly Father should abandon us on account of any one of our numerous sins, on whom would he not turn his back forever? Then shall we, ourselves fallible, abandon, perhaps the father or mother of our dear children, just for some one sin, though even grievous? Our Bible doctrine of forgiveness is true *humanity* as well as Christianity, and nowhere as beneficial or necessary as in marriage. ⁴⁶³

First and mainly, "WOULDST thou be made whole?" This de-

sire is the indispensable forerunner. How great sacrifices could you afford? Yet none are needed. In the effort to turn, consists the double pleasure of the effort and its happy effects.

If you do not heartily desire a revival of love, drop this whole matter, and live on till you die off; and there are those who *love* to hate; but let those who would be restored, "despair never." Your task is even easy. About the only difficulty lies in beginning, or, rather, in *resolving* to try. True, it takes two to make that bargain; yet probably your companion is equally willing to strike hands in the same blessed "labor of love."

Begin by reading this page to your consort, and follow with that softened, cosy manner begotten by love. Present the desirableness of reconciliation. Cut off all issues *but* this. Doubtless both "desire it, but —" Keep out these "buts." Ascertain how much each *desires* to live in affection. Probably each will learn with surprise that the other is willing and anxious; and if so, restoration is easy; for "where there's a will there's a way." Probably both would gladly rush right into the arms of the other, if only certain that the other would *reciprocate*. "O, I would give the world if, as I go home to-night, I could go right up to my wife, as of old, and, encircling her in my arms, kiss and caress, and be kissed and caressed by her." Yet quite likely she is feeling precisely the same way towards you. At all events suppose you just *try*. Approaching her tenderly, and proffering a fond kiss, can certainly break no bones; and let the wife pursue a like course towards her husband. If either finds any lingering fondness still remaining anywhere about your heartstrings, *express it*.⁵⁴⁷ Sometimes the beclouded sun reappears suddenly. Probably either could break the fatal spell which separates you in one minute, just by one frank proffer of affection.

Yet the other; if at all willing to be "reconstructed," should meet more than half way. Let no drawbacks come in just now to quench love's rising flame, but both help reëkindle it. Or it may be best to appoint a day and hour for this conference. If so, preface and accompany it with a walk, a ride, a feast of some good edibles,⁵⁰³ or some mutually pleasant associations; but if you find yourselves throwing any blame on the other, *stop*. First, settle whether you *would* be reconciled, and next whether each will try, and how much. These two questions, desire and effort, once fairly settled affirmatively, your task is easy, and love revival certain, unless you spoil it by some subsequent bad management.

553. — INDULGE EACH OTHER: AGREE TO DISAGREE.

TOLERATION is the first law of love. Probably want of it created your differences. The days of intolerance are numbered, but not yet finished. The followers and victims of Procrustes, with his iron bedstead, still abound. Man is naturally tyrannical, and having no other victims, often lords it over wife and children; whereas she, exceedingly rigid and puritanical, insists that he shall conform to *her* standard, and cuts off his legs, if too long, or stretches them, if too short, by her conscientious frown and indignation. Quite likely she is just as conscientious in this whole matter as a human being can be; yet wrong, because so scrupulous. Was not Saul both? Those who hang witches are not all dead yet; whereas, each should let the other stand or fall to his or her "*own* master." Personality is as inalienable a birthright as life, and no more to be abridged. Each should live, and *let* live. To interfere, is tyranny; to be interfered with, slavery. All each may say is, "I should love you the better if you were or did thus." Each should conform to the other's standard as far as possible,⁵⁴¹ and require no more. Both a henpecked husband and a crushed wife are worthless. What government is as tyrannical as domestic tyranny. Many wives are completely crushed by a domineering husband. Perhaps both are victimized, yet victimizing.

A MATRIMONIAL POST OFFICE ought to be instituted by every married pair. Differences must needs arise, the mutual solution of which, in the manner most satisfactory to both, is most desirable. *Talking* over their wrongs and grievances endangers making a bad matter only worse; because each, excited, is liable to say more than is meant, and the other's excitement construes what is said to mean much more than was intended; so that verbal discussion endangers widening the breach. Yet its right discussion can be made, if not to obviate, at least greatly to mitigate it. Each, when quiet, can tenderly write their grievances and deliberate their replies, and at least avoid the heat of discussion, by instituting a conjugal post office somewhere about the house, through which each can communicate pro and con, and even interchange genuine love-letters. Such a domestic institution can, in various ways, alleviate annoyances, correct faults, and improve affection and happiness. If your views are really irreconcilable, separate.

554. — MUTUALLY BURY ALL OLD BONES OF CONTENTION.

You have snarled over them too long already. Their very mention irritates and tears open this old gangrene. It heals fastest when *let alone*. As every wound's best dressing is its own blood; so the less you say about your differences the less you re-provoke each other to hate.

Come both together, dig a grave for their final interment large enough to hold all, and deep enough to absorb their stench, and both pitch them in, and bury them forever! Make no mound, and erect no remembrance, but strew flower-seeds all round their sepulchre, that the decay of the one may enhance the bloom and fragrance of the other. Then both mutually *swear* that you will never again designedly re-inter them, but mutually anathematize the one who first exhumes them, or aids in their resurrection. Or, if either begins, let the other *change the subject*, but on no account justify self, or retort on the other. This direction is absolute. Implicitly follow it, or else abandon all hope of reëstablishing concord. No middle ground remains. Will you do it? or at least try? for if so, your restoration is sure. Neither must impeach the other. Your differences are to be banished, as though they had never been. Let bygones be bygones. Let the Lethean river flow over them forever!

SECTION II.

DIVORCES: WHEN, AND WHEN NOT, ALLOWABLE.

555. — INFIDELITY DESERVES DIVORCE.

Though love and marriage are life affairs,⁴¹⁷ yet some causes clearly entitle the aggrieved party to a legal separation; adultery, for example. In the very nature of things, fidelity of heart and person is due from each to the other, because, among many other reasons, it endangers the infection of an innocent party and children with the worst disease known. It is worse for a man to rob, slander, or murder a woman than a man; but the most utterly accursed crime any man can ever perpetrate on any woman is to taint a confiding wife with sexual virus! Infidelity itself is bad enough, but to superadd what is so much more loathsome and dangerous than any fever, even small-pox, poison her sexual

apparatus,³³⁴⁻³⁴⁶ and kill her very power to love, besides disgusting her of him whom she once idolized; to take all her life zest and glow out of her constitution, and substitute instead a tameness, a half-dead-and-alive goneness, an inertia, a sickened, diseased state of body, mind, and moral tone; and contaminate one naturally so pure and lovely with the very worst of all the viruses,⁴⁴⁵ is the climax even of sexual crimes. To thus despoil a virgin is bad enough,⁴⁴⁴ but your victim is your *wife*, who has *loved* you, perhaps *still* loves for all! has borne you children! is chained by law and by them to you for life. You taint any children she may bear hereafter, and oblige her to endure all this without one lisp of human sympathy, lest she hopelessly disgrace herself and children! If she could disgrace you, without thereby disgracing them, no matter how much; but she cannot. She has no redress by law without blighting her *family*, all she holds dear, and obliging her to support her darlings by menial labor. Really, in all its unmitigated horrors, and in the variety of their aggravation entailed on an innocent woman, whose whole time, strength, even life, has been devoted only to you, and all you ought to love, is unparalleled depravity. Only seduction even approaches it.

If the seducer's sin is well nigh unpardonable,⁴⁴⁴ that of the sexual wife-poisoner is certainly quite so. To have killed her outright would have been a mercy. For such, hanging is no adequate retribution. If there is a place of eternal torture for the wicked, and a personal devil who takes fiendish but just delight in punishing the wicked in *proportion* to the heinousness of their sins or the suffering they have caused, and if you would propitiate him by treating him to his greatest feast of torturing luxury by giving him a trinity of the worst beings on this or the other side of death to torture forever, give him a *seducer*, a *wife-infector*, and last, because worst, a *procuress*.

We mistake. Even these are not the *very* worst. The seducer of a loyal wife is still more damnably infernal. Of those who dislike and are disliked by their husbands, we here say nothing; but the wife as far surpasses the virgin as ripe fruits excel green. Of all priceless, precious terrestrial or celestial possessions, a doting, doted on wife, is incomparably the most precious. In comparison, everything else is as nothing. He who has it, need not envy Stewart. He who lacks it, if an Astor, may well envy a wife-loved beggar. What per cent. more is a wife and matron

worth to *herself* than she was while a virgin? Many hundred at least. How much is she worth to her children? those yet unborn, even unconceived, included? To say that "her price is far above rubies," is but "faint praise." Worth how much to society? Barely can God alone duly estimate the value of this His premium production. *This*, you infernal scoundrel, is what you have spoiled! "Damnably villain," and all that, are indeed "tame curses" in comparison with your deserts! The hottest part of hell, under both sensualist and seducer, where the great bellows generates its whitest white heat, is barely hot enough. The uttermost bodily torture an infernal can bear, is not bad enough yet. You, sir, are reserved for a *mental*, as well as physical agony, without limit and without end. Thank God there is an infinity of torment. *He*, inexorable, who says, "Vengeance is *mine*, I will repay," takes *such* in hand, and knows well how to punish them. And all He can, He assuredly will. To His avenging justice you are consigned.

From those who violate this specific condition of marriage law should grant the sufferer release, and extort ample support besides.

556. — OTHER GROUNDS FOR DIVORCE.

MUTUAL ANTAGONISM, where both parties intensely desire separation, and children's rights offer no objections, should entitle to a separation. If either party object, law should protect, not trample on the rights of the objecting party; but when that violent hatred, such as can spring up only between those who have loved, has turned the Amateness and all the other faculties point blank against each other, not only is the presence of each a living purgatory, worse than death to the other, but it provokes that action of all in both, in which total depravity consists.²⁴² Neither man nor woman knows any form of depravity quite as awful and aggravated as that consequent on this turned state; which law should not perpetuate and compel. Or if they do not separate by law, they certainly should adopt the French plan, and *live apart*. The husband had better find business, or send his wife abroad.

INTENSE JEALOUSY may, perhaps, deserve a divorce. It often becomes as veritable an insanity as any monomania. It is generally consequent on the sensuality of the jealous party; those always being the most jealous whose love is the most carnal. The jealous party, if the husband, presupposes that his wife has an

abundance of this female element, but that he is not man enough to attract her to himself, even with all the advantages of wedlock or rather has awakened only to *dissatisfy* it. A precious confession, indeed! Sooner than proclaim my own deficiency by publishing my jealousy, I would keep both to myself. Moreover, *expressing* his jealousy to her only re-alienates, making her worse by causing her pain. Instead, he should do his very utmost to render himself so much *more* lovely than his rival as to withdraw her affection back to himself. And he who cannot, with all the facilities afforded by wedlock, render himself so much more lovely to his wife than any other man as to forestall all occasions for jealousy, should pocket his trouble, not proclaim his inferiority.

But of all the outrageously unjust beings who walk the face of this earth, those who are jealous are the most so. They magnify molehills into mountains. Their standpoint of observation and state of mind are such as to do palpable injustice to the suspected party, by misconstruing everything, and conjuring up the worst of motives for the most innocent of acts. They are downright *mad* as well as foolish, and accuse because they themselves are in an accusing mood. Their Amativeness has become reversed, and this reverses everything. Let me be confined to the desert of Sahara, or wrecked on a sea-girt rock; let me become anything else, and subjected to everything, but deliver me from either being jealous myself, or being watched by the jaundiced eyes of a jealous companion. Victims thus persecuted may deserve divorce; at least merit pity.

HABITUAL DRUNKENNESS, contracted after marriage, should entitle any woman who desires it to a separation. To chain a good, pure woman to a gross, vulgar, loathsome drunkard, and oblige her to bear children thus tainted, is awful.

HABITUAL IMPROVIDENCE, when an able-bodied man persists in living on a wife's earnings, should entitle her to separation if she desires. And the petition of an abused, oppressed wife is entitled to more favor than that of a husband.

THOSE BADLY DECEIVED, by false pretences, should be released. Indeed, the same great principles of justice which govern other human relations also govern the conjugal.

PARENTAL INCAPACITY deserves divorce, because children constitute the ultimate end of wedlock, and govern it throughout.

Yet law should be rather slow to divorce those who have par-

ented children together, because each parent has an inalienable *right* to those children. Though natural law guarantees to every child all the care both its parents can bestow, yet it is better for it to be cared for by only one, than compelled to witness their perpetual contention. And that one in all cases, under twelve, should be the mother's, to whom God in Nature assigns all children, provided she is able and willing to support them.

This progenal demand for the support of both parents should induce discordant parents to bear and forbear, long and patiently, before either resorts to divorce; besides making divorce-granters careful whom they separate. Nature requires parents to live and rear children together, while divorce obliges them to deprive one parent of inherent rights in their own dear children.

Either or both have outraged Nature's love laws, and induced her offended penalty, escape from which they now seek in divorce. They had better, by re-fulfilling these laws, reëstablish affection, which past memories will aid.⁴⁰⁷ Or if both will merely manifest towards each other those higher human sentiments of justice, kindness, politeness, intellect⁵⁴⁰ due from all to all, much more from each sex towards the other, but especially between those who have participated together in the sacred relations of parentage, they will soon cease to wrangle, and begin to love again.

Though their divorce concerns themselves mainly, yet have not parents and friends rights vested in their marriage which an easy divorce might infringe? Have fathers none in loved daughters? Law should not aid a bad man in casting off a good wife.

Yet, obviously, much discrimination and discretion require to be used in reference to both parties, and the mutual rights, wrongs, errors, and interests of all are to be nicely balanced by that highest earthly tribunal, the moral and intellectual faculties.

557. — A JURY OF BOTH SEXES SHOULD DECIDE DIVORCES.

The mere forms of law should determine between them far less, and the spirit of justice and kindness to both far more, than now. And is not there a manifest propriety all around, without the least impropriety, in arbitrating this matter by and among those neighbors who know all the parties, with many of the determining facts and circumstances, and can easily and cheaply bring this whole matter into court, just as all other differences are proved and arbitrated? Why not justices and county judges hear and decide

divorce cases far more appropriately than legislatures and supreme judges, who can know or learn but little of the real state of cases; and subject to the same laws of appeal?

But as those of opposite sexes are concerned, why not both sexes hear and decide? Still, woman should not complain if man alone decides her cause, for he always leans towards her side. But both sexes together are obviously especially adapted to take an all-sides view of their mutual grievances and duties, and, if possible, harmonize them; yet divorce, when obviously best.

At least mere amatory aversion should not entitle to divorce, unless both parties desire it. When they do, grant far more freely than when one objects, if juvenile rights are protected.

But cases by thousands enforce the conclusion that most conjugal alienations are caused by amatory excesses, creating disgust of each other,⁴⁴⁶ or else by flagrant violations of the sexual laws. Those who live within "hailing distance" of the doctrines of this book, will not only never desire a divorce, but would not let anything separate them after a union had been established.

Part VI. will expound many of the chief causes of these alienations. Many who so intensely clamor for easy divorces, will find the causes and remedies of their aversions there pointed out.

Still, those who will not or do not rid themselves of this sexual aversion, had better separate; because nothing is so utterly depraving to both, however good, — and the better they are the more depraving, — as living in sexual aversion, or even indifference. As marriage was made for love, and love for marriage, there should be no marriage without love, and no love without marriage.

In concluding Part V., we respectfully submit whether its directions, if followed, would obviate all desire for divorce, and establish re-increasing affection in all those who follow them.

PART VI.

REPRODUCTION.

CHAPTER I.

THE INITIATION OF LIFE.

SECTION I.

CREATIVE SCIENCE.

558. — SEXUAL INTERCOURSE THE CHIT OF EVERYTHING SEXUAL.

WHATEVER grows has its chit — that from which taproot and rootlets, trunk, bark, limbs, fruit, and leaves proceed; the grand predeterminer of the shape, quality, functions, and whatever appertains to its every part and parcel.

Every great subject also has its chit principle, — that which is to it what the vegetable chit is to all its products, — the sovereign controller of whatever functions transpire within its domains. Whatever subjects lack this chit are only fragmentary and secondary.

SEXUALITY must therefore have its all-determining chit condition. In what then does it consist?

ITS LIFE-CREATING MISSION and instrumentalities answer, in and by constituting that only end of man, woman, love, marriage, and whatever appertains to either.

SEXUAL INTERCOURSE is Nature's only life-creating instrumentality throughout all forms of life,³²⁶ and thereby becomes the chit-function of all males and females as such. Its ends embody all Nature's sexual ends, and its laws all her sexual laws. To fulfil it perfectly is to fulfil all her sexual "commandments," whilst its violation violates them all. It alone predetermines whatever is right and what wrong between the sexes, and in marriage.

When it is right, all else sexual is right; but its imperfection deranges all their other relations. Solely to fulfil the masculine part of this function was every man created a male; so that he is the premium man who best fulfils this his impregnating mission; whereas, he who fails in this chit of manhood fails in all else manly.

ALL FEMALE CAPACITIES and excellences centre in this focal function of the female sex. Every female is more or less perfect in all other respects in exact proportion as she is the more or less perfect in this her chit function. She is the pattern woman who initiates the most life, while she who fails in this, fails in the very soul and essence of womanhood.

CONJUGAL PERFECTION inheres in this identical intercourse. It is the one single bond and means of all conjugal union and happiness. Those who fulfil this aright, are just as sure of conjugal felicity in all other respects, as water is to keep running; while whoever, in high life or low, violates its laws, must become antagonistic on other points, just as surely as man will be burned by touching fire; and usually those who fail most in this function are the most dissatisfied. And most conjugal alienations grow out of its wrong use or non-fulfilment. Matrimonial felicity can no more be maintained without it than noon without the sun. Nor can discord coexist with this reciprocity any more than darkness with sunshine; for it melts down and fuses all other antagonisms. Those who do not reciprocate this ultimatum of love, cannot live happily in minor matters. This is the very "tie that binds," or else their "bone of contention." Those in concert here will find all minor notes of discord drowned in this key-note of concord, whilst discord in this will generate it in every other. Since the happiness conferred by each on the other is their sole bond of union, and since reciprocity here is the very chit of all the enjoyments of love and wedlock, their basis, framework, superstructure, and all; therefore those who confer on each other this *summum bonum* are indissolubly bound together by the very strongest bond known to human nature; whilst those who do not or will not confer and receive this mutual pleasure, cannot possibly love each other, or be happy in other respects. In short, mutual love produces mutual passion.

THE PERFECT WOMAN, wife, and mother reciprocates it perfectly, even though she does nothing else well; while she is no

wife, no woman, who fails here, however excellent in all other respects.

IT DEVELOPS AND MATURES those who participate in it aright more than all other human experiences combined. As those are yet boys and girls, and still in the chrysalis stage of humanity, however large or old, who have never loved; ⁴²⁸ so those are doubly verdant whom it has not ripened into manhood or womanhood. To be able to boast of right maternity is most honorable, and a just object of exultant pride. Engraving 202 was labelled, "Died a virgin at sixty," because dissection showed that she was one. With too little Amativeness, or gender, to attract or impress any male, its subject, unloved because unloving, had been allowed to live and die in the poor-house, and go to the dissecting-room. Did she deserve as much affectionate regard as if she had married at twenty, made a premium wife, and borne and reared a large family of superior children to care for and mourn her? To have died a virgin at twenty, of accident or sudden disease, would be sufficient excuse for the non-fulfilment of this natural requirement; but to have lived to full maturity in sexual dormancy, is a little like living idiotic, or thriftless, or tasteless, till sixty. The maturing effects of a perfect sexual interview, in ripening up and developing the entire mentality and physiology of its participants, are indeed wonderful. Let all human experience attest that it constitutes the highest and richest of all terrestrial experiences. One should not wish to die without it. Nothing whatever is equally beneficial with its right fulfilment, yet nothing is as injurious as its wrong.

SCIENCE, or fixed LAWS, must therefore govern it, and impart to it that eternal *right* to which all men and women are bound to conform, and concerning which all are therefore required, by the tenor of their being, to inform themselves. The more one desires to be a perfect man or woman, and husband or wife, the more earnestly will they seek "light and knowledge" concerning its requirements. *This subject will yet be popularized and glorified.* That squeamishness, which has thus far successfully interdicted it, *must give way* before this highest human utility and philosophy. It must soon be talked up, written up, and become the absorbing topic of human investigation. Since it confers life and predetermines its specialities, and since its right fulfilment yields the richest luxury its merciful Author proffers to His obedi-

ent children, they will *study* its laws and conditions. Until women are too "genteel" to bear children at all, they should learn how to produce the best possible. Not till it becomes "immodest" to learn how to breathe or eat, will it be indelicate, *per se*, for the most exquisitely delicate female to learn how Nature requires her to fulfil this chit female function. And each sex requires the tutelage of the other.

When prospective parents study and practise this creative science will their offspring be well worth rearing. Such parents, prouder than the mother of the Gracchi, will exultingly introduce children thus begotten, with, — "These, O guests, are *our* productions." Is life, begotten by accident or mere carnal desire, worth thus much?³¹⁵ and would not *such* life be incomparably more valuable and enviable? If these truths had been known earlier, these days would not have been cursed with so many poorly constituted offspring and dissatisfied conjugal partners, nor with such floods of sexual vice. All would have been created upon a higher plane if their parents had learned these laws, and fulfilled them at their creative altar.

IT CONTROLS THE SEXUALITY. Since the entire man and woman, physical and mental, together with all their virtues, vices, and functions, are vassels controlled mainly by the sexual states;³³⁴⁻⁴⁵¹ therefore this function, by controlling the sexuality, controls every human being, from the soles of their feet to the crowns of their heads. There never was, never can be, any subject as superlatively important as "What are the natural conditions and prerequisites of a right sexual intercourse?" because its complete answer answers all these questions together: —

"What are the laws and conditions of sexual vigor and purity, and means of male and female perfection and restoration? How can I retrieve past sexual errors, and perfect my manly or womanly nature? What constitutes a true sexual life, that I may attain it? and what sexual actions and feelings are sinful, and why, that I may avoid them? that is, what is sexual truth? What are the constituents of perfect manhood and womanhood, and the most and best offspring? How can I best enjoy my sexual nature and relations?"

A RIGHT SEXUAL INTERCOURSE embodies a scientific answer to each separately, and to all collectively; and therefore carries with it a dignity and an exalted moral unequalled by any other.

This, O man and woman, youth and parent, is the august subject we reverently approach with "fear and trembling," for an

angel pen could no more than do it justice. Indeed, only He who ordained this department of His works could unfold it fully. What FIRST PRINCIPLES embody His eternal exposition of them all? Divine aid is implored in its prosecution, it being too great to be executed by mortal man unaided.

559. — ALL EXISTING PARENTAL STATES ARE STAMPED ON
OFFSPRING.

Does not this doctrine commend itself to the good sense of all who possess this rare commodity? Is it not based in the inherent fitness of things, and an absolute necessity? How could progeny, begotten when the parentage was exhausted, be as vigorous as if created when they overflowed with vigor? To argue a question thus obvious "at sight," is superfluous. No farmer's boy would allow a common farm colt to be sired when either parent, especially the proposed father, was exhausted; and all keepers of seed horses take the utmost pains to keep them in the best possible condition, well knowing that while "blood will tell" on offspring, *existing parental states* likewise tell, if not as powerfully, at least as surely. To progenal perfection *both* are alike indispensable. To cite a few natural facts in illustration.

NATURE INTERDICTS parentage to the very young and the decrepid, because, if they transmitted life at all, they must necessarily transmit their existing immature or enfeebled states. She obliges vegetable, animal, and man to parent only during the highest state of all their powers, in order thereby to transmit this exalted state to progeny.

ALL ANIMALS illustrate this law, and since it obtains in animal, therefore we shall find it in man; for both are governed by the same first principles. Does it then appertain to animal? Find an affirmative answer in the absolutely universal fact that all vegetables and animals procreate during their very highest season of vigor. Do any vegetables blossom in winter, their dormant state? Instead, nearly all bloom right after they awake from a long winter's rest, as soon as the spring's suns and rains have fully started their sap and just opened their yet young and vigorous leaves; or else in June, before drought or rust have palsied their first leaves, or their energies are exhausted by growth.

JACOB AND HIS PEELED RODS furnish another pertinent and forcible illustration of this law. In this Bible story, Laban selects

all that are ring-streaked, speckled, or spotted, sends them off three days' journey, and agrees to give Jacob all that are born with any rings, streaks, specks, or spots. Jacob's prospects seem poor enough. Though he has no mottled parents with which to begin business, yet his sharp eye finds that the strongest stand around the watering-places, fight off all the poorer, and procreate oftener there than elsewhere; conceives the artifice of placing peeled rods, with streaks and rings of white alternating with green, all around these watering-places, so that, rendered comfortable by plenty of food and drink, these strong cattle may procreate in sight of these rings and streaks; and whenever he sees a parental pair about to commence this propagating function, he holds these peeled rods directly before them. Though neither parent is the least mottled, yet seeing these peeled and spotted rods at the moment of parental conjunction, stamps specks, spots, rings, and mottles upon their progeny, so that both the cream and the great body of Laban's flocks and herds fall to Jacob's share, leaving for Laban only those too small and weak to maintain their position and generate around the watering-places. Behold existing parental states overruling even hereditary qualities, and mottling the young of the unmottled!

DR. NEWMAN, who has written much and well on natural science, asserts that in South America, where variegated horses are all the rage, this mottling is effected by unrolling, in full view of the parent horses just as they are uniting, whatever kinds of mottle they desire to imprint on the future foal, — a leopard skin, if they desire the leopard cast of mottling, and thus of any and all other kinds desired.

ALL ANIMALS procreate in and by means of the exercise of their strongest functions. Thus, all running animals run most at this season. Of this, the deer furnishes a practical illustration. The female, thrown into a lively running mood by sexual excitement,³⁴⁴ bounds off through wood and moor, with the male in animated pursuit, till their whole muscular, and especially running systems, are wrought up to the very highest pitch prior to fatigue, when they unite; obviously in order to stamp this running state upon progeny.

All powerful animals put forth an immense amount of power at their creative altar. The muscles of all male cattle and horses are strained so tautly as almost to snap, in order to obtain and

maintain the requisite creative positions. They cannot possibly procreate without this muscular tension and power, both of which they thereby transmit to offspring.

Elephants furnish a still more pertinent illustration. Obligated, in order to place the male and female bodies on the same plane, to scoop out a deep hole in the sand, unless the male puts forth that immense muscular power requisite to lift her "mountain of flesh" up out of that hole, she must die there; thus stamping this mighty muscle on offspring. A long time in fulfilling this function, their progeny, accordingly, live sometimes two hundred years; while the fly, which procreates in an instant, begets a progeny which lives but a day.

NIGHT ANIMALS procreate in the night, of which cats, in their nightly disturbance of our slumbers, furnish a rather wakeful illustration. Biting and scratching by nature, they bite and scratch most at their creative altar. As their prey is nocturnal, so are they and their creative nuptials.

LIONS, too, roar more, and are more terribly fierce and savage during their sexual season than during the entire balance of the year; whilst all fighting animals fight most desperately, and almost only, then. Dogs, too, run, bark, and bite most during these seasons; obviously, in order to redouble this running, barking, and biting propensity in their offspring; yet the playful poodles play, frisk, frolic, roll over, and assume all sorts of brisk antic attitudes imaginable; whilst savage dogs are the most savage at this season.

ALL FEATHERED TRIBES also illustrate this law. Thus the dung-hill fowl uses the wing but little, either at this season or at any other, while the dove and swallow, which use it almost constantly, use it proportionally at their creative altar — indeed, cannot procreate without that use. The dove, too, always amiable and lovely, is doubly so at this period.

All water animals procreate on the water, and cannot obtain the requisite positions without it, of which, the duck furnishes an illustration; while the goose, which loves the water some, though less, usually procreates right after a swim, and on the water's brink. Not a single animal or fowl contravenes, but every single one fully illustrates this principle, even throughout all its minutæ.

Man furnishes its very highest illustration, in every particular. Why should he not? True, all his original primal elements and

characteristics are transmitted, but all existing parental states are also incorporated with the hereditary, and the two conjointly pre-determine progenal *specialities* of mind and body.

THE DIFFERENCE between children of the same parents is heaven-wide! Why? What causes their diversity? for the primal parental characteristics are of course identically the same. Because one or both parents were in one *state* at the creation of one, but in a totally different state when they created another, and in still other states at the creation of the others. What else could cause it, except that different maternal states account for perhaps half? ⁵⁹⁷⁻⁶¹⁷

ILLEGITIMATES furnish an appropriate illustration of our subject. Without one single exception, they will be found to be extremely amorous, because the offspring of this passion when heightened by novelty: and often illegitimates parent illegitimates. They are always cunning, because created by stealth; they are always very smart, because

“No sickly son of faint compliance he,
But stamped in Nature’s mint of ecstasy.”

All have some moral screw loose, because active parental conscience would have prevented their creation. Exceptions, which do sometimes occur, can be accounted for on a principle illustrated by the following fact:—

THE PORTLAND BEAUTY. Observing once a superbly constituted lady in my audience, I invited her forward for a public phrenological test, and describing her as a really splendid sample of her sex,* learned that, though a most estimable young lady, she was born out of wedlock, under these circumstances. Her parents were engaged in marriage. Their wedding-day was appointed, and at hand, as soon as her betrothed, a captain, had made one more trip between Portland and Boston. All preparations were nearly completed, when he solicited, and she granted, the rights of wedlock in advance, and he left with her the seeds of this girl’s life, but was drowned on this, his last trip before

*The one from whom engraving 220 was taken, afterwards became desperately enamoured of a faithless minister, declined from disappointed affection, was taken with consumption,⁴⁴² and doctored with lime-water so strong that it *ate a hole through her side* from her lungs, through which, in breathing, the air rushed in and out sufficiently to *blow out a candle* held at its mouth! A magnificent and sample female was thus *worse than murdered, secundum artem*, between a faithless lover and a killing doctor.

their intended marriage; so that this girl was begotten in love, though born out of legal wedlock. This mother testified her love for her daughter's father by marrying his brother. Note the mighty moral illustrated by the following facts: —

THE JUDGE'S DAUGHTER. In 1838, travelling phrenologically in my own private carriage, and taking an eminent judge from his court-house Saturday, at two P.M., I set him down at his domicile twenty-eight miles distant at sundown, when, inviting me to spend Sunday with him, he said of his daughter, —

“Professor Fowler, this is the most amiable child you ever saw. Only give her sufficient food and any plaything, and she will play all day, just as quiet and amiable as a dove; and I'll tell you, I would not tell everybody,” — he might about as well, — “how I think she became so.

“I had been sitting six weeks on the circuit bench, separated from my wife, when I determined to close this long and arduous session by a brilliant party at my house, and accordingly invited members of the bar, and the élite of the several towns through which I had passed, to meet me Saturday, at two o'clock. Saturday morning, my wife, having just passed the monthly excretion of her sex,⁵⁰⁰ ordered out the carriage, and came for me, a pleasant fifteen-mile ride, on a glorious morning. We had a fine cavalcade return ride; a cold lunch awaited our arrival; pleasant chit-chats and promenades in grounds and parlors; a warm supper; and after it a dance; but, breaking up at eleven, so as not to trespass on the Sabbath, I and my wife retired after the pleasant bodily exhilaration of the dance, and mental feast of the party, — for all passed off most pleasantly, without either being protracted to fatigue, — and under these peculiarly agreeable and stimulating circumstances this child was created; and I always attributed her amiableness to the happy state of her parents just preceding her creation.

“Now can Phrenology account for it that this girl, my youngest, should always carry off all the awards of merit from her elder brothers, even in mathematics and the other higher studies; for all study the same lessons, under the same tutor, and at the same time, but she always surpasses the rest?”

“Judge, you brought more mental and physical energy to her creative altar than to theirs. She was better *begotten*. That renders her your finest child.”

She was also just ball-and-party-crazy. No matter how sick she might be, a fashionable ball or party in Philadelphia, New York, or Washington — her father now chief justice, so that she moved in the highest circles — cured and intoxicated her with delight; showing that the exalted state of both her parents, existing

for the few hours preceding the commencement of her existence, had written themselves deep into the innermost recesses of her being, only to "grow with her growth."

THE WICKED BOY. As I narrated the first part of this fact in one of my private lectures, — I had not yet learned its latter part, — a listener said, —

"I know a fact most strikingly corroborative of your main theory. I was long a teacher in a school in England, the principal of which was remarkable for managing bad boys, as well as for being one of the best of teachers.

"A most godly father, of whom no one ever knew one wrong thing, brought to the school a most obedient, excellent son, saying, 'Don't punish him; you will not need to, for he will do exactly as he is directed,' and a couple of years afterwards brought just one of the very worst of boys possible, saying, 'Manage him any way you like, for I can do nothing with him.' The teacher replied, 'Let me alone for that, sir. With *your* sons I shall have no trouble.'

"But he soon found he had his hands more than full; wrote his father that he was the very worst boy he ever had; was persuaded to keep on trying, till, finding all efforts utterly unavailing, he peremptorily ordered the father to take out this son, else he should be obliged to expel him; adding, 'for he will lie, steal, forge, and keep the whole school in a perpetual uproar, yet no one can ever catch him at his tricks, they are so artfully conceived and executed.' This father, with tears in his eyes, then told this supposed cause of his son's wickedness:—

"There came along a period of financial embarrassment during my business career, when I must forge or fail. I could not endure to fail, lest my proud wife and daughters, whom I had raised by commercial prosperity from a common and placed upon a high social position, — and in England social position means somewhat more than in America, — should go back again into plebeian ranks, to be tormented by their present associates; and knowing I could imitate to a dot the signature of a celebrated firm where I had been signing clerk for fifteen years, I forged note after note as my necessities required, taking up each note with another, and at last all with my own money, so that this firm's accounts balanced to a dollar, and no one ever lost a cent, or knew of my forgeries before; but it was while I was in this blunted state of my conscience, and rampant state of my propensities, that I gave this son being. I thought to have hid my sin, but a just God has brought to light, in his wickedness, my supposed hidden guilt. I bow to this just judgment of Heaven.'"

"Judgment?" Retribution, or rather the natural penalty of the creative law he had broken, by creating a child when in a depraved state. Now here was as good, honest, and pious a man

as needs be, who, when in his ordinary state, begets a son as good as himself, but when thrown temporarily into a depraved state, begets both a Satan incarnate, and one wicked in the selfsame *things* which constituted his father's temporary sinfulness.

A STAGGERING IDIOT. A New Haven medical professor relates to his class the following analogous fact: —

“Summoned once to attend an elderly lady in a decline, I occasionally heard a shout in the back yard, sounding as if made by one intoxicated, and at length saw an apparently drunken female, about thirty, every now and then throwing up her hands, jumping up, and shouting; appearing, perpetually, as if in the first or exhilarated state of drunkenness. Asking my patient what all this meant, she replied, —

“‘That is my eldest daughter. She has been thus from childhood. I always ascribed all to the inebriated state of her father when she was begotten. He was always a perfectly temperate man, even teetotaler, except at that one time. He was a young sea captain, very ambitious, who owned a small interest in his ship, while his uncle owned the balance. As he was extremely anxious to please his old uncle, a retired sea captain, at our marriage he remained with me but one night, and left the next day on a six months' voyage. As his return ship struck the dock, the old captain said to him, “Be all ready to sail again to-morrow morning.” “But, uncle, I have had no wedding respite yet. Do please let me spend a few days with my young wife.” “Your wife is at my house, where I have provided a superb wedding supper. Go right there, enjoy to-day, but be ready to sail to-morrow morning.” At supper the old captain had his choicest old wines and liquors, which my husband steadily declined, till finally the old man became persistent. Nothing would do but my husband must forego his teetotalism at this his wedding supper, and he at length reluctantly yielded. The wines were of the oldest and choicest kinds, which the old captain plied, coaxing so persistently that my husband became exhilarated, and after supper would throw up his hands, jump up and shout hilariously, exactly as my daughter does. He retired with me soon after supper, begot her soon after retiring, sailed the next morning, and this daughter was born just nine months afterwards.’”

This case is exactly analogous to the last. A teetotal father, intoxicated as it were perforce, while in the exhilarated state of intoxication begets a besotted appearing daughter, who all her life keeps doing just what he did for an hour before she received being. As the temporary wickedness of that good father impressed this temporary state on his son, so the habitual temperance of this father is overruled in his child by this temporarily drunken state. Mark well the eventful lessons enforced by these pregnant facts.

THE TALENTED GIRL. In 1841, Mr. M., an ironmonger in Philadelphia, invited me to his house, professionally, and after finishing all the rest, concerning a girl of eighteen months, I exclaimed, —

“She is a perfect steamboat, and built on the high-pressure principle throughout at that. I have never found one equally talented and forcible, while Constructiveness and Causality are amazing.”

He then narrated the following facts concerning her life origin: —

“For about a year before her birth, I had been laboring with all my might to get up a small steamboat, to run up the Rancocus Creek. At length, by dint of the utmost persistence and strategy, I got a company formed, and the capital pledged. But my darling craft encountered this seemingly insuperable difficulty. She must not exceed a given length, else she could not turn at her landing, nor draw over two feet of water, or she could not cross a given bar at low tide; and those accustomed to draw boat models declared she could not be made so as to carry any freight worth carrying, while I knew she could, and determined to be both her architect and builder. After racking my brain on its plans till my forehead and temples, Constructiveness and Causality, became so intensely hot that I involuntarily laved them many times each day to assuage this burning heat, I turned boss builder, and directed all hands till fairly under way, when I returned home, spent one night with my wife, left with her the seeds of life, returned the next day to my boat, where I remained some weeks, and this girl was born just nine months from that night.”

Time rolls on. In 1858 I revisit Philadelphia. Mr. M. and an elder daughter drop in for a friendly chat. Half an hour afterwards a young lady calls for a phrenological delineation. Neither Mr. M. nor daughter appear to recognize her. I proceed to give an unbiased delineation, which a phonographer reduces to writing verbatim. I find a twenty-three inch head. Not one woman in many tens of thousands has a healthy brain of that size. Her temperament, too, is found to be superior. All the organic conditions of the highest order of talents, especially philosophical and artistic, are found most remarkably developed. She is described as excelling all other females in the reflectives and Constructiveness, and pronounced a natural artist and philosopher. When finished, Mr. M. introduces me to the “real little steamboat” of 1841. None of her brothers or sisters bear any comparison with her in the reflectives, Constructiveness, Imitation, and, indeed, entire intellectual lobe, obviously consequent on the intense and

protracted *exercise* of these faculties in her father the few days and weeks before he initiates her life.

THE BRUNETTE. A very amorous man, married to a very passive wife, concluded a treaty with her in effect that he might seek his pleasures where and as he liked, provided he did not trouble her. He tried in vain to persuade an Italian waiting-maid, in a neighboring hotel, to live in his house, nominally as nurse, but really as his mistress, offering her a large price. She, however, virtuously declined all his overtures, till, thinking to carry by a storm of passion what he had failed to secure by money, he tried his best to excite her desire, in which he also failed, and finally was abruptly driven out by her, late one evening. In attempting to awaken her passion he had intensified his own, and sought relief in a sexual interview with his wife, with whom he left the seeds of life. The point of the fact is this: Though neither parent was brunette, but both blonde, and though not a drop of this Italian brunette's blood flowed in the veins of this little girl, yet she looked near enough like this brunette to be her own child, because he thought only of her during its creation. One who saw the likenesses of both, says, "Any one at first sight would unhesitatingly pronounce them likenesses of mother and daughter."

A POINT-BLANK IDIOT. George Combe, truly high authority, in his "Constitution of Man," gives the following case in point:—

"In the summer of 1827, the practitioner alluded to was called upon to visit professionally a young woman in the immediate neighborhood, who was safely delivered of a male child. As the parties appeared to be respectable, he made some inquiries regarding the absence of the child's father; when the old woman told him that her daughter was still unmarried, that the child's father belonged to a regiment in Ireland, that last autumn he obtained leave of absence to visit his relations in this part of the country, and that on the eve of his departure to join his regiment an entertainment was given, at which her daughter attended. During the whole evening, she and the soldier danced and sang together; when heated by the toddy and the dance, they left the cottage, and after the lapse of an hour were found together in a glen, in a state of utter insensibility, from the effects of their former festivity; and the consequence of this interview was the birth of an idiot. He is now nearly six years of age, and his mother does not believe that he is able to recognize either herself or any other individual. He is quite incapable of making signs whereby his wants can be made known — with this exception, that when hungry he gives a wild shriek. This is a case upon which it would be painful to dwell; and I shall only remark, that the parents are both intelligent, and that the

fatal result cannot be otherwise accounted for than by the total prostration or eclipse of the intellect of both parties from intoxication."

In this case both parents possessed at least fair, perhaps superior natural capacities; then how came their child to be idiotic? Because they were temporarily thrown, by liquor, into an insensible, idiotic state just before its creation.

But why did not this parental stupor prevent parentage? Because dance and drink had stimulated their *animal* natures, yet paralyzed their intellectual and moral, at this particular time. That is, they retained sufficient animal life to procreate, but too little intellectual and moral to reproduce anything but an idiot.

A WHALEMAN in N. was severely hurt by a harpooned and desperate whale turning upon the small boat, and by his monstrous jaws smashing it in pieces, one of which, striking him in his right side, crippled him for life. When sufficiently recovered, he married, according to previous engagement, and his daughter, born in due time, and closely resembling him in looks, constitution, and character, has a weak and sore place corresponding in location with that of the injury of her father.

TUBERCLES have been found in the lungs of infants born of consumptive parents, showing that children inherit those states of parental physiology existing at the time they received their physiological constitution. The transmission of venereal diseases establishes the same conclusion.

A PIONEER, in burning charcoal in a ravine, had two large pits, on a very sultry day, burst out nearly simultaneously, and worked to quench both, with all his might, in a midday sun; and between coal pits and sun, both scorching and roasting him at the same time, with scarcely a breath of air stirring in the hollow. After having recovered the pits, he went into a log-house, situated on an eminence, to cool off and rest, and carelessly seated himself, while all dripping with sweat, between two open doors, where the wind swept through unhindered. This suddenly closed his pores, and for the balance of his life, however hard he might work, in however hot a day, all perspiration was always "insensible," never perceptible, though before it had been profuse.

Years afterwards he begets a son, quite like his father in constitution, voice, hardihood; &c., who never perspired, except insensibly, even when mowing or cradling. In the hottest part of the hottest days his skin always remained perfectly dry, till after

forty, when the varioloid somewhat opened his pores. In other words, this son inherited this *temporary* state of his father's perspiratory system, created a year or two before this son received being.

A MECHANICAL BOY being under my professional hands, whose immense Causality and Constructiveness so far exceeded those of his father as to astonish me, his father accounted for it by alleging that for a year before this son's birth he was perpetually studying out a new mechanical invention, which has since proved highly successful.

PARENTAL IMPROVEMENT. Another range of facts, which both proves this doctrine, and teaches that most important lesson, how to obviate existing parental faults in children, is, that children created when their parents are *overcoming* any hereditary taint, inherit much *less* of it than their parents; yet children born while their parents are succumbing to any ailment, have more of it, relatively, than their parents had. Of course, parents, by taking special pains to nurture any of their own weak organs during their creative period, can well nigh forestall a like weakness in their children.

Similar proofs and illustrations, by thousands, of this law, that existing parental states write themselves into the primal nature of their offspring, are constantly transpiring in my professional practice. Not but that all the *original* traits of parents are likewise transmitted,³¹⁷⁻³²² but that BOTH enter into the composition of offspring.

But a law and fact, thus rational and self-evident, hardly require further proof or illustration. Is it not true in fact, and established by sound reasoning? Has it any improbable aspect? Does anything we know contradict it? Let parents place their own states at this sacred period side by side with the specialties, mental and physical, of their offspring, and find proof and illustration in every single case, and throughout every minute particular. In short, we are expounding a law ordained of God, who rewards its obedience with two of the highest pleasures known to man — improved parental sexualities,³⁴⁶ and children superior to themselves; yet punishes its infraction with penalties the most fearful we can experience, in both impaired parental gender and inferior offspring. None can at all afford to either neglect or violate this law. Its study and practice would do more for both parental enjoy-

ment and progenal endowment than all other conditions combined.

In the name, then, of whatever is valuable in sexual vigor,³⁴⁶ in conjugal enjoyment, and in superb offspring, — the three dearest interests of man, — what are the prerequisite conditions of a perfect sexual conjunction?

560. — PLATONIC LOVE ITS PARAMOUNT CONDITION.

This life-initiating function must needs have some one *paramount*, all-controlling condition; that which is to all what the head is to the body. MENTAL LOVE is this chief condition.

Since the only ultimate end of this function is to transmit life, and since the existing states of parents are transmitted,⁵⁵⁰ and also since life consists mainly in its mental functions,³²⁸ therefore that love which is to transmit this mentality must needs itself be mainly of and for that mind which is to be transmitted; for animal love could transmit only the animal department of our being. Nature requires a bodily organism, and therefore demands the admixture in love of that animal nature it is to transmit; but since the body is only a means, not the end of life, and Nature's instrumentality of manifestation, not the life-entity itself; therefore the soul and heart's core of love consist mainly in and of that soul-nature it is to transmit, not in animal passion. Beasts exercise mainly this animal phase of love, because powerful bodily organs and functions are chiefly to be transmitted; but since human life is mainly mental, even in this life, and incomparably more so hereafter,³²⁵ therefore perfect human transmission requires the perfect blending and intercourse of the *spirit*-natures of both parents with each other. True, a powerful mind must have a powerful body. Vigorous life cannot proceed without a vigorous body. Hence parents require to be strong in love's animal aspect. Far be it from us, to condemn, even ignore, passion. Those are but poor parents at best in whom animal love is feeble. The more of it the better, provided there is enough *more* of the mental to sanctify and direct it. We now speak mainly of the *proportions* of each, not the absence of either. Exercise all the animal love of which you are capable, so that you but sanctify it by the presence of still more spiritual. Pure Platonic can never procreate. It might do among angels, but mortals require both in order to transmit both, yet require as much *more* of the mental than ani-

mal, as the mental department of man is the more important. A problem thus fundamental deserves further particularizing.

MENTAL LOVE IS INCOMPARABLY MORE PLEASURABLE THAN PHYSICAL. Mark well this reason, among many others.

ENJOYMENT is Nature's ultimate end, rationale, law, and touchstone of all things, and therefore our immutable landmark, our sun of truth, throwing upon all functions whatsoever the clear sunshine of perpetual day. Therefore whatever creative conditions yield the most pleasure, do so because they come nearest to Nature's requirements; but whatever eventuate in pain therefore proportionally violate the natural laws. Then since the initiation of life is Nature's greatest work,³¹⁶ to obey her creative laws must yield more pleasure than to obey any other, while violating them renders one correspondingly miserable. Of course the more perfectly we fulfil them, the happier will that fulfilment render both us and our offspring. That is, whatever conditions render parents the happiest at the creative altar, therefore endow their offspring with the highest enjoying capacities, and the most life force. As this is one of the fundamental doctrines of this volume, and fully elaborated elsewhere, we assume it for the present, and proceed to apply it to sexual intercourse.

THE MORE BRAIN AND FUNCTIONS we can call into combined action the greater the enjoyment. We will not even pretend to prove, hardly to illustrate this law, so fully proved in other volumes, but assume it. Let the following facts suffice here as both proof and illustration: —

“All revivals of religion, all ‘camp-meetings,’ all public worship, by all observing together the same Sabbath and the same ordinances, all denominational religion, presuppose that the action of Veneration is redoubled by its *uniting* with the other faculties, such as Friendship by meeting our associates, parents by accompanying their children to church, Approbativeness by making a genteel appearance there, Music by voices combined in singing sacred melody, Alimentiveness by partaking communion services together, Language and Intellect by sermons, exhortations, and prayers, &c. Leave the religious sentiment to its isolated action in private prayer only, and it would amount to little.

“A hermit enjoys home alone to the extent of one. He now marries one he loves, and who loves him, with passionate fondness, and takes her to this home; how much more pleasure does he experience in that home, since and because Amativeness intensifies the action of Inhabitiveness? In due time, as one loved child after another blesses their union, Parental Love redoubles many times over this action, and therefore pleasures of Inhabitiveness. Adhesiveness reincreases both by

gathering pleasant neighbors and friends around him ; Acquisitiveness, by adding choice articles of property to it ; Ideality, by admiring and enjoying its natural and artificial beauties ; Intellect, by its containing his choice books and specimens, &c. Thus every new faculty brought to combine with it redoubles its action, and therefore enjoyment, so that he takes many fold more pleasure in home, as such, than he did in his poor, cheerless, lonely hut before these combinations. Please, reader, duly appreciate this principle, while we proceed to apply it to both the love element itself, and to its ultimate function, intercourse."

A LOVE INTERCOURSE THE MOST PLEASURABLE. Though neither animal nor Platonic love can be wholly separated from the other, because Nature has made them perpetual concomitants,⁵⁶² yet we would presuppose cases of the predominance of each. A powerfully animalized white man experiences a mainly lustful feeling towards a powerfully animalized colored harlot, with whom he holds an intercourse as gross, carnal, and vulgar as is possible ; that is, he exercises Amativeness mainly, and could take therein, if there were no offsets, a given amount of pleasure, which we will call one.

But such action contravenes several of his other faculties. Conscientiousness revolts against it as wrong ; Ideality is disgusted with its vulgarity and filthiness ; Cautiousness fears disease ; Approbativeness is ashamed, and apprehends exposure ; Intellect finds everything against, nothing for it ; Veneration forbids ; Parental Love says, "What if I should become a parent under circumstances thus debasing to myself and progeny?" each cutting off a large slice from his amatory pleasure ; so that, instead of experiencing the full amount of merely animal gratification of which he is capable, he experiences only about one tenth or twentieth of one. And the stronger these higher sentiments the less the pleasure he enjoys. Coarse animal natures may experience some pleasure in merely sensual indulgence, but the revulsions of pure and high natures more than counterbalance it, because sensual intercourse breaks Nature's sexual law, in that it would render its progeny animal, whereas she *will have* the best she can get.

Even legalizing it by wedlock mends this matter comparatively little. It indeed stills Approbativeness, Cautiousness, and Conscientiousness, but fails to satisfy Ideality, Adhesiveness, &c., while it elicits none in its behalf. That is, while it fails to fulfil

Nature's paramount law of superior offspring, it breaks fewer of her other laws than does a vulgar, illegal intercourse.

But, instead, an elevated man forms a true, pure, high, holy love for some refined, chaste, beautiful, intelligent, angel girl; a love she both reciprocates and sanctifies. He thinks of her, not mainly as administering to his carnal pleasures, but chiefly as one with whom to interchange male and female thoughts and emotions, as a noble, angel woman, his inspirer to good, his guardian angel against all wickedness, as the prospective mother of the future darlings of his heart, as endowed with every human excellence and female charm, and exactly just such a life-helpmeet as his specific requirements demand, besides worshipping him, and being wholly his. Every faculty of both his and her being blend in a oneness the most delightful because so perfect. He anticipates their marriage with the most ecstatic expectations.³⁹⁹ He conforms to public opinion by leading her to the altar of religion, and attesting their mutual loves and vows before all concerned.⁴⁰³ His Acquisitiveness is delighted in procuring the means of her comfort; ³⁹⁴ his Ideality by her beauties, charms, and graces of character,⁴⁰³ and Form by her classical female figure; ⁴⁰⁵ Conscience whispers, "You are discharging a great public and private duty to yourself, to her, and to your race;" ³⁹⁸ Veneration says, "God bless us and ours;" ⁴⁰¹ Spirituality spiritualizes the loves of both; ⁴⁰⁰ Cautiousness delights to take the best possible care of her; ³⁹⁵ Secretiveness enjoys each other all alone; ³⁹⁵ Mirthfulness laughs; ⁴⁰⁴ Ideality adorns; ⁴⁰³ Language communes,⁴⁰⁸ while Tune sings and plays with each other; ⁴⁰⁶ Friendship mingles their whole hearts together; ³⁹⁰ and Inhabitiveness goes to their own now doubly dear home, which they together surround with creature comforts; in short, every single mental faculty enters right into their love and union, blends in with their Amativeness, which is the base of all, and together ripen up into that full intercommunion of soul and body which renders them the parents of children far better than either, because this love intensifies and exalts the action of all their faculties more and more, all the way up through their developing love, till it culminates completely in wedlock, intercourse, and offspring. The action of Amativeness, *per se*. is enhanced by that of every faculty with which it combines. The more complete their mental union, the greater their merely physical pleasures. The way to secure the highest merely sensuous gratification is to seek it

through Platonic love. In short, the gateway of lust itself lies through the pathway of pure, holy love. A man intent on merely carnal indulgence, in full view of all Nature's sexual facts and laws, and arriving at a purely judicial conclusion, would say, —

“ I have made my pile, and am now intent only on its enjoyment; and since I love sexual pleasures more than any other, and ‘ neither fear God nor regard man,’ I am determined to give myself just all the sexual gratification of which I am capable. But, all things considered, my true *sexual* policy, my best means of giving myself just the fullest enjoyment of my merely animal nature, consists in concentrating my love on some one pure, good woman, loving her *mind* and spirit with my whole soul, calling forth her completest devotion to me by being true to her alone, and doing just what and only what will completely enamour her of me, in marrying and living together, each wholly devoted to the other, without one desire for any other, and together love and rear the sacred products of our holy affections. This will super-add all the pleasures of pure, virtuous love to all those of the fullest sensual gratification — an addition I should be a fool to reject by indulging with harlots. And this virtuous love gives me children to love, care for, be proud of, and to care for me, while that, if it resulted in offspring, would degrade me and my paramour, besides being born on a low, sensuous, vulgar plane.”⁵³⁹

No! young man, married man, all men, all women, your best means of securing the greatest amount of merely animal gratification of which you are capable, consists in establishing a pure, virtuous love, because that alone can call out and gratify all your higher *mental* faculties, by which mainly we enjoy and suffer. No philosopher ever uttered a greater truth than Cicero, in saying, “ Mental enjoyments greatly surpass physical pleasures.” Of love-pleasures this is doubly true. Let any who have truly and deeply loved, but recall and analyze those seasons. Were they not the most ecstatic of your entire lives? You had been happy before, have been happy since, in making money, in gratified ambition, in overcoming difficulties, in triumphing over enemies; but were not those delightful hours spent in the company of your loved one incomparably the most ecstatic of your entire lives? You were happiness personified, from the crown of your head to the soles of your feet. Part II. shows why.

Now in *just* what did that happiness consist? Of course Amateness was its base; because it was taken both with one of the opposite sex, and solely on account of that sex, and one beloved at that, and impossible with your own. It was as a male and fe-

male, *per se*, that each both gave and took this pleasure. And the more love, the more enjoyment; and the less, the less. Intensely active Amativeness, then, was its sole base and measure.

Yet by no means Amativeness alone, but in combination with nearly or quite all your other faculties. You, as a man, loved her sweet, soft, feminine tones, her fine female figure and elastic step, and most of all, her *mental* sexuality, and especially her love for you. You talked as only male and female in love can talk. Each of your *minds* held ecstatic sexual intercommunion with that of the other. Language, memory, music, poetry, all your moral faculties, Friendship, Acquisitiveness, in discussing future pecuniary plans, Hope, Benevolence, Devotion, home prospects, Imitation, in each conforming to the other; ⁵⁴¹ in short, every mental element participated in this delightful commerce. If only a portion united, you were the less happy; but the more so in proportion as the mentality of each called forth that of the other. In phrenological language, your enjoyments proceeded from active Amativeness giving action to your other faculties. And the more action, the more pleasure.

This mutual love now ripens up into marriage, and a perfect male and female intercourse, which is but the ultimate of love, — that alone in which whatever appertains to love centres, and that for which all else was ordained. ⁵⁵⁸ All the characteristics of love characterize it also. All are to it what tendon is to muscle. Every love fibre is embodied in it, that all may be transmitted.

We have just admeasured the pleasures of an intercourse of lust as only one tenth or twentieth of one's amatory capacity — the less the more active the higher faculties. Let us measure the sexual pleasures of a pure love intercourse, calling one's amatory capacity as one. Both are deeply, thoroughly in love with each other. Part II. shows that this love consists in the exercise of Amativeness in *combination* with all the other faculties, and we have just seen that intercourse is the acme of love. ⁵⁵⁸ Amativeness alone, fully exercised, would measure one: yet this love harnesses Ideality into its triumphal car, by her exquisite taste delighting Beauty, which redoubles Amativeness to one and a half or two, *added* to those of Ideality, say one, making the sum total about three instead of only one. To this love adds Adhesiveness, which reënforces the action and pleasures of Amativeness proper to three, besides adding its own, one; for she is his

dearest friend, thus making the sum total of pleasure five. Parental Love adds its quota, and still reincreases amatory action and pleasure to seven, and every other faculty still superadds its amatory inspiration and zest. They talk and laugh together as only those dearly in love can talk, while every sentence increases amatory action, and therefore pleasure. Her female figure delights his Form, and this adds one more to this sexual repast; so that in an exalted love intercourse, instead of taking pleasure only one, you take eight or ten of mere bodily pleasure, besides the ecstatic enjoyments conferred by all the other concomitant faculties themselves, the sum total being the most ecstatic delights of which God has mercifully rendered man capable, say twenty; while lust puts off its votaries with only one tenth or twentieth of one, of that very amatory gratification sought. Verily, lust is like shearing swine for wool—a great cry for but very little, very coarse, and useless hair. None are quite as foolish as those who seek merely carnal pleasures, whether within or without wedlock.

Besides, love fulfils all the sexual laws, because it would produce perfect offspring; and this builds up your own gender, and that of your wife: while lust violates them, because it would create only poor children; and this breaks it down, which still further detracts from your very *capacities* to enjoy. Verily, "the way of the transgressor is hard." Verily, pure love is a most *paying* investment, while lust pays terribly the wrong way.

Please, thoughtful reader, reconsider each of those problems separately, which collectively teach this grand sexual truth thus *demonstrated*, that pure spiritual love is the chief ingredient and great promoter of all merely sexual pleasures; that a love embrace is incomparably more pleasurable than one merely carnal; that no fools are quite as foolish as those who revel in lust, and that our paramount duty to our race, our offspring, and our God, as well as to our own selves, is to sanctify, elevate, and purify this divine love-element in this its ultimate exercise. This is reënforced by the natural law that lust kills love.⁵⁶¹

ONLY PLATONIC LOVERS should cohabit. This inference is obvious, since only such can either enjoy each other or create good offspring.⁵⁵⁹ Discordant intercourse cannot give even animal relief, for it always disgusts and infuriates.⁵⁶⁷ Pure-minded woman, again our umpire, even though passionate, utterly loathes and abhors it, and often prefers death to such a living purgatory. But

to draw this veil borders on sacrilege. The absence of pure love renders *all* intercourse, in wedlock and out, vulgar and injurious, because it must leave their children animal. Legal marriage cannot justify such an outrage of this paramount sexual law. All intercourse between those who do not love, even though they are married, curses themselves and mankind. Our world is almost *made up* of these offspring of *mere* passion. Though begotten in wedlock, they are natural bastards.

This fatal omission of sanctifying *spiritual* love, has allowed animal propensity to go on begetting mankind "in sin, and bringing them forth in iniquity." This is that "*forbidden fruit*," that "*original sin*," which has comparatively blasted and embittered humanity until now, and will continue to do so till supplanted by spiritual love and its accompanying intercourse of soul. To this one cause, more than to all others combined, is attributable that widespread sensuality and depravity of mankind in all their forms and aggravations;⁴⁴ which can be removed only by obviating this their sensual cause. As the elements of sin and vice, and of disease and pain, are propagated, how cruel and wicked thus to usher into the world beings constitutionally so puny, sickly, depraved, and miserable as to be almost a curse to themselves and their race! Especially since they might, with more pleasure to parents, and infinitely more happiness to offspring; have been begotten most exalted in their intellectual capabilities and moral virtues. O, parents, pause and tremble in view of relations thus fraught with weal and woe to yourselves, your children, and your children's children forever!

MINISTERS OF RELIGION, learn from this subject just where to *begin* the "salvation" of mankind from sin, here and hereafter. That love to God and man, which fulfils the whole moral law, is *Platonic* love at the creative altar. Preach *that* doctrine, and you will have "hearers" worth preaching to, yet who hardly need it.

561. — ANIMAL LOVE KILLS PLATONIC; AND PLATONIC, ANIMAL.

Though neither can exist without the other, yet the marked predominance of either immolates the other. They are like two children tiltering: when either goes up, the other goes down; and the higher either, the lower the other. And as in other combats, any advantage gained by either contestant over the other gives

him still greater after advantage, but is equally disadvantageous to the other, so putting love down on its lustful plane kills it in just that proportion, while putting it on its Platonic neutralizes its carnal phase. When either walks in at the front door of any human soul, the other sneaks out at the back. This principle causes and accounts for the following range of facts:—

1. **THAT MARRIAGE KILLS LOVE.** Why should marriage, the natural sphere of love, and so perfectly adapted in every way to promote it,⁴²⁵ so often create disgust and alienations, but because, up to their marriage, they cherish Platonic love in predominance, but at their marriage they suddenly transfer it to the animal plane? This animality inflames, surfeits, and then disgusts.⁴⁴⁶ Those reasons will bear reperusal in this connection. All the world have wondered why marriage generally takes all the poetry out of love.⁵⁵¹ Our principle answers, Because it animalizes it, and this disgusts them of each other.

Unless the married outraged some fundamental law of love, all would love each other many fold more after marriage than before; whereas, most honeymoon experiences prove that they love many times less, because love is immolated on the altar of carnality.

If two who are adapted to each other begin and conduct their mutual affiliation *a la Nature*, without any "spats" or drawbacks, this legitimate heir of normal or Platonic love will "cast out" this bastard son, Sensuality. To put, and keep it from the first, on its mental, is easy; whereas, restoring it after its fall is difficult. It is a little like a sprained joint, or broken limb. Yet Nature's restoratives are indeed wonderfully efficacious. But when put and kept pure, it perfectly satisfies both, and also forestalls its animal aspect. This animalization of love, O married loathers, who were once lovers, has caused this lamentable *revolution* in your affections, substituted discords for concords, and immolated love as it was first entering its own mansion.

2. **LIBERTIES** taken and allowed during courtship kill love:⁵⁵¹ this principle shows why, namely, by sensualizing it. Mark this additional range of facts, which bear a like attestation.

3. **LIBERTINES NEVER LOVE.** This fact is universal; our subject gives its reason, namely, because demoralizing this love *element* incapacitates its victims for loving, and creates a mawkish, nauseating feeling towards the opposite sex. As one cannot steal

chickens with another without despising himself, co-malefactor, chickens and all; so, whoever brutalizes his or her love, in wedlock or out, blunts that delicate appreciation of the opposite sex in which all pure love inheres. And the deadening effects of self-pollution on love has this identical cause.

LOVE KILLS LUST. This proposition is but the co-relative and counterpart of that. Let the law and the testimony of universal *experience* be witness, lawyer, and appellate judge. The lady quoted in ³⁵⁵ added, in reference to the rakish captain, —

“During our courtship, if I combed his hair, he would say, ‘If any other woman should run her fingers through my hair, or twirl my beard like that, she would set my passion all on fire; but I love you too well for that.’”

All lovers are experimental witnesses that their devotion was mainly mental, not physical, and that in its councils passion occupied a back seat. They thought of their idol as one with whom to *be*, not to cohabit. And the more they love, the less they lust. His or her presence and affection satisfy perfectly. As far as their desires are of and for the person, love is not its proper designation. Pure love, the whole world over, holds passion in check. The already quoted proverb, that “reformed rakes make the best husbands,” confirms and grows out of this identical principle, as does also our prescription for both restoring harlots ⁴⁶⁴ and likewise regenerating yourselves sexually. ⁴⁶⁵ The more any one loves the less he lusts, and the more lust the less love. Putting Amative-ness on the Platonic plane subdues its passional, while putting it on the animal, takes it off from the Platonic. No man or woman ever lusts after one or many of the opposite sex who cherishes a high, pure regard for that sex in general, or any one in particular.

Mark this confirmatory range of facts. All husbands who really tenderly love a feeble wife, find no difficulty in being continent, because this love both restrains passion and begets generosity. They love too well to subject her to what is disagreeable, and the more they love the less passionate they become. Every masculine sentiment attests that we are expounding a law of gender. A virtuous man, unmarried till forty, says, —

“I preserved my continence thus: Whenever I found my passions rising above my control, I put on my best apparel and deportment, and made a call on some good lady, for whom I entertained too high a

regard to have an evil thought, — the better if there were several, — spent an hour or two, and returned passionately toned down, and every way sanctified.”

A Georgia student confirmed it experimentally, thus, —

“ A clique of us collegiate students usually spent every Friday evening in a pleasant party with select young village ladies, the daughters of planters and merchants, highly refined, talking, singing, playing euchre, sometimes dancing, but all upon an elevated plane; and I observed that when I attended this Friday evening party, I could always go through the next week without being driven by passion to the wall of either intercourse or nocturnal emissions; whereas, whenever I did *not* attend, I was invariably driven to the one or the other.”

Analogous facts by thousands have come under the Author's observation. Mark both their conformity to this law, and the lesson here taught respecting self-preservation from both licentiousness and self-defilement. Mark, also, as bearing on this very point, our preventive prescription of the intermingling and education of the sexes together, and sisters and brothers, fathers and daughters, and mothers and sons, loving each other.⁴⁷⁹⁻⁴⁸³ There is more in it than appears at first sight.

But a principle already demonstrated, that love is constant,⁴⁵⁰ also proves that “love kills lust.” Will the reader reperuse that as bearing on this, and compare both with his own personal experience, and with every single love-fact bearing on it, and duly scan this sexual *formula*, to ascertain not merely whether it is true, but *how* fundamental the truth it embodies, and how infinitely important the lesson it teaches.

562. — LOVE AND INTERCOURSE ARE NATURAL CONCOMITANTS.

By an eternal sexual law, love and person naturally go together. Love was made to precede sexual intercourse, and it to accompany love. Either unaccompanied by the other is nugatory. The mission of each is identically the same — propagation; love propagating the mentality, intercourse the physiology. Therefore since body and mind are ordained to go together, so love and intercourse are natural concomitants.

Indeed, what is love but this sexual intercourse of male and female *minds*? It is precisely to their *spirits* what cohabitation is to their bodies. The two are exactly analogous throughout. And any woman who yields her *love* to any man, thereby, in the

very nature of things, covenants to cohabit with him.³²⁸ She herself may not promise in so many words, but she does thus agree in action. Solely to secure such cohabitation, and also to fulfil its prerequisites, was love ordained. It may be the farthest possible from her thoughts, but is not from her *feelings*. In the economies of Nature either would be absolutely useless without the other. What but offspring is the natural end of love? Yet how can that end be secured except by intercourse? Or, if that were possible, which it is not, of what use is intercourse without love; for it could transmit only bodies without minds? Or, of what use is love without intercourse; for a purely love *feeling* could transmit only minds without bodies. Nature *will have* the two united in all her progeny; therefore both must coexist in the parentage at their creation. No man ever desires intercourse with any woman, or any woman with any man whatever, unless the desiring party first loves the one with whom it is desired; nor can any one love another without the loving one desiring intercourse with the one beloved. Mental desire may be stronger than physical in one, and physical stronger than mental in the other, but God in Nature has united the two indissolubly, and forever.³²⁹

Many writers have maintained that in all cases, turned any and every way, love *is only* intercourse, and intercourse only love. Our subject shows both that this is thus, and why. That union was all-wise, or it would not have been ordained. Will the reader duly consider this point? for most important inferences impinge upon it, one of which is, that, —

None should cohabit WITHOUT FIRST LOVING, and none should love WITHOUT COHABITING. Since God hath joined the two together, man may not put them asunder. Where either is, *per se*, proper, so is also the other. Where two may not cohabit, they may not love; and where they do not and cannot love, they should not cohabit; because their issue would be animal. Legal marriage makes no difference. Where God's "higher law" conflicts with man's lower, the higher should annul and overrule the lower. God's laws alone are right, and create right. Human law cannot make that right which God's natural law interdicts, nor that wrong which Divine law sanctions; for all human laws derive their obligation from their being but rescripts of the Divine. Natural law enacts that physical and mental love go hand in hand.

O, loving maiden, take then this warning, since loving is marrying,⁵²⁶ surrender your heart *only* where and to whom you can and may surrender your person. Never *begin* this sacred work of reproduction by beginning to love, except when you may continue and *consummate* it in offspring; for its first step, love, also implies intercourse. Pause, then, before taking the first, unless you are willing to take the last.

Our subject also determines, what has long divided mankind, whether love is sensual or spiritual. Most contend that it is only refined sensuality, and that even the most Platonic consists in a desire for animal indulgence. Now, since most men *feel* their way to conclusions, their doctrines being as their characters, the love of those in whom Amativeness predominates is sensual, and hence they accuse all of similar sensuality; whereas, predominant moral sentiment purifies and spiritualizes this love in its possessor, so that he takes ground for Platonic love, as highest in character and happiest in effects. It is therefore easy to determine the characters of given individuals from their doctrines as regards love; they who argue that it is only refined sensuality are themselves sensual, but in those who maintain that the sensual ingredient is subordinate, it is pure. "As a man *thinketh* in his heart so is he." Still, the two naturally go together, with its spiritual department always guiding and governing its animal.

563. — INTERCOURSE, WITHOUT LOVE, IS DOUBLE ADULTERY.

Our subject demonstrates by far the most common form of adultery, yet one wholly unnoticed; that of cohabiting with one in marriage, yet loving another out. Since loving is marrying,⁵²⁶ and since love and person accompany each other,⁵⁶² therefore loving one, yet cohabiting with another, is the worst form of double-headed adultery. Let the following case illustrate. While describing a superior woman as naturally most affectionate, yet in a most dissatisfied love state, she interrupted, —

"But I am married to the best man in D., the best-looking, most noble-appearing, sensible, smart, honorable, successful, and respectable. Taken throughout, he is the very best man I ever knew, without one drawback; and what is more, loves me with perfect devotion, literally lavishing affection and money on me. How *could* I be dissatisfied?"

"And yet, strange but true, as you say, I am perfectly disgusted with him; and your last evening's lecture told me why; namely, be-

cause I had loved and still love another to perfect distraction, but broke up our love to please my parents. When my husband proffered me his hand and heart, though I had no love for him, I saw so many lovable traits in him that I supposed, of course, such an array of excellences would call out my affection for him; and yet I have not found one particle of tenderness going forth towards him, but only positive aversion, and fear he will discover it, and turn against me."

That legal wife, with millions like her, kept perpetually perpetrating a twofold adultery. In and by reciprocating love with her lover, she held *mental* sexual intercourse with him,⁵⁶² and promised physical, but broke that implied promise by allowing filial obedience to discard him. This spoiled her life by making her a sexual wreck. Now, in just what did her sin consist? In obeying her terrestrial parents, but disobeying the command of her "Father in heaven," and they pay her, while He punishes. As she could obey but one, she should have chosen the best paymaster, and obeyed that "still small voice within."⁴⁹³ She broke her necessarily implied troth to her lover by cohabiting with her husband, which is adultery with her husband against her lover; but still loves her lover, which consists in *desire* for intercourse; love and desire for commerce being identically the same,⁵⁶² which is *heart* adultery with her lover against her husband. The economies of love imperiously *command* her to bestow both person and spirit where she bestows either, and terribly punish those who do not. Any and all males and females who love one but marry another, or marry one they do not love, perpetrate both spiritual adultery with their lover against their legal companion, and personal adultery with their legal partner against their lover. Self-interested reader, you cannot afford to perpetrate this awful sin, and incur this terrible penalty. Those who suffer the fearful consequences of interrupted love, note the truth embodied in the following dialogue.⁴⁴²⁻⁴⁴⁸

"Though it does inflict all this and more, yet *why* should so very a trifle cause results thus truly fearful? Such punishment is vastly greater than the sin punished."

"Adultery is the very acme of sexual wickedness,⁵⁵⁵ and breaking a true lover's heart is about as bad.⁵²⁷ This dissatisfied adulteress perpetrates both, as does every man and woman who loves one yet marries another. This inference is appalling, yet inevitable, though constantly perpetrated by millions; and this creates conjugal antagonisms between all such."

"Then must all we who perpetrate this awful crime suffer its terrible

penalties till we die, besides cursing our children, unless we deny ourselves and race offspring? What can we do to escape this double crime and dilemma?"

"BREAK UP YOUR OLD LOVE, and any and all loves you cannot consummate."⁵ That doctrine is more important than at first appears. As soon as you crucify your former love, you stop committing spirit adultery with your lover; and as soon as you establish a love for your legal partner, you cease to perpetrate personal prostitution, but not till then."

"But I utterly loathe my legal partner, with whom intercourse is perfectly revolting."

"Probably because your heart belongs to another. God made spirit and person to go together, while your love divorces them. Nothing is quite as utterly vulgar, debasing, disgusting, loathsome, nauseating, demoralizing, and also *diseasing*, as bodily intercourse with mental aversion. A crime against Nature and your paramour, equally revolting, it is hardly possible to perpetrate. Yet myriads do so."

"You fairly craze us. My marriage vow obliges me to perpetrate just this identical sin, yet I can no more help myself than fly, without virtually divorcing myself, disgracing my family, losing my social position, making myself a helpless pauper, and much more besides. Participancy is simply physically impossible."

"Your case is by no means either hopeless, or even desperate. Love will probably bring passion, just as want of it creates aversion."⁵⁷⁴ At all events, neither these principles nor inferences can any more be controverted than that the sun gives light." Your whole trouble, mental and physical, probably results from the interruption of that early love affair. Curse whoever broke it up."

"But why should I suffer all this untold agony just because a faithless lover broke faith and disappointed me? Why should I suffer for another's sins?"

"Because you should have provided for the *continuance* of your love before you began it. This dismissing a lover, and being dismissed, is no trifle."⁵²³

564. — AMATIVENESS AND THE SEXUAL ORGANS IN RECIPROCAL SYMPATHY.

Man is composed of both material organs and mental faculties, both of which must also be transmitted *conjointly*, not separately, and so *amalgamated* as to form one whole; each so blended and interwoven with the other that all the conditions of either reciprocate with all those of the other. Thus much of the work to be accomplished. How is this progenal amalgam effected?

"BY THIS SYMPATHY." Of course children are exactly like their parents; ³¹⁷⁻³²² therefore nothing can be introduced into the offspring not previously existing in the parentage, nor exist in the

parentage without being introduced into the offspring. Now here are two great segments of humanity, the physical and mental, both to be introduced into offspring, and then *harmonized* in them. Omitting either would spoil all, therefore both must act together in both parents.

Nature effects this union of the spiritual with the physical in offspring by establishing a perfect sympathy, reciprocity, and rapport between the mental and the physical gender of parents. How could it be effected by any other means? How simple and appropriate, yet how efficient, is this means! Or thus:—

Gender is mainly of the mind,³²³ and inheres in the mental faculty of Amativeness.³²⁶ But as the faculty of Alimentiveness can act only by means of the stomach, and that of sight solely through the eyes, so Amativeness can act only by means of its own special organism, the sexual. The two are so interrelated that neither can act without, nor except by means of, the other. The action of either always and necessarily induces action in the other. It is not possible to exercise physical gender without exercising the mental, nor the mental without the physical. Like the Siamese twins, where either goes there the other must go also, and whatever either does or feels, the other must do and feel likewise. So much for the philosophy: next for the facts.

Nature arranges that every sexual feeling, desire, and emotion sends that corresponding rush of blood to the sexual organs which produces a corresponding action, fulness and enlargement of these organs, called erection. No man or woman, no animal or insect ever yet experienced, or ever can experience, the mental sexual feeling or desire, without thereby causing a *pro rata* action and distention of his or her sexual organism. Are not all nocturnal emissions accompanied with sensual dreams? The whole sexual world over, the amatory passion causes sexual erection, and physical action causes sexual desire, as in nymphomania. Let the experience of all, throughout all ages, and in all times and climes, attest this universal natural truth, that physical and mental gender are in perfectly reciprocal rapport. All men, all women, who catechize their own persons, will find this natural law perpetually illustrated whenever they experience any phase of the sexual feeling. Thus all who love each other can distinctly perceive, whenever they reciprocate affection together, an increased flow of blood to this structure, together with a warmth, a glow, a delightful

sensation pervading it. If in close intimacy, this action is very apparent in their enlargement. If, now, any one breaks in suddenly, how soon this mental interruption unpleasantly affects these organs. So the sudden rebuke by any woman of a man who is taking undue liberties with her, kills both his passion and erection instantly. All reproach and scolding by either sex to a loving one of the other, benumb and half paralyze these organs, leaving a most unpleasant feeling. When a husband rebukes his doting wife, she feels as if a thunderbolt had struck right through her womb, while an unloving wife is not thus affected. Whenever men or women in sexual rapport experience any shock to their love *emotions*, they can distinctly perceive this shock go right to these parts. Let any wife who really loves her husband, find sudden but absolute proof of his infidelity, she will feel as if a shock of lightning had struck right through her entire pelvis. All reversal of the love feelings causes reversed sexual action, and all amorous desires promote sexual circulation, whilst considerable amorous desire induces seminal evacuations, or that which precedes them. This sympathy between the mental and physical sexuality is literally perfect. Neither can ever act without thereby causing action in the other also. This point, seemingly unnoticed, challenges the entire experience of mankind for corroboration.

But for this reciprocity how could children ever be begotten? No man can ever cohabit with any woman without first experiencing towards her that sexual *desire* which causes the requisite sexual erection. These organs, when unexcited by passion, remain too small, lax, and inert to fulfil their specific procreative mission, which would render them absolutely useless unless thus distended, and hardened by passion, whenever their creative function is required.

Nature effects all this by having ordained that all degrees of sexual desire shall send blood rushing into those sponge-like bloodcells constructed within them,⁵⁸⁴ which alone prepares them for action. No Divine contrivance is more divine than this marriage of passion with erection. Now it is this sympathy between the mental and physical gender which alone unites the mind with the body in offspring.

SECTION II.

MUTUAL AMATORY ACTION A SEXUAL ORDINANCE.

565. — PARTICIPANCY INDISPENSABLE, AND DUE FROM BOTH.

Life can be created only by the *conjoint* action of the male with the female. Their *coöperation* is absolutely indispensable.³⁸² Neither sex has any creative capacity except with and by means of the other. The mere declaration of a truth thus obvious should suffice, for it proves itself. Reciprocal amatory action is exactly what all males and all females seek in each other. If Infinite Wisdom could have done without Amativeness in either, He would have omitted it in that one, but He has seen fit to incorporate it into both; ³²⁹ thus signifying that its action is indispensable in each. He has also ordained that both shall exercise it *together*, at the same time and place, and thereby absolutely compels coöperation as a paramount prerequisite to offspring. A very few females have indeed averred that they were unconscious of pleasure at conception, but it is not possible to commence life without some action in the maternal organs, and all action gives pleasure. It may be so insignificant in some as to have escaped notice, but without maternal sexual action the life germ must die.

Though force does sometimes impregnate, yet, in the very nature of things, masculine sexual action constitutionally elicits feminine. Every man, woman, even animal, is a living proof that amatory action in either promotes it in the other also, if not in its reciprocal, then in its averted phase. Any and all masculine passion manifested towards any woman, necessarily awakens either her response or else her aversion. Her response is normal Amativeness, her loathing is this faculty reversed, but is this faculty in action after all.

If female Amativeness is not necessary to life, why cannot the male create it alone? At all events mutuality is Nature's rule, and greatly promotes the endowment of offspring.

Yet appropriately its animal aspect may be much the stronger in the father, *provided* its Platonic is proportionally the stronger in the mother. The children of the amorous captain ³⁵⁵ were

among the very finest, because his powerful animal aspect endowed them with splendid bodies, whilst her Platonic aspect superadded exalted moral endowments.⁵¹²

This mutual reciprocity in sexual intercourse constitutes the identical *chit* and *sine qua non* of their matrimonial engagement, underlying, and necessarily belonging with it. Its very soul and essence were not that he should look after her creature comforts, nor she supervise his table and wardrobe, but his covenant with her was to parent offspring by her, and hers with him was completely to fulfil the female part of this creative function with him alone, to the best of her ability, for the endowment of their young. Any after declining breaks faith with him. This mutual covenant gives each a valid claim on the person of the other, a "divine right" to conjoint sexual participancy. Neither can find any excuse for denying it to the other. And he or she who does, both breaks solemnly plighted faith with the other, and violates the natural laws besides, as well as a divine command written on their sexual natures,⁴¹⁵ and must therefore suffer the penalty.

The female must therefore exercise this passion. If she does not, she fails to fulfil her part of this procreative law, and must therefore be punished. If the Deity could have dispensed with passion in her, he would have omitted it in her constitution; but is it ever omitted in the female animal? Is it not even strongest in her when ready for maternity? At least, does it not always *precede* and provoke it in the male? When she is not in passion she turns, runs, jumps, kicks, bites, &c., perfectly wild with fury.⁶⁵⁷ What does all this signify but that mutuality of passion is a constituent part of the female creative office? Of course, therefore, cohabitation without it is a most flagrant violation of natural law, and must be correspondingly punished. We would think it monstrous in the animal kingdom. If the rooster seems to furnish an exception, he does not, but only thus kills a little time, while his manifestation of passion awakens it in her. All intercourse without this mutuality is a perfect outrage on the sexual laws.

This participancy is Nature's primal ingredient in all marriage, and its anticipated pleasures often and justly constitute a leading motive and incentive to marriage. What else prompts either? What else does the very etymology of matrimony signify? Matrimonial candidates, what else do you seek and proffer, in and by forming this alliance? If affected prudery frowns on this home-

truth, it cannot invalidate it. Viewed in any light whatever, the one legitimate element, end, motive, and object desired and prompted, of each separately and of both collectively, consists in each pledging to participate this fruition of love with the other. This is the origin of the marriage RIGHTS. The bridegroom justly considers himself *entitled* to these rights, because the very act of his bride in becoming his wife consists simply in a surrender of her celibacy, and a pledge to partake in this parental function. Other advantages grow incidentally out of marriage, but are only incidental. All depend on this, and are its satellites.⁵⁶⁸

MENTAL PARTICIPANCY is indispensable. Both married parties are bound to participate in *spirit* as well as letter, for the former without the latter is like chaff without wheat. The soul of this, as of all other compacts, is far more important than its mere letter, because it confers the mentality. The wife's tameness of spirit here dampens, and her cold or petulant repulse, or persistent refusal, becomes the death-blow of conjugal felicity to both, and a blasting sirocco to his fondest hopes, by imposing on him mere matrimonial dregs, in place of expected hymenical nectar; whilst her welcome response rekindles his love, and crowns their blessed union with the complete fruition of this its chief embodiment, and creates the best offspring possible.

566. — NO INTERCOURSE WITHOUT PASSION ON BOTH SIDES.

This entire section, in and by showing the necessity of mutual-ity, virtually demonstrates the natural law that no two should ever cohabit except when passion exists on both sides. The instincts of all animals, and even vegetables, prove this. Without one single exception, throughout the entire animal and floral kingdoms, the two are ordained and required to experience and express this sexual desire *together*, never separately. All vegetable blossoms throw off pollen, or the male element, only when the female element is also at its fullest action. In the very nature of things, action in the sexual organs of each parent is both a necessary part of this creative process, and a universal concomitant of that passion by means of which alone Nature creates.⁵⁶⁴

IT NECESSARILY INJURES THE FEMALE ORGANISM. Passion distends and enlarges the sexual organs in both sexes.⁵⁶² Of course its existence on one side, say that of the male, along with passivity on that of the female, renders his structure large

and rigid, while hers is small, lax, and inert, which *anatomical* disparity must, of necessity, rupture her delicate organism, created most exquisite for the very purpose of conferring pleasure on both, and thus endowing their young. Sexual anatomy alone, if nothing else, demonstrates the necessity of this reciprocity.

IT INJURES THE MALE, because all is exhaustion without any return magnetism; ⁴⁶⁸ whereas, in a reciprocated intercourse, each gets and gives. This involves a dead loss to him, as in self-abuse, which it resembles. No wonder it infuriates. ⁵⁶⁷

THE FEMALE, however, suffers its chief evil. Besides being nauseating in the extreme, like being compelled to eat what one loathes, it is the chief cause of prolapsus, ulcerations, leucorrhœa, and those other ailments now so common among married ladies, ⁶⁷⁰ whereas, marriage should render every female far the *more*, not less, healthy sexually, and would if both parties lived right sexual lives. But this disparity usually proves as disastrous to the sexual health of most females, as to their conjugal affection. Nine tenths at least of all female ills originate in this very cause. But for it, millions of husbands would to-day have had their former wives, and multitudes of children their own mothers, who are now sleeping in the cold, dreary grave. Its breach of Nature's sexual laws is indeed fearful, and must bring down corresponding punishment on both. There is no computing the loss of female sexuality and health, and the amount of misery it causes. It usually begins its ravages early in the honeymoon, ⁵⁷⁷ only to redouble them all through married life.

“But you have already ascribed them mainly to the *animalization* of love? ⁵⁶¹ As far as it is caused by carnality can it also be caused by disparity? This is preposterous.”

Pray, what is either, but the other also? Is not the husband's excess that very carnality there condemned? It violates two cardinal sexual laws, that of Platonic love ⁵⁶⁰ and that of mutuality. ⁵⁶⁵

NON-PARTICIPANCY by either destroys the pleasures of both. Passivity on his side precludes the very possibility of her enjoyment; why should not hers equally preclude his? It does. One proof is the strong desire and love in each of passion in the other, along with instinctive efforts in each to enkindle it in the other. Nature will not let either enjoy that intercourse which omits this mutuality. Of course the passive party takes no pleasure, and is

usually inexpressibly disgusted, whilst the passionate one is disappointed. Neither can enjoy this function unless the passion of each finds a hearty *response* in that of the other. The tameness of either renders it therefore insipid to the other. Why should so many husbands sacrifice so much money and reputation to indulge with harlots, when their refined and really excellent wives never refuse them, unless because these wives lack this coveted amatory reciprocity, which they find in women of pleasure? They would infinitely prefer intercourse with a wife, if she were hearty and impassioned, but as she is tame, and therefore insipid, they seek this so much prized reciprocity outside of wedlock. If they found it at home they would remain at home. Harlots gain and maintain their unhallowed spell over their victims mainly by active *participancy*, felt or feigned, certainly not by passivity. How much patronage would one merely receptive gain or retain? She delights her victim-patrons, and extorts their money, by provoking their Amativeness in manifesting her own. This is the sole secret of her magic spell. Let wives learn how to gain and maintain a like spell; and let all learn just what fascinates the other, and how to intoxicate with pleasure.

567. — DISPARITY INFURIATES THE IMPASSIONED PARTY.

Since this law of reciprocity is so very important, its non-fulfilment must needs inflict commensurate penalties, which it does by disappointing and infuriating the one who is passionate, but disgusting the other. If "contention between brothers is like the bars of a castle," animosities between a hating male and female are vastly stronger. The sun shines upon no hostilities as bitter and vituperative as those between a man and woman whose love has been turned into hatred.⁴⁰² The poet has well said, —

"Earth hath no fiend like love to hatred turned,
Nor hell a fury like a woman scorned."

Yet nothing turns their love into hatred as utterly malignant as passion in him, met by passivity, refusal, or aversion in her. The Bible furnishes a couple of pertinent illustrations, and history abounds with others. One of them is the history of Joseph and Potiphar's wife.

Egyptians had no ideas of virtue. They worshipped the bull because it was a type of sexual power. Joseph, a shrewd stranger in a strange land, sees that his chances depend on treating the

aristocratic lady of the house with the utmost consideration. This enkindles her Amativeness, which she frankly expresses, and earnestly solicits reciprocal indulgence. He modestly declines, and gives a weighty reason, which only reënamoured her with the young, smart, handsome, gallant Hebrew. Again and again she invites him to her almost queenly couch of love, but he still declines, until one day, finding herself alone with him, she lays hold of, and pulls him towards her couch with such amatory desperation, that, in struggling to release himself, he tears off his many-colored coat. Up to this moment her passion for him was most intense, but his non-reciprocity turned it instantly into equally intense hatred. His participancy would have rendered her ecstatic in her devotion to him, whereas his opposite state threw her into a perfect frenzy of fury and wrath.

Precisely this same principle, with the sexes reversed, is illustrated by the Biblical story of Amnon and Tamar. Amnon pined under a very strong passion for his beautiful half-sister, requests her to cook dainties for him, sends out all others, and tries to persuade her to gratify his tender passion, which she declines. He now forces her. This, so far from satisfying, only perfectly infuriates him. He pushes her out, and tells his servants to "take her away;" and when she pleadingly remonstrates, "This is worse than robbing me of my virginity," he shuts the door in her face, bolts it against her, and orders servants to take her off by main force. He is thrown into this frenzy of rage by exactly what? Solely by her refusal to reciprocate his passion — that is, by cohabitation while he was passionate, but she passionless, or by this very disparity we are condemning. One would expect Tamar to be the one to manifest all this rage, because the only one wronged, and that Amnon would be most guilt-stricken and penitent. Not so. It is the *passionate* one who is enraged with the passionless, and infuriated solely *because* he was in passion, while she was not. And the greater this difference, the greater his rage. Not so if she had manifested equal passion. Her response would have gratified, and therefore delighted, him beyond measure.

Nero, too, conceives an incestuous sexual passion for his mother, doubtless because he and she were both excessively amorous, and hence his sensuality. But she refuses him. This refusal turns his passionate love into equally intense hatred, and begets

in him as great a lust for her life as he just before had for her person. The first lady in the land, and his own mother, must die by her sensual son's own hands. Denying Amativeness thereby turned it,³⁸³ which turned Combativeness and Destructiveness.

Let one more detailed illustration from private life suffice. A preëminently talented, yet sensual New York lawyer, the hero of the Author's "North River steamboat dinner" anecdote, had an exalted veneration for a New York judge of olden time, with whom he had studied law, and of whom he was a standing guest. The judge died, leaving a young widow, who fell desperately in love with this young and amorous lawyer. Often spending his nights at the deceased judge's house, this widow always assigned him her room, in which hung the judge's picture. Very early one morning he was awakened by finding her at her bureau drawer in her night dress, in just dishabille enough to expose her personal charms, obviously expecting to be invited to his couch; but the picture of the sainted judge overawed his passion, and he feigned not to notice her.

She knew he was to spend that afternoon in "Jones's Woods," where are booths in which ladies and gentlemen are wont to meet. While sipping his cocktail in his booth, whom should he see but this very widow, meandering around most gayly and fascinatingly, and wending her way back and forth, towards and from his booth, obviously hoping to be invited in, which invitation he would have gladly given, but that she was the ex-wife of his venerated legal preceptor.

Still unwilling to be foiled, determined to "make or break," and rendered desperate by both passion and previous failures, she rollicsomenly meandered up so near that he could not help either inviting or repelling her, and shot at him one of her most bewitching smiles, — for she was both a most fascinating as well as amorous woman. Though strongly tempted to invite her in, yet veneration for her deceased husband still overruled passion. He pleasantly shook his head, and with his hand waved her away.

Quick as lightning her loving smiles turned into the fiercest malignity. Her sister, who knew her passion and its denial, warned him to beware of his life, because she had armed herself with a dagger, and followed him, seeking to plunge it to his heart; so that, always on the lookout, whenever and wherever he

saw her, on Broadway, at the theatre, or concert, he turned and fled for his life. She thus hunted him with murderous intent for years with the fierceness of an enraged lioness. Why? Solely because expressed passion on her part was not responded to on his. If he had reciprocated it, she would have loved him with proportionate fondness, cherished feeling exactly the reverse, and been his willing slave.

The world is full, out of wedlock, but oftener in it, of just such facts. The childless pair⁵⁷⁷ illustrates this principle quite as much as that. Few honeymoons but furnish most painful illustrations of the animosities engendered by this disparity. It is an eternal sexual law, true of all males and females, in wedlock and out of it, everywhere and forever, that the denying party thrusts a thorn into the very heart of the one denied. Millions of brides and wives have thus unconsciously enraged their well-meaning but impassioned husbands. They wonder what they can possibly have either done, or left undone, to render a husband so utterly dissatisfied and hateful. They think to themselves, —

“ I cook, work, even wash for him, like a very slave, and do all in my power to please him, only to find him more outrageous daily ; what more, what else, can I do ? What is the matter ? ”

“ Opposite sexual constitutions. His excessive animality renders the rise and fall of his passion rapid, while your Platonism renders yours slower and feebler. Your tardiness disappoints, and thereby alienates him at first, and his premature exhaustion you afterwards. Both ignorantly offend by unwittingly violating this law of mutuality, and this renders all else one round of mutual antagonism, even though both are good and conscientious church communicants.”⁵⁷⁸

Beyond all question, in the violation of this law most family quarrels originate. Just by regulating this one difference, all other antagonisms would vanish, like dew before the morning sun, just as this difference makes mountains of discord out of molehills.⁵⁷⁸

Will the reader please duly consider, first, whether we really are expounding a sexual law, and if so, what a law *means*? What means the law of gravity? Can you trifle with it without its avenging itself? Is it here to-day, and there to-morrow? Does it govern some, but not all? Can any violate it with impunity? No, is the Divine answer. Then hear and heed it, or else expect to suffer its terrible consequences.

568. — PLAIN TALK TO AMOROUS HUSBANDS.

This disparity has two chief causes: the excessive, perverted, and inflamed Amativeness of most men, and its deficiency and dormancy in most women.

“But I and my wife are *constituted* totally unlike passionately; and what is ‘dyed in the wool’ cannot be eradicated. ‘Can the Ethiopian change his skin, or the leopard his spots?’ Granted that I am too sensual; I was *born* so, always have been, and fear I always shall be. I, at least, am not blamable for *inherited* traits.

“But my wife was born just the very opposite. From girlhood she has set little store by what was so extremely desirable to me. All her and my efforts to develop it in her have thus far proved unavailing. It is not in her. Yet she deserves no blame, but rather pity. Our difference is extreme, apparently irreparable, and at least constitutional.

“Then must each of us be thus a thorn to the other? Is there no help for us? Must I forever suffer not only this greatest denial, whilst she is compelled still to bear all through life this its greatest cross? Had we not better be divorced than thus inflict this lingering death upon each other?

“Besides, it renders me, who otherwise would be as serene as the dove, now ‘as cross and fierce as a grizzly bear.’ It redoubles my depravity every hour of my life, and makes me a perpetual churl to everybody, about everything. I feel pent up, restless, cross-grained, soured, spleeny, and angry about everything,⁵⁸³ whereas otherwise I should be patient and amiable.

“Moreover, you say plausibly that this very difference *ought* to exist between us, in order that my powerful passionate nature may impart the required animal vigor to our offspring, while she imparts the mental and moral;⁵¹² and that if I had a wife as amorous as myself, we should perpetually provoke each other’s passions, to the ruin of the nervous systems of both, which also would render us still more cross and hateful.⁵¹⁵ Are then both similars and opposites doomed to this crossness? This is Nature pitted against Nature, and Fowler vs. Fowler. Please explain. Especially show us how we can rid ourselves of this perfectly awful, though seemingly necessary, antagonism.”

You, sir, err seriously and fundamentally, in the undue *animalization* of your sexual element.⁶⁶¹ Besides having been begotten by a strongly animalized father, you redouble your own sensualization by tobacco, whiskey, or a full habit generally, and are perpetually inflicting on an unoffending female, who cannot help herself, all those terrible evils, losses, and sufferings which accompany female complaints. For a man thus to ruin his own

wife, and the mother of his children at that, is both most foolish and perfectly barbarous.

Many sensual husbands kill off one wife after another by this wicked excess. It is wicked, because it outrages this sacred natural law of both mutuality and predominant love. Born of strongly animalized fathers, perpetually inflaming Amativeness by culture and wrong physical habits, their false excitement taking this sensuous form mainly, they are constantly perpetrating wife-murder, by slow, yet agonizing inches. One wife thus offered up a "living sacrifice" on this sensual altar, they take a younger one, and yet another still, meanwhile going to church, and perhaps administering the sacrament! For such funerals, a new set of funeral sermons is needed. The animal kingdom furnishes no single instance of a like outrage of the masculine sex on the feminine.

Such should begin their own conversion from the worst of husbands into the best, by first regulating their *physiological* habits, and by the cultivation of the higher phase of love. Have we not *proved* that animal love kills Platonic, while Platonic immolates animal?⁵⁶¹ You have allowed its animal aspect to engulf its pure form. Set about finding and loving whatever mental and sentimental excellences your wife possesses, and cultivating gallantry towards her. At all events, either subdue this passion somehow, or emigrate to Constantinople or Utah.

SECTION III.

PHYSICAL LOVE: ITS IMPORTANCE, PROMOTION, ETC.

569. — PASSION INDISPENSABLE: WHO SHOULD CULTIVATE IT.

Those who may infer from preceding condemnations of sensuality, that *all* animal love violates natural law, mistake. Instead, it constitutes as integral a part of it as does Platonic. We have condemned not its existence, but only its *predominance*. No matter how hearty or vigorous it is, if it is sanctified by still more mental. If offspring were to be created angels merely, their parents might ignore or omit it; but they must have vigorous *bodies* in order to manifest intellectual capacity and moral excellence. Physical love conceives and creates this body; so that its parental

deficiency leaves their children inert, weakly, sickly, worthless,⁵¹⁵ and liable to premature death. Without it no form of life ever has been or can be commenced, and from it all derive whatever they are, or can ever become, here or hereafter. Its animal exercise is an imperious duty.⁴¹³⁻⁴⁷⁹ God's creation of these organs and of this passion is His standing edict enjoining its exercise.⁴¹² It should not be fulfilled in passive weakness, but in all that vigor and power requisite for the fullest possible physical endowment of any offspring which might originate therein. Power is Nature's first great prerequisite throughout all her functions, into all of which she infuses the utmost vigor possible. Weakness here is her especial abomination, which she punishes with parental and progenal inertia, while sexual power in parents is life, glow, vim, and snap, throughout themselves and their offspring. Every single animal function must be then and there exercised in power, else its inertia would leave it weak in offspring,⁵⁵⁹ and this drags all their other functions down to its level.⁵⁷⁹

ITS PROMOTION in all in whom it is deficient, therefore, becomes correspondingly important. In these days of dilapidated and disordered gender, this is a question of the first practical importance to untold millions. How infinitely important to how many words can but poorly depict. All those require to promote it whose future children would be the better if either or both their parents possessed more of it, — and few but belong to this class, — as do all those who would enhance the specific charms, powers, and enjoyments created by gender.³³⁵⁻³⁴⁶ And who but belongs to this class? All those who are run down sexually, or in any degree impotent, or wanting in perfect virility or sexual power, also require to cultivate it, as do all females who are dormant, or more or less paralyzed, or prolapsed, or inert, sexually.

Besides, its tameness in either also leaves it tame in the other, whilst its heartiness in either inspirits it in the other; so that its deficiency in either causes a double deficiency in offspring. In short, its deficiency is as great a defect as is that of conscience, and its culture in such is as much a God-commanded *duty*. Many, in and by subduing it, commit a sin almost unpardonable. More need to cultivate than to restrain it. Then who but requires to know how to develop by culture an element of this prime importance?

570. — PASSION ABSOLUTELY NECESSARY IN WOMAN.

Amativeness is created in the female head as universally as in the male. Though smaller in women, yet Infinite Wisdom inserts it into every single one of all as well as men. That female passion exists, is as obvious as that the sun shines. In creating it, its divine Author understood Himself, His work, and His best means of accomplishing it. If He could have dispensed with it He would not have created it in her, for He creates no superfluities, nothing not absolutely essential. Beginning with the lowest order of creation, all the way up to the highest, we find this "desire" both to exist, and to be directed towards the male. Not one single omission can be found in the vegetable, animal, or human world. It is evinced everywhere, by the female putting forth efforts quite as strenuous to meet the male as the male to meet the female. All attest its existence in deeds if not words, and those best sexed the most. Physical debilities and ailments may have impaired its more personal form in some, but even they show its mental "desire" to be appreciated and loved by males. The more sexuality a given woman possesses, the more she loves to be prized, admired, and loved by men as such. Whenever it is not physical it is Platonic. It may love mainly to cling to, depend and dote upon, serve, worship, be fondled and petted, complimented, caressed, or adored; or delight to flirt, and attract gentlemen only to hold them at bay, or create that pleasant, winning, charming, captivating, fascinating, bewitching, congenial, lovable sweetness which constitutes the chief glory of female character, or give a "stylish" grace and manner, or that queenly, magical spell woman often wields over man; but its manifestation in *some* form is as constituent a part of the female creation as that womb itself whose action it was created to secure. We but waste words in attempting to prove its existence, its universality, its necessity, and its "foreordination." And it must needs be very strong in her in order to overcome all "prudential considerations."

571. — IT BEGINS THE CREATIVE WORK BY INSPIRING MAN.

Nature ordains her "appointed times for everything under the sun," and of course for initiating life. Then, since corn, cotton, &c., planted "on time," prosper better than "out of season," of

course life-germs planted at her appointed time must needs thrive better than those planted out of season.

Nature has appointed this period by means of this very female "desire," of which every single animal female furnishes a practical illustration. It rests comparatively quiet in the male till thus roused by the female. This is Nature's means of, as it were, condensing progenal life. An immense amount of it is prerequisite in both, so as to impart the most power possible to offspring. If it were always thus intense, no amount of constitution could withstand its vital "wear and tear." Therefore Nature wisely ordains that it rise rapidly, fulfil its mission, and subside; and even then its ravages are often fearful.

Being thus temporary, something must needs incite it when its action is required. Woman's "lunar periods" awaken this desire in her, and *this* prompts its action in man. The time most appropriate is soon after they have cleared the female system of all superfluous matter, and quickened the action of her entire feminine organism. Accordingly she experiences by far the most of this passion at this period, which thus both awakens and intensifies it in man. Hence, throughout all the animal kingdoms the female always leads off in this function. Could any proof of any principle be stronger than is this proof that Nature makes female passion the incipency of this creative work?

By an eternal law of mind, the exercise of any faculty in one awakens it in another. This is particularly true of Amativeness. That its action in each sex always awakens it in the other, in aversion when not in response, is a fact too palpable and universal to require proof.⁵⁴⁶ Hence tameness in either causes tameness in the other, which, if it does not prevent issue, leaves it also tame. Then since she is man's inspirer, of course her passivity leaves him also comparatively inert, thus causing a double loss of progenal endowment. Nature wants "no sickly son of faint compliance."

THE STORE MAN SETS by it is equally significant of its necessity. Since he loves that in woman which improves offspring,⁵⁷⁶ his appreciation of Venuses more than of Dianas attests its importance. That mother who creates offspring in passivity, fulfils but a mere moiety of her maternal duties, however good care she may take of them ever afterwards. Her paramount female office and duty consist in heartily receiving the life germ. No amount of other excellences can atone for this grave sin of omission. How much

greater is the relative commercial value of a strong, athletic child over a weakly one? Fifty per cent.? By far too low. How much is that child worth? How much more valuable would it have been to you, itself, and the race if it had been vigorously created? Every individual female thus defective owes it to her own nature to nurture her own Amativeness. Appreciation is as much due from every wife to every husband as the payment of any other just debt. In treating you right he earns your affection and passion, which you have no more right to withhold than your husband to withhold "moneys due." In and by treating you in a truly masculine manner he earns your true feminine recompense, *paying* which will insure more. Scan his character and conduct to find something to appreciate, and pamper this appetite as you would a deficient relish for food. Nor allow anything to turn it, but overlook, at least tolerate, anything nauseating.

572. — WOMAN'S RIGHTFUL CONTROL OF HER OWN PERSON.

This principle assigns to woman the supreme control of both her own person, and of this whole matter of sexual intercourse. Since its office is to create, and since she is the arbiter of the creative period,⁵⁷¹ therefore the human male, in common with all animals, should be subject to her order, not she to his. He is ordained to be always prepared to fulfil his part of the creative process; for if each had their periods they might not meet once in a lifetime. Now she has her specific seasons, so that he must wait on her call, not she on his. She may not always withhold, lest she break her marriage troth.⁵⁷⁰ Her husband has his "rights" to offspring by her, a claim inherent in their marriage vow. Her total refusal is a practical divorce, and should entitle him to a legal one.⁵⁶⁵ She must choose some time, but may select that most favorable, to which he is bound by natural law to accede.⁵⁷² This makes him her sexual servant, not her his. In this matter she is his queen, while he is her vassal. This is the "male and female" law throughout all the kingdoms of animal, feathered, and even insect life. In no single instance, except among human, does the male ever obtrude himself upon the unwilling female. If he sometimes makes advances first, it is by way of promoting desire in her; but they are at once withdrawn when not cordially accepted. All seeming exceptions are but postponements to redouble desire, and therefore pleasure and

progenal endowment. Husbands, take lessons in your barnyards.

MANHOOD NEVER OBTRUDES where it is not at least welcome. You are presupposed to love your wife. That love is the chit constituent of both marriage and of all its intercourses. This love gives to any and all women the command of their own persons against assaults by all except madmen. She has put into her hands a magic wand to excite desire in men to a frenzy, or to allay it, just as she, not he, pleases. Only maniacs, or those rendered momentarily so by amatory inflammation, ever perpetrate conjugal rapes.

THE FEMALE APPOINTS the impregnating period. That woman is intended to determine it, is proved by her having more passion after her monthlies have cleared out her system, and induced vigorous action in these organs, than at any other time; therefore Nature has adapted man to await her call without inconvenience, by ordaining that this passion shall slumber on quietly till she inspires passion in him by leading off in its manifestation. At all events, it is worthless to him except when she does.⁵⁶⁵ You who are unduly denied have only this redress to promote invitations.⁵⁷³

"All this is plausible, but it really must be only specious, because it is so manifestly unjust to man. Created with strong sexual desires,⁵⁵⁵ and paying largely for this very pleasure in supporting a wife luxuriously, we are by law and right *entitled* to this dearly bought indulgence. In place of woman's rights movements, get up a man's *sexual* rights convention; for, however wronged and cheated in business by men, yet we suffer no wrongs as grievous as those perpetrated by the sexual inability and indisposition of wives to fulfil their part of this solemn marriage compact; and yet here you are *encouraging* these married jades in *denying* us that very person and those very "rights" they plighted to us by marriage. By thus encouraging them in this sin of omission you make *yourself* a "partaker" in this worse than robbery. And those of us who *are* thus deeply wronged, have an inalienable right — at least will *take* it — of enjoying abroad those natural rights denied us at home."

That "well put" argument appertains to so many as to really deserve a *scientific* answer, worthy to govern both parties. What judgment does Nature's ultimate "court of appeals" render?

1. "INABILITY OR DISLIKE causes all such denials. If her disability is hereditary, blame her parents, not her, and yourself for selecting her, but pity her, for her loss at least equals your trials; but if, as is very likely, your own excesses early in marriage,⁵⁶⁸ before she had

time to develop,⁵⁷⁷ induced those female complaints which killed her power to respond; or if caused by your failure to nurture her affections,⁵⁷⁴ or if your excesses have disgusted her with you, *she* should be the one to complain, and deserves a divorce. If *you* had a right thus to cut off your own nose, by your animal fury, you at least had no right to spoil *her* sexual luxury for life. You long ago sowed the wind, and are now reaping the whirlwind. Nature punishes only deserters.

2. THE FACT of her incapacity teaches you, first, that you absolutely cannot derive any pleasure in uniting with any other woman you do not really *love*,⁵⁸⁰ with whom you cannot appear before others,⁵⁷⁵ and by whom you cannot have and rear children.

3. OBLIGING HER to submit, against her inclinations, prevents your enjoyment and disgusts her of you,⁵⁸³ infuriates you against her,⁵⁷⁷ diseases her, and thus cuts off your own and her *future* sexual pleasures, and outrages Nature's sexual ordinances.

4. RAPES, whether in wedlock or out of it, are a crime next to murder, and should subject perpetrators to imprisonment; and are worst of all when perpetrated on a good, willing, but impotent wife.

573. — THE AMOUNT AND CAUSES OF ITS DEFICIENCY.

Nature has tempered all things about right. That most modern wives and mothers have by far too little passion, practically, is proved by its being much less in those matured and married than in the young, whereas it should be much the strongest in the former; and would be if its laws were fulfilled. Most lamentable indeed is its deficiency. Let most disappointed husbands, and the haggard and awful "looks" of most wives, attest how deficient. Let the premature death of so many "sickly" children, and the vast amount of female ailments, due mainly to this cause, add their "testimony." This is a loss neither wives, husbands, nor children can at all afford; and a palpable public loss which deeply concerns all, and by all means to be obviated. A Boston doctor says, "I find so much passion among men, and so little among women, that I recommend polygamy."

FEMALE FEEBLENESS is its chief cause. We do not propose here to show *how* weakly modern and American females are, nor the causes, nor remedies. Suffice it now that female animal vigor is a paramount condition of reproduction. But, alas, to how low an ebb indeed has it fallen! How few women but are seriously ailing? And consequently how weakly, delicate, sickly, and mortal our children have become?

Mothers cannot transmit what they themselves do not possess. Therefore Nature denies offspring to those too feeble to bring

forth those sufficiently healthy to grow up.⁴⁹⁶ Therefore, too, she chooses never the morning nor the evening of life for maternity, but only its meridian. The very young are too immature, and those in life's decline are not vigorous enough to serve her creative purposes. Many, too, during life's meridian are too weakly. Hence this sexual passion is by far the strongest during this creative meridian. Of course impaired health, by impairing this creative capacity, therefore impairs this its prompting passion. Nature justly refuses this luxury to those too feeble to fulfil its sacred mission.

PROMOTING HEALTH, therefore promotes passion, and often promoting passion wonderfully improves the health, as it usually does in and by means of marriage. We have more than once proved, and used this law of rapport between Amativeness and the physiology.³⁹⁴ Mark its application here also, and the lesson it teaches. Family cares and monotony, without exercise, often so enfeeble wives and mothers that they have too little physical strength to bear, and therefore still less conceptive inclination.

Husbands, have you no "stock" in your wife's health? Perhaps excessive toil for you and yours has enfeebled her. At all events, attention to her health is a most *paying* investment, while her weakness pays equally the wrong way. By all means, you yourself must look after her health, divert and amuse her, furnish her with recreation, exercise, creature comforts, and pleasant surroundings, and see that she fulfils the health laws.

574. — ITS CULTIVATION BY LOVE.

Husbands and wives by millions should exclaim and inquire with impassioned earnestness, —

"You have commended in language, about as strong as could well be used, the value of this sexual element, but none too highly; for no words can do full justice to its importance. As a life luxury, in a thousand forms, no other at all compares with it. As a gift, a real talent,³⁹³ it surpasses all others, because it immeasurably enhances all. As a female accomplishment, the finest toilet and largest diamonds are nowhere in comparison with those female charms it creates.³⁷⁵ I desire by improving it to gain and maintain absolute control over some man, that I may render myself, him, and our dear children just as perfect and happy as possible. I also desire to improve my talents³⁴¹ and morals,³⁴² by improving this, their chit. I envy none as I do those who possess this diamond faculty amply developed, and desire nothing as much as its improvement. Tell mortals how to cultivate it, and

you deserve all the honors and grateful remembrances it is in the power of mortals to bestow upon you. How, then, can this sacred entity be promoted?" — *Many, Married and Single.*

"I hope to become a mother, and desire to endow my offspring with just all the life-power it is possible for me to confer upon them. As I now am, I could bestow but little, because I possess too little of either that sexual entity which endows, or of life force. If I should even bear now, which is not probable, my offspring would be nearly all father. My own traits and specialties could be but poorly represented indeed; ³³² whereas, I would live the most possible in my descendants. My husband has, and my children would have, just occasion to censure me throughout this world and the next for this sexual passivity. It seriously endangers even my losing his affections altogether. I would gladly forego all fine clothing and jewelry, and dress in calico, besides working very hard, in order to become in this respect what God in Nature requires of every woman, and be an infinite gainer then. Humbled before God and my posterity that I have so little of this parental capacity and feminine virtue, I implore that scientific light and knowledge which shall enable me to substitute passion for passivity, and be just as complete a wife, mother, and woman as possible. By what *means*, then, can I attain these, the most important ends of human existence?" — *Many Wives.*

"How can I render my darling boy just the completest man, my lovely girl the handsomest, most charming, most perfect woman possible?" — *Many Mothers.*

"My wife is a charming, because well-sexed woman, but I would render her still more so by improving her sexuality. Let other husbands dote on their wives' toilet; I would dote on something less fanciful. My greatest life-luxury, personal perfection, and happiness will be every way redoubled by redoubling my love for her, and her passion for me. To this end I must render her the more lovable. I must improve myself by improving her. Now what must I do or omit in order to render her a model woman, wife, and mother?" — *Many Husbands.*

"I have a strong, hearty, sexual passion, as all men should have, but am married to a wife who is utterly destitute of it, though as kind and good a woman as ever lived, and all else desirable in a wife. If I could but promote *that* sentiment in her I should be 'made.' As it is, I am undone. Can you prescribe any relief? She says, —

"I know how very much you prize this indulgence, but it is not in my power to bestow it; yet I cheerfully submit to all your requests.' But no true man can virtually force any woman, much less a loved wife. I love her too well even to solicit what I know is so repugnant to her. Besides, it is utterly insipid and worthless unless she voluntarily participates, and enjoys with me.⁵⁶⁵ She says further: —

"My sexual incapacity, so far as concerns you, is as virtual a breach on my part of the heart's core of our marriage contract as would be my refusal which would be a virtual divorce, and entitle you to a

legal one. Well knowing how hurtful as well as painful this denial is to one of your robust habit and strong passions, I absolve you from your matrimonial allegiance to me. Seek gratification wherever you like. I make this offer cheerfully, and as a duty I owe you, well knowing that you will not disgrace yourself or family, and will affiliate only with some good, lovable woman.'

"But I have a conscience to obey and a God to please, as well as an eternal future before me, besides belonging to an Orthodox church. Now do you know of any way by which I can either provoke passion in her, or obtain the desired gratification, yet preserve my conscience and self-respect?" — *A United States Captain.*

One might well tremble and falter in attempting to answer questions thus momentous, but that the hour and minute hands on the dials of truth are too plain to be mistaken. No terrestrial questions are of equal practical importance. Whom do they not concern forever, and throughout all the rootlets of their being? And the day *will* come, and that right speedily, when every man, woman, and youth will crave a scientific answer as they crave bread.

A scientific work on sexuality which omits to answer these and like questions, and discuss this class of vital, connubial subjects, does not deserve its name. So many husbands and wives have suffered too long already from sheer ignorance of Nature's sexual ordinances as applied to them, that to omit their discussion from first principles here would be utterly inexcusable. Mark well the answer given by this fundamental sexual institute.

1. "Your marriage, sir, is probably just what each requires. You doubtless have too much merely animal passion, and therefore need to have it toned down by a wife's passivity; while she has too little, and requires passion in you to tene hers up. If your wife was equally passionate, you would be perpetually provoking each other to those excesses which would break down the nervous system of both. Better bear patiently a yoke of restraint you really need."

"All this, though true and good, yet utterly fails to answer my specific question, namely, 'How can I either indulge, or else quiet, this passion, yet keep my conscience?'"

2. "PLATONIC LOVE BEGETS FEMALE PASSION. All know this fact; ⁵⁷ yet this principle alone gives its reason. Whoever can get any woman's heart, however refined, fashionable, proud, virtuous, and pious she may be, can, *ipso facto*, possess her person, if opportunity permits.⁵⁰² Attest, all you who have ever strayed from the paths of virtue, did you not fall in person because you first fell in *spirit*? No seductions are effected except through love. All seducers begin by those little deli-

cate attentions and compliments, and those winning gallantries which awaken love. Mark its magic power in cases like these.

“A lovely, loved daughter, treated like a princess by doting parents, the pet of the household, virtuous, idolized by her admiring, envying acquaintances, having many proffers of marriage from good men and true, abandons all, and herself besides, just to indulge carnally with some low fellow. Such girls are pure and good, not naturally wanton. Why, then, do they thus abandon themselves to lust for its own sake?”

“Women by hundreds, sensible, genteel, refined, devout, very aristocratic, proud spirited, well born and well bred, quiet, modest, proper, even to prudery, and every way unexceptionable, all at once, as if seized with some sudden and unaccountable mania, forsake children they love to distraction, sacrifice that proud social position they have struggled all their lives to obtain, abandon home, comforts, friends, relatives, even loved parents and husbands, all they hold dear in life, and elope, solely to indulge sexually with some libertine. How is all this? Just *what* thus infatuates them?”

“One answer explains both. Woman is made up of love. The better sexed she is, the more she must and does love some man. An artful man, who practically understands this key of female nature, has ingratiated himself into her unsuspecting affections. By captivating her heart he creates a literal frenzy of passion, which would have slept on had not enkindled love rendered her wanton. Her love generated lust in her.

“Let the husbands of passive wives here learn just how to cultivate this passion, namely, by cultivating that love which begets it. These elopers had no passion towards their husbands; then how became it so resistless for their paramour as to sweep away all barriers, solely that it might literally revel in sensual gratification? Why was there so little for a husband, though so kind, but so much for a worthless paramour, who had done nothing? That it was *in* her, is proved by its bursting forth after this volcanic fashion: then why not for husband as well?”

3. “DROPPING THOSE GALLANT ATTENTIONS which called out her love, let it die from sheer starvation. Though passional enough by nature, this fire only smouldered within her till this libertine roused it, and directed it on himself, by enkindling her dormant love. If her husband had but courted that love, he too would have thereby equally, and for this same reason, roused and directed this consequent passion on himself. It was there, and in waiting at the beck of love. Any man who calls that out finds passion enough for him, but no other male can elicit any. Let a detailed case illustrate. Phrenology said to a female in Baltimore, ‘You are on the brink of insanity. Your whole nervous system is on the very point of giving out.’”

“I know it; but can you tell the cause?”

“Amatory excitement. If it is continued much longer, you will become either paralyzed, or else stark mad.”

"Can your science explain this anomaly? I married at sixteen, and lived a virtuous life till, at twenty-four, my husband died poor, leaving me four little ones to support by washing. A wealthy man said, 'Move into No. —, — Street, already furnished. Here is its key. Take in sewing for a blind, but I will support you and yours if you will accord to me the privileges of wedlock.' Though I loved virtue much, yet I loved my children more. Solely to support them I moved in, expecting only a loathsome task, but, instead, soon found my passions enlisted and redoubled, till I have no words to adequately express their ecstatic intensity. Why had I none for a husband during life's most voluptuous period, and yet such a frenzy for the husband of another woman, whose eyes I could tear out I hate her so?"

"Your husband let your love for him run down, which allowed your latent passion to slumber on till your paramour roused it by getting you thoroughly in love with him, though its intensity is also due partly to sexual inflammation, consequent on excess. Stop short, or go crazy."

4. MANY A WOMAN LIVES AND DIES UNDEVELOPED. She grows up, marries, bears, declines, and dies, with scarcely the least passion from first to last, because, though she loved at first, yet before that love had fairly ripened up into passion, her husband kills all passion for him, while she virtuously abstains from loving or indulging with any other man, and dies comparatively undeveloped throughout her entire womanhood, mentally and physically. Though a mechanical wife and mother, yet in *spirit* she is only an old maid. And there are myriads of such merely machine wives and mothers, through no fault of theirs, but their greatest misfortune,⁵⁶⁰ due wholly to their husbands' failure to elicit their affections. Most gladly would they be developed, but neither party knows either what the real trouble is, or how to obviate it. When Nature cannot get the love required to work with, she punishes both parents and their children with a tameness bordering on death. Let one other family illustration suffice.

This morning you said some cross, sarcastic thing to your wife before leaving your chamber. At breakfast you scolded your little child, on which she literally dotes, which enraged her, so that she let your dinner go by default, — *she* don't care; and though the next minute you forgot all about it, yet you pierced her very soul with two barbed, poisoned arrows, which rankled there all day long, so that when, to-night, you solicit the favors of wedlock, you find her a perfect porcupine, and yourself dissatisfied, even infuriated;⁵⁶⁷ whereas, if you had patted her cheek, praised her child, and told it to be good to mother all day, and you'd

bring it something nice, and kissed her as you left,⁵⁴⁶ with "Now, my dear, don't worry to-day, and we'll have a lovers' walk and talk when I return," she would have been responsive, and you delighted. Husbands and wives, put these illustrations, at least this *principle*, alongside of your own daily and life-long experiences, and attest *how* true the doctrine that female love and person are concomitants. Love is in very deed the fulfilling of the sexual laws, throughout all their aspects.

"But my wife really does love me. I *know* she does, by ten thousand infallible signs, yet she has little or no passion. Her love is very strong, whilst her passion is almost undiscoverable."

Then her mental gender is well, but physical poorly developed by Nature, which is quite possible; for, though concomitants, they are by no means co-equals. Their proportions vary in different persons, and even in the same person at different times. A woman's physical sexuality may have been impaired by bearing, by your own animal excesses,⁵⁶⁸ by physical debility, &c., so that her mental love may have risen, as it does by age or sexual dilapidation, from its animal plane upon its Platonic, and you are now but reaping the sexual tares you sowed early in married life. Let those whom it concerns scan this cardinal doctrine, and learn and practise that infinitely important moral it involves.

5. CUDDLING ENKINDLES PASSION. Mark a sexual fact as bearing on this identical point. All women of weak animal, with strong Platonic love, intensely desire to love, be loved, petted, cosseted, fondled, kiss, be kissed, and cuddled. The whole female sex is summoned to bear witness on this point. It is as instinctive as breathing.

Of course, like appetite, it has an instinctive reason; which is, that such *need* and therefore crave those amatory incentives thereby furnished. When such wives come lovingly and playfully to husbands, and begin to pet and fondle, by all means drop anything in hand, and baby them; yet how often are they pushed off with, "Don't bother me now: I'm busy." Women by millions say, —

"How dearly I should like to kiss and fondle my husband; but just as soon as I begin I excite a storm of passion, — the farthest possible from my thoughts, — of which I am the pitiable victim. This compels me to suppress all affectional expressions; whereas, indulging me in this caressing would arouse that passion, for want of which he finds so much fault."

SECTION IV.

NATURE'S CONDITIONS AND PREREQUISITES OF INTERCOURSE.

575. — INTERCOURSE OUTSIDE OF WEDLOCK; OR, BETWEEN WHOM IS IT ALLOWABLE?

A work on sexual science should give a *judicial*, scientific decision, and one far above popular prejudices, to a question thus vastly important.

Natural law is the ultimate tribunal of whatever is right and what wrong. From its decision there is no appeal. What says this "supreme court" as to who may, and who must not, cohabit together? Its final decision is, —

"Only those who may always love each other, become parents together, and rear their mutual children in honor." This decision rests on the following principles: —

1. "Love is the chit of everything sexual, and of intercourse in particular.⁵⁶⁰ Therefore only those have any right to cohabit who really thoroughly love each other in spirit, else they would have only animal children."⁵⁵⁹

2. "OFFSPRING constitute Nature's only ultimate end of all cohabitation. Solely to produce them was each sex, and every part and parcel of each of their sexual structures, created and adapted. This sexual institute and apparatus were not devised and executed merely or mainly to yield its participants pleasure. Its enjoyments are Nature's means, incentive, and reward for its action, not its end. The pleasures of intercourse are merely incidental, while offspring alone is primal. Therefore its possessors may not indulge in it merely for pastime, or as a luxury. God did not institute it for any such purpose. He permits its fullest enjoyment only to those who fulfil its divine, life-imparting mission; but it is too holy to be sacrilegiously profaned to riotous luxury. What are all venereal revels and evils⁴⁵ but such prostitution to other than its 'natural use'? Enjoy it all you like in and by carrying out its primal ends; but you profane it to lustful purposes at your peril. Since its children must be reared by their own parents,⁴⁷ Nature thereby commands that the producers be also the educators of their own productions."

"But why not adopt the Fourier plan, that 'the community should rear the children of the community'? Since some who are admirably capacitated to train young, have no power to produce any, while others who are adapted to parent splendid children have no educational tact, why not let those produce who can produce the best, and the others train? What matters it to the child who educates, so that it is only well reared? If others can train it better than its own parents,

it is obviously the gainer. It cares nought who begot, but only who loves it."

"God in Nature neither reasons nor ordains thus. The entire animal kingdom is proof that the producer must rear. Does the cow, fowl, or any animal ever forsake its young till its identity is lost? Does not the ripening of fruits, seeds, grains, &c., correspond precisely with this rearing, by the producing tree or stalk ripening off its *own* products?"

"All young, and especially all infants, absolutely demand a mother's care and nursing.⁴¹⁷ That strongest of all the human sentiments, 'a mother's love,' was not created to 'waste its sweetness on the desert air,' and it fastens legitimately only on her own children. True, a strongly maternal woman who has no own babe to love, often loves and takes excellent care of adopted children, but would not even she love her own children still better if she but had them? Turn this argument whichever way you may, its utterances are both clear and absolute, that both fathers and mothers should together rear their mutual young. Clearly, this principle unites intercourse and rearing inseparably together. And children must be both created and reared in *honor*, not disgrace. Is it not most wicked to brand 'illegitimate' into the forehead of a sensitive and proud girl, or an aspiring, talented boy, to be slurred, taunted, and stigmatized through life?"

"But the obvious evil here lies in *society*, not in the act reprobated. If society would only allow it, then what harm? That is, what *inherent* wrong in it?"

As well argue, "If the law of gravity were reversed, we should have to begin to build our houses at the top!" But these laws are not reversed, or likely to be. Public opinion is a "fixed fact," and as such should be respected. When it *is* so reversed on this point as to allow women to seek maternity out of wedlock without disgrace, we will consider this argument; but the hills will become quite old first. Eliza Farnham replied, when asked by a young lady, —

"What shall I do for a child to love and love me? I am desperately fond of babies; but really I cannot run all the risk of wedlock in these degenerate days of unhappy marriages."

"Get married to any man, no matter how far below you, whom you can coax into it; then secure maternity with any man you love, or choose to select; then get a divorce, but not till after you have one, two, or more, as you please. You secure own legitimate children to love, keep your 'character,' bless the world, obey the laws, and hurt nobody but a doughhead."

What an answer! About as bad as a "woman's rights" ex-claimer in a Chicago convention: —

"Whose business is it but mine whether I choose to have one man, or a dozen men, as fathers to my own children?"

Society will make you and your children *feel* whose business it is.

"A well off, most moral, respectable, extra good pair, denied children, though most intensely desirous of them, he especially, found a new-born infant on their door-step one morning, a most beautiful girl, and a real godsend to both, to help use and inherit their means and standing, and an inexpressible joy to itself and its adopting parents. Now, pray, *wherein* was that intercourse wrong which created it? Its education is assured, the adopting parents are blessed beyond measure by being furnished something to love, society is blessed, a future superb wife and family provided for some one, no disgrace anywhere, and all only a blessing from beginning to end."

"Or, here are two married pairs, one of whom has no issue. One husband is willing to have his wife bear by the other, she to bear, and the other wife says amen, for she can then have a child to adopt, love, and rear, and that her own dear husband's. It blesses two beyond expression, and neither discommodes the third, or injures the fourth. What harm? The child is educated, 'society' has a new member, the race is benefited, 'respectability' is preserved, and pray what natural law is broken?"

"It might, at least, *endanger* the affections existing between the parties.⁴¹⁸ Can it give a child to live, love, and be loved without alienating any of the four parties especially concerned, so as to secure only happiness, and not divulge the secret by too closely resembling its father? are determining questions. To secure the rearing of all its products is undoubtedly Nature's great reason for restricting intercourse to the married."

"But my wife absolutely and unconditionally refuses at any time to become a mother. She enjoys, often proposes intercourse, but always persists in its interruption just before conception could take place, thus leaving me without children to love now or in my old age, or to inherit my earnings, and literally blasting all my life's hopes and motives. What shall I, can I, do?"

"Make that galled jade wince," by first threatening, then, if she persists, getting a divorce. If it disgraces her, let it. She outrages both Nature's reproductive laws and your individual rights, and is to you no more than a heathen, because she deliberately violates both the letter and spirit of both natural and legal wedlock; and select next time one who desires to receive, bring forth, and help you bring up offspring.

"My husband, older than myself, well off, absolutely and unqualifiedly refuses to let me conceive by him, by arresting this function prematurely. I married him, not so much because I loved *him*, but mainly to have own children to love, fearing I might not have another season-

able offer. Without them my life will prove a total failure, an unmitigated curse, for we heartily loathe each other. My warm heart, outraged by this course,⁵⁶⁷ has strayed to another, who is all I could wish as the father of my children. Boarding with me, my husband often absent, our mutual passion for each other intense, what natural law is broken by my having children by him? My husband could not swear they are not his, could not even disclose any such suspicion without disgracing also himself. My marriage is my cloak of respectability, and gives me children to love by one I love, and who loves me. I can rear them well in respectability; and they, too, are blessed by all the value of life to them. Am I not *bound*, in duty to myself and posterity, to offset my husband's infidelity to me by infidelity to him?"

"His conduct makes your relations merely legal, and on a par with all other simply legal obligations. When he covenanted to marry you, he necessarily covenanted to cohabit with you, and consummate Nature's sexual relations by giving you offspring, the only essence of your covenant,⁵⁶⁸ which he violates point blank. You ought to get a legal divorce; for you have an inalienable *right* to bear children, which he has no right to refuse you."

"My husband desires that I secure outside of wedlock that maternity Nature denies me within, that he may have a child to love, rear, wait on him, and enjoy our earnings. Is not this wholly his and my business? If I can bless him, myself, a child, and posterity, just by intercourse with another, since he urges me to it, what law shall I violate? Shall I not *fulfil* Nature's first great law of offspring?"

"Look this possible result fairly in the face — that being thus magnetized and impregnated, *mentally* as well as physically, by another, might seriously endanger your own and husband's affections for each other. It might, yet might not, dissatisfy you and him at home for the rest of your lives."

"My husband and myself live very unhappily together, and have mutually agreed to live in nominal wedlock only, for the sake of respectability, yet each to allow the other full liberty to seek our amatory enjoyments, offspring included, where we like. Then what?"

"Then you are both in an awful predicament, and liable to hopeless-ly disgrace and demoralize yourselves and yours forever. Find your answer in other principles demonstrated elsewhere, that ALL WHO DO STRAY, without any exception, suffer a broken up and most miserable affectional life ever afterwards. This palpable and universal fact should warn all who love themselves never to attempt it. Rest assured death lies hidden in that pot. Mrs. Guensey, a sample of all such, enjoyed a brief season of unhallowed love, only to lose her social position, affluence, husband, creature comforts, paramour, and all dear on earth, for a paltry mess of poor pottage."

Beyond all question, offspring furnish the determining conditions of all cohabitation. Whenever and with whomsoever it is proper to have offspring, it is also and therefore proper to cohabit,

but with no others whatsoever. All other intercourse violates natural law, and therefore inflicts its penalties.

576. — FREQUENCY; OR, HOW OFTEN IS INTERCOURSE
ADMISSIBLE?

Since Nature governs all conjugal relations by natural laws, does she not restrain excessive demands, and forbid deficiency, by fixed requirements? Why leave a matter thus important to chance? Then how important that all learn and conform to them? What, then, does she command?

“ONE SEXUAL INTERVIEW PER BIRTH, by virtue of the law that all functions should be exercised only to secure their natural *results*. As we should lay up property never merely to hoard, but only for its legitimate use, and exercise Combativeness never from love of pugnacity but always when its results are required, — as we should do right, do good, talk, think, &c., to attain their ends, not merely to be happy in these acts themselves, and thus of all the other faculties, — so intercourse should be indulged, never for sensual gratification, but only when we desire its legitimate products; and as eating, when the system does not need food, but merely to gratify the palate, soon cuts off gustatory pleasure by disabling the stomach; so intercourse, for mere amatory gratification, must inflame and exhaust its organs, and induce that satiety which takes ‘no pleasure’ in it. Let universal fact attest that this is the natural law of all action. Even all science has this rationale.³⁴⁷ Then since offspring is the only rationale of intercourse, it should be indulged only for the express purpose of issue. Nothing can invalidate this conclusion, which the whole animal kingdom confirms. Propagating just as man does, what is best for beast is therefore best for man. This argument is irresistible.”

“Though this reasoning is conclusive, yet it conflicts with all nuptial habits, and about annihilates the chief pleasures of wedlock, yet leaves all its dregs. Few would assume its burdens for so paltry a return. Besides, human nature could not resist the perpetual temptations, enforced by all the required ardor of passion in both, of such proffered facilities.”

“FOLLOWING NATURE in this, and all other respects, is easy, and yields the perfection of pleasure; while excess, in wedlock and out, both inflames and exhausts.⁴⁶⁸ If this passion cannot be governed by continence it certainly cannot by unbridled indulgence, while excessive indulgence in it kindles consuming fires out of it, which burn out the system in the end.”

“Besides, Nature never tempts and then punishes for yielding, ‘but every man is tempted when he is drawn away by his own lusts and enticed.’ And all necessary family cares are only pleasures.”

“Surplus, however, is a wise natural provision. Thus many times more blossoms form on trees than can possibly be matured

into fruit or seed, and hence nine tenths or more usually become abortive, and even then often require to be thinned out in order to secure the greatest perfection of the remainder. Far too many limbs grow upon every tree, and must die or be removed. If all the seeds formed in a single year should grow, none could ripen. That this great surplus amply provides against scarcity, ravages by frost, insects, &c., is too obviously a principle of Nature to require further amplification, while its applicability to frequency is too apparent to need argumentation, and lets down this doctrine of extreme continence. As far as it promotes spiritual love and the endowment of offspring, it may be enjoyed as frequently as is compatible with health; yet mark, 'lust kills love,' in wedlock and out, and the more lust the less love.⁵⁶¹ Since you cannot eat and yet keep your cake, will you have its chief body in love, or in sensuality? Choosing love, will redouble it; choosing sensuality, will destroy both."

"WOMAN IS THE FINAL UMPIRE of frequency, as of this whole matter of intercourse.⁵⁷² Since her very constitution precludes perpetual preparation, therefore she should govern frequency—an umpire every gallant man should gladly accept, and which will conduct all who follow her lead to perfect connubial felicity. Of course only healthy wives will decide it right, while sickly ones might decline due frequency; yet even then man should conform to her, since non-conformity will only increase his misfortunes."

"NYMPHOMANIA, however, often biases her decision on the side of excess; yet frequency, even here, only reagggravates by rekindling her system."

"Your doctrine of one interview at a birth contradicts that of letting woman decide. When they conflict, which shall govern?"

"Both conduct to a like result, for after impregnation her desire will be too weak to give the required zest.⁵⁷¹ Whenever woman is prepared to receive life, Nature indicates such preparation by an intensity of desire, both unmistakable and highly promotive of progeneral endowment. Before such preparation, and after such reciprocity, her desires are, as they should be, too tame to impart the exalted impress given by high-wrought passion to progeny, and the pleasure attendant on this function is comparatively insipid—one exalted interview surpassing scores of tame embraces; and if parents would enhance ecstasy by diminishing frequency, they would be incalculable gainers in the amount of pleasure experienced, besides doubling, perhaps quadrupling, all the endowments of their offspring. No mistake can be greater than the prevalent supposition that hymeneal pleasure is in proportion to frequency; whereas it is in the reverse ratio. As we enjoy a single meal when really hungry more than scores when not; so frequency begets that satiety which gluts appetite and enjoyment. Suppose New Year came once a week, we should take less pleasure in fifty-two than we now do in one, because frequency would render them insipid; whereas now weeks and months are spent in most delightful preparation and anticipation of this one day, which thus becomes an

instrument of more pleasure, and that more exalted, than any entire month of the year. The applicability of this illustration to the case in hand is apparent, and the practical lesson here taught should induce the married, merely as a means of securing the very pleasure sought, to partake less often, that it may be with a keener relish."

"ABSTINENCE PROMOTES, not curtails, the sum total of sexual pleasure. The Epicurean philosophy is true. Self-denial forms no part of Nature. Her motto is *SELF-enjoyment*, to the fullest extent, and applies to the subject in hand. We would show its participants how the most effectually to ENJOY this banquet, instead of diminishing one iota from hymeneal bliss as such. That exercise of this function is most concordant with Nature which yields the most happiness, both in and of itself, and in its various and multifarious bearings on our other enjoyments. Thus qualified, neither our reasoning nor philosophy can be misunderstood; for they give the largest liberty compatible with the highest sexual enjoyment, to promote which is the one desire of both this section and this work. Call not this hymeneal Stoicism, but EPICUREANISM. As gluttony precludes gustatory pleasure, so hymeneal postponement is the secret of hymeneal appetite and pleasure; while as the gourmand can never know exalted gustatory delight, so the cloyed participants of connubial frequency necessarily deprive themselves of most of the very luxury they seek, besides embittering what is left. We hope to be remembered with gratitude for advocating this doctrine of abstinence by all who put it in practice, though most of our contemporaries, who take similar ground, have been visited with unmitigated censure. Are not these arguments sound, and conclusions the true interpretation of Nature's ordinance touching frequency?"

"Having now laid the whole matter before his readers, the Author lays the issue of frequency and character upon their own souls. Choose, individually, between the blessings of the one and the curses of the other. But whether you serve up this banquet frequently or rarely, partake thereof *only* in the highest and holiest possible exercise of spiritual love.⁵⁶⁰ Carnality, frequent or seldom, necessarily corrupts. Beloved reader, may a vigorous intellect determine thy choice, and moral purity guide thy participation. God forbid the sacrilegious prostitution of this highest and holiest human function to brutal lust!"

577. — ADVICE TO ALL NEWLY-MARRIED COUPLES.

Forty years of specific observation compel this solemn declaration, that sexual errors, by one or both, just before or soon after marriage, cause most of the alienations of married life.⁵⁵¹ There is a right treatment, *due* from each to the other, which each is sacredly bound to learn and fulfil. No girl should marry till she knows, and is prepared to fulfil, her hymeneal engagement. What, then, is due from each to the other? To begin with some of *its* errors.

ANIMALIZING LOVE. This element is Platonic, and must be kept so or perish.⁵⁶⁰ We have shown why lust always kills love.⁵⁶¹ YOUNG AND SENSUAL HUSBANDS are chiefly in fault. A wild, fierce surge of passion too often makes them forget what is due from all gentlemen to all ladies,³⁷⁰ from a husband to a wife,⁵⁴⁰ and especially from a bridegroom to his bride. She is too often really assaulted, and sometimes actually forced,⁵⁶¹ and of course disappointed, ashamed, humbled, and finally maddened. Is it any wonder, when she finds herself made a beast, a victim and tool of ruthless lust? This abasement is inherent in excessive indulgence for its own sake; nor does marriage wipe away this polluting stain.

Whoever thus assaults a young wife will necessarily not only kill his own love for her,⁵⁶¹ and infuriate himself against her,⁵⁶⁷ but also throw all her feelings into revolt against him.³⁸³ Recovery from a shock thus awful is scarcely possible; and of course his life is about spoiled, and hers hopelessly ruined.

Carnality is carnality, the world over, in wedlock as much as out of it, and constitutionally "breeds contempt," disgust, and hatred, even between the married. This must always be the case where animal indulgence is sought; for the laws of Nature know no difference between those legally married and unmarried.

Or, if she rushes with him upon this merely animal plane, both provoke each other, till their exhausted nervous systems become so infuriated that the least unpleasant thing enrages both against each other.

Far different is the effect of this banquet when served for the express purpose of becoming parents. Let the fond bridegroom love his adored bride's *mind* till both are prepared for offspring, let parentage be the primary object sought, and hymeneal pleasure only secondary, just as the gustatory pleasure of eating should be secondary to its results, and this holy intercommunion,⁵⁷⁶ so far from lowering either in the other's estimation, will incalculably elevate both. It will irradiate the eyes of the dotting husband with additional lustre, and cause those of his devoted wife to glow with increased tenderness, as they interchange looks and tokens of love; because each will prize the other as a coworker and joint partner in achieving this most desirable object of life. Not a blush of shame tinges her modest cheek as she interchanges

expressions of conjugal affection with the father of her dear babe ; but, so far therefrom, by all her maternal pleasure is her estimation heightened and love augmented. To thus have offered up the maiden on the altar of the matron only swells her flood of joy and bliss ; whereas, to be defiled by sensuality humbles and debases, without leaving in return one single item of value. Even chance maternity, when carnality alone is sought, always pollutes, never elevates.

Dear reader, seest thou now the different effects on love of the carnal phase of this function as compared with its spiritual? That the former vitiates and poisons all it touches, while the latter sanctifies, purifies, and perfects? ⁵⁶⁰

At all events the young husband should wait for an invitation to this banquet of love, and will be amply repaid by the very pleasures he seeks. ⁵⁷¹ Every single principle which bears on this point commands temporary postponement.

ALL NATURAL CHANGES are gradual. The sun does not burst suddenly from total darkness into full-orbed splendor, and winter merges gradually into summer through spring. By presupposition the bride is extremely delicate, modest, and bashful, sexually, both by nature and education. At least you would loathe her if she were not. This "pudor" was almost worshipped even by the ancients, though so very sensual, as is evinced in their taking such extra pains to incorporate it into their female statuary, ⁵⁷⁴ and is esteemed the more as love of virtue advances. It is a young wife's most valuable jewel. The vulgarization of this sentiment must be most unfortunate for both. Young husbands, you cannot afford to break down this coyness, shyness, and shrinking from the male. Let your sexual approaches be so gradual, from day to day and week to week, as never to shock her modesty, till it is supplanted by her own spontaneous passion. She must first become perfectly "wonted" to her husband, and the most perfect acquaintance, freedom, and familiarity must be established. This should take months, perhaps a year. Young husbands should use more common sense in initiating the marriage relation than many do. She requires to be *developed* from the maiden into the wife, and then matron, by your own tutelage. Her parents have taken a world of pains to instil chastity. "Society" has done its utmost to crush out this passion, and probably succeeded but too well. You take her a pure, coy maiden, and must nurse her

passion as you would a child's affection. Sexually, she is yet a juvenile.

A YOUNG BRIDEGROOM, after his marriage, before retiring, charged by an elderly relative to hold his nuptial rights in reserve a few days, full of fire and passion, replied, —

“I'm no Stoic, and defy any one who ain't to follow *that* advice with one so beautiful.”

“You will find it to your account to follow it.”

But he did not; and the next morning his young wife, clinching her little fist, and literally choking with grief and rage, chided her mother and female friends after this fashion: —

“Why did not you who are married *tell* me what a terrible ordeal awaited me? for if you had, I would no sooner have married any man, though worth all the gold of California, than have plucked out my right eye.”

Mark this sequel. Though both were splendidly sexed, and preëminently adapted to each other, conjugally and parentally, and both from large families, and he lotted on children as the dearest object of his life, yet no child blesses their union. Though he would give all he is or ever can be worth for a child by her, yet he himself blighted his love for her, and hers for him, though at first intense, spoiled a most lovely maiden, and forestalled offspring, simply by this very identical precipitancy we are rebuking, besides so disgusting himself with her, that in a week he maddened her with jealousy, by flirting with one of her beautiful school associates.

Mark further: She was splendidly sexed, the daughter of a most passionate father and a well-sexed mother, peculiarly captivating and magnetic, the one mentioned in ⁵²³, and with unusually large Amativeness, but attests that even while her own passion is clamorous, if he proffers its gratification, the very proffer from him kills it, and turns it into aversion. Learn from all this that “undue haste kills love,” and then immolates itself.

“But how does all this agree with your doctrine that woman should inspire male passion by manifesting her own first? For a blushing bride to ‘lead off’ is preposterous, and would be most ‘immodest.’”

Her tender caresses and loving tones and ways are both modest and provoke passion.⁵⁷⁴ If it is modest to love, it is modest to kiss and fondle; and the *kind* of fondling, whether adhesive

or amatory, determines all. Let a well-sexed and really loving wife alone for expressing properly this core-function of her sex.

A feeling in human nature instinctively husbands whatever is deemed especially valuable. Preëminently does this sentiment treasure up whatever appertains to love; and much more to this its sacramental feast in question, to tarnish which by precipitancy shocks us as sacrilegious. Those whose love is of the very highest order, instinctively regard this, its ultimate repast, as the "holy of holies" of the human soul, that inner temple of life, which should be entered only on the most hallowed anniversary, as the most dainty banquet of their being, and therefore to be reserved for the choicest occasions of life. When, therefore, the pure-minded and tenderly-devoted husband entertains the higher order of spiritual love for his adored spouse, he regards her as too pure and holy to be carnalized at once for carnality's sake, and reserves her purity for that "natural use" which shall make them parents. Paul embodies this sentiment when he says, "Nevertheless, he that standeth fast in his heart, having no necessity, but having power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well." Indeed, spiritual love quells animal desire as such,⁵⁶¹ remains content with that holy soul-communion already described, and finds enjoyment of a far higher order in folding its beloved object in the arms of tenderness, and bestowing and receiving mutual caresses and embraces of love without one carnal desire as such. The supposition that all sexual pleasure is embodied in this its ultimate fruition, is most egregious. Animal lovers know little of the pleasures of love. Pardon the freedom of adding, that those soft accents and tender caresses, to participate in which the pillow of rest invites the married pair, are vastly more pleasurable than ultimate indulgence, because, allowing their spirituo-sexual magnetism to be imparted and imbibed, without hinderance, from a large serous surface, besides being perpetual, and increasing by exercise; while animality soon cloy, and also consumes the relish for this higher banquet of affection. Indeed, this pure and protracted embrace is the compensation proffered by Nature in lieu of sensual gratification, and infinitely its superior, because it embodies the highest and holiest emotions contained in our nature, and yields the most soul-hallowing and exalting repast on which mortals can banquet.

Still, only this highest order of love will thus sanctify and subdue propensity. Yet this will.⁵⁹⁵

But why enlarge? The world is not yet prepared to receive or appreciate a doctrine which exalts the spiritual so far above the animal. Yet the pure-minded few, whose love has never been carnalized by disappointment, will understand and obey; and future ages, when spirituality shall have purified and exalted this function to its primitive destiny, will subdue the clamors of propensity as such, and enable mankind to find their highest happiness in spiritual affection. To pure love nothing is as utterly abhorrent as to drag it down from its spirit union, only to put it on this animal base. Nor is any other one thing equally destructive of it. Ah! its *animalization* is the fatal shoal on which most loves become hopelessly shipwrecked, and all their rich cargoes of connubial bliss not a total loss merely, but a loathsome dungeon-hold — dark, cold, nauseating, full of bilge-water and vermin, and utterly insufferable, yet from which there is no deliverance. Beware, all you who marry, and keep your loves pure. You are entering together upon a *life-time* of the most perfect sexual enjoyment of which both are capable; then be entreated not to spoil it by precipitancy or carnality.

SECTION V.

WHAT PARENTAL CONDITIONS PROMOTE SEXUAL PLEASURE AND PROGENAL ENDOWMENT.

578. — INTERCOURSE STIMULATES EVERY PHYSICAL FUNCTION.

This section embodies that summary of doctrines which apply to this whole creative function. Our subject has brought us, step by step, to this really momentous question, What parental creative conditions confer on offspring the strongest physical, the best intellectual, and the most exalted moral endowments?

Nature answers in this eternal law, this sure and specific guide, this universal solar truth, that the more complete any function the greater the pleasure it yields, and the greater its pleasure the more perfect the function. Transmission, Nature's paramount function,³¹⁶ perfectly fulfilled, must therefore yield enjoyments the most exalted; and its violation inflict man's most excruciating ago-

nics.⁴⁴⁵ Therefore, whatever conditions of intercourse yield parents the greatest pleasure, confer the most human nature upon offspring. No philosophical mind will question this premise. To attain that greatest terrestrial good, the best offspring possible, parents have only to cater to their *own* highest sexual and general happiness. How infinitely wise and blessed this conjunction? Then shall not its participants *study* these conditions? Our subject resolves itself into this twofold aspect, physical and mental.

THE ENTIRE PARENTAGE, with all its original traits,³¹⁷⁻³²² and all its temporary states, are transferred to offspring.⁵⁵⁹ Yet only these. Every physical function not exercised by parents at the creative altar must be omitted in their offspring, so that their parental omission of any would spoil their issue. Then just what *principle* summons each physical function individually, and all collectively, to this creative function?

That anatomical fact already stated, that "Amativeness the creator," is located right at the apex of all the cerebral organs, all being located in the same cerebellum with it.³³⁴ Thus the heart, lungs, stomach, liver, bowels, and every other bodily organ, has each its own cerebral organ in the cerebellum, where Amativeness, which is the cerebral organ of the sexual organs, is located, just as Alimentiveness is the organ of the stomach; so that its action stimulates them always and necessarily, and their action it. That is, the best intercourse, other things being equal, is that in which all the other functions participate the most.

Accordingly, intercourse summons all the organs and parts of the system to its love-feast, *compels* their attendance, and then lashes up their action to the very highest possible pitch. Reference is had, not to a tame, passive, listless embrace, which is but its mockery, nor to the non-participant female, which is a natural abomination,⁵⁶⁵ but to its full, hearty function by both. To detail sufficiently to make this point apparent.

RESPIRATION becomes redoubled. Every single experience of every single participant, personal passion included, accelerates the breathing, which a complete intercourse in those well sexed renders labored, almost to oppression, provoking the deepest, fastest, fullest pantings for breath possible; and the greater the more intense the sexual exaltation.

THE CIRCULATION is commensurately quickened. Increased local circulation in these organs alone does or can prepare them to fill

it. It is the only and necessary means of that erection, which, in both, is as indispensable to this function as air is to life. It accelerates and sends the blood coursing, rushing, and foaming throughout the entire system, and swells the veins almost to bursting. Even love does all this,³⁶⁵ much more this its ultimate form.

THE PERSPIRATION, of course, equally participates. The skin becomes not moist merely, but, in complete participancy, drenched. Accelerated circulation compels this, and the need of transmitting a good cutaneous organism to offspring demands this, which accelerated circulation effects.

THE STOMACH keeps even pace with all three, as is evinced in its subsequent imperious appetite and quickened digestion. Dyspepsia has no equal panacea; while its excessive and wrong exercise breaks down the stomach more completely than anything else could do.³⁶⁴

BOWEL ACTION, in the very nature of this function, is, if possible, still more redoubled. Observation, and the fact that self-abuse produces the most obstinate costiveness, bear the same testimony. Please observe what that testimony is and means, and that this function is directly *calculated* to provoke their action.

ANIMAL WARMTH is amazingly enhanced by all forms of sexual reciprocity. Who has not been warmed all over by sitting close to one in sexual rapport? Then how much more animal warmth must intercourse generate?

EVERY MUSCLE is necessarily taxed to its utmost. In neither man nor animal can this function be fulfilled without powerful muscular exertion, and the more complete this function the more powerful and sustained this muscular taxation.⁵⁵⁹ Let the animal kingdom show how powerful it is, especially in the male.

NERVOUS ACTION is still more exalted and intense. The mind constitutes the man, and the brain and nerves are its special organs, and therefore sensitive beyond any other part of the system, of which its ecstatic pleasures furnish both proof and illustration. Otherwise how could it bestow on its right participants the most ecstatic pleasures of their lives, and curse its wrong use with sufferings the most intense?

Mark both the philosophical necessity and the palpable *fact* that its complete fruition calls into action every physical organ and function, and then lashes all up to their highest pitch this side of a literal frenzy.

NOTHING PROMOTES HEALTH equally with its right participancy, or is as injurious when abused. This is true of the nerves—those specific controllers of the health. How many a declining woman has it restored, and how many pine and decline on account of its absence! yet how many a woman's health has its wrong exercise ruined! None seem to have noticed its truly magic power over the physical functions for good and evil.

THE ELECTRIC CURRENTS are especially regulated or deranged by it. Electricity is undoubtedly the instrumentality and measure of all life, action, and enjoyment, and originates that galvanic action which establishes it. The male is positive and the female negative, and like two oppositely charged galvanic batteries coming in contact, their sexual conjunction restores an equilibrium by each imparting and receiving his and her magnetism. Some are ten, and even fifty times more electric than others, and proportionably perfect or imperfect in this function, as well as inspire their partner, and perfect their offspring,—a gift well worth possessing and sharing.

579. — A LOVE INTERCOURSE EXALTS EVERY MENTAL FACULTY.

Reader, are the doctrines of Part II. true? Are all the mental faculties, as there shown, indeed vassals prostrate at the feet of love? As you read, did you keep saying, "This is so," and "I know that by experience?" But you little realize *how* true or how important its doctrines. *That* problem will bear studying.

Then, since love thus intensifies the action of all the faculties, how much more this its ultimate embodiment? Reckoning your mental manifestations at eight before you began to love, how many times did it redouble them? Not one hundred per cent. merely, but many hundred, depending on your amount of sexuality, and how much love called it out. Sixty-four, or eight double, would not overestimate its quickening power over most of those in love.

This love now ripens up into a perfect marriage and intercourse: how much are you conscious it has improved over sixty-four? None dream of the amount of power wielded over them by this function. Let two in sexual rapport simply sit near each other, walk and talk together, and especially take each other's hands, and they can distinctly perceive for days a light, joyous, overflowing, toned-up action of all their faculties, which this-intercom-

munion redoubles many fold. Thus all will remember how lively and antic, how strong and happy they felt on the Monday after their refined love-courtship Sabbath night, notwithstanding their deprivation of sleep; because this partial sexual contact furnished the system with life-producing materials. Then how much more can a complete sexual embrace effect? It indeed wields a magic wand.

IT REDOUBLES EVERY MENTAL FUNCTION. We have already seen how much and why love exalts every mental Faculty.³⁰⁶⁻⁴¹¹ By precisely the same means, only to a greater extent, does this, its ultimate function, enhance this exaltation. Thus a man puts forth a given amount of mental function, which we will call one. Going into agreeable female society at least doubles the action of every Faculty, for does he not talk, laugh, aspire, think, remember, show off, &c., twice as much as he would if alone? He meets there one who exactly strikes his fancy, to whom he is especially gallant; now what is this gallantry but the re-increased action of taste, kindness, desire to please, friendship, intellect, and all his Faculties still redoubled? Is he not ten times the kinder for example? A perfect love ensues, and that man who before would not give a shilling to any one, pours money into her lap as if it were worthless except to bless her, and exercises his other faculties equally. This love ripens up into a perfect marriage, and this into a complete sexual interview, which redoubles his generosity still many fold as long as this love lasts. But, alas, it is too often blasted in its bud! Very few ever experience a hundredth part of its power, because they spoil it by breaking its laws; yet that inherent power surpasses all description by way of exalting the action of each Faculty separately, and of all together. Would that mankind but knew what a mine of the richest treasures is at their service if they but knew how to enjoy it! But the Grundys have stifled all this class of knowledge. Let one detailed illustration of its exalting effects suffice.

How immeasurably does it quicken the action of Parental Love, in desire that it may give them a darling child to love? Inhabitativeness, by consecrating that thenceforth hallowed place? Friendship, in cementing their affection as can nothing else? Continuity, in sustaining this action till it is completed? Combativeness, in surmounting difficulties, and manifesting energy and force? Secretiveness, in excluding all others? Caution, in creating the

utmost care and prudence? Approbativeness, in praising each other, and the pleasures of being praised? Veneration and Spirituality, by investing it with a sacred and holy feeling, as their most hallowed sacrament? Mirthfulness, in its sparkling pleasantries and laughter? Taste, in refining, purifying, and elevating it? All the perceptives in appreciating each other's personal charms of form, color, &c.? Eventuality, in stamping it into their memories deeper and more indelibly than any other life event? and thus of Language, Reason, Agreeableness; in fact, every single mental faculty? Surely no instance of divine goodness and philosophy equals this. But let this meagre analysis of it suffice; let our souls melt in thankfulness for this ordinance, both on account of itself and its productions.

Consequently no other human experience compares with this, as maturing its right participants into perfect men and women. Since all, however old and large, are mere boys and girls till ripened up into men and women by love,⁴²⁸ so those who have loved without this, its completion, remain yet in their adolescence. You who have experienced its mellowing effects need no description, while you who lack it can appreciate none. Of course all this is predicated on its being fulfilled "according to" Nature.

Reader, though this section falls far short of doing justice to that intercourse of the sexes to which it is devoted, yet after catechising the interior shrine of your own soul, attest how much are its doctrines worth! How much would their earlier perusal have profited you? Those of the next may be found its equal.

SECTION VI.

THE SEXUAL ORGANISM: ITS PARTS, OFFICES, ADAPTATIONS, ETC.

580. — THE MUTUAL ADAPTATION OF THE SEXES PHYSICALLY.

No work on "Sexual Science" would deserve its name which did not expound that sexual structure divinely made and consecrated to the origination of life. Confining this knowledge to the dissecting-room and medical faculty results in untold diseases and miseries, as well as sensualization. By introducing it into our organism Divine Wisdom teaches and commands His childr

to commingle its study with that of His other works. Those too modest to study it, to be consistent, should also be too modest to possess, and should amputate it. Nothing is more intrinsically immodest and vulgar than considering this part of our bodies immodest.⁴⁴⁶ Anatomy and physiology should be studied, yet separating this sexual department from the rest of the system is putting asunder what God has wisely joined together. With such squeamishness we have and want no fellowship.

GOD IN NATURE has interested the Author for fifty years, above all other subjects. Natural theology must soon absorb sectarian. Yet of all His works, considered philosophically or practically, His sexual adaptations of all parts of the male structure to all the other parts of that structure, and of each and all parts of the male to each and all parts of the female, as well as of each part of the female to all the other parts of her *own* structure, and to that of the male, stand first among equals. And yet no work, even on anatomical science, has ever broached this subject. Why demonstrate *any* organ except in conjunction with its function? And yet these adaptations of each to its specific mission, of this mission of each to its joint mission, of all these missions and joint missions to like missions and joint missions of the opposite sex, have hardly been noticed.

No anatomical writer has pointed out these adaptations of each to the other, and of both to Nature's *modus operandi* of commencing life. No scientific demonstration can be given of the anatomy of either sex, without showing how and wherein each minute part of each sex is specifically adapted to those of the other, and of the conjoint action of both to the creative economies. This omission we propose to supply. Claiming no new anatomical discoveries, but only a new *putting together* of old ones, we propose what seems to us the only *scientific* course, that of beginning with the *origin* of life, and following it step by step till it becomes established; noting its needs at each stage of its advancement, and Nature's provision for supplying them.

581. — WHERE AND HOW LIFE BEGINS; OR, THE MASCULINE STRUCTURE AND OFFICE.

Whatever exists, must have its starting point. This is true of life, which begins in the male. Yet not in all his parts, but in some *one* specific part; for Nature allots a special organ to every

function, and a particular function to each organ. Therefore life must originate in some *one* part or organ, which must needs be created for that express purpose. And since Nature adopts the principle of pairs, which is precisely analogous to this male and female institute,⁸²⁶ — such as the two halves of the body, two legs, arms, hands, feet, eyes, ears, hemispheres of the brain, &c., — so this life-originating apparatus must be, and is, subdivided into two lobes, one on the right side, the other on the left. They are called *testes*. In this brace of organs *all that lives* originates; for the same contrivance also creates the life germs of all the lower forms of life.

These twin brothers, formed at first within the body, descend usually before birth into a sac, called the scrotum, a cutaneous pouch situated beneath the pubic bone, at the front and lower part of the body, and inside and between the upper part of the thighs.

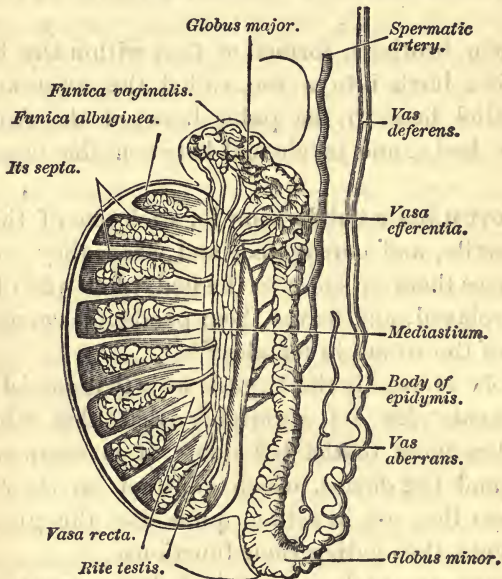
THE SCROTUM has a subdivision for each one of the pair, is contractile, erectile, and corrugated, and when they are vigorous or active, presses them up close to the body, but when they are weak it becomes relaxed, and leaves them pendent; corresponding with the falling of the womb in females.⁶⁷³

Its left lobe is usually the largest, as is that partial hollow in the left thigh made for it; signifying that this whole structure should incline most to the left side. It is composed of a cutaneous coat and the *dartos*, which contract on their contents, especially when they are in action, quite like the gizzard in fowls on its contents, thus aiding their functions.

THE TESTES are each over an inch long, nearly an inch wide, about half an inch thick, and weigh six to eight drachms, the left the largest; are composed mainly of glands or lobules, as seen in the succeeding engraving, No. 226, each gland conical, with its apex pointing inward, contained in a vascular process, and surrounded by a tortuous ligament, folded back and forth on itself.

ITS LOBULES number from two to four hundred, depending on the amount of sexual vigor, each having this folded cord about sixteen feet long, or over a mile in the aggregate, and becoming straight, empty into about twenty larger ducts, called the strait ducts, or *reta vasæ*, and these into the *epididymis*, a duct which lies along their back side, which, after folding back and forth on itself as tortuous as the Upper Missouri, finally emp-

ties into the *vas deferens*, or great duct, which ascends up through the *inguinal rings*, which lie on each side of the pubic bone, run up into the body, rise above the bladder, flex back, around, and run down behind it, passing along on its back and under side, into and through the *prostrate gland*, which is about the size of a chestnut, situated midway between the thighs, also erectile, and, in cases of continued excessive sexual excitement, so swollen as sometimes to interfere with intercourse, where this duct empties its seminal contents into the urethra.



NO. 226. — STRUCTURE OF THE TESTES AND DUCTS.

These testicles embody the quintessence of material manhood. Whatever is manly in form, bearing, voice, &c., inheres in them, is destroyed by their early extraction, improved by their improvement, and impaired by their impairment. In practical value they are not surpassed by even the eyes, or anything else however precious, and almost priceless, about a man. Men should be as careful of them as of the apple of the eye. They originated *our* lives and all our powers, and are God's only messengers of all life, animal, human, and therefore angelic, with all its qualities and powers.

The Bible anathematizes those who injure a man in these his gem organs. Our subject shows why, namely, because they are inherently sacred, and on no account to be injured. And Nature curses those who injure their own.

582. — SEMEN : ITS CONSTITUENTS, OFFICE, &C.

SEMEN, the material messenger of life, is manufactured in these lobules or chambers of the testal glands, which are represented in the lobes seen in engraving 226, of one of these testes, together with those lobes and ducts above described. These organs lie comparatively dormant, except when called into action by their legitimate stimulant. As light stimulates the optic nerves, food those of taste, &c., so expressions of the female passion naturally rouse them from this dormant state, and provoke action as intense as man experiences ; so much so that its frequent repetition is most exhausting ⁴⁶³ and injurious, as well as inflammatory, and by all means to be avoided.

TWO SUBSTANCES compose this semen : spermatozoa, or infinitesimal life-germs, and an oleaginous liquor, obviously created to feed these life-germs in their passage from the male into the female, besides furnishing a float for their conveyance ; for how else could they possibly be carried ? because they are too minute to be handled, and so delicate that the least touch must destroy them.

They are too small to be seen by the naked eye, and each consists of a body, and a long, tapering tail, which, lashing back and forth, propels it forward in this semi-fluid, by which means alone it impregnates, and is represented in engraving 227, after Prouchet.

Please think what one of these animalcules achieves ! The whole after man or woman lies embodied in it ! All the rudiments of all the organs of the body are there ; so are all the faculties of the mind ! Nothing is superadded after their creation. That Faculty of reason, which is to sway senates and mould nations, is there ; as is that element which fights battles, remembers,

STRUCTURE OF A SPERMATOZOON.



NO. 227. — A SPERMATOZOON.

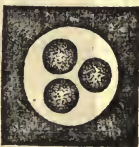
imagines, loves, worships, indeed embracing everything it is possible for the future human being to feel or accomplish! Nothing is now requisite for it to attain all man can achieve but to be *fed*.

ITS ETERNITY, however, and the almost infinite enhancement of its powers, when, fully ripened by time, it "drops this mortal coil," and mounts on the pinions of immortality, is infinitely greater. Great God, what wonders hast Thou wrought by means of this infinitesimal entity!

THIS SEMINAL LIQUOR, represented by engraving 229, in which it floats, feeds it, — for whatever lives must be fed, — till it is hurried along into and through the epididymus, which means, "upon the testes," into the vas deferens, or seminal canal, by contractile rings, like those by which we swallow, and through it into the urethra, and thence into the female vagina.

THE VESICULÆ SEMINALES must now vivify it. They spread along on the posterior side of the bladder, converge to this seminal duct, into which they open by narrow mouths; manufacture a thinnish liquid, which they inject into this semen as it passes these mouths, which acts as a magic stimulant to these life-germs; as it were, setting all on a fire of excitement, invigorates these life-molecules, and sets them rushing and darting in all directions, as if too happy to contain themselves. Morton's Anatomy, probably the best extant for popular use, describes them thus: —

"Multitudes of minute filamentary bodies, called seminal animalcules, are closely crowded together, and in the very recent state presenting great activity in their motions. So great is their number that, at first sight, the seminal fluid seems to consist of them alone; but a close inspection discovers a simple, homogeneous fluid, the *liquor sem-*



228. — APPEARANCE OF THE SEMINAL GRANULES.



229. — APPEARANCE OF THE SEMINAL LIQUOR.

inus, in which they move along with minute rounded corpuscles, the *seminal granules* (engraving 228) about $\frac{1}{500}$ of a line in diameter."

Of course, when excessive and frequent sexual excitement manufactures an excess of semen, these overtaxed vesicles become inflamed, and inflame the bladder on which they spread, and of course create urinary difficulties, gravel, &c.⁴⁶⁹

M. Prouchet, who has given this subject elaborate attention, says they have a rudimental head, thoracic structure, and intestinal canal, as well as a rudimental skin.

Is not the manufacture of this life-germ, embodying all the elements of human life, the greatest production of Infinite Wisdom? Since conception renders them immortal, what were they before? Let us next consider their deposit.

583. — THE FEMALE RECEPTACLE OF THE LIFE-GERM.

THE PLANTING of the seeds of life remains for discussion. Freight with all the means of life, and supplied with a few moments' supply of nutrition, these life-germs must be kept just warm and cool enough, protected against all abrasion and contact, and deposited within the prospective mother soon after their manufacture, all of which is done by an entirely new set of organs, called the penal structure. Let us see first what requires to be done, and next how it is effected.

THE GROWTH of this life-germ requires to exceed many *hundred millions per cent.* before it can sustain independent existence, or become of any practical account. This demands *materials* to grow with, a comfortable and well warmed *domicil*, and all the appliances of life. These its proposed mother must supply; which presupposes its *transfer* from his loins to its mother's fostering care, and this that she have a domiciliary receptacle for her sacred guest.

HER WOMB is expressly prearranged for this reception. All her other organs are busy, and none are adapted to this delicate task.

This life-germ must not suffer the least abrasion during its transfer, or early germinal development, so that its womb-home cannot be on the outside of her body, lest her clothes, and a thousand chance contacts, by mashing all its little bones, should leave every human being deformed at birth, only to grow the more so with age. How is it thus protected?

By placing this womb WITHIN HER BODY, and completely guarding it on all sides, the spine protecting it in the rear, the pelvic bones on each side, and the pubic bone, eyes, and hands, in front.

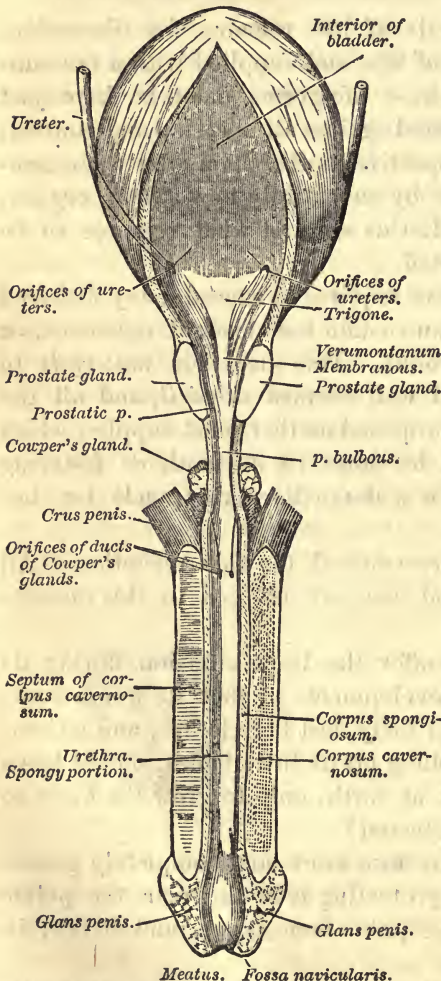
But if it came clear out to the external surface, so as to facilitate impregnation, a thousand things would inevitably work up

into this womb receptacle, become incorporated in with the child's body, be a lifelong damage, produce inflammation, and probably be fatal to its life; all of which is now absolutely precluded by its being set several inches inside of the female body, in fact in the very centre of her pelvic system. Yet how can this life-germ possibly be transferred into it without injury? By the penal and vaginal structures.

WITHIN THE UTERUS the life-seeds are to be transferred.

This presupposes a passage-way for them from the external world, which her vagina furnishes. Though so very delicate, they must be carried through several inches of interposing organs, and guided to precisely the right spot required for being taken up, all of which is accomplished by this vagina.

THE VAGINA is a hollow tube, from six to ten inches in length,—the longer the taller its possessor,—which will be described hereafter. How can these tender life-germs be passed up through this vagina, and then deposited at the mouth of the womb? By:—



No. 230. — INTERIOR PENAL STRUCTURE.

584. — THE MASCULINE PENAL STRUCTURE.

This is a long, cylindrical body, varying from six to ten inches in length, according to the height and sexual vigor of the subject, of which, with its cognate parts, the following engraving is a good representation as it appears when

laid open, by being cut longitudinally through the urethra, or

under side, to show its internal arrangement, that upper or round ball being the bladder. Its chief functions are three, attained by three means.

RIGIDITY. It must insinuate, even force its way through the folds of the vagina, notwithstanding the pressure upon it of the surrounding organs; have an open duct left for the passage of the semen made so rigid that this semen shall neither be injured nor cramped; have some contrivance for propelling this semen forward to its destination, &c. How is all this effected? By

ITS ERECTION. It must be made dense, firm, and very forcible. If it were created so as to be always sufficiently rigid to accomplish its mission, it would at all other times be very much in the way, liable to perpetual injury, and very unsightly and inconvenient; all of which is obviated by its being hardened by passion just when, but only when, required for immediate use. The sexual passion thus erects it. How?

TWO CONES, *a a*, each about the size of the index fingers, pointing together, lie side by side, called *corpora cavernosa*, or cavernous bodies, which are full of sponge-like cells, or veins, which the sexual passion pumps full of blood, and thus distends and hardens to a remarkable degree when it is vigorous; but it is the less rigid as sexual vigor declines. The following engraving represents the appearance of its stump when injected, and cut off a few inches from the body, *a a* representing these two spongy cylinders, or the corpus spongiosum, and *b* the urethra, or open duct along its under side, and *c* the opening running through it.



NO. 231.—STRUCTURE OF THE
CORPORA CAVERNOSA.

TWO GROOVES, one above, the other below, the junction of these spongy cylinders, run parallel with them, in the upper of which run the required nerves and blood vessels, while the urethra runs along the lower.

PASSION FILLS these grooves and spongy caverns with blood. The intense action required by intercourse consumes a vast amount of this blood. They fill and empty themselves on the *upper* side, where is the chief contact, which, by helping to retain this blood, promotes erection.

THE NERVOUS TISSUES must also be abundant, so as to render it highly sensitive, and bestow that desire and pleasure which, with

many, constitutes its chief incentive to action. At least both are indispensable, and effected by these nerves, which, please observe, also run through the chief point of contact.

THE URETHRA, *b*, constitutes another necessary portion, without which all else would be nugatory. There must needs be a sluiceway for the passage of this semen, large and rigid, or else pressure would kill every life-germ in its passage, and likewise as free as possible from contact, which must be great at best. Hence it runs along this *under* groove where the contact is least; and the more passion the greater the contact on the *upper* side, where are those nerves and blood-vessels which act *best with* contact, but the less on the *lower*, which allows the semen to pass on unobstructed by external pressure. But that all its contrivances are equally divine, we would stop to show how divine is this one.

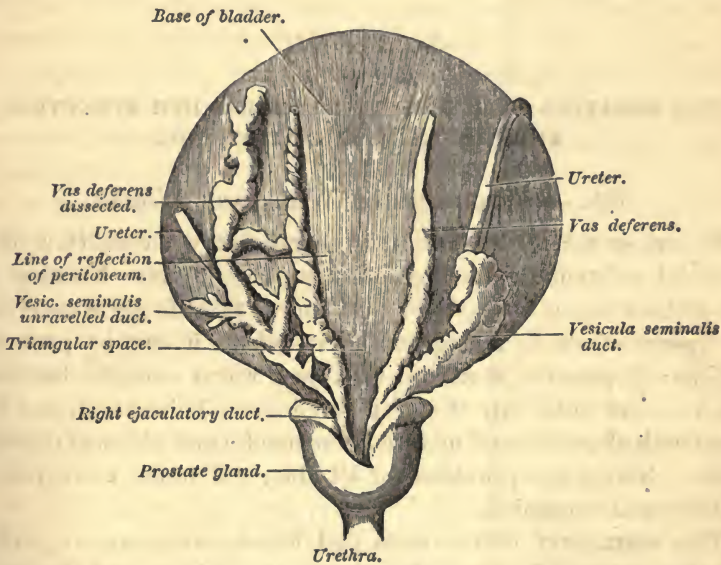
This urethra is also erectile, and is rendered very firm by passion, which forms the open cylindrical aperture at *c*, which receives the semen from behind the bladder, and extends to the penal extremity, where it terminates in an opening or fissure. The semen is propelled along through it by transverse muscles, lying obliquely, a layer on each side, meeting above and below, so that their contraction compresses the urethra from behind *forward*, something like swallowing, which, in a vigorous male, drives it with sufficient momentum to throw it several feet; thus injecting it forcibly against the mouth of the womb, which greatly promotes its reception into it.

THE PENAL GLAND constitutes its chief remaining, and about equally important, portion, and anterior terminus. It also is spongy, erectile, and covered on all its surface with a network of nerves the most exquisitely susceptible possible, in order to tempt by the pleasures of vaginal contact. Of course, whatever impairs its susceptibility forestalls all *power* to enjoy. Self-abuse is terribly destructive of this susceptibility and subsequent pleasure. And, in general, all impairments of this organism, by breaking its laws, diminish all future enjoyment; whilst keeping it in a vigorous and normal state, proportionally promotes after pleasure. That is, how much a man enjoys sexual intercourse depends mainly on the susceptibility of his *own* organs; though any organic impairment in his consort also curtails the pleasures of both.

ERECTION DRAWS the semen forward on the principle of suction, thus: flaccidity leaves no open space in the urethra; but erection

creates a hollow tube, the urethra, from which the glans penis excludes the air, and, of course, erection forms a *vacuum*, so that the pressure on the semen from its rear redoubles the force of its ejection.

The fact is noteworthy that the contact and friction of this penal gland greatly hasten the seminal advent, whereas the less action the longer its postponement, — a divine ordinance men will some day employ to greatly protract and redouble hymeneal bliss. Mingle more love with less animality if you would protract and redouble pleasure.⁶⁶³



No. 232.—THE PROSTATE GLAND, BLADDER, AND VESICULA SEMINALES.

THE PREPUCE, or foreskin, covers this gland like a cap, and guards it, which the incipiency of intercourse rolls back, so that it is never in the way, yet is there to protect these delicate nerves at all other times. It should be habitually worn over this gland. Circumcision, or the round cut, consists in its amputation; which leaves less opportunity to lodge venereal virus.⁴⁴⁵ The entire penal integument, or skin, is very loose, moving either way easily, thereby lessening the friction, and being extremely thin, promotes sensation.

LUBRICATION is another indispensable prerequisite, and effected by the prostate gland already described, which secretes a thinnest oleaginous liquid, more lubricating than any oil, transparent, cre-

ated in the earlier stages of passion, passed into the urethra, carried forward, and ejected long in advance of the semen, so as to cover the points of contact in both, and thus prevent the rupture or abrasion of these parts, rendered most delicate so as to be most pleasurable, but, without this oil, easily chafed, and paralyzed by the required friction.

Thus much of the physical organs and *modus operandi* of the initiation of life. Let us next follow this life-germ to its womb palace, and note the means employed for completing the establishment of life.

SECTION VII.

THE CREATIVE OFFICE OF THE FEMALE: HER STRUCTURE, FUNCTIONS, IMPREGNATION, ETC.

585. — SACREDNESS OF WOMB AND WOMAN.

PLACE, or a local habitation, is as necessary a condition of all material existence as configuration or magnitude. Nothing can be, without being *somewhere*. Of course this life-germ must have its "place of abode and growth," in which it can be protected against all possible abrasion, kept just warm enough, but none too warm, or uniformly at ninety-two degrees Fahrenheit, and supplied with abundance of materials for mental and physical development. Nature has provided for all this, and much more like it, in the female organism.

THE SIMILARITY of the male and female structures is perfect. All the anatomical organs of each sex are *alike*, except that males have one set of organs and females another set, very different, yet quite analogous. Though at first sight they seem wholly unlike, yet a close inspection discloses a minute analogy between the several parts of each sex. Thus, the female has a structure quite analogous to the male testes in construction and office, called ovaries, or egg-manufactories, and sometimes *female testes*, which originate those eggs in which the female creative office commences. These eggs are propelled forward through tubes analogous to the *vas deferens* of the male, into the womb, that home of all embryotic life, into which the male life-germs are also received; the vaginal passage-way to which is an *inside* cylinder, the very counterpart of the penal structure, with a vestibule or mouth, closely resem-

bling the penal gland; with this additional analogy, that the male terminus is *convex*, and the female *concave*, and as both are flexible, and pressed closely against each other by passion, they thus form a continuous conduit from the father to the mother. In other words, turn the sexual organs of either sex end for end, and inside out, or outside in, and they substantially form the other.

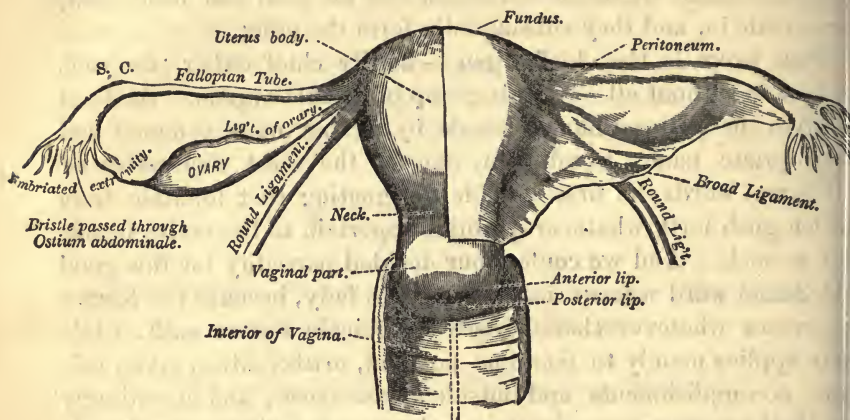
THE WOMB is the chief organ — hardly chief either, for each is useless without all — in this group of female organs. At least it gives the matured human female by far her most common and appropriate name, womb-man, one of the most expressive of all Saxon words, its first syllable designating that fountain from which gush forth whatever qualities appertain to the entire female sex as such. And we confess our decided partiality for this good old Saxon word woman, in preference to lady, because the former expresses whatever characterizes the female sex as such, while lady applies mainly to feminine position, artificialities, style, culture, accomplishments, and outside appearances; and accordingly we shall use woman as signifying whatever constitutes the female sex, and lady to signify female *culture*.

How dear are the memories, how tender the ties and associations, of childhood! Then how much nearer and dearer should be those of this womb-domicile, our first earthly tabernacle! Within its concentrated walls we began to be! It is the vestibule of all life. Whatever is sacred and holy in mother, originates in it. But for it not one living being or thing could exist. The sun might indeed have shone, and water run, and wind blown, but all in vain, because no vestige of life could enjoy them. It is Nature's laboratory for making and starting all this wonderful bodily machinery. "Most holy" is this divine institution of womb. What sacrilege to prostitute it to any unhallowed indulgences!

If man or woman might nurture, prize, or worship anything but God, it should be this centre of female life, this source from which emanates whatever is feminine, lovable, and loving. Every iota of female beauty comes from it. When it is impaired, all her beauties of form, complexion, face, bust, limbs, pelvis, &c., decline with it.³⁷⁶ She justly sets all the world by her personal charms, graces, and accomplishments; then let her realize that this is their only anatomical source.

586. — STRUCTURE OF THE WOMB, AND ITS APPENDAGES.

Its construction is precisely adapted to subserve the domiciliary and nutritive ends for which it was created. In its natural state



NO. 233. — STRUCTURE OF THE WOMB, AND ITS APPENDAGES.

it resembles a flattened pear, with its largest part upwards. It measures about three inches in length and two in breadth, is about one inch thick, and weighs from an ounce to an ounce and a half.

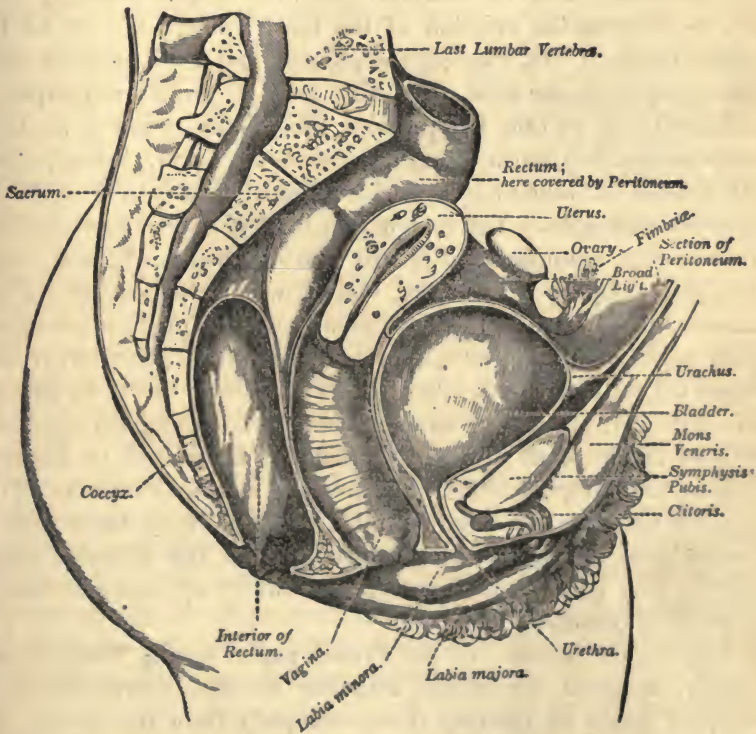
It consists of three coats: an external serous, a middle muscular, which gives its chief bulk, and is composed of layers of muscles, and an internal mucus. Its mucous membrane is thin, smooth, continuous throughout to the fimbriated extremity of the fallopian tubes, and through its mouth into the vagina.

It has three principal appendages: the ovaries, or egg-manufactories, whose office is to eliminate the female part of the life-germ called eggs, the fallopian tubes, which conduct these eggs from the ovaries into the womb, also consisting of three coatings like those of the womb, and those muscular ligaments which sustain it in its place.

THE OVARIES are oval-shaped bodies, elongated, flattened, and situated slightly below and on each side of the womb, and of course in the female groin, and attached to the broad ligaments which mainly sustain this structure. The preceding engraving, 233, explains itself. Its upper part is called the fundus. Those prongs at the end of the fallopian tubes are called fimbriae or fingers. Its neck is its smallest part. Its lower portion, called its

vaginal part, is enclosed within the top of the vagina. The opening seen in its base is called its mouth, or *os uteri*, consisting of one thick anterior and a long and narrow posterior lip, which form a basin around this mouth.

Inside of this uterus is a small cavity, in which the life germ develops till it has attained sufficient maturity to sustain independent life, when it is expelled by childbirth. This cavity, in its normal state, is represented in this excellent engraving of the womb, bladder, vagina, rectum, spinal column, and surrounding organs, No. 234.



NO. 234.— DIAGRAM OF THE FEMALE PELVIS AND ITS ORGANS.

It represents the female pelvis cut down through its middle, from the navel and spine to its bottom, and of course through the middle of the womb, bladder, spine, rectum, and pubic bone, and gives a view of their position as seen when standing at one side.

587. — THE OVUM: ITS MANUFACTURE, STRUCTURE, DEPOSIT, &c.

This life-germ must be supplied with nutrition from the very *instant* of its deposit, or at once starve to death. It must, therefore, have a store of it in perpetual readiness for its advent, because it cannot wait for it to be manufactured. This waiting store is provided in the form of eggs. The female part of all life begins in this egg principle. In the lower forms of life, fish, fowl, reptile, &c., where Nature can organize the product in a few days, and meanwhile keep the material good, she adopts this egg principle, as allowing the creation of the most young; but in all the higher forms of life, where a complicated and more perfect organism is required, she must take nine months for its development sufficiently to sustain independent life. This requires an even temperature, just warm enough, but none too warm, through opposite seasons for nine months; which demands an entirely-different nutritive principle. Yet even here it must derive its first nutrition from an egg, manufactured in two ovarian glands, which are constantly developing these eggs, which, when ripened, are carried up into the womb about one per month, at the female evacuations. They begin in little granules or vesicles, which grow larger and larger till fully matured, when they slide along down by gravity into a pocket, resembling an open hand turned obliquely upwards, with its fingers bent inwardly, called the fimbriated, or fingered ends of the fallopian tubes. All touched muscles contract. This egg, by touching the centre of this pocket, draws these fingers *inwardly* on this egg, which crowds it into the fallopian tube, where a like process, as it were, swallows it up into the womb, in which it remains a few days.

Auzoux, the inventor of the French papier-maché manikin and models, as good anatomical authority as any, represents these fallopian tubes as running down obliquely from the fundus, or upper part of the womb, at an angle of about forty-five degrees, some four inches, then making a right angle turn, besides twisting slightly upward and forward, so that, the womb itself lying obliquely, with its fundus farther forward than its mouth, those fimbriated prongs, here represented as directed downward, stand in his models pointing a little *upward* towards the ovaries, so that the mere gravity of this egg causes it to slide along down from

the ovary right into this oblique pocket at the end of this fallopian tube, marked "Bristle," as signifying that a bristle has been run up the way the egg passes from these fingers into the womb. You may then imagine that end of this tube *bent* at s c, with a square corner, and at the same time twisted upward and forward, which allows gravity to slide this egg into this finbriated pocket. In cut No. 234 they are represented as thus turning up towards the ovaries. It remains some eight days in waiting for the life-germ, till it at length dissolves and passes off, only to make room for its successor.

The accompanying engraving, after Barry, will give a correct idea of the structure of this egg. It is extremely minute, only about $\frac{1}{150}$ of an inch in diameter, and consists of a zona pellucida, or vitelline membranous envelope, corresponding with the fœtal chorion, which encloses the yolk or vitellus, which contains the germinal centre, as seen in that little round spot at the lower left hand quarter of the ring.



NO. 235. — ENGRAVING OF THE OVUM.

588. — IMPREGNATION: HOW EFFECTED.

We have thus followed this life-germ from its testal manufactory, step by step, into and through its ducts to its deposit at the mouth of the womb, and the female egg from its ovarian laboratory into and through its fallopian tube into the womb. They are near each other, but both are useless unless *united*. As yet the male element is outside of the womb, though at its vestibule. How can it be, how is it, *introduced*? Too delicate to be handled, out of reach, it must be conveyed somehow up through that small aperture in the mouth of the womb, the *os uteri* (see engraving 233), into its sacred domicile.

SUCTION, effected by that erection which deposits it, is its undoubted means of transit — a means as efficient in the female as male. Feminine passion distends the female organs as much as masculine passion does the male; and this enlargement of the inner walls of the womb naturally draws this seminal mass up into it.

ELECTRICITY undoubtedly also lends its aid, thus: Being the unmistakable instrumentality of all life, and of all function,

as shown in Volume I., it is exactly adapted to initiate it. Its primal law is, that two bodies, rendered positive by its presence, repel each other, while two, one of which is positively charged and the other negatively, attract each other. The male being positive, and the female negative, these opposite electric states draw them together in intercourse, and the more strongly as they are the more electric. The male, or seminal element, at one end of the womb, being positive, and the female egg, on the other side of it, being negative, they mutually attract each other, which helps draw both the semen and ovum up into the womb. That is, each in drawing on the other also draws itself in, and attracts them together when there. One more contrivance is still necessary to effect conception, namely, —

THE FORWARD MOTION of these life-germs. Life is one grand rush, *rush*, RUSH, from its first creation till its deposit, birth, growth, and even dotage and death. We have seen how extremely brisk and lively these life-germs are when they first leave the male.⁵⁸² Their chief motion is to rush forward by lashing their



NO. 236.—THE SPERMATOZOA.

caudal extremity in this seminal liquid, on the same principle by which fishes, polliwogs, &c., move through fluids. The following engraving represents several of them rushing in various directions. There are myriads of them in every seminal evacuation, on Nature's principle of surplus, all darting forward in all directions, and surrounding this egg.⁵⁸² Of course they must strike against something. They are provided with a large sac or mouth, which adheres where they strike, and hence, after copulation, are found dead, but still clinging to all the inner linings of the vagina and womb. Of course they strike here, there, everywhere, against this egg. The female life-chit resides in only one spot. Those which strike elsewhere die; but the favored one, which darts against this one vital spot (see engraving 235), finds the required conditions of life, and begins to grow. Its life-initiation is complete, and its never-ending existence assured!

Reader, that sexual intercourse carried on, and life begun by all

these complicated means, are too sacred, too precious to be sacrilegiously profaned by lust. Bear in mind that every sexual interview should be conducted, throughout all its conditions, exactly as if it were thus to eventuate. Where before, in works on anatomy, or anywhere else, has this life-initiating function, its ways, means, organs, and ends, been analyzed? Have we redeemed our pledge, and given the only plain exposition of this function? Those whose fastidiousness interdicts this knowledge "know not what they" lose.

Let these serve as samples of that vast, most complicated, and most delicate work to be achieved. Well might David exclaim, "How fearfully and wonderfully man is formed!" Of all the wonders of this wonderful earth, the formation of incipient life is the most wonderful. God indeed speaks from the clouds, and "rides upon the winds." "Day unto day uttereth speech, and night unto night showeth knowledge." The gigantic mountain, the fertile valley, all eyes, bones, and muscles, do indeed proclaim their Divine Author; but of all His "wondrous works," this means of establishing incipient life takes precedence, if precedence there is. And the female office in these creative economies, its last, seems to be most complex and wonderful.

SECTION VIII.

THE NOURISHMENT OF THE EMBRYO, AND RATIONALE OF THE FEMALE EXCRETION.

589. — HOW GERMINAL LIFE IS FED. — THE FEMALE COURSES.

NUTRITION, abundant and easily converted into organic tissue, now becomes an absolute necessity. Since this ovarian yolk can sustain this life-germ only a short time, and since it requires to *grow* from this merest mote till it weighs from eight to twelve pounds, it must be amply *fed*. Nature's first and most imperious demand is for *organs*. Without them she can do nothing. She cannot even start this wonderfully complex bodily machinery till every one of its many thousands of organs are all begun, and so far completed, that they can both sustain functional action, and contribute each its quota to the life process. This demands a

great amount of organic or growing material. This pabulum it is the specific office of the female sex to furnish. For away from the father, it can obtain this nutrition only from its mother, to whom Nature now assigns its charge. However well it may have been begotten, all must become nugatory unless for nine months she supplies one constant store of food, rich, soluble, carried right to it, and containing all the organic ingredients of bone, muscle, nerve, and other materials.

As no living thing can be generated without maternal agency coöperating with paternal, so no vegetable or animal can be reproduced without a mother to NOURISH it during the first stages of its existence. What would become of embryo seed, grain, root, fruit, or animal, if it was separated from its mother the moment generation had taken place? The entire time between the blowing and ripening of all forms of vegetable seeds is one continual drainage of maternal nutrition to the embryo. Pluck a flower or head of grain as soon as impregnation has been effected, and what becomes of its seeds? Tear the brute or human ovum from the mother the moment parental intercourse has taken place, and how soon it dies! Fowl, fish, reptile, &c., form no exception; for all eggs and spawn are furnished by the mother with a nutritious yolk deposit, the sole object of which is to feed the embryo till it becomes able to eat for itself. Why does the maternal stalk of grain, straw, grass, weed, beet, bulb, &c., fade and die as soon as it has ripened its seed? Because its entire stock of nutrition, which it puts forth its every energy to augment, is drawn from it by this ripening process, and in ORDER thereto. The sole object of the life of the animal and vegetable mother, after impregnation, is to thus nourish her embryo seeds. Every leaf, root, branch, and item of growth is for this purpose only. The amount required by vegetables is great, but the draught of the animal embryo on its mother for vitality, is far greater. She does not, indeed, like the vegetable mother, die the moment she completes her first reproduction, because her life is required for subsequent ones; but her embryo's draught on her life-power is as much above that of vegetable seed on its mother as animals surpass vegetables. By what *means*, then, does she resupply this imperious, constant, and great foetal drain of nutrition?

This life-germ must be furnished with food, for it cannot furnish itself: and by its mother, for no other can get to it; and with

food, both rich in organic material and easily appropriated; and fluid, for it cannot manage solid food; besides being fresh, for it cannot grow on carrion or stale food; and supplied right to its stomach, for it cannot go after it. How is all this accomplished?

The two specific female functions are conception and foetal nutrition. Every woman is the more or the less perfect in proportion, not as she can cook, or ape "style," or execute music, but solely as she executes these two functions; all else being merely incidental, and of minor account, though often handy. These being to all what the chit is to all seeds, how does Nature supply this nutrition, and deliver it just when and where it is wanted; that is, during pregnancy, and at the womb?

SURPLUS ALBUMEN is perpetually created within her above what she herself can consume, thrown into her blood, sent to the womb, and disseminated through its arteries all over every part, carrying it through into the inner surface of this organ; whence the child receives, extracts, and appropriates it, and then returns the excrement residuum to the mother.

A **CAPILLARY NETWORK** of blood-vessels conveys this material to the child, which strikes the womb right opposite its mouth, and ramifies into fine and still finer capillaries, till, becoming infinitesimally small, they flex into its inner side, where they lie along side by side with a similar foetal network of blood-vessels, each retaining its own blood by a strainer-like film, which allows these materials to pass through into the child, and the refuse to pass back to the mother. The umbilical cord conducts this arterial current from mother to child, and a venous current from child to mother, passing these growth materials and refuse back and forth between mother and infant.

As if your right hand fingers represented the mother's womb capillaries, and the left the child's, and were laid side by side, the child abstracts this albumen from the mother, and returns the excrement. This network in the child is called the placenta, which peels off from the inside of the womb after the child is born, and is called the afterbirth.

This network of films is too fine to let the blood pass out through it, and yet allows this albumen to pass in and refuse out, one keeping the mother from bleeding to death when this placenta comes away, and the other keeping in the child's blood. This

placenta serves the same purpose before birth which the breasts serve after it.

This nutritive supply is needed only during pregnancy and nursing; then how is it supplied always just then, but at no other period?

By supplying it *all the time*, from puberty till the bearing period has passed. As the ovum must be kept in *waiting* for any germinal advent, so must be this nutritive surplus, else many a life-germ must starve to death, which would be a female imperfection. Just as soon, therefore, as Nature has fairly started a girl's life machinery, and given her about two thirds of her growth, she prepares her to begin her maternal or life-developing mission, by creating within her more of this organic material than she herself can consume.

590. — WOMAN'S COURSES: THEY ARE HER TEST BAROMETER.

But all women may not always be bearing. Yet all must be kept ever ready to bear. Then, as all are continually manufacturing this surplus, what becomes of it in those who are not always pregnant? It is thrown into the blood, in order to be thereby carried to the life-germ, where alone it is wanted. This must soon render that blood too thick and rich to circulate freely, unless Nature provides for its ejection, which she effects by means of those MONTHLY EXCRETIONS common to all females during their bearing period, called "courses," "menses," "catamenia," &c., which both "usher in" and "close out" womanhood. They are sometimes called lunar periods, "monthlies," &c., because they transpire at the same time of each moon, or every four weeks. In females who are perfectly healthy sexually, they commence on exactly the same day and hour of every fourth week, and continue three or four days, till they have cleared the blood of this surplus, which consists mainly of albumen, that main ingredient out of which most of the organs are manufactured, and of course the means of all growth. How vastly more convenient this monthly evacuation, than if its escape, like its manufacture, were perpetual! Nature doeth all things well.

THIS MONTHLY OVERFLOWING constitutes the female test. As she is, so is it; and as it is, so is she. When this is "all right," she is all right, but it is wrong only when and because she is "ailing" sexually. Its undue suppression surcharges her blood

and system with surplus material, which clogs all, and induces that plethora which overloads and embarrasses all her other functions. When they are too sparse to sufficiently clear her blood, it becomes too thick to flow freely enough to fulfil its office; so that she is chilly, and her hands and feet are cold, except when her system rallies and forces a temporary reaction, analogous to the fever stage of fever and ague, this cold state representing the ague stage. Of course her head aches, all the humors in her system become aggravated, and all her physical functions are deranged thereby. In short, suppressed menstruation is the great breeder of diseases throughout the whole female system, whilst it, when regular and right, unloads it of other ailments. Females are more subject to consumption than males, because these suppressions leave a vast surplus of this waste matter to be cast out through the other excretories, such as kidneys, skin, lungs, bowels, &c. Or if they too are too weak to expel this surplus from her, her blood does not sufficiently protect her surface against changes of temperature, and of course those colds supervene which still re-clog and re-thicken it, and this throws a double load of waste matter upon the lungs for egress, by which they are often crippled and diseased, or else suspend action altogether in consumption; whereas, if this excretion had been "regular," those lungs, unoppressed by this surplus, would have worked on a score of years longer. Or if they are strong enough to endure this taxation, the patient coughs terribly, and raises from her lungs this surplus she ought to discharge from her womb. This principle shows why these suppressions cause kidney difficulties, namely, because this child-feeding surplus, which should be, but is not cast off monthly, is left to be cast out at the kidneys, which it overtaxes and disorders. Dropsy has this origin mainly.

But it is perhaps oftenest cast out at the bowels, which are thereby rendered "loose." Those females who are constipated at their monthlies may hail such "looseness" as their great deliverer, like expectoration. This surplus must leave the system somehow, or else cripple and finally overpower it: then rejoice that this looseness saves you from what would be worse.

But why detail further? Those who understand our theory will be able to apply it to their own individual cases, mothers to their daughters, &c. We repeat, this is the great female regulator or else destroyer. To keep it "right" is of the first practical im-

portance to all females between fourteen and forty-two. Their sparseness or disappearance may well alarm, unless likely to become a mother, of which this is the first and surest sign.

It may, however, disappear in a girl soon after its first advent, because she may be growing so fast as to require all she manufactures for her own "home consumption." Hence its suppression or sparseness for months at a time during rapid growth need not give alarm, provided her *general* health is perfect; but beware when it is accompanied by headache, chilliness, numbness, cough, or other pains anywhere. For its restoration and regulation see Part IX. Pray, ladies, duly consider the *principle* here expounded, and then make such application of it to your own selves as the facts in your individual cases may require.

PROTECTION is another indispensable prerequisite. Its general protection, effected by the spine in the rear, the pelvic bones on each side, and eyes and hands in front, and surrounded by viscera besides, is not sufficient. It is so *extremely* delicate that it must even yet hang or float in a *sac of water*, formed by the amnion and chorion, so that any blow on the mother's abdomen pushes it so easily in the opposite direction as to prevent abrasion. But after its fourth month its organism has become sufficiently dense to resist all ordinary abdominal percussion, so that this aqueous protection is no longer needed, and hence this water is absorbed, and its sac sometimes comes away on the face of the child, which is then said to be born "with a veil on its face;" but is sometimes found among the placenta.

591. — PREPARATION, THE BEST TIME, CONDITIONS, SURROUNDINGS, &c.

HUMAN PHYSIOLOGY AND MENTALITY are predetermined mainly by these four things: original parental nature,³¹⁷⁻³²² the parental states existing at the creative altar,⁵⁵⁹ maternal carriage,⁵⁰⁶⁻⁶¹³ and juvenile education.⁶³³⁻⁶⁵⁶ The first is the supreme condition, to be weighed well in selection,⁴⁸⁹ for "the Ethiopian cannot change his skin, nor the leopard his spots" or nature, although it can be modified by education. Not to compare the relative power of the parental constitution with that of the creative parental states, suffice it that since God in mercy allows parents materially to improve the original character of their future children, whatever is sacred in human life inspires them to create the best possible.

Parental love and kindness, pride and duty, every motive of self-interest and sense, as well as piety, combine to inspire them to learn and fulfil their whole endowing duty. God has not arrogated all this creative glory to Himself, but has graciously made you His "coworkers" in this greatest work of His hands. The sacredness of life itself,⁵¹⁵ and all its momentous results, but measure the importance of its best possible initiation. Parents, whether you create your future children this way or that, in these states or in those, must affect, for weal or woe, every moment of their future existence, throughout all this life and that eternal future upon which you thus launch them. In the pressure of consequences thus potential for happiness or misery, pause and inquire *what* parental states are the most desirable.

1. PRE-ESTABLISHED LOVE. You are to become *coworkers* with each other in executing God's procreative laws. This requires that your entire natures be interwoven, intermingled, blended into one, completely fused together into an amalgam embodying both. All such previous oneness heightens the ardor of your creative embrace, and this the endowment and enjoyments of your offspring, while all previous antagonisms detract from both.⁵⁶⁰ See, in Part V., how to prepare yourselves by establishing a perfect love.

2. VIGOR, animal and mental, throughout every physical, every mental function, is also indispensable. The fact is obvious, and confirmed by reason, that children created when their parents are *rising above* any chronic affection, are in that respect much better than their parents, but poorer when their parents are declining. Then tone up beforehand all your physical powers to their highest point. Especially, if your business is sedentary, take plenty of muscle-promoting exercise. And, husband, see that all the animal functions of your wife, passion included, are toned up to their highest point, especially since this is the identical deficiency of modern mothers. And thereby you most effectively inspire yourself, and endow your offspring.⁵⁷¹

3. ABANDON BAD HABITS. The glands of the system are peculiarly sympathetic with all other parts of the body, and eject its poisons, as evinced by salivation. Mercury is a deadly poison, which the system must reject somehow; by the salivary glands, by increasing the saliva, the liver, by forcing it to act; of course the testal glands included, as is evinced by intercourse with a healthy one of the opposite sex greatly mitigating this virus in

the sufferer, by infusing it into the other — relieving by its distribution.

4. TOBACCO introduces another rank poison into the system, — let scientific tests say how rank, — to be cast out by these glands, the testal included. This not only vitiates the semen, and injures its products, but leaves this deadly poison in the sexual centre of the female, at the *os interi* (see engraving 233), to be absorbed, producing a hardened, scirrous state of its mouth. Those who will chew or smoke ought not thus to injure her life-centre who bestows this pleasure. Only those who remain continent should chew or smoke.

5. OF ALCOHOLIC LIQUORS, all this, and even more, is equally true. This accounts, scientifically, for the obvious fact that the children of drunkards are inferior to their parents, because usually begotten during paternal intoxication.⁵⁵⁹ None should use intoxicating drinks unless they are impotent, or their wives unable to conceive.

6. CULTIVATE ANY PARTICULAR FACULTIES DESIRED. If either parent has any defect, physical or mental, or would impress any special gift, or moral or affectional excellence on a child, cultivate it beforehand in yourselves and in each other, and also restrain all evil passions and bad habits. This point is immeasurably important, but enforces itself. Let the contrasted facts of the judge and the merchant in⁵⁵⁹, and indeed that entire range of thought, be their own sermonizer. No words can do *this* subject justice. Behold in it how to impress hilarity, talents, piety, affection, taste, anything and everything desired. All parents should previously consult as to *what* they would stamp, and then provoke in each other the qualities they would impart.

7. MUTUAL CARESSES are the best preparation of all. They obtain throughout the entire animal kingdom, of which the "billings and cooings" of the dove furnish one among many illustrations. Woman sets more store by caresses and fondlings from the man she loves than by all else terrestrial, as does a man by those of a loved woman. They as naturally precede and induce intercourse as clouds rain. To prepare its way, and promote its pleasures and endowments, is their special mission. This is one of the strongest of human instincts, and mutually inspires that very "desire," which alone both prepares their organisms for this function, and creates and also endows life. This powerful in-

stinct, especially in woman,⁵⁷⁴ must needs have a commensurate purpose: this is it.

8. PRECIPITANCY inflicts one of the greatest of evils and losses on both parents and offspring. Every function of the entire being requires to be harnessed into this creative procession, and then incited to an intensity of action bordering on frenzy,^{578, 579} which, to be well done, takes considerable time. Man, too, is long-lived, which presupposes a commensurate time for his creation.⁵⁵⁹ Parental pleasure throws its highly practical argument into this same scale for protraction, since we can experience more pleasure in an hour than in a minute. Haste both shortens and weakens parental zest, and forestalls progenal endowment, and its *cause* renders it still more objectionable.

9. ITS ANIMALIZATION causes this precipitancy, and is wrong, because it creates progeny too animal, and therefore thwarts all Nature's life-creating ends.⁵⁶⁰ When *will* men and women learn to consult their *own* sexual pleasure, if nothing else? What folly not to learn Nature's sexual requirements! What on earth is as well worth knowing? Here, preëminently, "KNOWLEDGE IS POWER" to perfect offspring, and ignorance is their imperfection, along with parental misery. Parents may, perchance, stumble upon these favorable conditions, and avoid those unfavorable, without understanding them; but how incalculably would *knowing* them at this period subserve both connubial love and the intellectuality and morality of offspring! In no other work of life is skill equally available, or knowledge more essential to skill. Let those who love darkness rather than light close their *own* eyes, and bark in the manger; but those who learn and apply these principles, will reap therefrom the richest harvests, and gather the most delicious vintage of life, to both themselves and the prospective products of their own bodies and souls.

10. DESIGN is infinitely important in this, as in everything else. Human life should not be originated by accident. Man's reasoning and knowing faculties should not be thrust into the background, where, as here, they can render him more practical service than anywhere else. Let beasts, who lack reason, be governed wholly by instinct, but let man use his *sense* in this as in all else, lay out his work, and employ appropriate ways and means for its attainment. Any undesigned and unwelcome child must needs be poorly created.

11. PREPARATION is everything. Since an immortal being is to be created and stamped, let the preparation be commensurate. As we do not even eat without a double preparation, of ourselves by hunger, and of our food by seasoning; so parents should prepare themselves to work out, at this period, the future talents, virtues, and happiness of their children. As our preparation for visitors is proportionate to our estimation of them, shall such *life*-visitors be unprovided for? Indeed, since preparation is as much a part of every work of life as the work itself, and often its most important part, how much more is it of this?

12. THE ANNUAL SEASON is probably unimportant. While fowls, reptiles, insects, &c., must procreate mostly in the spring, when midwinter's frosts will not freeze, nor midsummer's sun roast their eggs, and the chick can find plenty of its required food, and most animals must "bring forth" at the same season so as to become well-grown before fall, and accordingly are amorous mainly at previously correspondent periods; yet man, sufficiently protected from cold, and supplied with food at all seasons, is not thus restricted, nor is his Amativeness confined by any such narrow limits; or if so, he should cohabit *only* then. The female lunar periods appoint this season,⁵⁷¹ but transpire as regularly and as much at all times as during any one season. Still, to be born in spring or fall is probably more favorable than in midsummer or winter, because the child should nurse through two summers, and had better be weaned early in the fall, so as to get well established before the next "dog days" carry him off by bowel difficulties in conjunction with teething.

13. THAT TIME OF DAY should be selected in which both parties are the most vigorous. Late at night, after the exhaustions of the day, is unfavorable; and on first awakening, before the physical and mental functions have been fairly roused, is less favorable than a sufficient time after rising for their complete marshalling in the early part of the day.

14. PLEASANT SURROUNDINGS are among the most important of its conditions. Pleasing pictures, flowers, balmy breezes, natural scenery, and whatever awakens pleasurable emotions, are especially important, as is *communion with Nature*. The fact that lovers love to make love while communing with Nature,⁴⁰³ teaches them a valuable practical lesson at this its consummation. And whatever natural requirements govern the initiation of life, also govern every sexual interview.

592. — PRODUCING BOY OR GIRL BABIES AT PARENTAL PLEASURE :
TWINS, &C.

A subject as practically important to so many as how to secure male or female offspring at pleasure, should not be treated with contemptuous silence in a work laying any claim to scientific sexuality. What would not the royal, noble, and aristocratic families of the primogenital world give for some secret by which they could always preguarantee that their "first-born" shall be a boy or a girl at their own pleasure? Such knowledge would give all parents their choice, and thus conduce greatly to human happiness. It has therefore been "foreordained;" for God has denied nothing good to man, who, however, is often slow to discover these natural provisions.

A theory recently promulgated, that masculine life originates in the right half, and feminine life in the left, of the sexual structure of both sexes, and that the husband's lying at his wife's right side gives greater action to the right half, and therefore creates boys, but on the left side girls, is plausible, yet not reliable. One will find quite a string of corresponding facts, only all at once to find unmistakable rebutting ones; whereas, if this is a law at all, it will have no contraries.

THE AGRICULTURAL THEORY, as it may be called, because adopted by farmers, that impregnation occurring within four days of the close of the female monthlies produces a girl, because the ovum is yet immature, but that when it occurs after the fourth day from its close gives a boy, because this egg is now mature, but that after about the eighth day this egg dissolves and passes off, so that impregnation is thereby rendered impossible till just before the mother's next monthly, is also unreliable; for it certainly does occur at all other intermediate times, though it is much more likely to take place soon after.⁵⁷¹

Healthy and vigorous females are never safe, because intense sexual excitement is liable to draw a fresh egg at any time; yet impregnations, midway between the monthlies, usually produce girls, while a female who conceives with difficulty is in little danger between the eighth day after, and a day or two before the commencement of these discharges.

Since gender inheres in the *mind*, the male anatomy is but the product of the male *spirit*-principle, and thus of the female.

Therefore, something mental, not physical, in the parents, originates a male, and so of the female, or predetermines whether their offspring shall be a boy or a girl. This reasoning seems conclusive, that what is mental is determined by the mental, that gender is mental, and therefore originates in some states of the parental minds, not bodies. This predeterminer probably is this: —

That parent which first reaches the sexual climax, casts the gender, but originates the *opposite* sex. That is, when the father reaches it first, the product is a girl, and most like him; but when the mother is first, it is a boy, and most like her; yet if only he, a girl, and all father. This climax each can retard or hasten in themselves or the other party, and thus predetermine the sex. If a boy is preferred, let the wife summon all her energies, and be first, and the husband for a girl. This theory its Author propounds as at least worth investigation: and it is closely analogous to another theory long in vogue, that strongly masculinized males beget the most girls, while strongly feminized mothers conceive more boys, strongly resembling their mothers. Thus much, rather to guide inquiry concerning a very important question still open, and determinable, though by no means yet determined.

TWINS, TRIPLETS, &c., undoubtedly originate in a second and third copulation, immediately following each other, each drawing, and then impregnating an egg. And the fact that twins are born as soon as possible after each other, supports this view.

Having twins and triplets is undoubtedly hereditary. The Author has traced it up and down for several successive generations, sometimes on the father's, at other times on the mother's side, and always finds it connected with great sexual vigor.

The facts that twins so closely resemble each other in looks that it is often difficult to tell them apart, and that they are usually very much like each other in character, disposition, and talents, as well as in their phrenologies, show that they must have been created at about the same time, and under much the same circumstances.

Thus much of the initiation of life. Reader, does this chapter contribute anything, in philosophy or fact, to sexual knowledge or progenal improvement? How much is its perusal worth?

SECTION IX.

THE PREVENTION OF CONCEPTION: ITS REASONS, MEANS. ETC.

593. — ITS REASONS CANVASSED.

Whoever can obtain a patent right upon whatever will permit sexual indulgence without danger of conception, however injurious, provided it is never actually fatal, can soon become the richest man in Christendom, so highly would men prize and pay for it. And it would have many a female patron, conscience and purity to the contrary notwithstanding.

Now if this is best for man, God has made provision for it, because He denies him nothing not injurious, and provides for this also if it is for his good. But if He has *not* introduced it as one of His human luxuries, man had better not attempt its practice, nor ever except as He ordains. Let us canvass those "natural laws" which bear on this point.

Such prevention, at one period or another, is well nigh universal; at least prevalent enough to demand both exposition and censure. Its excuses and motives are various. Some allege as their reason, that as they are not strong enough to have as perfect children as they desire, they will not have any. Though good children are far better than poor, yet poor are incomparably better than none. As well say you will not eat unless you can live on the daintiest food.

To abstain, from a fear of entailing your own hereditary diseases, is a pious but short-sighted motive, for all parents can have children at least as good and strong as themselves; and are *you* not worth considerable to yourselves and fellow-mortals? What will you take for your own life, and be blotted from existence, immortality included? All this is but the value of the life of those children you can produce. Build up your own health, and your offspring will be better than their parents.⁵¹² Such will be well worth having.

More abstain because unable to support them in the desired "style." How accursed are these modern ideas of fashion! Children reared without style are far better than with. A fashionable

rearing is a curse to any and all its juvenile victims, as is proved by nearly all children fashionably educated, as compared with those reared in poverty. This motive is utterly unworthy an intelligent human being. To rear them plainly is not expensive, and they much more than pay their own way in pleasure, by doing a thousand errands, and in ways innumerable.

"Since you are so splendidly sexed, and adapted to bear children of the finest quality, why have you none?"

"Lest I disgrace them. Though born in wedlock, yet my step-father flung it in my teeth just before and in order to prevent my marriage, that I was begotten out of it, a confession of my mother to him, and I am loath to mortify my children by entailing such a stigma as 'child of a bastard.'" — *A Splendidly-sexed Wife*.

"This was most cruel in your step-father, but he *dare* not tell others on his own and her account. Have no fear of that. You were born in wedlock, and your children will be born in honor, and be very smart; so stop aggravating yourself over this 'spilt milk,' and feel and act just as if nobody knew what no one can ever prove. Besides, abstinence is spoiling your nervous system."

In these days of fashionable celibacy few marry, and fewer yet any more than replace themselves in the great scale of humanity, while the great majority of the married are stark mad with aversion to conception, or determination to destroy germinal life.⁶⁷⁴ Think you that, after the Almighty has made you men and women, and taken all this pains to ordain this creative machinery, you can thwart and cheat *Him* without incurring His terrible retribution, commensurate with that "higher law" you break? Not unless man can circumvent his Maker in this His cardinal work. You who persist in this preventive crime, "prepare to meet your God," — a meeting terrible for you.

594. — PREVENTION BY ONANISM.

One of the most common and injurious of all these preventives is Onanism, or premature withdrawals. This, not masturbation, was Onan's sin. Willing enough to indulge sexually with his hated brother's wife, yet that hatred prompted this very withdrawal. Let the Bible say how heinous is this sin. Why should it mention it thus plainly, and denounce it thus severely, except to warn all in all ages against it? Is it wont to trifle or waste words? Then why should not its expositors "cry aloud" against this Bible-condemned sin, and "expel" its perpetrators? But

whether they do or omit their duty, we must do ours, by canvassing this custom from the standpoint of natural law.

Few things are equally unsexing. Masturbation is no more so. And for a like reason, namely, that it exhausts each, without furnishing a resupply of sexual magnetism from the other.⁴⁶⁹ It also dissatisfies and inflames the sexual organs thus disappointed, and thereby both infuriates,⁴⁶⁷ and begets sexual diseases. A man most superbly sexed by Nature said, —

“ I am perfectly impotent. Can you tell the cause and cure ? ”

“ Some great wrong in your intercourse with the opposite sex. ”

“ But I know only my own wife, who makes no secret of having practised self-abuse when young, but now has no passion whatever. ”

“ Then you perpetrate withdrawals. ”

“ My wife made me bind myself solemnly, by all that was sacred, as a condition precedent to her marriage assent, that I would never lodge the seeds of life with her, because, fashionable, she was determined never to encumber her pleasures by babies. ”

“ And you were fool enough to promise ? Good enough for you. Suffer on. But this withdrawing makes you hate each other. ”⁴⁶⁷

“ We do indeed mutually hate most bitterly, and live a perfect ‘ cat and dog ’ life, but I little suspected this as the cause of either my debility, or our animosity. ”

Reader, does ⁴⁶⁷ expound a sexual law ? That it does, is perfectly obvious. All sexual disappointments, be the causes whatever they may, invariably turn Amativeness against the disappointing party, and this turns all the other faculties.³⁸³ And in this case both disappoint each other, so that both thus keep thrusting thorns perpetually into the other’s love by every such disappointment. It matters not if it is “ by mutual agreement. ” Would both agreeing to burn each other’s fingers together abate their consequent pains ? Break any natural law together and you are punished together. Break one thus paramount,³¹⁶ and Nature will take her pound of flesh right out of your hearts, and take blood and all, thereby forewarning all to “ sin no more. ” A case of conjugal satisfaction cannot be cited where this unnatural and Bible-denounced sin is perpetrated.

ITS EXTREME SELF-DENIAL, greater as its perpetrators are better sexed, should also warn all that it is directly contrary to all instinct. Its intense rousing of every fibre of the whole being only to disappoint all, suddenly gives an awful shock to the nervous systems of both, which infuriates these nerves, and turns

this fury of both against each other,⁵⁶⁷ and this creates discords on other points, which the satisfaction of mutual fruition would obviate.⁵⁵⁸ Its simple reason is, that man and animal involuntarily hate whatever makes miserable, and in exact *proportion* thereto.⁵¹⁴ The mutual pleasures of fruition reënamour both by making each other happy, whereas such sudden suspensions, being intensely painful to both, generate mutual hatred. This hatred is but the outworking of the fundamental law of all likes and dislikes, animal and human. Please think, you who dare perpetrate it, whether you can at all afford all this multifarious suffering, just to rob yourselves of your greatest earthly possessions, — darling offspring.

All this, besides their honor, and the dishonor of childlessness, which is a standing practical confession either of impotency or of this mutually defiling practice. Does it not strike all as a natural outrage? It is the grossest and most utterly animal form of Amativeness, without one shadow of rational excuse. Our section on population gives another aspect to this great public sin,⁴³² of which abortion is but still another.

595. — ONE SURE, YET HARMLESS PREVENTIVE.

But the time must yet come in the natural history of the race, when the earth will have all the human beings it can possibly feed, clothe, and house. *Then* prevention will be as great a public blessing as, till then, it is a curse. Then each married pair will be allowed to replace only themselves in the great river of humanity, unless they can "negotiate" for others' right, which should cost, if rated by its intrinsic value. Prevention will then become indispensable, yet not subject the parties to any self-denial or injury. Nature never requires self-sacrifice. To obey her laws is the highest self-enjoyment, while all breaches of them are both self-denying and self-crucifying.

Of course Infinite Wisdom has made provision for such required prevention, because He has created no human want without also creating the ways and means for its gratification. He has therefore instituted some complete provision for this prevention. And whenever *He* undertakes any work, "He doeth all things *well*." This prevention is therefore "well done." *How?* BY PLATONIC AFFECTION,⁵⁶¹ that very chit and great governing condition of everything sexual.

Let the case of that Bonaparte-admiring son,⁶⁰¹ who formed a matrimonial engagement with the best pattern sample of the model female head the Author ever saw, illustrate. He was earnest to marry soon, while she kept postponing, and argued, —

“ But we are both just as perfectly happy now in each other as we possibly can be, and together just as much as we please. Why not let this ‘well enough alone’? I fear marriage might, by sensualizing our love, only spoil what is now so inexpressibly delightful to both. It certainly could not make either any happier.”

Are not courtships far happier than marriages, because they keep love upon its pure plane?⁶⁷⁷

You who are married, in which form will you have your amatory pleasures, in this animal or that mental channel? You cannot both eat your love-cake and keep it, but may eat it in whichever form you like; but the less of either the more of the other.⁶⁶¹

If, then, you are so averse to children, put and keep your love upon a plane so pure and high as to overrule and absorb its animal form. Be content with mental intercourse, or else cheerfully accept its material “results.”

“ But this spiritual love doctrine takes us too far up into the clouds. Preached to angels it would be appropriate, but we are yet mortals. Our love is still rightfully ‘of the earth, earthy.’ It may do for the glorified, but hardly for terrestrials; possibly for seniles, but not for those in their full sexual prime. It may even be practised by the very highest type of ladies, but the children of such would be too feeble to live.⁶¹⁵ Come, offer something more practical to us as hearty animals, and less transcendental and Utopian.”

Is not Nature always practical? Are not these views but the rescript of her ordinances? The less you can practise them the more you require to. They are away up in the clouds only to those who are away down, wallowing in sensuality. Woman, at least, will appreciate them. It concerns the Author only to see that they are *true*; but it concerns each reader personally to believe and practise this truth. Would that husbands could see both *how* true and how important!

At all events, till you can and do thus spiritualize your love, and substitute this highest sexual intercommunion for its material, you had better let Nature “have her perfect work.” Be mortals till you can become angels. By the time the world is full, love will be so far etherealized that its participants will vastly prefer this exalted plane, as yielding them much the most pleasure. It

certainly is a law that a given amount of Amativeness expended on this its Platonic, "Utopian" plane, bestows many times more merely sexual gratification than the same amount expended carnally. Sensuality cuts off its own pleasures.⁵⁶⁰

And there is a way of enjoying a far higher animal feast than men now experience, without at all endangering conception, or compromising purity or honor. Some very important sexual "discoveries" will yet be propounded.

IN CONCLUDING PART VI., allow this personal appeal: Are its doctrines true? Is the intercourse of the sexes the core of all else sexual? ⁵⁵³ and love of intercourse? ⁵⁶⁰ Do whatever states may exist in the parents at the time they create life write themselves into the inner beings of their offspring? ⁵⁵⁹ Does sensual love kill spiritual? ⁵⁶¹ Are love and the sexual organs in sympathetic rapport? and each injured or restored by the right or wrong states of the other? ⁵⁶⁴ Does Nature require the participancy of both if either? ⁵⁶⁵ Does passion, when unreciprocated, enrage? ⁵⁶⁷ Is not conjugal disparity one chief cause of sexual alienation and ailments? Is man woman's sexual servant, or woman man's? ⁵⁷¹ Does female love promote, and aversion kill, passion? ⁵⁷⁴ Do or do not honeymoon excesses often extinguish conjugal affection by sensualizing it? ⁵⁷⁷ Does the initiation of life rouse every physical and mental faculty to their highest healthy pitch of action? ⁵⁷⁸ Does this Part expound Nature's "ways and means" of establishing life? ⁵⁸⁶⁻⁵⁹¹ Is preventing conception by Onanism thus paralytic of love and sexual vigor? ⁵⁹²⁻⁵⁹⁵ If these doctrines are anything, they are everything. They are both true, and of the last practical importance to every sexed being. Reduced to practice, they will both establish parental concord, and create mankind upon the highest plane of physical power, intellectual capacity, and moral excellence. Why have they not been embodied and presented before? Thank Phrenology that they have at last been unfolded, and employ and enjoy them in treating yourself to the richest amatory feast, and the highest sexual luxury of which your remaining sexuality renders you capable.

PART VII.

MATERNITY.

CHAPTER I.

BEARING: OR, ANTE-NATAL STATES CONTROL POST-NATAL CHARACTER; AND WHAT STATES ARE MOST FAVORABLE FOR OFFSPRING.

SECTION I.

EXISTING PHYSICAL STATES STAMPED ON OFFSPRING, INCLUDING MARKS, DEFORMITIES, ETC.

596. — EVERYTHING MUST HAVE ITS MOTHER.

MATERNITY is that door through which *all that lives* enters upon its terrestrial existence. As earth is the common mother of all those endless forms of life within and upon her, so every vegetable, animal, and human being has each its own specific mother. Thus every fruit tree is the mother of those seed-bearing fruits which reproduce their kinds; the pulp or edible portion being to the seed what its mother's milk is to the infant, a deposit of nutrition to feed and moisten it till it can take root, so as to sustain independent life; and thus of all berries, nuts, seeds, trees, shrubs, &c.; while the straw part of grains, grasses, weeds, herbs, &c., are their veritable mothers, and the edible portion of grains and seeds is to their chit what the maternal breast is to animal and man. All potatoes, onions, bulbous roots, &c., have their mothers, and, in turn, become mothers; and thus of whatever grows.

This maternal law is likewise illustrated in every species, every individual, of the animal kingdom. The female fowl is the mother of those eggs, and the fish of those spawn, by which all feathered, finned, and reptile tribes reproduce their kinds; which eggs and

spawn, besides containing the life-germ, likewise embody a nutritive deposit, in the form of a yolk, to feed the embryo while it is hatching. All the lower forms of life equally illustrate this law, as do all the higher. All mammalia genera and species, such as horses, cattle, dogs, lions, tigers, swine, sheep, and four-footed beasts, are offsprings of their specific mothers, and, where Nature has her perfect work, receive nourishment from her life-giving milk. All human beings, likewise, owe their existence to this maternal instrumentality.

We will not here mock our subject by attempting to duly eulogize, "MOTHER," or magnify that most holy office she was created to fill. Those who exalt it above that of the male err, as do those who rate it below; for neither individually but both *together* are *co-equal* coworkers "together with God" in initiating that life for which all else terrestrial and celestial was ordained! Only when we can count the drops of all the oceans can we fully prize the female sex. All Nature is infinitely sacred, while "mother" is earth's holiest shrine. "Mother and child," "mother and father," — no terrestrial language can say how divine, how tender these heaven-born relations! Who that lives but owes a debt of eternal gratitude to mother for at least bringing into the world, if not for nursing and caring for, till able to take care of themselves? Those are heathenish who neglect her, even though she may abuse them. Let all cling to and cherish their mother with filial piety, and administer to her every comfort, to our utmost capacity. Every mother is fully entitled to whatever of filial affection, devotion, and creature comforts it is in the power of her offspring to bestow. When we do our utmost for her, we have literally done nothing in comparison with what she has done for us, in nurturing us through our germinal existence, and thus making it possible for us to be. The wonder is that she is not literally idolized and "loved to death" by every one of her productions. Chinese filial piety is right.

The magnitude of this bearing destiny it is not possible for the human mind to conceive. What labors of man equally promote all human good, here and hereafter? What other conditions equally determine the fate of individuals and masses? How it affects virtue and vice, talents and imbecility, the moral faculties and animal propensities, we proceed to show. What one function, throughout universal Nature, is as important as the maternal,

or this seed-bearing, animal-bearing, and child-bearing? What other does Nature take such extra pains to secure? To what other does the natural destiny of every vegetable, tree, animal, and human being point with equal force as to this PARAMOUNT function of herbs, brutes, and man?³¹⁶ What if there were no mothers! What other calamity could equal this? Our RACE would be cut short, and all the capacities of every one of its prospective myriads, throughout all coming time and eternity, of enjoying and accomplishing, covered with the mantle of oblivion! Not all the encomiums ever lavished upon woman at all equal the exaltation of this her maternal destiny. She is earth's queen, who produces the highest order of children. Voting, legislating, public speaking, swaying the destinies of nations, all else are but babbles in comparison with this, because without it there could be no nations, no anything to sway. Who will make the best *mother*, and rear the finest children, is the determining question. All else is insignificant in comparison.

Though the child's primal constitution is now fairly set, so far from being beyond parental control, the mother can yet modify, improve, or spoil her future darling by her own states between its impregnation and birth, — make quite a good child out of a poor conception, or spoil the best. To this momentous inquiry we next address ourselves.

Presupposing that a wife has received the sacred life-germ, and inquires, with all the intensity of a mother's whole-souled devotion, how can I CARRY my unborn in the very best manner, so as to write into its plastic nature all those intellectual capacities and moral excellences God has mercifully put within my power? we proceed to the exposition of this momentous subject.

597. — LIKE MOTHER, LIKE CHILD.

That law, "EACH AFTER ITS KIND," applies to maternity quite as forcibly as to parentage.³¹⁷⁻³²² If the mother is vegetable, tree, creeping thing, fowl, brute, or human being, what she bears will partake of her structure, form, and nature, mental and physical, both general and specific. This is a necessary institute of Nature. How incongruous for a tree to bear a brute, or a human mother a lion! How wise, how promotive of happiness is this law that "like bears like!"

ALL THE MINUTÆ of their respective characteristics and rela-

tions follow this law. Not only is the offspring of the human being also human, but it likewise takes on all those minor *shadings* and phases which characterize its mother. Blood is the grand instrumentality of all nutrition and formation throughout universal life. All those materials out of which all parts of the infantile body are formed, are conveyed to their respective places of destination by its means. Being the grand messenger of life, as it is, so is that life it produces. Now, since the child's blood is like its mother's, and she like her own, of course mother and child must be alike.

True, the nature of the father is faithfully represented in the seminal germ, yet its partaking of his nature does not prevent its taking on hers likewise. Its paternal qualities in no wise expel, or even smother its maternal. His may sometimes be stronger than hers, but whatever she has will be there. Indeed, this apparent exception proves our rule; for, when the maternal nature is weak, and thereby but faintly impressed upon her progeny, this very debility in both establishes the perfect reciprocity of the interrelation existing between them.

598. — ALL MATERNAL STATES AFFECT PROGENAL CHARACTER.

HER MERELY TEMPORARY states during pregnancy are also written right into the original qualities, mental and physical, of her offspring. In the very nature of things, all her various states during its formation must necessarily affect its body and mind. Does not this doctrine seem reasonable? If a given mother is in an exalted state while carrying one child, but in a depressed state while carrying another, that the first must necessarily be the best, is proved by the common sense and common observation of all mankind. All history, sacred and profane, is full of illustrative facts. It is so palpably apparent, as to have impressed itself distinctly upon all ages and nations. Why do we plant the largest and fairest seed-corn, and raise our seed-grain and everything on our richest fields? Because the better the maternal stock is fed the fairer the progeny, and the better adapted to reproduce what is still better. Why are we so very careful to feed well, and not overwork, especially overdraw, our breeding mares, during the entire period they are with foal? Because all experience teaches that the various states of the mother during carriage materially affect the size, beauty, and usefulness of the foal. Mothers, in

particular, evince extra care for them at this period, yet even those who appreciate this point the most, far underrate its influence on the progeny.

THE HUMAN MOTHER proves this universal law! Is she not its highest example? The higher the grade of vegetable or animal, the more intimate is this relation between mother and progeny, and the more all her states of body and mind affect its physiology and mentality. Why do vegetable and brute mothers generally cast their seed and young the sooner, the lower they are in the scale of being, but carry them the longer, the stronger and more perfect the animal or vegetable? So that the progeny may imbibe more of its mother's strength, and become the more perfected at the very starting-point of life. But to argue this point is superfluous. This reciprocity is PERFECT. Where cause and effect govern a PART of a given class of functions, they govern the WHOLE of that class. Nature never works by piecemeal. What she does at all, she does by wholesale. If any ONE state of the mother's mind or body, however extreme, during carriage, produces the least effect on her offspring, which all admit, then EVERY conceivable maternal state affects her embryo. Either all her states, down to the minutest item of health, intellect, and feeling, affect her unborn, or else nothing does. Then do any maternal states affect offspring at all?

Let us canvass this whole subject in the light of FACTS, less to prove than to IMPRESS it deeply upon mothers, and brand into their inmost souls as an ever-present consciousness, that their states of mind and feeling, while carrying their children, will be faithfully daguerreotyped, in all their shades and phases, upon those children, AND REMAIN THERE FOREVER, growing clearer and deeper as their existence progresses. As the numerous facts we shall cite in proof and illustration of the special aspects of this law equally prove the law itself, and as this doctrine seems almost self-evident, we shall cite but two classes of such facts.

599. — OPPOSITE DISPOSITIONS IN LARGE FAMILIES.

If original parental qualities alone are stamped on offspring, of course each child, begotten and conceived by the same parents, must needs be like all, and all like each, because all must be like the same parents; and yet they often differ from each other even

more than the children of different parents. Nothing but maternal and creative states can cause all this radical difference.

THE DOMESTIC HISTORY of all large families will be found inscribed upon these different dispositions of each as compared with the others. Thus, if the parents passed through some trying ordeal while the mother was carrying this child, its character will be found to be strongly tinctured with this trying state; but if while carrying another an opposite state existed, the disposition or talents of the second will not only differ from the first, but differ just *as* these maternal states differed. Let the following facts illustrate:—

A DRUNKARD'S WIFE declares that she can trace minutely, in the great diversities of character and disposition in her numerous children, just those very states of mind existing when she was bearing them. She was happy while carrying her first, and it is peculiarly beautiful and amiable. But her husband began to drink, which overclouded her sky and awakened her displeasure, and her next corresponds with this state of her mind. Then came poverty, and that severe buffeting of the waves of adversity which called out all her force-imparting and unamiable traits: and the character of those born during this sad period corresponds with *it*; and thus of her other changes; so that she reads in their characters the history of her life and feelings while carrying each one.

A STARVED AND WORRIED MOTHER. — A young couple moved to Sharon, near Lake George, while it remained an unbroken forest. Having no neighbors, their provisions became short the first year, before they could raise any, so that they could barely obtain sufficient sustenance to support life, by eating roots, boiled slippery-elm bark, &c. Their child, born under these trying circumstances, is the very picture of despair, and a poor, dyspeptic hypochondriac, and feeble both in mind and body. But they raised a large crop of wheat, which the influx of emigration enabled them to sell at high prices, so that they had abundance, and cleared some three thousand dollars the second year, while everything else prospered, and their next child, born under these auspicious circumstances, is a fine, strong, noble-looking, energetic, and highly-talented man, and a real steam-engine for driving through whatever he undertakes. His mother told him the cause of this brother's debility, and charged him to let him want nothing.

THE FRANTIC FIEND. — A most excellent father and mother, who had highly intellectual and moral heads, brought in three sons for phrenological examination, two of which, like them, had excellent frontal and coronal lobes, with only fair animal, while their youngest was a perfect fury. Espying a pair of boots in the room, he began to kick them angrily around, then kicked a hole through the plastering, and when his brothers tried mildly to persuade him to desist, he kicked them too, screaming with rage. Of course the father interfered to stop him, when he kicked his father's shins with all his might, till grasping his father's hand, he began to kick, bite, scratch, and scream all together, in a perfect paroxysm of fury. No entrapped wild beast could have shown more destructive frenzy than he evinced. Destructiveness and Combativeness were enormous; and his head was wide at the ears, and low and short on top, and in perfect contrast with those of his father, mother, and brothers. How *came* this difference in their heads and tempers? Hear his father's answer: —

“He was born soon after Lee's soldiers sacked this place, and rifled our house of edibles, clothes, and whatever they wanted, turning a deaf ear to my wife's entreaties to be spared on account of her delicate situation, which so enraged her that she literally fought them, wanted a gun to go herself after them, and became perfectly desperate with fury towards them, and remained so till this child was born.”

Will any one deny that this son's destructive insanity was caused by his mother's fierce ante-natal wrath against these inconsiderate soldiers? If it was hereditary, why are the others so good, while this one is so furious? A case thus clear needs no argument. Its facts are argument enough, and render the inference irresistible that *some* temporary maternal states are inborn in the progeny, therefore all are. But the principle is absolutely demonstrated by

600. — MATERNAL MARKS, DEFORMITIES, &C.

MARKS AND DEFORMITIES prove and illustrate this law. The fact is patent that certain emotions and states of the mother's mind actually do so change and distort even the child's bodily shape as to occasion monstrosities. Some medical men deny such facts, because they cannot see how such maternal states can affect the fœtal form. Is it philosophical to deny what we see, because we cannot explain it? How much more sensible to admit Nature's facts, even though our limited reasonings cannot com-

prehend their mode of production? To state a few, and sum up with their rationale, and prevention.

A STRAWBERRY MARK. — A physician of considerable science and talent, after expressing his disbelief in this doctrine, and opposing it strenuously, related the following fact, in its proof and illustration: "A woman, some months before the birth of her child, longed for strawberries, which she could not obtain. Fearing that this might mark her child, and having heard that the mark would be just where she then touched her own body, she touched her hip. *Before the child was born* she predicted that it would have a mark resembling a strawberry, and be found on its hip, all of which proved true." He also mentioned several other similar cases in his practice, but denied this doctrine still.

SPILED STRAWBERRIES. — An acquaintance, while riding out, saw some strawberries spilled by the side of the road, which she wanted very much; but her sister, who was driving, only laughed at her entreaties to stop, and apprehensions that her child might be marked, and drove on. The child was marked on the back of its neck, with a cluster of red spots, in shape resembling spilled strawberries:

A LOBSTER MARK. — Eliza Chickering has an extra thumb, resembling, with the true thumb, a lobster's claw. Its joint and muscles cause it to work inwardly, so as, with the thumb proper, to be a close imitation of a lobster's claw; and during her youthful days it was bright red, like a boiled lobster. Her mother says she bought a large, fine lobster while *enciente*, which, left for a moment, was stolen. This disappointed her extremely, but it could not be replaced; and this lobster's claw on her daughter's hand was the consequence.

MOUSE MARKS. — W. H. Brown, who has a mark on one of his legs resembling a mouse, says that his mother, while carrying him, was in a room in which a mouse was confined, which they were trying to kill, and which, jumping up under her clothes, frightened her terribly.

A PHILADELPHIA LAWYER has on his forehead, and running up into his hair, a dark, dingy-colored mark, elevated, and covered with short hair, which his mother says was caused by her being much frightened, while carrying him, by a mouse.

A PLUM MARK. — A female acquaintance rode by a tree full of ripe, wild plums, which she craved, but could not obtain. Her

child, born some months after, had a fleshy appendage, resembling a wild plum, hanging from his thumb by a stem of flesh.

A BUTTER MARK. — A pregnant mother in Hanover, Mich., longed for butter, which could not be obtained, because it was winter, and there were more emigrants than eatables. Her child was born with a running sore on its neck, which yielded to no remedies till, remembering her disappointed longing, she anointed it with butter, by which it was soon cured.

CHERRY MARKS. — A girl is marked on the forehead with a bright-red excrescence resembling a cherry, caused by her mother longing for the last cherry of the season, which she tried in vain to reach.

A NEIGHBOR was wont to show boys the cherries on his arm, which almost covered it, caused, as his mother declared, by her disappointed longing after that fruit while she was carrying him.

AN AMPUTATED THUMB, now preserved in spirit, was found among the placenta, separated from its stump before birth, by its mother seeing her husband's thumb cut off with an axe, which excited her sympathy to the highest pitch.

A WINE MARK. — Joshua Coffin relates that one of his playmates had his face, neck, and body spotted, as if some liquid, like wine, had been spattered on them. His mother accompanied her husband, a deacon, to town, to procure wine for communion, for which she longed, but durst not ask. While going home the cork got out, and the wine was spilt all over her new white dress. Her mortification caused by the soiling of her dress, and her disappointed longings, thus marked her child.

TURNING BLACK AND BLUE. — Mrs. Lee, of London, Canada West, witnessed the execution of Burly from her window, who, in swinging off, broke the rope, and was precipitated to the ground, with his face all black and blue from being choked. This horrid sight caused her to feel awfully; and her son, born three months afterwards, whenever anything occurs to excite his fears, becomes black and blue in the face; an instance of which the Author witnessed.

FIRE MARK. — Dr. Curtis relates the case of a woman who witnessed, from a distance, the burning of Pennsylvania Hall, and whose son, born some three months afterwards, has a spot which resembles a flame of fire streaking up in different places. Several

highly interesting facts of this kind are stated in "Mental and Moral Qualities Transmissible."

A MARK OF INTOXICATION. — In Waterbury, Vt., there lived a man who always appeared as if intoxicated, obviously caused by his mother's being terribly frightened by seeing a drunkard while carrying him. His intellect was good.

A MENAGERIE MARK. — In Woodstock, Vt., a pregnant mother visited a menagerie, and became deeply interested in its animals. Some five months afterwards she gave birth to a monster, some parts of which resembled one wild beast and other parts other animals, which soon died.

A MONKEY MARK. — A child in Boston bears so striking a resemblance to a monkey, as to be observed by all. Its mother visited a menagerie while pregnant with it, when a monkey jumped upon her shoulders.

AN IDIOTIC MARK. — James Copeland is below par in intellect, under guardianship, quite inferior to both parents in intelligence, good-natured, quite mechanical, very fond of whittling, understands how to do most kinds of work, is very particular to have everything in proportion and order, can count money but poorly, does not put the cash value on any kind of property, though he distinguishes between good and poor cattle, and looks behind him while eating, probably fifty times each meal. His parentage, on both sides, is good; and his inferiority and looking behind him when eating were caused by his mother's fear lest she should be surprised by an idiot living near, who often tried to frighten her. At table she usually sat with her back towards the door, and often turned around, while eating, to see if he was coming. She apprehended her son's fate beforehand.

MARKED BY FRIGHT. — A man in West Randolph, Vt., was rendered deficient in mind and body by his mother's being frightened and thrown from a wagon some months before his birth.

A BROKEN BACK. — Mrs. Dyke, a feeble, nervous woman, who had borne no children, though she had been married twelve years, on a gun being fired under her window, July 4, during her pregnancy, sprang up, exclaiming, "That broke my back!" Some months afterwards her child was still-born, *with its backbone actually broken*. The father went to my informant, a lawyer, to get a writ to take up the one who fired the gun, whom he had cautioned not to fire, lest it should produce abortion.

MRS. BUTLER, the town bully of Williamstown, Vt., for twenty-three years, whipping every man in it who opposed or offended her, large sized, and tremendous in point of strength, was fined some five hundred dollars for assaults and battery on men, and feared by all who knew her; and her only child is a fool, very fierce and ferocious, now confined in a cage mostly under ground; chained and fed like an animal, and has such tremendous strength that he holds a crowbar out straight in one hand, by grasping its end.

A CLUB-FOOTED MARK. — Mr. F., of W., Vt., is club-footed, produced by his mother's being thrown from a wagon before his birth. Her other children she feared would be marked, but the one that was malformed, she did not fear would be. So mere fears do not mark.

A CAT MARK. — The law of magnetic sympathy accounts for the following fully authenticated fact: A Mrs. T. loved a cat very much, which reciprocated her attachment, which an old woman living with her disliked, and often cuffed off the table, and out of the way, thus causing many a family quarrel. Finally moving, but leaving the cat, she charged her husband, when he went back for the balance of their things, over and over again, and with great earnestness, to bring the favorite cat. But the old woman told him that it was sick, and refused to eat, and advised him to kill it. Finally, he took it out behind the barn, and beat out its brains. On going home, his wife, the first thing, accused him of having killed the cat. He denied it repeatedly and positively, but she as positively asserted that he had killed it, because she "FELT the blows, and SAW it mangled and thrown out behind the barn," and took on terribly, so as to be almost beside herself. Her child, which she carried at the time, when born, resembled a cat in looks, with its head beat in, and died in a short time.

THE MASHED HEAD. — Dr. Curtis took a cast of a deformed child born in Lowell, whose mother, some months before its birth, was terribly frightened by seeing her only son brought in with the back and top part of his head crushed, as she first supposed, by being run over by a loaded cart; yet it proved that only the scalp was torn off.

AN IDOL MARK. — Dr. Chapin delivered a woman in Abington, Mass., of a malformation resembling a hideous idol, like one

she saw in his office, which, with other similar ones, caused by maternal states, he preserved in spirits.

DUMBNESS. — The mother of an underwitted and almost speechless boy says, that while carrying him, scarlet fever destroyed her daughter's speech, which, by thus aggravating her, incapacitated this son from talking.

HANKERING AFTER GIN. — Mrs. K., of Cohocton, N. Y., while pregnant, hankered for gin, which could not be obtained, and her child cried incessantly for six weeks, till it was given gin, which it eagerly clutched and drank with ravenous greediness, stopped crying, and became healthy.

Like cases superabound among all classes, but most among the rich, doubtless because their mothers are more nervous. Dr. J. V. C. Smith, long the able editor of the "Boston Medical and Surgical Journal," and other medical men, openly avow this marking doctrine, and in proof cite incontestable facts, of which there is really no end. Yet our policy is to give a few as samples, rather than to swell our pages with that vast array of them seen in our professional practice. All instinctively indulge females in this state. A pregnant Irish woman, remonstrated with for taking currants without leave, justified herself by calling attention to her situation, as though it entitled her to whatever she longed for. What doting husband but strains every nerve to pamper even all his wife's whims at such times; and who but knows that longed for things, noxious at other times, become harmless then?

HOW CAUSED, AND HOW PREVENTED.

Animal magnetism doubtless explains the *modus operandi* of their formation, by virtue of the law that given mentalities take to themselves their respective physical forms. Do these forms control character, or does matter govern mind? Obviously, the mental character of every vegetable, animal, and human determines its shape. That is, specific mentalities assume each its respective bodily form. Consequently, if you could infuse elephantine mentality into an embryo swine, its shape would proportionally depart from that of the swine, and approximate towards that of the elephant. An elephant walking through a street, a female swine with young running along before him, but not fast enough, a blow from his trunk knocked her one side, and her young, born a few weeks afterwards, can now be seen in the medical college in Albany,

preserved in spirits, having snouts elongated and gristly, and feet shaped like those of the elephant. Other like specimens, in other places, establish the FACT of such malformation, obviously caused thus: This elephant imparted a powerful charge of his magnetism to this swine, which she passed to her embryo, and which caused them to assume his shape, just as tiger magnetism or mentality causes it to assume the tiger form, and human mentality clothes itself in human configuration.

A FISH MARK. — A woman of superior natural abilities, narrated to the Author, —

“ When I was somewhere about four months advanced, while visiting my father, on the northern shore of Lake Erie, a night fishing excursion in a row boat was proposed, which I was persuaded to join. The fish were to be caught with a spear while asleep, discovered by a torch, and of a kind which have a gristly snout turning upward and backward, thus forming a kind of hook, and often weighing twenty pounds. Seated in the middle of the boat, a large, frightened fish leaped from the water clear over the boat, right before my face, uttering, as it passed, a snort or wheeze peculiar to this kind when it jumps out of the water, or is captured, which frightened me so terribly as actually to sicken me for several days; and my progeny, when born, was a monster, half fish and half human, without a mouth, but having a nasal appendage and lower extremity like this fish, and every few minutes it would spring up a foot or more from its pillow, and utter a noise like that which terrified me. Having no mouth, of course it could not be fed, lived only some twenty-four hours, and being a monster, was refused a Christian burial.”

Now as animals can magnetize men, and men animals,⁶⁰⁰ this fish infused its magnetism into her, which she sent to her unborn, and which shaped it like this magnetizing fish. The mermaid of the ancients illustrates this principle; so does serpentine charming.

This theory is strengthened by the fact that the magnetizer imparts his magnetism to the magnetized. Thus, if the magnetizer has a headache, toothache, rheumatic affection, &c., he will lose his ache, which the magnetized will receive; but a well operator generally invigorates the magnetized, yet frequently exhausts himself; while an intellectual person brightens up the ideas and quickens the flow of thought, and a slow, or an easy, or a good, or a bad person makes the magnetized slow, or easy, or good, or bad. That is, the one magnetized is impregnated by the mental and physical nature of the magnetizer.

This theory is introduced because it explains these and kindred

admitted facts better than any other. Whether it is true or false, marks and deformities frequently do occur, caused by the mother's ante-natal states. Physicians do not pretend to deny them, yet evade them by arguing that they are anatomically impossible, and that promulgation would render women miserable, merely with fear of marking their children. Better teach them facts, and let knowledge fortify and guard them, but tell them how to prevent it. To convince them that no conditions can mark, is utterly impossible; for the whole community, high and low, intelligent and ignorant, are compelled either to believe in this doctrine, or else to disbelieve what they see and feel. Then properly direct a fear which cannot be prevented, by telling them what conditions will avoid it.

ALL MARKS CAN BE PREVENTED by the mother's resisting all these outside influences. Magnetism takes no effect on those who repel it. The prospective mother, who puts and keeps herself in a resistant, self-fortified state, determined not to allow these outside influences to impress her, will not mark her unborn child.

Mothers can and should also avoid this marking by strengthening their nerves by air, exercise, and preserving and invigorating their health. Only mothers who are weakly, nervous, and easily impressed or magnetized, mark their children. Those who keep up a full tide of health and vigor never mark, because they themselves are seldom impressed with these foreign influences.

GRATIFYING longings also prevents marks, while denying them sometimes marks. In 1851 a parental couple asked the Author how they could prevent their four year old son from becoming a gutter drunkard, alleging that he was perfectly ravenous after wine, for which he teased his mother twenty times per day. His mother narrated, —

“While carrying him I conceived an intense longing for wine, which lasted weeks. I tried to persuade my husband to get me some, which he declined, because we had just ‘signed the pledge,’ so that his getting it would disgrace both us and the temperance cause. I then applied to my sister, who promised to get it on going to Toledo, but did not. We however drove to Fort Wayne, where lived a brother who had his wine; a bottle was brought, and glasses filled; but while holding it in anticipation of its luxury, yet before tasting, my sister fainted, and I set my wine on the mantel-piece till she was relieved, and then wanted some wine to say, ‘Lizzie, come, drink your wine;’ but no one mentioned it, till the horse drove up, and off I went, with the wine brought to my lips but untasted; and this child teases for it

incessantly, and clutches and swallows all he can lay hold of. How can I prevent his becoming a gutter drunkard?"

"By giving him all he can drink of pure, native wine. As, if you had indulged your longing for it, he would not have thus longed, so indulging this hankering in him while so young that you can control him, will surfeit it and save him. Otherwise expect him, when older, to drink himself to death. This is the only preventive."

Let prospective mothers, therefore, who desire to see, eat, drink, or do anything whatever, remember that indulged desires never mark, but only those denied. Nor more than a moiety of them; and then only in a peculiarly susceptible nervous state, which can and should be prevented. Since Nature thus allows mothers to forestall these marks, entailing them is most wicked. Woman, learn how to render your prospective offspring physically perfect, and you who deform them feel guilty.

SECTION II.

MATERNO-MENTAL STATES AS AFFECTING OFFSPRING.

601. — ISHMAEL, SAMUEL, CHRIST, JAMES I., BONAPARTE, &c.

But this law equally governs the entire mentality. How could it govern the physical without therefore governing the mental? Since some maternal states affect progenal character, therefore *all* do.⁵⁹⁹ Every existing state of the mother's *mind* must therefore write itself indelibly into the child's disposition. The world is literally full of incontrovertible facts of this class. Doubtless every reader illustrates his mother's states before he was born, if they could be compared with his shadings of character.

Is this indeed, then, a natural law? Does Nature allow prospective mothers to control their offspring's original dispositions? Can they impress these traits on this offspring, by being and doing this, and those on that, by doing and being that? Let all human history answer.

However much depends on the physical nutrition of the embryo, more depends upon its being fed *mentally*. All it gets it obtains from her. As all its material for the formation of bone, flesh, and organs must be furnished directly by her,⁵⁸⁹ so all the materials for the formation of its nerve and brain must come from this same maternal source. In fact, supplying its entire mentality

with the materials for intellect and soul, is the most important. She cannot furnish what she herself does not possess. Can she whose intellect is dull, and feelings obtuse, bear smart, strong-minded children? Even if the father is highly mental, and stamps his cerebral image upon them, their minds must also be fed daily with appropriate mental pabulum, or become nearly starved before birth. Hence superiority in both becomes necessary.

Does it not seem reasonable, and accord with all we know on this subject, that in exactly that proportion in which the mentality as a whole, and each of the faculties in particular, abound in her, will they be woven into the embryotic texture and constitution? As plants obtain from the soil just those qualities which abound in it, so if the mother, while carrying one child, has her Combativeness unusually excited, that child will take on most of this combative spirit, because it abounded most in the mother at this particular period, whether or not it is naturally large or small in her; but if, while carrying another, Benevolence is powerfully wrought up, it will inherit a proportionate quantity of goodness and humanity: and thus of her intellect, wit, fears, devotion, acquisitiveness, vanity, amiableness, and all other temporary characteristics. In short, stamping the original impress⁵⁰¹ may be called the warp of the child's physical and mental constitution, while the mother's states of mind and body during carriage are the woof or filling of that warp, and variegate its color, texture, tone, durability, and primitive constitution in accordance with themselves. This is the inquiry to which we now address ourselves. To begin with biblical facts:—

HAGAR'S hateful state of mind while carrying Ishmael, and his hating everybody, and being so hateful, as well as the ferocity of the Ishmaelites, throughout the whole history of that fighting nation, is undoubtedly designed practically and powerfully to enforce this natural truth. She was insolent, because likely to bring Abraham the desired heir, so that Sarai became jealous; and a most desperate and perpetual quarrel sprang up between them, till finally Sarai became outrageous, and drove Hagar out into the wilderness to starve, and this wilderness babe was "a wild man," and both hated and was hated by everybody; corresponding with Hagar's states of mind and Ishmael's character.

What historical fact can be stronger, or more in point? Why should so succinct a history stop to detail minutely this case, un-

less it designed thereby to teach this identical moral truth, this great practical law of the maternal relations we are enforcing? Does the Bible waste its pages on mere narratives devoid of moral bearing? Then should not its expounders enforce this truth from this text? Otherwise do they "proclaim the whole counsel of God?"

SAMUEL AND HANNAH furnish a contrasted example. Had her holy vows and devout piety before his birth nothing to do with his love of the sanctuary? Did not her devotion sanctify him "from his mother's womb?" Did not the Bible, by putting this and that together, intend to relate them by cause and effect? Where have been the wits of great and small biblical defenders and expositors in all ages, that they have not seen and reiterated this mighty truth, more man-improving than shiploads of old and new sermons, great commentaries, and all sectarian dogmas to boot, and a thousand fold better calculated to regenerate and save mankind, and make them better *by nature*,³¹¹ so that they would have less "original sin" to be preached out, and be more ready recipients of religious impressions.

MARY AND CHRIST cap this climax by Mary's happy frame of body and holy state of mind during Christ's nativity. She was "in the hill country," quaffing copiously the invigorating breezes of Judea's balmy clime, telling how happy her vision had made her, and full of heavenly joy and spiritual exaltation. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour!" is her rapturous exultation. Read Luke's account, and especially her song. Could a cross or diseased mother have given birth to this embodiment of divine Goodness and Love? Do maternal holiness of soul and sweetness of temper during carriage exert no influence in moulding prospective infants into a state of loveliness and goodness? and leave her warring passions no Satanic marks upon its then forming mirror? Away with that clerical stupidity which fails to perceive this Bible truth, and that mealy-mouthed squeamishness which has thus far shrunk from proclaiming it! Why should those who pretend to teach man's whole moral duty, leave out such cardinal and momentous obligations? Episcopalians pray for "all women in the perils of childbirth;" then why not preach to them on the responsibilities of bearing? Profane history reiterates this truth.

THE BONAPARTE FAMILY evinced no hereditary martial genius

or spirit before or since Napoleon. Joseph, unable to keep a conquered throne though guarded by an army, was a most meek and amiable man, and had no more martial genius than a dove, as the Author can attest from having lived near him. Then how became Napoleon the greatest general of modern times, choosing martial life from innate love of it, and at twenty-three planning so wisely and fighting so bravely as to be lifted over the heads of tried veterans, to sway the mighty armies of war-loving France? Because of his mother's state all the time she was carrying him, in exercising queenly power over her spirited charger and the subordinates of her husband, and commingling with the army. Had her state of mind nothing to do with his "ruling passion, strong in death?"

MRS. M'C. bore a promising Bonaparte-admiring son during Bonaparte's triumphal career,⁵⁹⁵ because his life and character so intensely interested her at this period that she got and read all the books she could find in all the public, private, and circulating libraries, and cherished a passion for his character and exploits; and this son, a brilliant lawyer and splendid speaker, is excessively fond of the martial, and a most enthusiastic admirer of Bonaparte, has read all he can find respecting him, filled every nook and corner of his house, suitable for a picture, with his likenesses, battles, &c., and turns all his conversation into something relating to the hero of his soul. This narrative is from his mother's lips.

MARY QUEEN OF SCOTS, three or four months before the birth of James I., saw the wild ragings of infuriated Destructiveness plunge the naked steel through her private secretary, who, weltering in his gurgling blood, gasps and dies in her private apartments while clinging to her skirts for protection! And this son was a paragon of conflicting emotions, trembling and fainting at even the sight of a drawn sword, as timid as a hare, and a prey to mere whims, yet tyrannical and vindictive. Did her terror have no hand in causing his timidity?

MR. P. committed a most shocking murder on his wife and nine children, by beating out the brains of all but one boy, into whose back he struck his axe while escaping, and completed the tragedy by cutting his own throat, which terribly alarmed all the women in the neighborhood, lest their husbands might commit a similar outrage. The mother of a friend of mine, who lived near, suf-

ferred everything from fear lest she should be murdered, and this friend, born six months after, says she has suffered more than tongue can describe, from a like fear; can hardly endure to sleep alone, lies and thinks by the hour together how she shall escape if attacked, and is startled by the least noise, so as to be obliged to get up and strike a light. She says she has a friend, born in the same place, a month or two younger, who is afflicted by the same foolish fear, and whose mother suffered similarly from the same cause.

A HALF CRAZY MAN was very much afraid of being killed, often exclaiming, "O, don't kill me, don't!" with as much anxiety as if about to be murdered. His father, a notorious drunkard, often beat and abused his wife, and tried to kill her. Once he drew a large knife on her, and when she fled, followed her up into the garret, where she hid herself among the rubbish, so as barely to escape with her life. While thus standing in continual dread of being killed, this son was born; and this same fear always haunted him, till he finally took his own life.

THE SON WHO COULD NEVER FACE HIS FATHER. — A very passionate, blustering man, and very violent when angry, but soon over, becoming exasperated by something his wife had done, came into the house at a door opposite to where she was kneading bread, with her back towards him, and emptied a most abusive vial of wrath and sputter upon her, which so overcame her feelings, that she choked for utterance; and for an hour kept on kneading. Three months afterwards her son Solomon was born, who, though he has always lived in the same house, and worked on the farm with his father, and has a wife and child there, never spoke the first word to his father till he was thirty-five. Finally, one day, at work in the field together, wanting very much to ask him a question, he involuntarily came up towards him, turned short around, with his *back* to him, and walking from him, spoke to him for the first time in his life; and whenever he addresses him, he turns his back. In this way only can he speak to him, though he has in vain tried his utmost all his life to do so while facing him.

A PROVOKING CHILD. — Mrs. D. rented a part of a house from a woman who had a saucy, selfish, haughty girl. Assuming a most imperative, authoritative air, because her mother was landlady, and Mrs. D. her tenant, this girl often obtruded herself into

her apartment, was insolent, overbearing, and teased and tantalized her life almost out of her, many times daily. She was then carrying a child, which, when an infant, was cross and spiteful, and cried unmercifully; and now grown, has a proud, bold, imperious air, as though queen of all around her, is ungovernable and violent-tempered, torments the very life out of all those around her, and is the exact counterpart of the girl which tantalized her mother. Mrs. D., though a fond mother, has been so tried by her as to hate her most thoroughly. She has active Combative-ness and Destructiveness, yet a great deal of real goodness, and stamped the former on this daughter more than on her son, a sweet, noble boy, because these feelings were thus perpetually awakened while carrying her, but not him, which impressed them on each in that relative proportion in which they then abounded in the mother.

602. — BAD-TEMPERED CHILDREN DESERVE ONLY PITY.

Maternal irritability is the great cause of ill-natured children. That ugly boy, always teasing his sisters, quarrelling with his mates, insulting his mother, and tormenting animals, perhaps cursing and fighting, is the more to be commiserated the worse he is; just as he would be if he had inherited a white swelling, or an excruciating cancer. Granted that he thus torments his mother, yet did she not impregnate him, while completely in her power, with those very passions she now vainly endeavors to extirpate by punishment? Why thus "beat out as in a mortar" those "fast colors" "dyed in the wool" by her OWN HANDS? He is but their recipient victim, while she is their real author. Then let her punish her own self; or rather make allowances, supersede severity by forbearance, and take warning not thus to curse future ones. An irritable mother, completely broken down in spirit, said of her daughter, —

"She is a perfect mule, even in trifles; sits sometimes all day absolutely refusing to do anything, or even comb her own hair; becomes furious, and remains sulky and speechless all day, without any provocation; teases the very life out of her little brother, and when told to stop, declares she has not spoken to him since morning; often, when dressed for church, tears off her clothes, strews them all around, dishevels her hair, heeds neither persuasion nor reason, nor any motives yet tried, and in all respects is the very worst girl I ever saw. I could not believe it possible for so bad a girl to exist; and while I was

carrying her, I had the worst of servants, impudent, lying, thievish, &c., which provoked me almost to death, so that I was about crazy."

Now was she not mainly guilty for branding both this temper and stupidity thus effectually into her daughter's inner being? How could she be thus severe on a helpless child, cursed forever by her own self, which was far more sinned *against* than sinning? Should not bad-tempered children be *pitied* instead of blamed? When will mothers learn not thus to pierce their own sides with such thorns, but to stamp sweetness in the place of hatefulness?

"A young lady associate of my oldest sister married an enterprising mechanic when I was about twelve. Not long after, her husband had a collision with an apprentice, and a regular battle ensued, so desperate and formidable that she became alarmed for his safety, and with a terrible spirit of revenge and fury rushed to his rescue; and afterwards said she hardly knew what prevented her killing the apprentice outright. Six months afterwards she gave birth to a male child, whose only cry and roar was that of frantic rage. Some thirty years afterwards, while lecturing in a destitute part of the Empire State, in compliance with an urgent request, I spent the night with this old acquaintance. In the morning, on descending the stairs, I was almost petrified with horror by the sudden outcry and frightful, maddened yell of that son. If memory had not recollected its cause, I could not have imagined what made such a demoniac outcry. This idiot had lived to be a man in size, but gave no other demonstrations of intellect than this infuriated yell." — *Rev. G. W. Finney.*

SECTION III.

DIRECTIONS TO PROSPECTIVE MOTHERS; OR, WHAT PHYSICO-MATERNAL STATES ARE BEST; AND HOW TO SECURE THEM.

603. — VITALITY, ITS IMPORTANCE AND PROMOTION.

Bear ever in mind this fundamental ordinance of Nature, that 'man is an animal,' that organism is our only instrumentality of all functions, that to become either talented or good, we require first to become hearty, vigorous, strong *animals*; that organism is to the mind what the foundation is to a house, a paramount necessity.

Of course all children, to be worth rearing, absolutely must possess animal vigor. Without it what can they ever do, attain, or enjoy? To become Websters intellectually, they must first

have Websterian muscles, lungs, stomach, &c., as well as brains.

But in these "fast" days almost all are born with far too much head for their bodies, and brain and nerve for their physical stamina. The one thing they now most require is animality. Precocity has become a national "ailment." Business struggles overtax the nerves of fathers, and fashion, "yellow literature," and other false excitements those of mothers, so that nearly every "lady" is excessively "nervous." The one great evil of Anglo-Saxon civilization is its female weakness. Consequently few children are born, and of these few nearly *half* die before they are five years old, mainly for want of vitality. This invites both maternal and infantile diseases, which the system, if kept supplied with a full head of vitality, would repel. It is both citadel, sentinel, and soldiery. When abundant, it stations its protecting corps all around and upon the wall of life, and fills its citadel completely with guards the most faithful and powerful, so that all approach of disease of every kind is discovered and warded off. What if the gates are all open to disease, it is both watch-all and cure-all; but, when it runs low, the weaker organs are left peculiarly exposed, the citadel of life is feebly guarded, while the gates are *wide open*, so that disease finds ready access, sacks, and destroys. How do some men retain their health through half a century of habitual drunkenness? Does being perpetually soaked in alcoholic poison do no injury? Their full supply of life-power casts out disease as fast as alcohol generates it. So of exposure to miasmas, confinement to unhealthy occupations, &c. And this shows why what does a given person no perceptible harm at one time, at another prostrates him with sickness, or hurries him into his grave. Before, this life-power fortified him; now its absence invites disease to enter, ravage, and destroy.

Prospective mothers, in view of this palpably apparent law of health, lay this solemn unction to your own souls. Have you not, by having so little vitality at this period, brought forth children so feeble that slight exposures blew out the flickering rush-light of life? O, if you only knew how many infanticides you thus commit, instead of sending missionaries to India and China to preach the wickedness of child-murder, you would preach to yourselves and neighbors this great practical fact, that more infanticides are committed in our enlightened (?) Christian (?) America,

than in all Heathendom! Ignorantly, of course, yet is ignorance of such momentous truths, when attended with such direful consequences, no crime? This slow starvation and suffocation of your own darling children till they become too weak to live, is horrible! Do you not richly deserve that your lacerated soul bleed thus at every pore over their death? See to it that you destroy no more.

A gay mother, to attend a ball, left her eighteen-months babe with Bridget; who, having her beau, gave it so large a dose of "Mrs. Winslow's Soothing Syrup" to keep it asleep, that it never woke again! A magnificent child was thus lost to mortals! Of course this torn mother's heart bled in agony for months. Who can duly portray her grief at the death of her heart's idol? Meanwhile, again with child, her nervous excitement fevered her unborn's brain, which Nature partly relieved by a deposit of water on its brain,⁶¹⁷ with consequent liability to brain fever, of which it died when about two years old, despite the utmost labor and expense lavished on its preservation — all unnecessary but for this death of her first child.

Meanwhile her third was rendered hydrocephalic by her extreme anxiety concerning her second, barely survived teething, and was excessively irritable and violent tempered, awful to manage, and ungovernable in temper and all his passions.

Her anxieties respecting this third, rendered her fourth weakly, hydrocephalic, and barely able to live, with the utmost of care, too, but not through its "second summer." It too died! Its mother's nerves, kept strung up to their utmost tension thus long, finally broke down. She lingered on, grief-smitten, with barely sufficient vitality not to die, miserable, expensive, and at last died. The father, heart-broken because his idols were no more, gave up, to drown his grief in "drink." Their only orphan alone was left of what could have been a splendid family. What agony, in place of what enjoyment! That family is in ruins!⁴⁸⁴ O, what a loss! And all consequent on too much materno-mental action for physical. As you can give only what vitality you have, be entreated to manufacture all you can.

604. — MATERNAL SLEEP, RECREATION, &C.

SWEET SLEEP is most promotive of vitality. How important it is, let all human, all animal instincts, attest. Pregnant women

require nothing more imperiously, or more in quantity. How perpetually does Nature urge you to both sleep by night and lounge by day? This alone, with due feeding and breathing, will carry you through incredible labors. However pressing your work, whatever you may have to do, keep well slept and rested out, and allow nothing to exhaust you. Do consider the importance of frequent and complete recuperation, and the injurious consequences to yourselves and offspring of its deprivation. Growth takes place mainly during sleep. All bearing females are especially sleepy — a “longing” they should always indulge. Those who cannot obtain an abundance every night to carry them clear through to the next, should take a day nap before dinner. Nothing whatever should be allowed to disturb their all night’s quiet slumbers. If children already born cry, let others tend them, while you give yourselves wholly to your unborn. Others can care for them, but only you for this.

NEVER NURSE THE SICK, because the law of sympathy obliges you to bestow of your health on them, which helps to restore them, while you take on their sick magnetism, which you pass to your unborn,⁶⁰⁰ to its eternal injury. A mother who had a peeping, pale, puling, snivelling boy, along with the brightest, smartest, liveliest, merriest, happiest girl imaginable, narrated, —

“Before that boy was born, my husband’s father, long sick, would allow no one but me to wait on him. Many times every night he called me up, till he died, some two weeks before this boy was born, which reaggravated my sympathies; but before this girl’s birth, I felt splendidly.”

Let some one else take care of the sick, or if needs be, let them rather go uncared for, than spoil a developing human life. That about matured is less important than is incipient. If either must be sacrificed, neglect the adult, not the ante-natal. Mothers, do nothing which can injure your unborn.

A master mechanic in East Boston, taking a large job, and boarding his workmen at home, kept his wife, while with child, dragged and tired out all the time, and this child, born meantime, was a weakly and inane idiot, while her other children were strong and smart. How much did he gain, and loose?

RECREATION is also especially beneficial at this period, as a means of replenishing this maternal drain. Monotony, always injurious, is doubly so during pregnancy. Prospective mothers should in-

dulge freely in whatever kinds of amusements, theatricals, operas, concerts, lectures, parties, "minstrelsy," anything, everything which delights or diverts them, in order to impart a brisk, lively, jolly, happy, pleasant, frolicsome, laughing spirit to their future children. Amusements are not duly appreciated or patronized, and are a great public benefaction.⁵⁴⁹

605. — WHAT PROSPECTIVE MOTHERS SHOULD EAT.

Nature requires that you eat and digest for two. All her dietetic requirements apply with redoubled force to you during maternity. Give this function every required dietetic facility. Waste no digestive energy on innutritious food, nor overload your stomach, nor violate any dietetic law: and you will be an infinite gainer if you study these laws merely to guide you at this eventful period.

Yet the great difficulty is, not to eat enough, but to convert what you do eat into good nourishing chyle. Still, this is hardly the place to give full directions concerning digestion, but only to point out its importance. Volume I., on "Health," gives those practical instructions as to food, bathing, recreation, sleep, and the other recuperative conditions required by all, but pregnant mothers the most.

WHEAT is especially valuable, because your food requires to be rich in that albumen⁵⁸⁸ out of which the organic tissues are chiefly formed, which gives the paste-like property to food. That it superabounds in wheat is evinced in its making the best of paste. Hence good bread is indeed your staff of "life." Yet not fine flour bread, because it lacks the requisite bone material. Nature will not put up any of the life materials further than she is furnished *all* in about equal proportion. She must therefore have bone material, the basis of which is lime, which inheres mainly in the *bran*. Therefore eat chiefly of *unbolted* wheaten flour.

UNLEAVENED BREAD is by far the best, because raising sours, so that it enters the stomach pre-soured, and passes off by *fermentation* instead of by digestion. But mix this unbolted flour with water into a thin batter, make a thin loaf, not exceeding a quarter of an inch thick, have your pan and oven hot, and this heat forms a sudden steam-tight crust over its top and bottom, which keeps the steam generated by baking within the loaf, and this renders it light, yet sweet.

Unbolted wheaten bread, wheaten grits, cracked wheat, &c., made into puddings, and eaten with cream and sugar, are excellent at this period. The bran in them, besides furnishing bone, also tends to keep the bowels open, the importance of which cannot well be over-estimated.

GRAPES are especially valuable at this period, because they both enrich and thin the blood, which relieves congestion. Let bearing women be supplied with all they can eat of the best to be had. And a recently invented refrigerator preserves them good the year round — a great acquisition. Most kinds of fruit, especially pears, are also cooling, aperient, nutritious, full of the formative material, and delicious. Eat freely of vegetables, fruits, meats, and wheat.

SAMSON'S ante-natal history shows that he derived his giant strength mainly from his mother's physical regimen. Her guardian angel requires her, if she would bear Israel's deliverer, to *eat* this, and not to *drink* that, repeats the injunction to her husband, and distinctly attributes his herculean power to this maternal regimen. Then is not infantile weakness and death also consequent on maternal physical habits?

CONSTIPATION, always injurious, is doubly so during pregnancy, yet greatly increased by the mechanical pressure of the fœtus on the rectum, for reasons seen in engraving No. 234, which we shall show how to obviate in Part IX.

606. — DIAPHRAGM-BREATHING, TIGHT LACING, &c.

ABUNDANT RESPIRATION, so promotive of all the life functions, becomes doubly important to prospective mothers, because they must breathe for two. To suffocate themselves by inches is bad enough, but to half stifle their unborn besides is cruel, wicked, and excusable only if breath were unobtainable.

DEEP BREATHING, also important to all, is doubly so to them, because they require to breathe with the *diaphragm* as well as intercostals, so as to give a double motion, at every breath, to this whole maternal organism. Let "common sense" say how important it is.

And yet almost every lady will find, on catechising her own person, that only the upper part of her chest heaves, and that all below her shoulders is inert; whereas every breath should move her whole abdominal viscera; from the top of her chest to the bot-

tion of her pelvis, or else visceral, and therefore cerebral inertia must follow. Most of them breathe barely enough not to die.

TIGHT LACING is the second and chief cause of infantile mortality. That it inflicts the very worst forms of ruin on women and offspring is self-evident. No evil equals that of curtailing this maternal supply of breath, nor does anything do this as effectually as tight lacing. If it were merely a female folly, or if its ravages were confined to its perpetrators, it might be allowed to pass unrebuked; but it strikes a deadly blow at the very life of the race. By girding in the lungs, stomach, heart, diaphragm, &c., it cripples every one of the life-manufacturing functions, impairs the circulation, prevents muscular action, and lays siege to the child-bearing citadel itself. By the value of abundance of maternal vitality, air, exercise, and digestion, is this practice murderous to both. It often destroys germinal life before, or soon after birth, by most effectually cramping, inflaming, and weakening the vital apparatus, and stopping the flow of life at its fountain-head. It slowly, but surely, takes the lives of tens of thousands before they marry, and so effectually weakens and diseases as ultimately to cause the death of millions more. No tongue can tell, no finite mind conceive, the misery it has occasioned, nor the number of deaths, directly and indirectly, of young women, bearing mothers, and weakly infants it has occasioned; besides those millions on millions it has caused to drag out a short, but wretched existence. If this murderous practice continues another generation, it will bury all the middle and upper classes of women and children, and leave propagation to the coarse-grained but healthy lower classes. Most alarmingly has it already deteriorated our very race in physical strength, power of constitution, energy, and talents. Reader, how many of YOUR weaknesses, pains, headaches, nervous affections, internal difficulties, and wretched feelings were caused by your own or mother's corset-strings? Such mothers deserve execration.

Let those who had rather bury than raise their children, marry tight-lacers; but those who would rear a healthy, talented, happy family, to bless their mature life, and nurse their declining years, as well as to perpetuate their name and race among men, should choose those naturally full-chested, for such will be likely to live long, and bear vigorous children. Those who would not have their souls rent asunder by the premature death of wife and chil-

dren, are solemnly warned not to marry small waists; for, in the very nature of things, such must die young, and bear few and feeble offspring.

Let facts and science attest whether this is not the most effectual cause and means of modern infantile mortality. Ladies, remember that dressing tight not only sows those seeds of disease and premature death which will nip all your own pleasures in the bud, and also yields a harvest of sorrows too many to number and too aggravated to endure; but it will bring down your *own* soul with sorrow to an untimely grave, and in case you become a mother, your *children* also, with or before you. If you wish to exclaim, under a burden of nervousness and mental distress which you cannot endure, "O, wretched life that I live!" to exchange the rosy cheek of health for the portion of laced and sickly beauty, and the plump, round full chest and form of unlaced health for the poor, scrawny, haggard, sunken, and almost ghastly looks of those who lace; or break the heart of husbands and friends by your premature death, and pierce your own souls through with indescribable anguish by the death of your children; or to die while you live, and die finally before your time, — then lace tighter and still tighter, and keep laced night and day, till the wheels of life cease to move.

Yet this suicidal and infanticidal practice is perpetrated even by *Christians*. Daughters of Zion, all corseted, are admitted into the "sanctuary of the Most High," and to the communion-table of "the saints!" as though Christ loved them the better the tighter they laced! Than a corseting Christian, no self-contradiction can be greater. There may possibly be such anomalies as a Christian drunkard, a praying scoundrel, or a pious cheat or liar; but how CAN infanticides and suicides enter the kingdom of heaven? If at all, it must indeed be "so as by fire." What profanation of God and things sacred can exceed wearing stays to church? Yet where else are a tithe as many worn? Christian missionaries must be sent to the benighted heathen to proclaim the awful sinfulness of their committing this same crime, though by a process as much less horrible as to be suddenly killed outright is less tragical than gradual starvation and strangulation. Wherein consists the difference between causing death directly or indirectly, so that it is caused? It is even as much worse to preface it with disease, as to torture before murdering.

Moralists, Christians, reformers, philosophers, and philanthropists, of all sects and grades, come, let us unite in presenting a frowning front to this race-ruining practice, and bachelors insist on *natural waists, or no wives*, and frown down a practice your patronage imposes. Woman will cease to lace just when and because you cease to require it, for she dresses only as pleases you.⁴⁹⁶ And those who allow their dresses to hang from their shoulders, with only a loose belt, look incomparably more maternal, womanly, interesting, and every way acceptable, than those with wasp-like waists.

THOSE LACE TIGHT whose buttons or fastenings show any strain; and few but do. ALL compression of these vital organs, and whatever interrupts perfect freedom of breathing or motion, injure as much as do corset-strings.

BEARING WOMEN, be entreated to allow no tightness of your clothes, from your shoulders downward. Mark the discomfort caused by even a trifling pressure, and how great your relief when you undress. Now all this warns you not to prevent the free motion and enlargement of any part of your person. Compression would not inflict this uneasiness, if it were not exceedingly injurious to you and your precious charge. What is as desirable as superb children, yet what equally destructive of them? But we can have no more fine children till we have more healthy mothers, and no more healthy mothers till we have a complete *revolution* in feminine apparel. Precious women and darling babes, those greatest of human treasures, are victimized by wholesale; crucified by this senseless, wicked fashion!

But many, ashamed of their situation, house and gird themselves as if they must hide something disgraceful under stays and within doors. Shame on such prudery! What! Ashamed to fulfil your only specific female mission! Know that all the pure-minded regard you with redoubled interest and sympathy. Your state only enhances your feminine attractions. Then neither pad nor lace, but let Nature "have her perfect work." Be proud of your prospects, and appear in parlor, church, lecture-room, street, everywhere, then as ever, and thus stamp a noble self-respect, instead of this mean, sneaking feeling, on your unborn. "Society" should draw you out, instead of banishing you within the stifled precincts of your own room, if only to improve your child's mentality and physiology.

IMPERFECT VENTILATION, bad for all, is doubly bad for you. If you remain mostly within doors, and in heated rooms, where the vitality of the air is mainly burnt out, besides being highly rarefied, so as doubly to reduce its life-imparting oxygen, how can you inhale enough even for your own self, much less for your child too? Hot, stived-up rooms, injurious to all, are ruinous for you. Be much out of doors, keep your bedrooms well aired at night, and supply yourselves with plenty of "breathing timber."

ANIMAL, or internal heat, is equally necessary. Artificial and external is insufficient. If you are chilly, or troubled with cold hands, feet, or skin, inquire whether this is consequent on impaired digestion, or insufficient respiration, or a vitiated atmosphere, &c.; and obviate this effect by removing its cause.

607. — MUSCLE: ITS IMPORTANCE AND PROMOTION.

For the part played by muscle in the human economies, and the need and value of exercise, see Vol. I. A given sized brain is incomparably more powerful in combination with a good muscle than a poor. No brain, however large or active, can ever accomplish much except in conjunction with about equally powerful muscles. Muscular inertia is the great paralyzer of the Anglo-Saxon race. All modern customs tend to increase it, yet promote nervous action, and thus throw the system out of balance. Prospective mothers can greatly promote the lifelong power and efficiency of their offspring by taking abundance of right exercise during pregnancy, not in light work, sewing, walking about house, &c., but in something which taxes the strength. English women of rank often walk eight and twelve miles just for exercise, ride much, practise gymnastics, &c., but the muscular feebleness of most American women is as disgraceful to them as injurious to their children. At this downhill rate the next generation will be too weakly to do any work, and fit only for sedentary occupations. Our girls must romp more, and our women take more vigorous exercise. Scarcely anything would equally benefit either.

608. — PARENTAL CULTURE CAN OBTVIATE PROGENAL DEFECTS.

WELL BALANCED, or proportionate action, is a paramount condition of perfection and virtue, whilst want of it is one of the greatest of human deficits. What are consumption, nervousness, dyspepsia, and most other diseases, but want of this balance be-

tween the lungs and other functions? By cultivating their own weak organs before their children are born, parents can render those organs strong, by constitution, in their offspring. To illustrate this law, in order fully to impress its mighty import.

If a woman of naturally strong muscles exercises them but little during pregnancy, her child's muscles will be weaker than her own; whereas their training at this period will render them strong in the child of one in whom they are naturally feeble. Exercising them at this period reincreases this muscular element in herself, and this endows her prospective child with much more than she possesses.

Or if her muscular system is good, but lungs weak, it will almost certainly be strong of muscle without her taking extra pains; yet if she disciplines her own lungs, its lungs will naturally be much stronger than hers, thus obviating this great deficit in herself. By this means consumptive parents can have non-consumptive children.

So if your skin is naturally weak, you can so quicken it in yourself at these periods by friction, right bathing, &c., as to send abundance of skin-forming material and cutaneous activity to it, so as to obviate in it this defect in yourself.

This clear statement of this law, and mode of applying it, will enable all those who have any weak functions, by cultivating them at this period, to render their children strong in them, and every way better than themselves. Then should not every female who may ever bear learn and cultivate *beforehand* her weak functions, mental as well as physical, all through her bearing period, in order to endow, and lest she mar her offspring *forever!* Behold how perfectly this law puts the *constitutional* character of your unborn into your moulding power? Then tremble while you learn to wield it for their and your best good! By three means can parental defects be obviated in their offspring, — before and at their creative altar, during carriage, and by juvenile training. Then offer a triune of thanks to God for this trinity of gifts, and employ each.

A phrenological and physiological examination of yourselves, with special reference to this point, would be of incalculable service to you. That young lady in Chicago will make some man a superb wife, some family an angel mother, and some circle a pattern woman, who said, —

“ Let other ladies expend their energies on dress, fashion, and love stories, if they will, but I have consecrated my entire being to producing and rearing just as large a family of just as fine children as lies in my power; and to this end tell me *professionally* what physical and mental defects in me are likely to mar them; what I must cultivate beforehand in order to render them perfect; and what qualities in a husband I should choose, and what avoid, that they may be constitutionally just as perfect as possible.”

Were not these questions propounded by the very *soul* of womanhood? Does she not deserve to be well nigh idolized for this instinctive femininity? God bless her, and all who feel like her. Prospective mothers, be entreated to learn your physical defects, and then so cultivate them at this period that your future children may neither be marred by them, nor pained by any of your diseases, but be “PERFECT men and women” throughout all their bodily organs and functions. In short, study and apply this whole subject of foetal, nutrition, offsetting, and development, and you can bear children incomparably better by nature than yourselves.

THE FATHER’S excesses and defects can also be offset by a like maternal regimen. It can neutralize his consumptive, or dyspeptic, or nervous, or other physical ailments, as well as original passional, intellectual, or moral excesses and defects. In short, by it the child’s constitution can be greatly modified at maternal pleasure.

A table may yet be prepared, the correct marking of which will show what special functions of body and mind this and that man and woman should especially cultivate, by way of perfecting future offspring.

In short, words utterly fail to depict the importance of this means of securing the highest animal vigor attainable, and the sufferings consequent on its neglect.

609. — PREGNANCY PROMOTES HEALTH.

The idea that bearing necessarily impairs health, is as erroneous as common. That it often actually does break down maternal constitutions for life is admitted, but that it ever needs to is stoutly denied. It and nursing are woman’s normal condition, to which she is constitutionally adapted, and should therefore give her a new life-lease for every child. How many females drifting into consumption, marry and recuperate while bearing, but as

soon as they cease, relapse into consumption and die, after having lived many years longer than if they had not borne? By consuming the monthly flow bearing relieves the lungs, bowels, &c., from this surplus, and thus promotes every condition of health.⁵⁰⁹ Those who break down, do so in consequence of other drains than maternal. Having at best barely sufficient vitality for themselves and child, they work up on family cares so much of that little, that superadding this maternal consumption breaks them down; whereas, if they either stopped these other drains, or manufactured what vitality they well could, they would have an ample supply for both their child's and their own constitution. Continually exhausting their strength, taking no pains to recuperate, and bestowing freely of what little they have upon their young,³⁷² *collectively* exhaust them, which no two alone would do. Those fairly healthy, who take even average care of themselves, eat, digest, sleep, and feel better every way at these times. Why not? Qualmish sickness at the stomach is nothing. Manufacturing the materials is the great drain, which continues the same in both cases, the child alone working them up. This excretion is but an overflow, which, when it flows to her child, relieves her own organism, but when not with child, womb sluggishness retains it within her, to clog and oppress every other function.⁶⁹⁰ Hence ninety-nine in every hundred who take nice care of themselves will enjoy the best health while bearing and nursing.

The obvious order of Nature is, that just as the flow of this surplus ceases at the breasts by the weaning of one babe, it should begin to flow to another unborn. She needs no intermissions, and will be only injured, not rested, by them. Nature provides that her whole time, from twenty to forty, shall be filled up by this her specific female function. Till our world is full, — and it will hold not a few more yet, — this multiplying problem ranks all others in practical importance, because the basis of all human interests.³¹⁶

610. — MATERNITY SHOULD TAKE PRECEDENCE OVER ALL ELSE.

A fine family is of paramount human importance.⁴⁸⁴ By all the value of splendid children over poor or none, should all other life interests be made subservient to maternity, not it to them. Brush aside like cobwebs pecuniary, ambitional, and all other ends, and make it imperious lord over all. Obtain any other ends not

incompatible, but let all "woman's rights," all "labors of love," even all family cares, be merely incidental. Your family may better live on bread and water, and you have splendid children, than you do all this work, most of which is useless, and have ill-natured ones. What are stylish rooms and furniture, many and highly-seasoned dishes, and all the property you can ever possess, in comparison with a sweet or a hateful child? Mothers, while "after the manner of women," you are solemnly bound to attend to this your first duty, and let all else incompatible with it go. Let these household trifles sink into merited neglect, while you attend to your GREAT child-bearing mission. Why squander dollars in getting pennies? Do what else you please without conflicting with this, but give your WHOLE soul and body to this, as far as it requires either.

Suppose you hired a servant expressly to do a given kind of work, yet, as there are times when he cannot be doing it, but can do incidentals, you explicitly demand that he devote to his PARAMOUNT work all the time and energy it may require, and do these incidentals only when he cannot fulfil his specific service; and when this work required doing he should plead, "I have this, that, and so many other things to do, that I really have no time and energy for it." Now your child-bearing mission is your one duty. Will you then, when fulfilling it, pile other cares and labors upon yourself? Do this in the very best manner possible, but make all else secondary. And bearing your first just right, will enhance that holy state of mind required to render your others sweet, obedient, and healthy. Do this ONE duty, and "all other things shall be added unto you;" but she "that committeth this one sin, is guilty of all." And giving maternity this precedence will usually pay the largest merely pecuniary profit. Let the following illustrate:—

"Allow this scientific advice: that while fulfilling your maternal relations, you take the best possible care of your recuperative functions, else this drain will impair your own constitution, besides leaving your children too weakly to live."

"I am now in that state. Fourteen years ago our only child died at its birth, which greatly disappointed our hopes of an heir; but my husband is now immeasurably delighted with this prospect of another."

"Then dismiss every family care, hire help, be a mere boarder, take a pleasant daily walk, or ride, or recreation, breathe freely of fresh air,

sleep every day, and give all your vital functions every possible chance, and bearing will regenerate your constitution, and give you a living heir ; but keep on working at this rate, and this your last hope will also die, and you with it."

" But as my husband earns our living by day's works, and is just paying for a home, I hate to saddle him with servant's hire while I am able to be about house ; and can illy afford time, even to lie down during the day."

" Would not your husband rather hire help, and have a living child, than have no heir to enjoy his home and property ? Madam, this is a case of LIFE AND DEATH to your child and yourself. You must follow this advice, or miscarry, and probably die. It is the one or the other Take your choice."

But she kept on working till delivered of a child, which died three days before its birth ; and lingered on, extremely feeble, till she died. Her working thus at this time was just as much suicide and babe-murder as if she had taken poison. She blighted her husband's last ecstatic hopes, turned his holy joys into an agony of sorrow, and broke his heart by killing his dearest wife and only child, just by being too parsimonious to hire help, and too short-sighted to see that even true *economy* required that she save all her strength. Mothers, know you no like cases ? Have you not even perpetrated this very sin ? Or, if your dear child did not die before birth, did it not drag out a precarious existence, only to fall a victim to some form of infantile disease, which you did not give it sufficient life-power to resist ?

If you have too little vitality for yourself and your precious charge besides, take warning from this allegory : —

" A woman started alone on a nine months' journey, taking barely meal enough, if used with the utmost economy, to carry her through ; nor could she obtain any re-supply. She improvidently wasted much without baking, dropped carelessly along the road many pieces of bread, and, to crown all, took a child along to feed. If she had *husbanded* her supply, she would still have had barely sufficient, but her wastefulness *starved both.*"

Reader, have you seen no weakly mothers completely exhaust their vital powers, fall into a decline, and fill a self-dug grave, whereas they might have lived if they had economically husbanded what little health and vitality remained ? And the child, thus rendered weakly and sickly before birth, if it barely lived a few brief days or months, kept mother, father, and all concerned, in perpetual fear lest it die, till it finally yielded up its feeble hold on life ?

See that sickly mother, fast sinking into a premature grave, perhaps of consumption, or nervousness, or female complaints, or some other forms of disease, who was well when she married, and till she had her first child, which was smart and healthy. But this shook her constitution to its centre. She became pale, emaciated, debilitated, and afflicted with female complaints, and various other ails, which crippled, but did not disable her. She still worked on, though in pain, hardly aware that she was not able still to endure as formerly, thinking it might be only laziness, and most desirous of saving all outgoes and helping lay up something, toiled on, far beyond her strength, did more sewing, washing, scrubbing, &c., than was at all necessary, merely to have everything about house look just so very nice, clean, and orderly, and array her dear babe in fashionable, highly-worked garments; whereas plain ones would have answered every purpose, except gratifying maternal vanity.

Again she finds herself bearing, and much sicker at the stomach, more nervous, and fuller of all sorts of pregnant ills, than before, and wonders why she suffers so much more this time. Her husband is, perhaps, building, or carrying on some enterprise which requires her to provide for hired men, though barely able to drag one foot after the other. In perpetual torture she carries that child. Having barely sufficient vitality to keep the wheels of her own life from stopping short, she divides this little with her embryo babe, and thus STARVES BOTH! Her system, too weak to resist the ingress of new diseases, or even to keep out what previous weakness has introduced, is besieged on all sides, and gives way now here, there, yonder, till her time arrives. And a most dreadful time it is. But her life-power, though sunk to its lowest ebb, here rallies, summons every energy, taxes every function to its utmost, and carries her through, after suffering all but death. Yet she is completely exhausted; but gradually recovers, after a long trembling on the confines of death; while her child is small, shrivelled, squalid, and extremely feeble. Though it has almost robbed its mother, it could obtain barely enough material to form only an imperfect organization, and just keep the fire of life from going out.

Added to all this, her aggravated and complicated diseases find their way into its daily food. It drinks in poison from its mother's breast. It lives on death. Gripping pains and infantile dis-

orders cramp its stomach, interrupt its sleep, and render its young life, otherwise so quiet and happy, a torture. And, to cap the climax, officious nurse, or meddling aunt, or fussy granny, determined not to give Nature even the small chance left of restoring it, keeps dosing it, night and day, with this tea, and that drug. opiates of course included, till its feeble powers barely suffice to keep soul and body together, yet would still live if its frail bark were not forced upon the quicksands by over-nursing.

Its mother also lives, a marvel, because the life-power clings with desperation to her yet young organization. Compelled to take some rest, because utterly exhausted, her constitution slowly recovers, in spite of a drugging doctor, to whom a hundred-dollar fee must be paid for interfering with Nature, and another hundred for incidentals; whereas, a moiety of it, spent for help, would have allowed her time to rest, kept her up while carrying her child, brought her safely through, saved her constitution from the utmost verge of ruin, and given her darling babe a fair hold on life in the start, so that it would have grown finely, been intelligent, and withstood the current of infantile complaints. But no, they could not afford it. How "penny wise, but pound foolish!"

A wife, advised by her husband to send away an impertinent domestic, lest she render their future child cross-grained, answered that she could not do all the work for their large family till she could get another; to which he replied: —

"Let the family do their own work, and yours too. While you are carrying my children you shall not be a slave to my family, especially deadheads. Let every one serve *you*, not you them."

And all can well afford to "invest" in rendering the child amiable by making her happy; for what is the practical difference to them whether it shall be cross or amiable, keep all awake nights and miserable days by its crying and ugliness on the one hand, or, on the other, be a little cherub? Then see that prospective mothers want nothing. They deserve, and, as "society" advances, will yet receive universal sympathy, along with the utmost of care and affection.

SECTION IV.

WHAT MATERNAL STATES OF MIND ARE MOST FAVORABLE FOR OFFSPRING; AND THEIR PROMOTION.

611. — THE PROPENSITIES AND PERCEPTIVE FACULTIES STAMPED THE FIRST SIX MONTHS, AND THE REFLECTIVE AND MORAL THE LAST THREE.

“One thing at a time” is Nature’s formative motto. As she must have growth before she can make fruit, so she must develop the body and its accompanying propensities before she can manifest mind. Formation begins at the heart, and running along up the spine, establishes the propensities long before it reaches the upper part of the brain. All infantile heads at birth are developed most at the base and crown, yet not on top, or in the upper portion of the forehead (see engraving 201); but when about two years old they grow much faster, *relatively*, in the upper part than lower. Of all prematures this is still more true, obviously because Nature makes, in order to use, the bodily organs first. Yet they would be inert without those propensities which control and give them action. Thus, of what use is the stomach without Alimentiveness? Hence the animal propensities must be formed *along with* the body, and before the upper organs could be used, or are stamped. Of what use is Conscience, Benevolence, or Reason till the child is some two years old? Yet it must feed, and therefore have Alimentiveness before its birth, else it could never appropriate the nutritive materials supplied by its mother.⁵³⁹

As, therefore, an architect first requires coarse stone and mortar for the foundation, next fine mortar and brick, then still other materials for other parts; so prospective mothers, during the first stages, should furnish their embryo bodily materials by taking the nicest possible care of their own health, and keeping all their recuperative functions in the best possible state during the first six months; but its moral and reflective faculties, which are stamped after the sixth month, would be useless before the sixth, yet must be affixed before the ninth, or omitted altogether, for Nature never inserts after birth. The following facts taught the Author this important and most practically useful discovery: —

The father of an idiot girl, who walked, talked, and acted exactly like one drunk, said, —

“About three months before she was born, as I was riding home on horseback, through woods, with my wife ‘on behind,’ when at dusk, by a clearing, we saw something among the brush near the road, which frightened her terribly. She insisted on our fleeing for safety, while I was bound to stop and see what it was. It proved to be a drunken man, lying on his back, and rocking back and forth from head to foot; and from infancy this girl has been idiotic, and staggered and rocked exactly like that drunken man.”

This fright arrested formation about the sixth month. Meanwhile her propensities and perceptives, already formed, were as large as usual, but her coronal organs, the reasoning, moral, and refining, had not yet received their impress, and failed to develop after her birth, because their growth was arrested at the sixth month, or before they were established.

A SIMPLE GIRL, in Watertown, N. Y., had a monkey-shaped head and forehead, with large perceptives and Imitation, but no reflectives; and her first instinctive position was to *swing by her hands*, like a monkey which her mother saw at a menagerie about three months before this girl was born, and which after seemingly charming her, frightened her terribly by jumping upon her back.

A SACKETT'S HARBOR mother, summoned to New York by her husband's sudden sickness, found him convalescent, and meantime saw all the lions of that great city, was treated courteously because of her husband's political prominence, and so immeasurably delighted, that after her return she could think and talk of nothing but what new and great sights she had seen, speakers heard, &c. About three months afterwards she gave birth to a remarkably smart son, who had a prodigiously high and bold forehead, and whose intellectual lobe towered far above that of all her other children, because this quickened state of her own intellectuality before his birth had correspondingly developed his intellect. Why not? All mothers can cultivate any and all the intellectual capacities by a like means.

Other facts, of a similar bearing, might be stated in any required abundance, but these illustrate our principle: that during the first four or five months, the physical system, and the propensities and perceptives, receive their size and tone; but that the *mental* apparatus, and with it the *reasoning and moral* faculties,

are formed, and their size is adjusted, *after* the fifth month. Hence, during the first portion of gestation, mothers should take much exercise, and keep up a full supply of physical vigor, but after the fifth or sixth month, while the top of the child's brain is forming, they should study much, and exercise their moral faculties the most.

This theory is confirmed by the manner in which the brain *grows* from first to last. At first only its base is developed, or the propensities and perceptives, to which is added layer after layer *upwards and forwards*, for it grows much faster relatively above and before than at its base, with which the mental faculties correspond. Thus, earlier in life the lower faculties predominate, in middle life all are powerful, but advancing age hands the reins of control over to the upper. Even death itself illustrates this law by extinguishing the animal passions first, but letting the moral and intellectual live the longest, thus facilitating increased goodness beyond the grave.

612. — HOW TO PRODUCE ORATORS, POETS, WRITERS, &c.

A lady brought four sons for phrenological examination: her eldest fair to middling only, her second a splendid natural orator, with as large Ideality, Language, Imitation, Wit, Reason, and Memory, as ever came under my hands; her third an equally natural painter and artist; but her fourth had extraordinary Constructiveness, perceptives, and Acquisitiveness. Pointing out, and asking how she accounted for differences thus extreme in children of the same parents, she narrated: —

“About a month before the birth of my first, thinking it about time for me to learn something about confinement, because unwilling to trust all to the doctors, I got various books to mothers, and among them yours on ‘Maternity,’ in which I found not only what I wanted, touching confinement, but also how I could shape their original characters by self-culture before their birth. Sorry I had not known this earlier, I determined to ‘put my house in order’ for next time, and see what I could do to improve subsequent ones. I had always wanted an eloquent son, and when I found myself likely to bear my second, I gave myself up wholly to hearing orators, and reading poetry and classical works. I listened to every good speaker in the pulpit and lecture-room, at the bar and in the legislature, on the bench and political rostrum, &c., which accounts for the speaking instinct and talents of my second son.

“While carrying my third, desiring a painter and artist, I visited,

with a trained artist, all the art studios I could find in New York, Boston, Philadelphia, Baltimore, Washington, Montreal, and other places, giving myself up wholly to the study and admiration of the fine arts, which accounts for my third son's certainly extraordinary artistic taste and talents.

"But when my fourth was coming forward, we were building our new country home. My husband was obliged to leave before it was done. I had to be head mechanic, and direct putting in new country gas works and fixtures; contrive this, that, and the other mechanical matter; pay off men, look after the farm, economize material and labor, see that both farmers and workmen did not impose on us, and oversee everything; which accounts for my fourth son having such large perceptives, Constructiveness and Acquisitiveness. Each is as I was while carrying him. And O, if I had an angel's gratitude, and should thank you with all my heart forever, I could not duly thank you for 'Maternity;' because it has given me my 'orator' and my 'artist,' worth as much more to me than the others as gold than brass. But for that book all four would have been like my first, simply medium. No words can tell how highly I prize it and them."

A MAGAZINE WRITER brought her four children for phrenological examination, in all of whom every one of the writing organs, Language, the entire intellectual lobe, Ideality, Sublimity, Wit, and Imitation were most extraordinary, and very much larger in each child than in herself, while their father was a common mechanic; obviously because of her vigorous and perpetual *exercise* of these qualities during the entire period of their incipency in getting her and their living by writing light stories. Mothers, please stop and think what facts like these, of which the world is full, signify.

A NEW YORK MOTHER, hearing these doctrines soon after her conception, determined to see how fine a child she could produce by applying them, and this child was incomparably superior to her previous ones. Of this she was most proud; of those, ashamed.

AN EXCELLENT DOCTRESS, while carrying her first child, was in daily and quite extensive practice, receiving patients instead of visiting them, and being highly intelligent, brought a great amount of intellect to the analysis and treatment of her juvenile patients. Her child was a perfect prodigy. Its bright eyes would often light its countenance with almost superhuman intelligence, while its capacities were indeed surprising. But its brain consumed its body. It declined, lingered, and finally died of

brain fever; not, however, till its precocious brain had literally spent the entire energies of its system.

“There is no question, that the cultivation of any organ or power of the parent will contribute to the production of offspring improved in the same particular.” — *Mrs. Pendleton*.

“It is well known that the whelps of well-trained dogs are, almost at birth, more fitted for sporting purposes than others. The most extraordinary and curious observations of this kind have been made by Mr. Knight, who, in a paper read to the Royal Society, showed that these communicated powers were not of a vague or general kind, but that any particular art or trick acquired by the animals was readily practised by their progeny without the slightest instruction.

“It was impossible to hear that interesting paper without being deeply impressed by it. Accordingly, in taking a long walk afterwards for the purpose of reflecting upon the subject, it forcibly struck me that the better education of women was of much greater importance to their progeny than is imagined; and in calling on Sir Anthony Carlisle, on my return, to speak of the paper and its suggestions, he mentioned this very striking corroboration of this conclusion: An old schoolmaster had told him, that in the course of his personal experience he had noticed that the children of people accustomed to arithmetic learned figures quicker than those of differently educated persons; while the children of classical scholars more easily learned Latin and Greek; and that, with a few exceptions, the natural dullness of children born of uneducated parents was proverbial.” — *Dr. Elliotson*.

The intellectual education and discipline of children, therefore, can and should be commenced *at conception*, and prosecuted during the entire time of carriage. This maternal life-process was not ordained for nought, but is most pregnant with unending consequences to your precious charge. Yet maternal study, of little account before the sixth, after it is most promotive of talents, which, next to goodness, are the father's joy and mother's “heart's desire.” What pains are taken, after they are born, to render them prodigies of learning, by the best of schools and teachers from their third year, whereas their mother's study, three months before their birth, would improve their intellects infinitely more. Professional facts, perpetually recurring, strikingly illustrate this maternal ordinance, compel belief, and overwhelm with its vast practical importance. Though sure that this doctrine is as true as astronomy, yet, in revisiting places, I am more and more surprised to find *how* true it is *experimentally*. The children of the same parents, born after their mothers learn and practise this

doctrine, are much finer than before, than either parent, and than they could have been but for this knowledge and practice.

Mothers, is this doctrine true? Has God in mercy thus put the endowment of your darlings into your moulding power? Then tremble in view of its necessary responsibilities, and learn how to wield them for their and your temporal and eternal happiness.

613. — PRODUCING ARITHMETICAL TALENTS. — ZERAH COLBURN.

Both Mr. and Mrs. S. had Calculation small, and were naturally deficient in arithmetic, which both disliked. He failed in business at the East, and went West, where inflamed eyes prevented his keeping books; but his ambitious wife, determined to help him rise in the world, applied her whole mind to his accounts, answering letters, &c., and as they soon secured a large business, her Calculation was perpetually employed. Meanwhile she gave birth to a fine daughter, who has a most extraordinary talent for computing numbers in her head, and acquiring arithmetic.

As both parents were poor in figures, her superior calculating powers could have been derived only from her mother's vigorous *exercise* of Calculation while carrying this arithmetical child. Is not this cause adequate to this effect, and in perfect keeping with all the laws and facts set forth in this Part?

She also taught music at this period; and this daughter is a splendid singer and performer on the piano, and often composes superior music impromptu.

She likewise excels in composition. Though only nine years old, yet her letters are really remarkable, caused by her mother's answering the letters, and doing all the writing of a large business. Her intellectual lobe far surpasses that of either of her parents, consequent on the intense action of her mother's entire intellect at this period. The case of a son, born soon after, and carried under similar circumstances, also proves that the vigorous *exercise* of any special intellectual faculty during pregnancy, will render it far more powerful *by nature* in children than in their parents. Neither of these children took after either of their parents, yet the natural talents of both bear a close resemblance to the states of the mother's mind during their carriage.

ZERAH COLBURN'S foetal history is even more in point. A Mrs.

Grimes, who knew his mother well, relates the following fact touching her calculation before his birth. She obtained her living in part by weaving figured cloths, diaper, &c., which required a great exercise of calculation, often inventing and copying new figures. But she undertook one figure which troubled her exceedingly. For several days she tried, and kept trying, to work out the problem, but in vain, till on the point of giving it up wholly, after lying awake all night, she perceived that so many threads woven thus, and so many more thus, would bring the required figure, and in the morning wove the figure as deciphered without any difficulty.

Meanwhile she was pregnant with this arithmetical prodigy, who, in his day, astonished the entire civilized world by his arithmetical powers, and discovered a new mode of mental calculation. Attention was first drawn to his wonderful arithmetical powers by his often standing, before he was three years old, and saying to himself, "so many of this, and so many of that, make so many of the other." That is, he showed not only extraordinary arithmetical powers, but that particular SPECIES which his mother exercised so vigorously before his birth. This study occurred within about two months of his birth.

614. — HOW TO RENDER CHILDREN MORAL AND RELIGIOUS.

For the practical value, absolute and relative, of large and active religious faculties, see Vol. IV. on "God and Immortality;" here only as to how parents can render their offspring far more righteous and pious by constitution than themselves, or than they would otherwise have been.

MARY AND CHRIST, Hannah and Samuel, &c., teach this lesson,⁶⁰¹ especially in connection with our principle, that the upper organs are stamped during the last three months.⁶¹¹ Maternal culture of piety for the first six months has little influence on her unborn's moral tone, but during the last three months predetermines it.

ANY SPECIAL phase of piety can be stamped thus. A pious lady, in Lockport, New York, while carrying a child, had her sympathies intensely excited in behalf of heathen missions, inspired by the preaching of a foreign missionary, and perpetually entreated her husband to make her minister a life member; to which, at last, he reluctantly assented, and this son is perpetually talking about

converting the heathen, now happily brought to our doors by California gold.

The Author has seen like facts enough to fill volumes, not only illustrating this general truth, but also showing that those particular *kinds* and shadings of this religious sentiment especially exercised in particular mothers, are thereby written as with the point of a diamond into the innermost constitutions of their progeny. Why not? Behold, O religious mothers, the momentous power for eternal good thus placed at your disposal! By all that is sacred and desirable in piety and goodness, do learn to wield it for their spiritual endowment. Then, so far from being obliged to drive them to church, you could not keep them from going. They would "take to" prayer and piety as the duck takes to water.

By this means your future son can be effectually "dedicated to God" as was Samuel, "*from his mother's womb,*" and "ordained" to the gospel ministry *before he is born.* Hence pious ministers derive their piety from their mothers more than fathers.³⁵⁹ Let ministers but preach this doctrine, and their congregations would be far more receptive of "divine truth" than now. Why do they neglect it? If they do not know it, they are but poor students of their Bible.

615. — LOVING CHILDREN BEFORE THEY ARE BORN.

How dear, how charming, are affectionate children! How delightful to have our little ones steal on tiptoe to our side, and imprint the warm kiss of filial love on careworn, fatigued brows; at table, to have that little dear say cunningly, "Father, I want to whisper to you," and putting its sweet lips to willing cheeks, steal a filial kiss; and have them hang affectionately on necks, and clamber up lovingly on open laps. How can so desirable a result be secured? By reciprocating conjugal love before these "dear pledges" are born.

But how annoying are snarling children! How their angry tones grate on pained ears! Behold, in these pages, the panacea of the latter, and the guarantee of the former.

Parents were made to love their children, and children were made to be loved. They are incomparably the most lovable objects on earth, the opposite sex possibly excepted. Who can help exulting affectionately over these terrestrial angels? Parents

usually love them duly *after* they are born, why not still more *before*? Parental affection naturally yearns the more tenderly the younger its object. All animals love their youngest most, obviously because they therefore require the most care.

WILL-POWER can be used to send succor to any suffering part or organ, and of course also equally to the embryo. Loving it before it is born is to it what brooding is to the chicken. Every love emotion of either parent goes right to its life-seat, to help endow it.

Is not such love instinctive? Only heathen mothers in sexual reversion hate it before birth, as if some imp interfering with their pleasures. Is *it* to blame for being? Did it create *itself*? Exists it at its *own* bidding? This hatred does not stop its existence, but does make it a child of perdition. Unwelcome children, therefore, become Ishmaelitic "devils incarnate," growing worse as they grow older, here and hereafter. No feeling can be more utterly unnatural and downright wicked in parents, and injurious to children. Come when they may, let them be welcome. The entire popular mind needs "converting" on this point.

A friend of the Author's youth insisted that he examine his loathsome idiotic daughter. "Some terrible state of its mother before its birth caused all this." She finally confessed that she felt the utmost hatred of it before its birth; implying that she attempted its abortion. This hate made it a crippled, drivelling idiot. This was accursed, though in a church-member.

They inquired for some Eastern asylum for imbeciles, but were not informed. Let this home-thorn be kept perpetually pushed by its presence into this hating mother's side. Shall this otherwise darling child suffer all this forever, and not take vengeance on its maternal author?

FATHERS are usually worst. An Elmira wife, on inquiring how to prevent offspring, and being answered, "Better inquire how to promote them," narrated, —

"Nothing could please me personally better than having a large family, but my husband is perfectly insane in his aversion to my having any more. The entire time I was carrying our only child he was utterly hateful towards me, and threatens if I am ever in that 'situation' again, to go and stay away from home, or else compel abortion. Yet this was no fault of *mine*, surely."

Heathen! Heathen? No other "heathen" is or could be half as heathenish. He ought to have a World's Fair "leather medal,"

labelled "Savage" on one side, and "Monster" on the other. Alas, too many deserve it!

616. — FORTITUDE *vs.* A CRUSHED SPIRIT; FEAR, WORRIMENT, &c.

But amiability should not degenerate into passivity. A fighting spirit is better than a cowed. The bent reed must not be broken. You do not wish your future son to be a coward, or poltroon, and the consequent prey of all who choose to impose on him. Combativeness is as necessary as sense or justice. He also requires force and energy to dash obstacles and opposition aside, and resolutely cope with difficulties and opponents. Softs amount to little in this age of herculean contests. If, then, you really have trouble, defy, not succumb to it. You want no grown up cry-babies, forever pining and puling over spilt milk, and the drift-wood of events. Render them heroes by being a heroine yourself.

Let the following fact illustrate. A firm and forcible mother brought her sixteen year old daughter for examination, who had little force, firmness, affectionals, or perceptives, but large religious organs. On some slight error being described she burst out crying, and sobbed on so as to compel postponement till the next day. Asked what ante-natal states had rendered this child of such energetic parents so pusillanimous, she narrated, —

"I married against the remonstrances of all my friends. After packing and locking my trunk and pocketing the key at my father's, in putting on my wedding dress and going to my husband's father's to be married, I found, on retiring, that I had left my key, and wanted to tell my husband; but his brother and sister seemed in mortal fear lest he should know it, and broke open the trunk, which astonished me. In the morning, he peremptorily ordered me up; and because I did not spring instantly, broke out in a violent fit of rage and cursing. The whole truth of my awful mistake now flashed suddenly on my mind. Boarding at his father's, with nothing to divert my mind, and he at sea, I gave up wholly to soul-crushing despair, refused to see my warning friends, and did nothing but read the Bible and cry from morning to night, day after day, till this child was born; which, when a babe, at the least unpleasant word or look, would cry piteously for hours together; and when spoken sharply to in the morning, would go away by herself and sob and cry, heart-broken, all day long, go to bed sobbing, was always pensive, and when only five years old she could not sleep without the Bible under her pillow or the Testament clasped on her breast."

Behold the perfect contrast between her natural disposition and that of both parents, which shows that it could not be parentage ; but its perfect accordance with the state of her mother's mind during pregnancy, shows that it was caused wholly by maternal states.

Scores of mothers, naturally forcible, but whose spirits were crushed at this period, bear children with weak Combativeness, Destructiveness, and Firmness. Those faculties remaining dormant in the mothers' mind at this period, though strong by nature, become as weak in their children as though naturally small in her. Yet if they had been exercised during pregnancy, they would have abounded in the children.

FEAR, WORRIMENT, BORROWING TROUBLE, &c., are useless and most injurious to mother and child. Though "discretion is the better part of valor," yet no mother can curse a child more effectually than by impressing on its constitution this frightened, skittish, nervous, fussy cast of character. It is one of the worst, yet most common, forms of female insanity, and renders husband, children, and herself perfectly miserable. Indulging this awful feeling at this period stamps it on offspring, thousands of whom are thus rendered so irresolute and cowardly as to be literally spoiled. To detail cases, where there are so many, would almost mock our subject. They will be found everywhere, in any required abundance and aggravation. Be entreated, mothers, not to indulge in a state of mind so foolish, yet so torturing to them.

Let no fears about husband, or children, or property, or anything whatever disturb your placid flow of happy feeling. Especially offset these mere whims by cool reasoning. Banish such nonsense, and put yourself in a state far above them.

Does dread of your prospective confinement lessen your coming pains one jot or tittle? Does it not increase them by unnerving your mind and body beforehand, instead of fortifying both against them? If these fears did the least good, you might have an excuse ; but since their whole influence is evil, and only evil, and that continually, why indulge them? Rather rise above them than succumb to them. "Take no thought for the morrow."

Let this principle quiet them. Nature will not let those conceive who have not strength enough to bring forth. Those who die in childbed, die from the infraction of some natural law. Give Nature her perfect work, and she will carry you through. At all

events, "sufficient unto the day is the evil thereof." "O, ye of little faith," cultivate it.

But we shall soon show how to render parturition comparatively easy, and rarely hazardous.⁶²² Use those means, and you may anticipate your confinement with pleasure instead of dread.

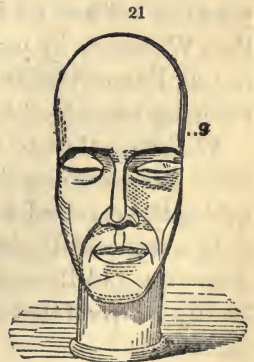
617. — HYDROCEPHALUS: HOW CAUSED, AND HOW TO BE TREATED.

The Author claims to have discovered the cause of "water on the brain," and the best of all modes of treating it: discoveries of the utmost practical importance, besides being full of warning and instruction.

Of the many hundreds of patients of this class which have come under his hands, he has found, without one single exception, that the mother nursed or buried some very dear sick friend, which excited her agonized sympathy to its most painful pitch, or experienced some other soul-harrowing heart trouble, before this hydrocephalic's birth. Sometimes during, at others before its carriage; but if before, in all cases her memory of it remained so vivid and painful as to have *fevered* her brain, and therefore its, and Nature carries off this infantile brain fever by this aqueous deposit. That is, the fever causes the watery deposit as a means of preventing other worse effects. Though the cause and mode of this maternal heart's anguish may be various, usually affectional, such as the death, or fear of it, of some one tenderly loved, or very aggravating surroundings, or some terrible fright or shock, yet this maternal agony, in some form, from some cause, is always its antecedent.

Hydrocephalus may be known by a monstrous head during infancy and childhood. If any child's head at four measures much over twenty and a half inches, calculate that water is lodged in its brain. Its being extremely uneven is another like sign. Or, if a brain rises and bulges up at Benevolence (as at 21 in engraving 237), there is a deposit of water at this organ only, caused by the mother's painful state of sympathy merely.

Another sign of this water is copious



No. 237. — WATER ON BENEVOLENCE.

head sweats during sleep. But this is also a sign that Nature is thus replacing this poor water with good brain. Hydrocephalics also usually have burning, hot, and feverish heads; and are passionately fond of "paddling in the water," often carrying their wet hands to their heads, because water turned into steam by this heat, carries it off. So by all means let them "paddle."

Even help them, by wetting your hands many times per day, and dampening their head as you stroke down in magnetizing, by putting the fingers of both hands together at the top, and passing them down, one on each side, till they meet at the chin, where, parting, shake them as if throwing off the feverish magnetism, and keep repeating.

But hydrocephalus is not dangerous, especially since it is a *curative* process, by staving off brain fever, which is far worse. It is the outworking of such fever. So be neither alarmed, nor even anxious. But such absolutely must *not go to school*. By presupposition, they have *inherited* too much brain action. Then why redouble by schooling what is already the sole trouble? Do not even teach such their letters till ten, nor let them go to school at all till sixteen, nor engage early in business, nor work their minds much till their bodies are completely matured, that is, till about twenty. And even then they will be too smart. Precocity will be their chief bane; why reincrease it?

Sometimes, however, it produces partial idiocy. When it simply infuses itself *between* the brain fibres it creates precocity, yet when it DISSOLVES them it causes proportionate idiocy. In all such cases schooling will be useless, in all others injurious.

In 1848 the Author took a fac-simile cast in plaster of a thirteen year old lad met on Boston thoroughfares, whose head was larger than Webster's by nearly one fourth, and in 1860 found him lecturing in Pennsylvania on Astronomy with ability and success, and evincing considerable talent.

We claim thus to have explained the old saw, "big head, little wit," as describing those cases when the water consumes or dissolves the cerebral nerves.

We respectfully invite the "medical faculty" to scrutinize this discovery and these inferences, the practical value of which can hardly be overrated. Thank Phrenology.

618. — INTERCOURSE DURING PREGNANCY.

Every principle, every fact bearing on this common practice, condemns it as a most flagrant violation of natural law. Impregnation, the only mission of intercourse, has already been fulfilled, so that it can subserve no end but sensual gratification. To be sure woman is its sole umpire as to its when, how frequent, and whatever appertains thereto.⁵⁷¹ Though her promptings should not be ignored, yet all such "desire" is abnormal, and caused by sexual inflammation. Not one voluntary instance occurs throughout the entire animal and feathered kingdoms. Instead, all impregnated females repel it with whatever of force and fierceness they possess, fighting nothing with equal desperation. This fact is full of meaning. Is the human female an exception? Does she not propagate throughout by the same identical means?

In 1851, old Dr. White, of Cincinnati, hearing this doctrine in my private lecture, charged me repeatedly and most emphatically to always condemn it unsparingly, alleging that, as an experienced medical practitioner, especially among females, he considered it the latent cause of an untold amount of female diseases.

If she participates, she thereby writes "sensuality" all over her child's life, but if she loathes, as almost all do most heartily, she impresses sexual loathing and disgust, which completely spoils daughters as wives.⁵⁷⁰

"But it is not in vigorous manhood to maintain continence a year."

We have virtually answered this objection. A doting husband will find ample amatory action in appreciating her situation and caring for her, which is so grateful to her and beneficial to her child.

619. — MUTUAL COUNSEL AND EFFORT.

Together birds choose their site, build their nests, and feed and rear their young. Throughout the entire economies of Nature, whatever appertains to the sexes as such, — love, offspring, their creation and rearing, — is a mutuality. We have seen its necessity in their creation.⁵⁶⁵ Should it end there? Has he no further part nor lot in this whole matter? Concerns it not him equally with her that they be healthy and perfectly constituted, and worthy all the money and effort he is to expend upon them? Then should he not "strive together" with her in perfecting them? She craves

and needs his sympathy, coöperation, and aid during carriage almost as much as at conception. Only the lonely cuckoo is indifferent to its young. Why mate but to coöperate in this rearing? Why not coöperate before birth in *stamping* its faculties, as well as after in training them? As architects lay off their work in its first stages, and adapt all parts to all, so husbands and wives should "lay out" every child's specialties beforehand, virtually saying, "Let us fashion this child this way, and that child thus and so; have this a divine, that a merchant, the other a man of letters," &c.,⁶¹² and labor in concert to effect these desirable results. Why not, as much as say we will this year have oats on this field and corn on that, and sow and plant accordingly? Results infinitely more valuable, can thus be secured by analogous means.

If we have seemed to impose on mothers the main duty of forming the child's character, we beg to "define our position," by saying most positively that it is even far *more* his duty than hers. It is for her to influence her child by influencing herself, but it is far more for *him* to influence her. She is the plastic clay, he is its artistic potter.

Everything in Nature has its rationale. Gallantry is one of the strongest of the human sentiments. Of course it must have its *what for*. *Why* does the true male always instinctively cater to female comfort? *Wherefore* all masculine attention to the female sex?

Solely to help her *carry her young*. Her task is onerous. She needs help. And the aid of its *father*. Hence, alone, all the "interest" taken by man in woman. Hence "interesting situation" as describing pregnancy. And it is most interesting indeed. Nothing under the sun is fraught with eventualities as eventful to the race, him as well as her, and their yet unborn. Both should literally tremble in view of them.

But the head of the family³⁶¹ should be the head of this "family arrangement." He has surplus strength, which she requires. Let him bestow all she is capable of receiving. What of creature comforts she needs, he should supply lavishly. Hence the generosity of gentlemen to ladies. All husbands should be, and all loving ones will be, far more generous to their wives than to others, and by far the most so while they are in this "interesting" condition. Let three facts illustrate.

MRS. BAILEY bore a child so far superior to both parents as to extort the inquiry, "How came your child so far superior to its parents?"

"We have you to thank for that. Mr. Bailey reads and practises your book on 'Maternity.' When he found me 'after the manner of women,' he said, 'Mrs. Bailey, anything your ladyship may desire, to the half of all we are worth, which is considerable, is at your service.' I replied, 'Then we will take our contemplated trip to Europe now.' 'Done!' said he. 'Who will you have for pleasant company, what preparations, when will it please you to start?' &c., — he seeing that all hands gratified my every whim. We went where, stopped when, and did just as I desired. Only six weeks before this babe was born, I was carried on a litter up 'Mount *Ætna*,' taken as far down into its 'crater' as any ever go, allowed to luxuriate on the splendid scenery of the Bay of Naples, and returned just in season to prepare for this advent, for I knew my time; and would willingly always be in that state if I could always be kept thus happy."

THAT pattern husband richly deserves "the gold medal" of premium honor at the whole world's fair as the model for the race, and is *paid* for his pains in the pride and pleasure this child gives himself, wife, others, and itself. What are all those dollars and pains in comparison with these "profits"?

A YOUNG HUSBAND AND WIFE traversed all Boston in search of the most beautiful child-picture to be found, hung it where her waking eyes could rest upon it, and take pleasure in contemplating its sunny face, so as to fashion their future babe on that exquisite model; and this child had the expression and looks of this picture, as well as the disposition its face expressed, and was unlike either parent. How much "percentage" did that speculation "net"? How much more than that husband who so overworked his wife that their child was born a "natural fool"?⁶¹⁰ If men do not think now, they will some day.

A POUGHKEEPSIE HUSBAND, though of average means, ornamented his room with just as beautiful furniture, pictures, books, &c., as he could afford, in order to surround his wife with the most beautifying, refining, and pleasing associations possible, chiefly in order thereby to impress taste, refinement, and love of art on their offspring; and created children better than themselves. Heads and characters as exalted, can rarely be found in this wife-neglecting age.

620. — APPEAL TO FUTURE MOTHERS.

Other like facts in proof and illustration of this great ante-natal law might be cited to any required extent ; but does it need further enforcement? What intelligent mind can dispute either its facts or philosophy? Since maternity can thus increase or diminish any *one* infantile quality of mind or body, it can all. Since it is not powerless, it is all-powerful. So far from having exhausted our theme, we have barely opened it. By ordaining these maternal laws, God imperiously commands their obedience. Those who neglect their offspring, are most guilty before Him. Even trifling pains will improve them immeasurably. As Elisabeth's joy at seeing Mary made John "leap in his mother's womb for joy," so every pulsation of health in you throbs through their young veins, while every pang of grief you feel leaves its painful scar on the forming disk of their souls. Every flash of sweet and pleasurable emotion you experience sweetens and beautifies, not their conduct merely, but their inmost souls, and every intellectual effort you put forth renders them the more thoughtful by nature, fond of study, clear-headed, contemplative, intelligent, and talented ; but every exercise of anger, all feelings of temper, every item of crossness and fretfulness in you, at this period, brands this hating and hateful spirit into their inmost souls, to haunt them as long as they exist, here and hereafter. Will you ignore this eventful subject? What other compares with it, in its momentous bearing on your and their present and eternal health, virtue, and happiness? Why have mothers thus neglected it? And will you still continue to render your own dear children devils incarnate by your own sinfulness, instead of angelic in love and goodness, by cultivating the heavenly virtues in your own selves? Hear, O ye mothers of our race ! Learn the mighty import of those eventful relations you are summoned to fulfil. Turn a deaf ear, you who will, and, worse than the neglectful ostrich, torture your children, and, through them, your own selves, with satanic predispositions ; and, when grown, flay them alive, in vain attempts to beat out of them, by the cruel lash, what your own selves burnt into their inner natures in embryo ;⁶⁰² but you who are true to your maternal relations will pray for light, and eagerly clasp to your affectional bosom whatever will enable you to stamp a higher and holier impress upon them.

Behold in this maternal law a divine means of endowing offspring with musical, or mathematical, or methodical, or artistical, or literary, or commercial, or critical, or poetic, or reasoning, or devotional, or oratorical, or teaching, or any other "natural gifts" you desire, by its culture in yourselves. Behold and tremble in view of your power over them for good or evil. Rejoice with joy unspeakable in this power thus placed at your disposal, and wield it to their utmost endowment for the good, and obviation of the bad.

Your souls are bound up with theirs, in all the intensity of maternal yearnings. It would give you pleasure to be rich, fashionable, praised, &c., but all else combined cannot pour into your soul such an overflowing of joy as rich, or pleasure as delightful, as angelic children. Sweet, amiable, affectionate, pure in their morals, refined in their tastes, quick and correct in all their mental operations, adorned with every virtue, marred with no defects, as happy as angels, would not their every manifestation of some new excellences thrill through your whole soul, and render you perfectly happy? Bear in mind that while other pleasures are temporary, the delightful emotions awakened in the parental bosom by magnificent children are perpetual. Every day and hour enhances them. Every look you cast into their sweet, bright, beautiful faces, all their intellectual scintillations, and all their manifestations of the heavenly virtues, renew your pleasure. Flowers, food, friends, pictures, doing good, doing well, music, poetry, knowledge, conversation, thought, wit, all the faculties, give pleasure; but the feelings a tender mother cherishes for the child of her own flesh and blood, which she has carried, borne, nursed, and cared for from darling infancy, confer the very acme of bliss.

But nothing aggravates as deeply and perpetually as cross-grained, imbecile, cunning, selfish children. Mothers, revolve this momentous truth over in your minds. Is any pain, any sacrifice, which will improve their original stamp, too great? Merely as a matter of self-interest, what can you do, throughout the whole course of your lives, which will confer more happiness, and that more exalted, upon yourselves and them? O, if there is any one duty the most obligatory, this is that duty; but if any one sin is the most sinful, it is branding "innate depravity" and "original sin" right into their inner life, only to redouble forever!

Well may many tremble in signing deeds, mortgages, and other important papers; yet what pitiable trifles all compared with stamping future sons and daughters of immortality with the die of goodness or badness, amiableness or ugliness, *forever!* By your love for their bodies and souls, cultivate in yourselves whatever in them would delight you. More than language can express, every day and hour forever will their loveliness contribute to your and their enjoyments, but their hatefulness torment you, them, and their descendants, "to the third and fourth generations," *woven into* their inner life, and constituting their *primal* nature and capacities.³¹¹ Let this mighty motive lift you far above all trifling irritants. As you instinctively ward off all danger by instantly parrying it from this part most, strike wherever else it may; so ward off all moral evil, and cherish that calm, quiet, happy, spiritual, ethereal, ecstatic state of feeling so natural to pregnancy, and angelizing to those you are destined to love, and do for beyond all power of words to express. How many soft, tender feelings and loving, cosy, motherly caresses; how many sleepless nights and toilsome days; how much educational thought and maternal pride, are they to engross all your life! To expend all this on those poorly constituted, is like a superb farmer tilling a rocky, barren mountain spur, when he might own and till a fertile vale. How much prouder, happier, and better rewarded, if all this were spent on naturally *productive* children instead of poor! You want those every way *worthy* of a mother's love and toil, and who will pay back in improvement, so that when reared you will have something to *show* for all this devotion, and something you can love without alloy.

Bearing is most delightful. The true mother had rather give birth to darling children than accomplish all other ends, and enjoy all other good possible. How her babe's first cry thrills throughout every fibre of her being! How she delights to talk about her unborn, especially to her sympathizing *husband!* Say, mothers, does not this veil, drawn from your inner consciousness, disclose a maternal altar bedecked for sacrificial rites?⁵⁸⁵ God has implanted this strong maternal yearning in every true woman. It is to bearing what appetite is to eating—its *vade mecum*. Then, O mothers, be persuaded to cherish these heavenly feelings so promotive of its goodness! How inexpressibly happy will it render you and them forevermore! Why let trifles trouble you?

Why not rise, in the dignity of your eventful situation, into a moral atmosphere so exalted that what provokes you at other times shall only redouble your serenity then? Willing or unwilling, you are *compelled* to predetermine their future virtues or vices, talents or foolishness, happiness or misery. Ignorant or informed, you cannot escape this momentous responsibility. Behold heaven opened, and a commission, issued from the august court of eternity, directed and delivered to you in person, conferring this highest celestial prerogative of moulding undying *minds* and *souls*. Infinitely does this power exceed that of kings. Angels might well exult over a commission thus eventful. All other human ends are comparative bawbles. Then should you not concentrate to this central female function every energy of your being, all the way up from girlhood?⁶¹⁰ Should not preparation for maternity be the great concern of every unmarried woman, and its fulfilment that of all married? Marriage is now woman's paramount object. What art, energy, and assiduity to attain it! What buying and bustling in preparation for the *wedding*, without one thought or provision for maternity, of which marriage is only the vestibule. Do we not lavish many hundred times more labor and expense on the paradisiacal mansion itself than on its outside gate? Then should every woman make fitting herself for it the labor of all labors and preparation of all preparations, her anticipation of all anticipations and end of all ends, her alpha and omega, her internal and external, her all and in all, her very life and soul. And after she has entered this gate of marriage, and enthroned herself, and been enthroned by her husband, queen of this maternal palace, O, how should she direct and expend every energy of her being upon the formation of that dear prospective spirit, that germ of humanity, that son or daughter of God Himself, that image, likeness, and embodiment of divinity! Summoned to become a coworker in creating a human mind and soul! The materials of humanity are placed at her disposal, to be worked up into such human subjects as she may choose. God has ordained the maternal laws, and installed her as their executor. He has done all that even God COULD do, to enable every human mother to bring forth perfect human beings. He commands and entreats her, by all the yearnings of a mother's love, to endow them with all that is lovely, noble, and great, while He adjures her by the same motives not to corrupt their pure spirit

by wrangling passions, nor cripple them with intellectual or moral incapacity.

Awake, O prospective mothers, from this ignorance, stupidity, and foolery of the present, to the exalted destiny thus imposed upon you! Long enough, O, too long, have you trifled away your time, feelings, very souls, in chasing this phantom, Fashion, than which nothing could equally unfit you for bearing! Satan himself, aided and abetted by all his privy councillors of malignity, could not have devised or executed a system of female education, habits, and associations every way as utterly ruinous to the health, as depraving to the morals, or deteriorating to the intellect, as the customs thus imposed on woman.³⁸⁰

How foolish, how wicked, to expend these maternal capacities in padding and ribboning, curling and painting, flirting and playing fool, when she might instead wield destinies more momentous than archangels! If to bury one silver talent is wrong, how criminal to put *such* gifts to such a use? Girls, young ladies, mothers, be implored to regenerate the race by learning and fulfilling your creative mission perfectly. The decree has gone forth. The millenium, ordained from everlasting, approaches. Only a little longer are physical sufferings so various and aggravating, and vices so many and monstrous, destined to cripple human capacities, and pervert virtues thus exalted. Words utterly fail to express either the inherent excellences of humanity, or its existing distortions and corruptions.

But its regeneration has begun. Republicanism has opened its first and second seal. It snapped all human fetters, and began that spirit of inquiry which is rejecting all man-perverting errors, and substituting all man-improving truths. Its motto, "The greatest good of the mighty many," is snatching crowns from ignoble wearers. "A nation is born in a day!" Those exquisitely organized now find too many painful surroundings torturing their delicate susceptibilities, and outraging an exalted moral tone. All this must soon be superseded by everything calculated to make all inexpressibly happy. Society will soon delight instead of tormenting those thus delicately constituted. Then will be required those thus exquisitely susceptible in order to enjoy these luxuries. You, mothers, alone can furnish them. Man can achieve temperance, governmental, religious, educational, moral, and other reforms, but you alone can regenerate humanity, and make

earth more paradisiacal than paradise itself. O, what children you could bear, if you knew just how to create and carry them! Inconceivably more powerful and perfect than any sun now shines upon! Then learn just what this your destiny requires you to do, and address every energy of your body and soul to bringing forth and bringing up magnificent offspring. Be your "master passion" not fine clothes and furniture, but *angel children*,⁶¹⁰ and a regenerated world will pour forth grateful hosannas in their highest strains, here and hereafter, forever!

621. — APPEAL TO FATHERS.

But the father can mould his children by influencing his wife. Nay, requires she not his coöperation? What else is as soothing or delightful as tenderness and sympathy from the father of her dear babe? Always agreeable, it enchants now, to hear him say, —

"Always lovely, you are doubly so now, as infusing your own sweet spirit into our dear babe, and maturing that human germ we united in the holiest of human relations to create."

Those who love their wives ever, love them the most then. Men love blushing maidens much, blooming brides more, but bearing mothers most; because all female charms are embodied in maternity.³⁷⁶ "Husbands, love your wives" always, but lavish upon them one round of tenderness and devotion when thus perpetuating your name and race among men.

O, who can duly prize a darling child? What, in comparison, are the gold of Ophir, the honors and crowns of nations, and all other earthly goods? Then can their father duly love their mother? She who bears one fine child, though faulty, deserves his fullest love, his heartiest thanks. Who, not both flint-hearted and emasculated of every manly sentiment, can help chanting anthems of perpetual affection to her while thus cherishing this casket of all his joys?

Yet, husbands, how stand you at this bar of masculine duty? Do you always accord that sympathy your wife often imploringly craves at these periods? What if she does scold? Not only lay up no grudge against her, but pity and soothe her. Your child makes her fretful. All sexual states, this included, affect the temper.³¹³ Her irritability has a mechanical cause. Quiet her excited nerves.

Cheer her drooping spirits. Lavish every attention upon her. Envelop her in the mantle of conjugal affection. Make her your idol. Do what no others can do to mould your offspring by caring for her. Especially do not let her overwork. Dispense with all the work you can, and then *help* do the rest.

Yet most wives, shamefully neglected by husbands, get no sympathizing word by day, no rest by night. Every iota of surplus strength is worked up, none being allowed to go to recuperation. A deadly weakness palsies every limb. More dead than alive, and broken in spirit, her very person is outraged, and her female complaints are redoubled by those very excesses which caused them, and yet he cares for his bearing stock! One can hardly help laying violent hands on such animal-caring but wife-abusing respectables.

Your own poor dear babe, racked with pain, cries to complete exhaustion, stopping to rest only to cry again. Nursing its mother's diseases, it barely lives till teething in warm weather overpowers it, when the doctor is summoned to despatch it *scientifically*, whereas if it had been strong it could survive. Yet well that it is dead. Now, for the first time, it sleeps. It is better dead than alive. Peace to its cold remains. Yet that *colt* grows finely!

But O, that agonized mother! Her dear babe, which she carried for nine long months in perpetual misery, and bore in agony worse than death itself; which roused her from so many half waking sleeps, when so completely exhausted; rendered doubly dear by its very sickness from birth; yes, her darling little pet is dead, cold, and buried! And she, too, wishes she lay cold in death by its side. For her, life has no charms left, and death no terrors. But she has not been sufficiently tormented. Wait a little longer. One spoke breaks after another, till the wheel of life, striking some little stone, finally goes to pieces, and she slides into a welcome grave, a martyr to her husband's thoughtlessness and business talents. Though his wife and child are dead, yet see what a fine span of *colts* he has raised! Ay, and if he had taken half the care of bearing wife he took of bearing beast, what superb children he would have raised, with his wife alive and well!

Husbands and fathers, do stop your drive, drive, hurry, hurry, long enough to do your duty to your wife while bearing. Pat-

tern after those dear little birds. They have built themselves a pretty home, and the female is filling it with eggs. How many charming little attentions her consort lavishes upon her! How completely devoted and exquisitely tender! Thereby he renders her all happiness and sweetness, and this stamps the impress of loveliness upon her embryo eggs. How near her he keeps during incubation! How sweetly he warbles in surrounding branches; thus charming away her tedious hours, and making her happy by notes of love! She hungers, and he feeds her. His entire time, "from early morn to dewy eve," is devoted to her. No storm, nor wind, nor scorching sun, nor love of flight, nothing allures or drives him from her side. As the delightful period approaches for the birth of all he holds dear, O, how he leaps for joy! They emerge, and he is electrified with parental ecstasy. See how busily and delightfully he employs himself in feeding and sustaining both exhausted mate and darling little ones! Is he too busy in building, or farming, or speculation, to notice them? He does nothing *else*. Every moment, every energy, is surrendered wholly to her. Can fences, hunger, anything but impossibilities, keep even the coarse-grained gander long at a time from the side of his dear mate? You approach their rude nest at your peril; and when his dear ones begin to peep in their shells, what joy and devotion! Indifferent husbands, learn from your ganders. The male robin always spells his mate hourly during incubation. One would think you could hardly tear yourself from your wife's side at these soul-ravishing periods; yet, alas, for her and her charge, how seldom are you there. Instead of taking care of your enslaved wife, you must attend to your pressing BUSINESS, while she must take care of herself, her precious burden, and your house filled with your workmen besides, or else with a pack of rowdy children, which craze and torment the very life out of her, or perhaps of *both*.

THE SUBJECT MATTER of this chapter (the bearing mother), is second in practical importance to none of its predecessors or successors. May it augment the number, the physical stamina, the talents, and the moral excellences of unborn generations.

CHAPTER II.

CHILDBIRTH, INFANCY, ETC.

SECTION I.

MODERN CAUSES OF INCREASED LABOR-PAINS.

622. — SEVERE LABOR UNNATURAL AND AVOIDABLE.

WHOEVER can show how essentially to mitigate the pains and perils of childbirth, will thereby become one of the great benefactors of the race, by promoting its multiplication. But for them many more females would bear, and many others much oftener and more willingly; for they are often severe, and sometimes terrible, greater than those of death itself; to say nothing of the wearisome drudgery of nursing.

DREAD of them does far more injury than the pains themselves. They pass off with confinement, while this stamps that fear and terror upon the primitive constitution of the child itself, which embitter its whole life with indefinite apprehension of impending calamity, when there is none.⁶¹⁶ Are they necessary?

"God does not willingly afflict the children of men," much less impose all these child-bearing agonies and dangers upon His "last and most perfect work," while fulfilling His first command and her specific mission. The one thought which underlies and permeates all his works, and in which all naturally eventuate, is enjoyment only, to which woman forms no exception in any other respect. All appertaining to her tends to her happiness. When her nature has its "perfect work," she is at least as happy as man. One might almost accuse her Maker of partiality to her.

Shall He then violate every principle and fact of His entire feminine "policy" in order to torture the whole female sex, from the beginning of time to its end, with all these agonies and risks incident to delivery? Why should not labor be a luxury instead

of an agony? Every other natural ordinance brings pleasure; why not this? Because Nature's bearing laws are violated. Obeying them will give only pleasure.

"IN SORROW shalt thou bring forth children," as pronouncing special judgment upon Eve for tempting Adam, and through her, cursing the whole female sex, throughout all time, with the miseries now incident to bearing, is an opinion tenable in the light of neither philosophy nor fact, but in direct conflict with both. How unlike all God's other dealings with man! Or, if He did pronounce this sentence, unjust on all but Eve, "hath He said, and shall He not fulfil?" which would make our merciful Heavenly Father the vindictive Author of all this untold agony, whereas most of it is obviously caused by woman herself. The more men believe that doctrine, the less will they "love and revere His holy Name." Please give that text some other interpretation not thus cruel and "unrighteous."

Besides, if He has thus cursed the female sex as such, none need suffer any more than those who suffer the least, because this curse must needs fall on all *alike*. Would He be so doubly unjust as to impose so much *more* pain on one than another? The fact that some have an easy delivery, is positive proof that, despite this judgment, ALL might have as easy "times" as any now have. Since the labor-pains of some women are so trifling as not to be worthy of a second thought, therefore this sentence, passed upon those of easy delivery just as much as upon any others, does not prevent *every* woman from having as easy a delivery as any woman ever has. This idea that women are compelled to bear children in sorrow, is contrary to Nature, disproved by fact, and a practical libel on the character and government of God.

623. — NATURAL DELIVERY EASY.

"CHILD BIRTH WITHOUT PAIN" may be impossible, yet where Nature is allowed her perfect work, these pains will be too slight to awaken apprehension. Some say they had "rather bear a child than have a tooth drawn," and many women do their own nursing, and all the housework for their families, during their confinement. How slight the "labor" of many Irish and German women! How many of them are about house the next day! Women in uncivilized life suffer still less, and recover even sooner.

"If women would study the structure of their own bodies, and the

functions of its different organs, and acquire some knowledge of the principles of obstetrics, they might escape a great portion of the present dangers and sufferings of childbirth; but in the present system of female education, that branch of knowledge which would enable them to raise a family of healthy children with success, appears to be most neglected." — *Mrs. Pendleton.*

"Nature is the squaw's only midwife. Their labors are short, and accompanied with little pain. Each woman is delivered in a private cabin, without so much as one of her own sex to attend her. After washing herself in cold water, she returns in a few days to her usual drudgery; so that she knows nothing of those accidents which proceed from the carelessness or ill management of midwives or doctors, or the weakness which arises from a month's confinement." — *Dr. Rush.*

"The wonderful facility with which the Indian women bring forth their children, seems rather some benevolent gift of Nature, in exempting them from pains which their savage state would render doubly grievous, than any result of habit. One of the women who had been leading two of our pack-horses, halted at a rivulet about a mile behind, and sent on the two horses by a female friend. On inquiring of one of the Indian men the cause of her detention, he answered, with great appearance of unconcern, that she had just stopped to lie in, and would soon overtake us. In fact, we were astonished to see her, in about an hour's time, come on with her new-born infant, and pass us on her way to the camp, apparently in perfect health." — *Lewis and Clark.*

"The squaw of Pierre Dorion, who, with her husband, was attached to a party travelling over the Rocky Mountains in winter time, the ground being covered with several feet of snow, was suddenly taken in labor, and enriched her husband with another child. As the fortitude and good conduct of the woman had gained for her the good will of the party, her situation caused concern and perplexity. Pierre, however, treated the matter as an occurrence that could soon be arranged, and need cause no delay. He remained by his wife in the camp, with his other children and his horse, and promised soon to rejoin the main body on their march. In the course of the following morning, the Dorion family made its appearance. Pierre came trudging in advance, followed by his valued, though skeleton steed, on which was mounted his squaw with the new-born infant in her arms, and her boy of two years old wrapped in a blanket, and slung on her side. The mother looked as unconcerned as if nothing had happened to her; so easy is Nature in her operations in the wilderness, when free from the enfeebling refinements of luxury and the tampering appliances of art." — *Washington Irving.*

"Last November, going out late Saturday night to the wigwam of the chief, I noticed something unusual, and soon found his wife missing. She was then *in labor*, though I did not know it, walked *while* thus in labor in the *dark and rain eleven miles* to her brother's, was safely delivered; and had *walked back* by ten o'clock Sabbath morning,

alone, bringing her pappoose on her back, and seeming as well, and doing her drudgery, as usual!" — *Missionary to the Brantford Indians.*

"The very easy labors of negresses, native Americans, and other women in a savage state, have been often noticed by travellers. This point is not explainable by any prerogative of physical formation, for the pelvis is rather smaller (an unfavorable circumstance) in these dark-colored races than in the European and other white people. Simple diet, with constant and laborious exertion, give to these children of Nature a hardiness of constitution, and exemption from most of the ills which afflict the indolent and luxurious females of civilized societies. In the latter, however, the hard-working women of the lower classes in the country often suffer as little from childbirth as those of any other race." — *Laurence.*

"The Araucanian Indian mother, immediately on her delivery, takes her child, and, going down to the nearest stream of water, washes herself and it, and then returns to the labors of the station." — *Stevens.*

That one cause of the easy delivery of these robust women is the small heads of their children, consequent on the deficient mentality of both parents, is undoubted; yet does not their larger chest and shoulders, consequent on the larger bones, muscles, and vital apparatus of these "children of the forest," render their parturition as difficult as the larger heads of the children of civilized life? Is not the chief difference in the mothers, and its great cause the *febleness* of civilized women? and the easy parturition of Irish, German, and Indian women, in their robust *health*? Its cause is not that stylish women are doomed to "bring forth in sorrow," but that they outrage every law of health from the cradle. Else why this difference against city ladies, as compared with healthy country women? Though some robust women have hard times, and some sickly ones easy, because of the difference in their forms,⁶²⁷ the size of the father, and especially of his head, yet, in general, the more healthy any given woman, the more easy her delivery; and as her health declines, her labor becomes more painful and dangerous. Think out the lesson taught by this great fact. Does not health diminish the pains of delivery, and febleness aggravate them? Remains there any doubt on this point? Is it not founded in reason, and sustained by fact? Yet few realize to what extent they can be lessened by observing the physiological laws. All functions are pleasurable; then shall this form an exception? Unless Nature has made provision for

rendering it more agreeable than painful, she has not been true to herself. If even savages, with all their necessary privations and exposures, can bear with so little suffering, how much easier could civilized women, aided by all the lights of Anatomy and Physiology? The idea that civic life is necessarily detrimental to health, is preposterous. All the knowledge, property, advantages, everything we possess over them, enable us to become more healthy than they; if we are not so, ours is the fault.

624. — CAUSES OF SEVERE AND DANGEROUS LABOR.

WHAT CAUSES it, since it is not the ordinance of Nature? Those outrages of the health laws perpetrated by women in civilized life⁶⁰⁶ are fearful, yet inflicted mainly by that tyrant goddess, Fashion,³⁸⁰ who injures children and aggravates labor-pains incalculably, and fills the whole system, and especially the female organs, with fever and disease. What could as effectually enhance all the pains and perils of child-bearing? She stifles the heart, lungs, and stomach, and thus so exhausts the vital powers as to leave too small a supply of strength to carry the patient through. In conjunction with loading the hips with surplus clothes, she relaxes and disorders the muscles employed in this function, and aggravates the pains and dangers of parturition beyond calculation.

SEDENTARY HABITS, want of fresh air, excessive warmth in our coal-heated rooms, the ruinous posture of seamstresses, and of most American women, the imperfect circulation, digestion, perspiration, and exercise of nearly all, each most effectually aggravates these sufferings. It would not be possible to devise a course so every way calculated to render labor dreadful and dangerous, as the habits of our women from the very cradle now are. Late hours, excessive intensity of feeling, bad eating, bare arms and necks, thin shoes, aversion to labor, and a thousand like enervating habits, completely ruin the constitutions of our women, who pay the dreadful forfeit in "the perils of child-birth."

SECTION II.

MEANS OF MITIGATING THE PAINS OF PARTURITION.

625. — VIGOROUS HEALTH AND STRONG MUSCLES.

ANIMAL VIGOR is their complete prevention. Good *muscles* will lighten them more and more the stronger they are. To forestall them, invigorate your constitutions all the way up from girlhood by vigorous exercise. As maternal muscle endows offspring,⁶⁰⁷ so it alone also brings forth. The child must be, and is bound very securely to prevent miscarriage.⁵⁸⁶ What but muscle propels it through the *os uteri*, vagina, and pelvic orifice into the world? Of course, then, delivery will be the easier the more powerful these muscles. What but muscular inefficiency causes painful and protracted labor? As a weak team with a heavy load, stuck in mud, strains every muscle without avail, so weak maternal muscles strain to their utmost tension only to exhaust themselves without advancement, and compel a resort to the dreadful alternative of instrumental delivery; whereas good muscles would effect all with little pain. Nearly or quite all difficult and dangerous cases have this cause. Not one in millions would occur if Nature had her perfect work.

Even wrong presentations are not exceptions, because all would be avoided by robust health; for they are rare in uncivilized life, and among the healthy lower classes. Why do they occur most among "ladies," but because ladyism enervates? EXERCISE of some kind is what is most needed. Take it in the form most agreeable — with "suds" is a healthy form, though many ladies *put out* their best medicine every Monday morning — yet the kind is immaterial, so that you have the substance. Work is best, as interesting the mind while it strengthens the muscles. Not that women should become kitchen drudges, but that sufficient exercise would both do up all necessary "housework" and render childbirth easy. Dancing is good, but too fitful, and often excessive. Walking is better, but PLAY is best. It is as natural to the female sex as breathing. How strong this propensity is in girls! And it should increase with age, and generally would, if not crushed by broken constitutions or hearts. Nothing equally promotes either

female health, ease of delivery, or "snap" in children. Would that this prim, sedate, inert, starched up, citified artificiality of modern "society" could give place to that frolicsome, jubilant playfulness so natural in girls. Instead, they must never romp while girls, nor work or walk when young ladies; but must sit simpering over the last novel, ride to opera and church, restrain all their gushings, thump the piano, embroider, and "flirt." Come, women, snap these fashionable restraints, and be true to God-created female intuition.

626. — RESOLUTION *vs.* MIDWIFERY.

We propose here to be brief but pertinent. Nature requires that the mother herself must do alone most to be done. Then let art "stand silent by" except in emergencies. The first great requisite is RESOLUTION. Encourage her to grapple with her "labor" like a true heroine, with a feeling that she *can and will* discharge, but not succumb to it. "O, I never can survive," should never be allowed. The more energetically she takes hold, the sooner and more easily she can despatch. The assistance afforded by courage is incalculable. It renders every spasm far more efficient than it would be without such mental aid. She should bear down upon herself, and strain with a strong mental determination to expel her load. But sinking under it renders it far more painful and protracted, like a man lifting at a load which he thinks far beyond his strength. "I can't," always palsies; "I can and will," always nerves and propels. Incalculably can mothers promote easy and successful delivery by this spirit of determination and courage. And all surrounding influences should be of this encouraging and inspiring aspect. All noise and bustle should be avoided. Attendants, which should be few, and of the right stamp, should be cool, calm, quiet, perfectly self-possessed, and by their own wills speed on the labor. But all flying from room to room, fussing, fixing, preparing, and rushing about, flusters her and retards delivery. Two or three immediate attendants are sufficient for ordinary occasions. It may, perhaps, be well to have others within call, yet, in most cases, the less done the better. What Nature does will be well done, while all interference is bad for both mother and child. The simple fact that instrumental delivery is so extremely difficult, as well as detrimental to the brain and mind of the child, is admonition positive

not to meddle. All honest accoucheurs bear witness that all common cases should be left mainly to themselves, and that meddling with uncommon cases often makes them worse. Instrumental delivery need rarely be resorted to, and may be avoided by a due preparation of the mother beforehand.

“But, after Nature has done her utmost, and the final crisis has come when mother must die or child be taken by force, what then?”

This is not a work on surgery. It proposes only to forestall the need of surgical resort, rather than to prescribe for those who require its aid. Live right beforehand, and not one in millions will need it. But when it becomes necessary, use it.

Whether males or females should officiate as midwives, should be predetermined solely by the patient herself. Let her who feels any safer in the hands of a masculine practitioner summon one, but those who shrink from him call in female midwives. She who is to suffer should alone be the chooser.

Though there is no inherent impropriety, but a manifest propriety in masculine midwives, at least when resort must be had to surgery, yet until within two centuries they were unknown. Women alone officiated, for which they are naturally as well qualified as men. They have smaller, softer hands, more child-loving intuition and tact,—an important prerequisite,—more tenderness and quickness of perception, and especially that most important preparation, personal *experience*, which fits them for this office far better than all learning and lectures can fit men; which often unfit, by inducing a resort to instruments, where Nature, left to herself, would “officiate” far better, and save many mothers and children now lost by art.

And women can do whatever is necessary, if they only *think* they can. Of course only those should attempt who have nerve, intelligence, and anatomical knowledge, which women instinctively crave, doubtless partly to fit them for this very office. None should be denied access to medical, nor any other colleges, nor to any intellectual advantages proffered to males.

627. — WHAT FORMS SHOULD MARRY WHAT.

Some females are formed to bear much more easily than others, and each can also tell beforehand about how easily she can bear, on the obvious principle of homogeneous construction, or that all

the parts correspond with all the others. Thus, if any one part is long, or prominent, &c., all parts are long, prominent, &c., or if one aperture is large, or lax, or flexible, all the others are equally so, and hence the mouth admeasures all.

This principle teaches lessons too practically important not to be known and employed in matrimonial selection. Those closely constructed vaginally should not marry one large-headed or broad-shouldered, unless willing to risk severe labor; but are adapted to a conjugal partner built on the long and slim principle. Thus, one formed to bear with difficulty, should not marry a short, broad-built, large-headed, or broad-shouldered man, but instead one rather tall and spare, with a smallish head, and more slim than stocky. A very large-headed, bony, broad-built, and powerfully masculinized man, representing many others, said, —

“I am so very large, while my wife is so very small, that our children can never be born. They must be cut in pieces before birth, or their mother must die. I would give all I am worth, or ever expect to be, to have one living child by her. What shall we do?”

“Provide against such cases by marrying one rather tall and quite muscular, with a good-sized nose and mouth; but on no account one short, fat, or small boned, or who has a small mouth, for those thus organized will bear with difficulty, besides being constitutionally adapted in marriage to tall men, but not to short, for reasons given under Selection⁵¹². But after such marriage, your only course left is to give her the highest attainable physical culture, and then employ” —

628. — WATER-CURE IN CHILDBIRTH.

Its practical effects in diminishing labor-pains and dangers are, indeed, something magical. A lady arose with a babe on her arm in a ladies' lecture in Cincinnati, begging to confirm this point by her own experience, saying, —

“I bore six children before this, each with labor-pains more and still more terribly agonizing, always two days in excruciating labor, and usually sick from three to six months afterwards, till, with the one before this, I was three days in labor, was blind forty-eight hours with agony, and insensible twenty-four, barely escaping with my life, and nine months in recovering; so that when I found myself likely to bear this one, I seriously contemplated suicide to escape another ordeal thus awful; but hearing water-cure recommended as relieving such cases, I adopted it during pregnancy, was only eight hours in labor

with this child, sat up the next day, and did a good-sized washing the third; and here are my neighbors as my witnesses."

A Janesville lady, who seemed too exhausted to bear at all, on hearing the above at a lecture, arose and testified before the audience, with a babe on her arm, —

"I have borne four children with extreme difficulty, took water-cure treatment with this one, was only four hours in labor, sat up five hours of the same day it was born, and the next day did a good, full washing, as my neighbors can attest."

A young wife, whose husband had a very large head and shoulders, and who feared a severe delivery, for six weeks before her confinement took a daily sitz-bath, at eleven, in tepid water, occasionally at night wore a wet bandage, exercised daily, and took good care of her health; was only two hours in labor, was delivered before her city doctor could come, was singing the next day, and soon as well as ever, and her child never the least sick, and now a magnificent boy. Says Dr. Shew, —

"It is possible for women of ordinary health so to live that pregnancy and childbirth can be rendered comparatively free from suffering. A young wife of seventeen, with a small form, but good constitution, passed through this trying ordeal by taking a sitz-bath every morning, exercising every day, wet or dry, in the open air, taking a sponge or rubbing bath on retiring, and wearing the body bandage much of the time. No permanent chill was allowed. The sitz-bath had a decided effect in promoting sound rest, and her bowels were kept free by clysters of cold water whenever necessary, with only two light meals daily, and soft water, which reduces the inordinate, craving appetite with which many are afflicted in child-bearing.

"Labor commenced one morning while in the sitting-bath. Her pains were prompt, and in about twenty minutes a fine healthy child was born, and in ten more the after-birth came away, with but little flowing. She rested a short time, was sponged over and quickly made dry and comfortable, with wet cloths laid upon her breasts to prevent their inflammation, and a wet bandage about the abdomen, covered with a dry one. The sponging, rubbing, and bandages reduced the feverish excitement caused by labor, and soothed the body remarkably, so that sweet and quiet sleep soon followed. On the third day, water having been used as the case required, she walked out, not only without injury, but with benefit. Daily exercise, however, was previously taken in her well-aired sick room.

"Not a single scar was left upon her body, though this was her first child, and the amount of suffering was far less than is often experienced in mere menstruation, by women who do not bathe regularly, and adopt a generally correct hygienic course. Physiologically as well as morally,

'wisdom's ways are ways of pleasantness.' Happy is that mother who understands Nature's laws, and who confides in them sufficiently to live accordingly. All who pursue a similar course, will render their sufferings in child-bearing much less than by any other possible means, and, in most cases, comparatively attended with little pain.

"Its advantages to the child were equally great. It was healthy and vigorous, and far less liable to disease than children generally. It is unnatural for one half of the race to die under five years of age. If mothers and children were universally managed as in this case, mortality among infants would be rare."

"Mrs. Shew, consumptive on both sides, subject from childhood to pleuristics, inflammation of the lungs, coughs, and hemorrhages, and naturally extremely delicate and nervous, commenced labor, which was very severe, in the evening, and at three o'clock in the morning, gave birth to a large, healthy, and well-formed girl. Almost immediately the after-birth was expelled, followed by frightful flooding. She always had hemorrhages, which cold, the world over, checks. Instead of applying cold water by a stream from a pitcher, by wet cloths, and the like, I took her in my arms, and instantly placed her in the hip-bath, in order to quickly chill the whole pelvic viscera. All hemorrhage, whether from the lungs, stomach, bowels, or womb, is attended by great heat, and the quicker and more effectually they can be chilled the more quickly the constricting cold arrests its flow. But the cooling should be gradual, not sudden.

"Before she fainted, I placed her in this cold hip-bath. No sooner had the abdomen touched the water, than, as if by magic, the flooding ceased, and in a few minutes, before she had become much chilled, I raised her carefully, and laid her in bed, put wet cloths about the abdomen, and wrapped her warmly in blankets. The feet were cold, as they generally are in severe hemorrhage. These parts, from the knees down, I rubbed briskly with the warm hand, to restore the natural warmth. I kept good watch that she should not become too warm, because flooding would be apt to return. She soon fell into a sound sleep, in which she rested for some time.

"As she grew stronger, cooler water was used. She slept well during the night, having little or no more after-pains. In the evening she sat up, bore her weight, and walked a little about the room. Only twenty-six hours from the birth, she had taken her child and gone down to the kitchen, feeling that she was perfectly able, and acting on her own responsibility; but she was careful this day, and in three days' time *we moved*, she walking up and down stairs many times during the day, and overseeing things as they were moved. Bathing was kept up daily, and she partook of the plainest food, but twice per day, and drinking only water.

"I require my patients to bathe daily; drink no tea or coffee to weaken their digestion, constipate their bowels, destroy relish for food, shatter their nervous system; and impair the soundness of natural and refreshing sleep; to dress so as not to distort and debilitate their

frames, and instead of remaining mostly within doors, according to the foolish customs of civil life, go regularly and often into the open air, thus gaining strength by means of these natural and powerful tonics, — exercise, pure air, and light.

“Cases of childbirth scarcely less striking are continually occurring in my practice, and my patients, who have experienced the invaluable, untold, and apparently miraculous effects of the cold-water cure, will attest the blessings of this new system.”

SECTION III.

RECOVERY FROM CONFINEMENT.

629. — DRUGGING, BLEEDING, &C., MOST PERNICIOUS.

Those who come to their accouchement with good health, need not fear a lingering or painful “getting up.” The better the general health, the sooner the recovery, and the less liability to those complaints incidents to confinement. General attention to the laws of health, too, is a far more effectual remedy than resorting to dosing and drugging. Women at these periods require neither emetics nor purgings. The water treatment here, as in labor itself, is incomparably superior to the old practice. Nursing is needed far more than doctoring. Or, rather, what the patient requires, mainly, is to let NATURE do her own work in her own way.

DRUGGING is most pernicious to the child. That its mother’s milk is its natural food is apparent;⁶³⁵ and that ALL medicines taken by her are secreted directly from her digestive system into her milk, is an established fact. Hence all physic administered to her, similarly affects it also; and all infantile drugging must, in the very nature of things, disorder and poison its system. You cannot doctor her without therein and thereby doctoring it; and against all medical interference with its organism, in the name of Nature, we unequivocally protest. No more effectual method of injuring its extremely susceptible system can be devised. If her bowels require relaxing, or checking, and this and that difficulty to be regulated, relax, restrain, and regulate by FOOD AND WATER. The idea that medicines can remove disease or restore health is preposterous. This is Nature’s exclusive work. She does this partly by medicinal FOOD, herbs, &c., and hence all medicines should be EATEN, and form a part of our diet.

All medicinal herbs, &c., should **THEMSELVES** be eaten, or their decoctions, extracts, &c., taken in the form of teas. This healing law applies with peculiar force to nursing mothers. Of all remedial agents **FRUITS** are the best, as they certainly are the most palatable.

BLEEDING during pregnancy and childbirth is most pernicious, for it weakens mother and child by withdrawing the life-blood from both. They require nothing as much as **BLOOD**. If it is impure, does taking away a part purify the rest? Abundance of pure **AIR** is the great cleanser of the blood.

To the use of chloroform there exist strong objections. Its stupefying influence on the child must be most detrimental, because, since its brain and nerves are exceedingly weak and susceptible, they are easily injured for life; whereas adults readily throw off such injurious influences. It must deaden the child's nervous susceptibilities quite as much as the mother's, and can this be done without seriously impairing its cerebral constitution?

And there is no need of it. The previous preparation just recommended will carry mothers through this period without any such stupefaction. Still, if women will enhance their pains by abusing health, and then resort to chloroform, theirs be the consequences. Mrs. M., confined with her sixth child, recovered rapidly for about a week, when, on her mother's visiting her, she sat up most of a cold, raw April day, took a chill, and sent towards night in haste for her lancet and calomel doctor, who put her "under the usual treatment," that is, bled and salivated. Meanwhile her child had to be nursed, which alone reprobates this practice. "But," continued he, "she was attacked with a severe rheumatic affection, which settled in her limbs, especially knees." His own story showed that his poisonous **CALOMEL** produced these most excruciating rheumatic sufferings, under which she gradually sank; yet, having a powerful constitution, the wretched patient suffered beyond endurance, finally yielded to the deadly poison, and died, a martyr to calomel, universally lamented, and an irreparable loss to her husband and family.

Opiates are also injurious. They only suspend pain, but do not remove either it or its cause. This pain is a curative process, which opiates suspend by merely stupefying the suffering parts. Of what use is this mere *postponement*? The medical faculty certainly err in using it thus frequently and largely.

630. — RELAPSES, MILK SICKNESS, &c.

In sedulously avoiding those exposures calculated to bring on a relapse, consists the nursing secret. As the mother's system is now unusually susceptible to foreign influences, any wrong treatment brings on a relapse, far more painful and dangerous than the confinement itself. Suppose such a disaster occurs, what should be done? First, ascertain its CAUSE. This will generally be found in over-exertion or colds, or else the two combined.

What then should be done? Resort to the opposite extreme. If over-exertion caused it, take extra pains to keep the whole system quiet, and let tired nature rest. Indeed she requires calm, quiet sleep, more at this period than any other thing, a right diet not excepted. Her system has put forth a mighty effort, is exhausted, and therefore requires rest. Whatever is calculated to vex or perplex her is always injurious, and especially detrimental in relapses. All should be pleasurable, and she rendered as happy as possible.

But if, as is most probable, the relapse was caused by cold, break it up as soon as possible. This can be effected best by producing PERSPIRATION. Colds consist in suppressed perspiration, and can therefore be cured only by restoration. And for effecting this, water and friction are by far the best instrumentalities, as seen in Part IX.

Mothers should not get about too soon. They often retard recovery by being too smart, and working as soon and as long as they are able to sit up. Let your work go. Dismiss all family cares. Consider yourself fully entitled to a long holiday. As soon as you are able to be "up and doing," instead of working, recreate. Keep your bed no longer than is really necessary, of which judge for yourselves; but ride and walk out, seek amusement, chat pleasantly with friends, &c., instead of taxing your weak system with labor or care. This "keeping the bed nine days, till the parts unite," irrespective of the patient's state of health, is a whim. Some are able to be about in two or three days, while others require to keep their beds as many weeks; but each must decide for herself; yet in general there is more danger of getting up too soon than of keeping confined too long. Do not dismiss the nurses too early.

MILK SICKNESS. — Of puerperal patients in Paris, nineteen in

every twenty die in the hospital, and in this country five out of every six attacked. But the water-cure treatment never loses a patient. Its effects are magical. And right health treatment will always prevent it.

BROKEN BREASTS are always caused by *colds*, which attack the breasts because they are unduly exposed, and have just been quickened into action. By all means guard against them; but when they do occur, break them up, just as you would at any other time. Expose the breasts as little as possible; but when they begin to be inflamed, lay on a wet cloth, only one thickness, and keep it wet with cold water, and their heat will keep turning this water into steam, and pass off through the cloth. Yet several thicknesses will retain it and sweat them. Adopt whichever is most agreeable.

631. — THE DIET OF RECENTLY-CONFINED MOTHERS.

On this much depends. It should be like that already recommended before confinement,⁶⁰⁵ — nutritious, yet easily digested. Wheat boiled, cracked, or coarse ground, and made into bread or puddings, in connection with sweet fruits, eaten freely with milk and cream, will be found the best general diet.

PORTER, so much used by many English women, injures mother and child. It contains alcohol, which is often objectionable to both. It powerfully irritates and stimulates the child, whereas it requires sleep and quiet. Cocoa contains all the nutrition required, and has a very soothing and quieting influence on mother and child — just what both require. This drink probably stands unrivalled. If the oil it contains is deemed objectionable, let it cool, and skim, and re-warm, or drink cold; but as a drink for nursing mothers, it far surpasses tea or coffee, neither of which should ever be taken, especially by those already too nervous, as most ladies certainly now are.

“ But we must have something *warm*. We cannot drink cold water.”

The best of all drinks, during this whole maternal process, is a coffee made by serving wheat exactly as Java coffee is served, namely, brown, grind, steep, and drink blood warm, with cream and sugar. Wheat is the best of all edibles, and this is its best form. Nothing will equally promote lactation.

TEA and COFFEE are especially injurious during both pregnancy and nursing. Only one spoonful, as strong as it is usually served,

taken before a lecture, lengthens it by a greatly increased flow of thoughts and words, but leaves bad effects behind in nervous quiverings. The Author values himself too highly ever to touch either, and would about as soon poison himself. Coarse, sole-leather men may barely endure this terrible nervous taxation and consequent exhaustion, but certainly nervous, susceptible ladies cannot, without incurring utter nervous ruin. Exists there no *cause and effect* between the quantities they now consume and their extreme modern nervousness? Does not strong tea keep you awake nights? How but by terribly lashing up your nerves? That stimulant must be all-potent which can overpower sleep! Think.

Bad for all, they are worse for those any way nervous, and worst, indeed a perfect sin, during pregnancy and nursing, because they lash up the *child's* nerves also. Mark: we have demonstrated that the one great cause of juvenile mortality and irritability of temper is predominant nervousness, to increase which is to inflict on them the worst possible injury. All tea and coffee consumed by bearing or nursing mothers, by thus firing up their offspring's nervous systems, damage their very life-centre. Nothing equally. For their sakes, for your own, abstain totally, at least till you have weaned your last child; indeed, till after your own funeral, unless you are a coarse-grained, strongly-animalized, unsusceptible, stoical, sole-leather woman. Such may drink away.

But the confined woman's own appetite, well trained, will furnish her with an infallible guide as to what, when, and how much she should eat. If it craves any particular kind of food, let her take it. Wholesome food, fresh air, and what exercise she can endure without exhaustion, will do about all that can or should be done. In short, observing the health laws, always important, is doubly so at this period.

632. — PROMOTION OF LACTATION.

In these days of female decline and impairment, many mothers fail to furnish sufficient nutrition for their infants. How pitiable is such slow infantile starvation! Such a mother should inquire, with all the earnestness of a mother's love, "How then can I increase and enrich it?"

Milk is manufactured out of maternal blood. It then stands to reason that enriching this blood will enrich and redouble her milk.

Its deficiency is consequent on either poor blood, or else poor breasts; that is, on deficient material, or else on mammal inaction. If the former, a generous and discriminating diet, with plenty of fresh air and exercise, by supplying these materials, will redouble the amount of milk. Farmers, by this very means, increase the milk of domestic animals. Why not apply in the house a means resorted to in the farmyard? Why not work cows? Because it would diminish their milk. Many a wife, by caring for the rest of her family, starves her infant by inches; perhaps to death! Not many delicate ladies have vitality enough to both nurse and work together. Husbands, see that you take extra care of your nursing wife's health, and that she does not overwork. A St. Louis lady said, —

“My boy, four months old, and weighing twenty-four pounds, is literally robbing me of life force. I have so much milk that even in March I can barely endure this drain, then how can I ever hope to sustain it all summer? Yet if I wean him, what may become of him in July and August? I tremble in view of either alternative. What shall I do?”

“Take the very best care of your health possible. Give your system all the material it can work up, and the best in quality. Take a ride and a walk every day. Sleep all you can by night, and take a nap by day. Recreate daily, and seek pleasurable amusements. Eat whatever you relish. Worry none about anything. Work only for exercise. Give your recuperative functions every chance, and let all your energies go to lactation, but do not wean your child unless you are willing to risk losing him of summer complaints.”

But when maternal nutrition is insufficient, the child must, of course, be fed. On what? That which most nearly resembles maternal milk. In this respect goat's milk probably stands foremost. Yet that of cows answers well. And it should be as warm from the cow as possible, always from the same cow, and one young and healthy. It should be diluted with water, and given blood warm, yet heated by hot water instead of by fire, which causes its cream, or best part, to rise. A little arrowroot may be given with benefit. But grandmothers understand this, and like nursing matters, the best.

PART VIII.

THE REARING OF CHILDREN.

CHAPTER I.

THE PHYSICAL DEVELOPMENT OF CHILDREN.

SECTION I.

THE NATURAL LAWS OF INFANTILE REARING.

633. — THE VALUE AND PRECIOUSNESS OF BABES.

“BEHOLD a child is born unto you.” What is its intrinsic value? How much is “that piece of property” worth to its possessor? How much richer are you in consequence of its existence than you were before its conception? Let the mother’s *heart* say how many paltry dollars she will take and let it cease to exist. Would you accept a million? Yet even she does not, cannot begin duly to prize it. Infinite Goodness, actuated by all the gushings of divine Love, has bestowed one most perfect, valuable, and desirable “present” on His favorite children, namely, darling babes. Well did Eve, actuated by true maternal inspiration, exclaim on the birth of Cain, “Only see! ‘I’ve got a man-child from the Lord.’” Mothers, many things in this world have made you happy, but what of all the ecstatic emotions of your entire lives at all compare with that literal frenzy of rapture awakened by the first cry of your infant? Be thankful that you have become a mother; that you have a pet darling to do and care for, and anon to do and care for you; to wash, dress, idolize, train, fashion, pray for, and develop into a model human being, and to love and be loved by all throughout this life, and “the life to come.” The childless are therefore poor, however rich; while those who have a goodly number of rosy, smart, and good little ones, though

poor in dollars, are earth's richest occupants in that which makes happy. Great stacks of deeds, bonds, and mortgages, of goods, gold, and diamonds, and whatever mortals call valuable, cannot render their possessors half as happy as can fine babes, and are therefore of less account.

Parents, add together the amount of happiness it is possible for you to take in your child *forever*, the pleasure it takes in itself, and to this what all others, the future partner and children included, can also take in it, and no mortal pen can figure, or mind conceive, the sum total. Only its Infinite Creator can duly appraise it.

THE NATIONAL VALUE of children, too, is no trifle. Patriots, have you, too, no stake in this production? Political economists have essayed to estimate the value of various national commodities, yet have wholly ignored this greatest of all productions. "The more, the merrier," is an axiomatic truth especially applicable here. Every member of the community has a practical interest in every new-born child; for if it does not help *make* beef, flour, &c., or do something else useful to all, it must be a *consumer*, — must affect the market in some way.

NATIONS ARE CREATED and governed by their grown-up children. These precious babes are to be our law-makers and law-breakers. One of these days, if he lives, that boy-babe's vote will count, and probably that girl's; and help say who shall make, legislate, and execute the people's sovereign pleasure; will make or repair some useful article, wield the mighty sword, or the still mightier pen, make inventions, and contribute in one way or another to the great river of human thought, emotion, and interest. Verily, as a production, a commodity, a species of "property," these dear babes not only have no peers, but nothing approximates to their value, unless it be their parents. In them inheres the quintessence of all valuation.

634. — RIGHT EDUCATIONAL PRINCIPLES vs. EMPIRICISM.

Though human character is predetermined a thousand fold more by *constitution* than by education,³¹¹ yet as your child's inborn traits are predetermined before its birth, there now remains only its right *education*. Though ante-natal conditions affect character and talents a thousand fold more than any post-natal education can ever do, yet the absolute power of education over human life

and character is indeed great. While education cannot bend a hemlock twig into an oak, or anything but a hemlock, yet by bending it this way or that it can compel it, when grown, to have this crook, and take that shape, at pleasure. To make a silk purse one must first have the silk *material*, yet that furnished, it can be wrought into this form or that, according to its artificer's taste and skill; so that the possessors of children should make the most of this their only moulding means left. Yet most American parents appreciate the importance of a right education.

FIRST LAWS govern education, as well as everything else. There is as much on educational *science* as a horticultural or mathematical. All growth, vegetable, animal, and human, is regulated by its specific natural laws, as much as the motions of the sun. But

MODERN EDUCATION IS EMPIRICAL throughout. What a pity that parents should literally lavish so much money, time, and interest on the education of their children, only thereby to about spoil them! It is questionable whether, after all, modern so-called education is not more injurious than beneficial, because it violates nearly every educational law. It is spoiling our darlings' minds and bodies by the wholesale. See how plump and ruddy they are before, but how pale and scrawny after its effects begin to "tell" on its pitiable victims! But our task is not to overthrow existing educational usages, as much as to unfold to doting parents Nature's educational *principles*, from birth until puberty fully develops them into manhood and womanhood.

THE END attained by education embodies its definition, and expounds its laws.³⁴⁷ That end is *developing* all the original elements of humanity, as a whole, in their natural order; whereas modern education develops but few, and those contrary to their natural order. Thus it attempts to develop the intellect mainly, whereas it should embrace every organ and function of humanity; and as the emotional lobe is six times the largest, and the first to develop, it should receive first and proportionally the most education.

SECTION II.

THE NURSING AND FEEDING OF CHILDREN.

635. — THE MOTHER'S MILK THE INFANT'S NATURAL ALIMENT.

FOOD is a first requisite of universal life; and the more important the younger that life. Nature works only by means of anatomical organs. Before she can execute functions she absolutely must have organs. Before she can have or use organs she must *make* them. In order to make them she must have formative *material*. We have analyzed Nature's provision for supplying ante-natal food.⁵⁹⁰ A like maternal elimination of food feeds children after birth,³⁷⁸ till they obtain teeth, and can masticate and digest solid food.

Infantile food must contain all the materials for the formation of the organic tissues; be good, for Nature cannot execute good functions without good organs, nor make good organs without good formative material; be palatable, so that babes shall hanker for, not reject; and fluid, because its having no teeth yet is positive proof that solid food is not yet adapted to its requirements; and contain all the ingredients required by sustenance and growth.

MATERNAL MILK fulfils all these conditions. Nature proves this, by having furnished this, and no other; for her supplies are always specifically adapted to her needs. She always provides enough, and that of the very best kind. Her policy is surplus always, deficits never. Children kept on "half rations" of it, are to be pitied. Though some healthy females give too little milk because their vitality runs mainly to themselves, while that of others runs chiefly to infantile nutrition, even though they themselves grow poor;³⁷³ yet those kept in a good physical condition from girlhood will supply it in abundance. Still all physical, and especially sexual impairments, both lessen its quantity and vitiate its quality, besides shrivelling the breasts.

636. — THE REGULATION OF THE BOWELS, SUMMER COMPLAINTS, &C.

FOLLOW NATURE, and your child's bowels will rarely ever become disordered. Only some serious breach of her nutritive

institutes can ever derange them. The fact that about half of all the children born, die during early childhood, and of these one half of bowel difficulties during dog-days, should forewarn mothers that wrong dietetic habits cause this infantile mortality, which right feeding can prevent.

A DOSE OF CASTOR OIL, forced down infants as soon as they are dressed, is one great cause of their subsequent alimentary difficulties. The patent fact that the mother's first milk, for a few days, is aperient, demonstrates that no other purgative is required, and that all others are both unnecessary and injurious, for Nature does well whatever requires doing. Her having taken this matter in hand shows that art need not interfere. What proof could be stronger?

Moreover, all purgatives necessarily constipate afterwards, and disorder susceptible bowels. Unless the mother is very constive, Nature will move the child's bowels in due time; or if she does not, tepid rain-water injections are aid enough, and leave no bad effects. The mucus which rises on wheat boiled several hours, is also aperient and nutritious. Many of the colics, bowel difficulties, summer complaints, and deaths of infants, originate in this oil. Except in extreme cases, give no purgatives to mother or child.

THROUGH ITS MOTHER is the true way to medicate the child. Keeping *hers* all right, is the only true way to regulate her infant's. Many nations never think of doctoring children by any other means. No other medication ever need or should be adopted.

DIARRHŒA is caused by Nature casting injurious and noxious materials out through the bowels; then forestall it, by giving the child nothing noxious to require to be cast out. Every indigestible thing eaten by her deranges its bowels. Every mother should take the nicest care of her own digestive apparatus, both to furnish her own and her child nutritious materials.

APPLY COLD WET BANDAGES whenever diarrhœa has set in, or the bowels have become inflamed. This feverish state must be subdued by *external* applications, not internal medicines, which always leave injurious effects ever after.

CATNIP TEA may sometimes benefit, yet should be given to the mother, and then acts on the staminate principle of regulating the bowels by *foods* instead of by medicines.⁶⁰⁵

BURNT FLOUR, given dry, is a specific for all looseness of the

bowels, infantile and adult. Give a teaspoonful to an infant, and a tablespoonful to an adult. Mullein root is most astringent.

637. — SICK CHILDREN, DOCTORING, WORMS, SCARLET FEVER, CRYING, &c.

CALOMEL, MORPHINE, AND OPIATES are deadly in their effects, and quinine is bad. The children of nervous mothers are necessarily exquisitely susceptible to everything; therefore all their inflammations run high, so that superadding the intense inflammation of these drugs to that of the disease itself, often snaps their delicate life-cords suddenly, and they die almost before you know they are much sick; whereas, if let alone, their constitutions would have triumphed.

SOOTHING SYRUPS are most injurious. They necessarily stupefy the child ever afterwards, as well as at the time. "Paregoric" causes subsequent crossness, by irritating the nervous system, besides blunting the senses and deranging the nerves for life. All opiates, so far from removing disease, only *suspend* present action by stupefaction, leaving the disease the same, but palsying the resistance of the constitution. It should not be given to a dog, unless hated, much less to a loved babe. Amazing that medical men prescribe it, as they once did calomel. Soothing syrups have spoiled and buried millions of babes.

CALOMEL has ruined the constitutions of untold millions. Why does it salivate, but because Nature thereby ejects it from the system?⁶⁰¹ Its injurious effects on the teeth prove that it injures them by first injuring the whole digestive apparatus. It often paralyzes the limbs outright ever after. Men little realize how much damage its use has inflicted on the race.⁶¹⁰ Children cannot endure it.

MEDICINES kill more than diseases. Thus nervous mothers, frenzied by false excitement, rush around frantically, thereby unnerving the child, and resort to desperate means with fatal effects. Nervousness unfits for the sick chamber. The best thing most mothers can do for their child is to keep *themselves* cool and well, which will rectify the child through their own milk; whereas staying over it perpetually, unnerves, exhausts, diseases, and fevers them and then their milk, which makes it worse. They should at least recreate daily.

Medicines cannot cure. Nature alone can cast out disease, and

restore to health; and the less she is interfered with the better. Do too little rather than too much. Many are literally *doctored to death*. Women and grandmothers are far better doctors than men, and simple teas excel heroic medicines.

WORMS trouble maternal imaginations far more than children's stomachs. As crows gather where there is carrion, to consume it, so worms can coexist only with foulness of the stomach, which they lessen by eating, and are therefore health aids by being stomach scavengers. The error lies not in the worms themselves, but in that foul stomach matter which breeds and feeds them. Obviate that, and they disappear with it.

A right diet, to prevent their further generation, and a wet cloth laid at night on the stomach and bowels to extract inflammation, along with out-door play, and attention to the other health conditions, will soon exterminate them. Till the stomach is cleansed, its scavengers should not be destroyed.

Most worm medicines kill off a few worms by injuring the child's stomach, — how can they kill them without? — only to increase its subsequent foulness, and redouble their number. To promote infantile health is the true way to both prevent and exterminate worms. Let common sense attest.

SCARLATINA is one of the greatest destroyers of our darlings. Whoever can show parents how to save them from its ravages will be one of man's greatest benefactors. That the present mode of doctoring it is far more injurious than beneficial, is proved by the death of the larger proportion of those it attacks. Doing nothing could surely be no worse. Doing less will at least do less injury. That the effects of the "heroic medicines" are really deadly, is most apparent. Substitute this: —

BATHE THEM BY PIECEMEAL in saleratus water, under bed-clothes; for the air must not strike them while wet. The saleratus neutralizes the acid at the skin, and the heat of the body turns the water into steam, which carries off the feverish heat. Wash one limb or part at a time, and a few minutes after another, and thus keep going over and over the body, and you assuage the pain, and will probably save your child.

THE CRYING of children should be a sure index that some of Nature's violated laws distress it. The saying, "That is a good child which is good with good tending," is based in ignorance. The order of Nature is, that children should not cry at all.

Healthy infants sleep most of the time till their mothers, by disordering their own stomachs, derange their children's, and this occasions that pain which causes them to cry. They rarely, if ever, cry from crossness, but generally from distress. There is no need of either. How instinctively does their crying awaken our pity, because we are intuitively conscious that they suffer! Nature renders them happy, which prevents their crying. Those mothers who are tormented by cross children, deserve the blame themselves. Those are ignorant who do not know how to manage their children so that they will rarely cry. Strange that girls and young mothers enter upon married life without one correct physiological idea upon this subject, so intimately connected with their happiness.

And when the child does cry, they jolt, toss, rock, and dose or stuff it, which only increases its discomfort, and consequent cries. They must give it this tea and that medicine, which, in the very nature of things, increases its distress. Weak catnip tea is not particularly detrimental, yet warm water, sweetened, is perhaps better. Try it, when your children are cross; it will often act like magic.

Spitefulness and anger always accompany sickness, except where it is so severe as to cause prostration. Are not children always peevish and irritable when unwell, unless too sick to cry at all? And when a child, so sick as to be stupid, begins to be cross, its disease has turned for the better.

THOSE NATURALLY ill-natured inherit their petulance, so that they are to be pitied, not scolded.⁶⁰²

Rocking, jolting, trotting, and carrying infants do not remove that bad feeling which causes the crying, but do prevent that rest which would cure both disease and crossness. They require to be kept still and quiet most of the time. Whenever they need exercise they will take it spontaneously.

Nursing them while you are angry or worried, is also most injurious, because all your feelings are faithfully transmitted to your milk. Mark how soon they begin to worry after you begin to feel bad, just as before their birth they showed distress by motion. In some nations nursing is forbidden except when mothers are placid.

The great nursing art consists in *keeping* infants well, by mother and child observing the health laws. They will never be sick

unless these laws are violated in one or both. What promotes adult health also promotes infantile. All ladies should study physiology.

In short, the main means of keeping a child well is to keep its mother well. All the care she bestows on her own health effectually promotes its life force. By riding, walking, visiting, and making herself happy she prevents its diseases, and builds up its constitution.

638. — THE BEST TIME FOR NURSING, WEANING, &c.

REGULARITY is of prime importance in nursing and rearing children. A time for everything, and everything in its time, is a fundamental law,⁴⁵⁵ which can be employed with special benefit in nursing. Nature is perfect clock-work. Then should not the managing of children be regulated by the clock? Periodicity should be faithfully observed in everything. They should be bathed quickly at one specified hour, every other day, for a daily bath unduly exhausts, put to sleep at regular intervals, and nursed by the clock. Astor, with all his millions, could not confer on his descendants as great a legacy as every mother, however poor, can confer on her children by observing this regularity. And it should be continued through childhood and adolescence, for nothing will contribute more to health, happiness, and virtue.

The relief this practice affords mothers entitles it to observance. Thus, put your child to bed from the first at given times, and you can soon ascertain within a few minutes how long it will sleep, which will give you just such hours, every day, to yourself, to ride, make calls, and do what you please. All human beings need a daily respite, but matrons the most.

Mothers generally keep themselves at home from evening meetings, lectures, &c., whereas they might just as well go as not. Suppose you put your child to bed evenings at seven, it will sleep soundly till nine, and, after nursing and playing a little, put it to bed for the night, but not nurse it again till five o'clock next morning, unless you habituate it to nurse at one of the cock's crows. It will soon become habituated to falling asleep, awaking, and requiring nourishment at these particular times, and no others, which will save mothers more than half the extra trouble they now impose on themselves, besides the incalculable benefits

it will confer on the child. Mothers who have not tried this policy can form no conception of its utility.

Every four hours is often enough. Suppose you nurse at five and nine, A. M., and at one, five, and ten, P. M. Or, if you prefer three hours, say at six, nine, twelve, and three. Yet every mother can adopt such other times as she likes best, and their systems will soon adapt themselves to whatever times you appoint, so that they are regular.

WEANING: WHEN AND HOW. — Nature requires that infants should nurse longer than is usually expedient, because of the feebleness and diseases of most mothers. When both are healthy they should, without doubt, nurse at least through their second summer, that great infantile ordeal. Teeth were made to be used only when enough of them appear to facilitate mastication.

Yet many modern mothers are so full of ailments that the infant imbibes about as much disease in from six to nine months as it can well bear. Yet here, too, the healthier the mother, the longer it should nurse. But obviously none should ever nurse longer than through their third summer.

The idea that nursing exhausts the mother is incorrect. Her surplus albumen must pass off somehow, or else soon unduly clog all her other functions, and passing it off through her breasts in nursing is no more exhausting than to eject it in her monthly courses. The exhaustion is consequent on its *manufacture*, which is compulsory, not on whether it passes off at her breasts by nursing, or womb by menstruation.⁶⁰⁹

WEANING GRADUALLY is much better for mother and child than abruptly. Begin to feed some months beforehand; and increase the feeding, but diminish the nursing.

THE FALL, after all danger from summer complaints, and before the rigors of winter have set in, is doubtless the best season.

TWO YEARS are long enough for any child to nurse, and most children will be benefited by weaning earlier. No child should nurse after its mother's conception.

Much more might be said, and perhaps better, on infantile management, yet as their production is the great thought of this volume, and nursing only secondary, we dismiss it thus cursorily, admitting that woman is best adapted to give its details, while we simply state its fundamental principles.

639. — WHAT CHILDREN SHOULD AND SHOULD NOT EAT.

WHEAT is the staple article of juvenile diet. This is proved by its containing more of the organic or bone, muscle, and tissue-forming materials than any other kind of food. It supplies in all men that formative element more abundantly than any other, as is evinced by its being so good for paste. They also like it better.

ITS BRAN part contains the required lime, or bone materials, besides being adapted to regulate the bowels; so that unbolted flour is far better than bolted, because bolting extracts this bone material; and unleavened than leavened bread, for leavening sours it.⁶⁰⁵

POTATOES are most excellent if eaten soon after they are cooked, because they are then mealy: that is, by mashing fine, as in chewing or mashing, the gastric juice can penetrate the entire mass, and be solving all the particles at once, whereas when cold they become solidified, and enter the stomach in chunks, on which gastric juice can operate only externally, which allows them to ferment and create inflammation before they are digested; but mashing as soon as they are cooked allows them to be eaten hours afterwards with impunity.

BAKED POTATOES are probably better than boiled, and roasted in hot ashes doubtless best of all, while fried are the least healthy.

MILK is both beneficial and necessary. The system must have oil, and milk and cream undoubtedly furnish its best form of supply. New milk is much better than old, and unskimmed than skimmed. Those must be "poor folks" indeed who cannot afford good, unskimmed, unwatered, fresh milk for their little ones.

CREAM is less digestible than milk, because its oil-globules are now so compact that the gastric juice cannot operate on them as well as if isolated by floating in the milk.

BUTTER supplies this oil, but is less digestible than milk or cream, because it is still more compact. But when spread thin on bread, chewing mixes it up with the particles of flour, so that the gastric juice can attack and solve its oil-globules separately; but it must be *mingled* well with food.

MELTED BUTTER is decidedly objectionable, because melting packs it in one solid mass, so that the gastric juice can command

only its *outside*, and it lays undigested till the heat of the stomach renders it *rancid*, corrupt, and corrupting.

BUTTER ON HOT MASHED POTATOES is not, however, liable to this objection, because the butter particles are *isolated* from each other by being mixed up with the potato particles, so that the gastric juice can attack them individually.

BUTTER ON HOT BREAD is most objectionable for children and adults, because the warm, half-doughy bread rolls up into compact balls, and the melted butter into others, which the gastric juice, unable to penetrate, can solve only from their surface, so that they sour the stomach, disorder the bowels, and corrupt the blood.

WARM SALERATUS BREAD is doubly injurious, because its saleratus lodges in any broken crevices in the mucous membrane, and keeps eating in without losing its corrosive strength, as in "Cad-die's" case.⁵⁵⁹

THE BEST BREAD FOR CHILDREN is that unbolted, unleavened wheaten bread, already prescribed for prospective mothers, and for a like reason.⁶⁰⁵

WHEATEN GRITS, well boiled, eaten with milk, or cream and sugar, form one of the best articles of juvenile diet. So does beiled wheat, but, like hominy, it should be boiled for hours.

OATMEAL, in the form of gruel and bread, is one of the very best articles of juvenile diet. Of this the robustness of Scotch children, who are mainly raised on it, furnishes an example, and the young barons, lords, and dukes of the old world are fed chiefly on it.

INDIAN MEAL can be made into excellent articles of juvenile diet, because it contains oil in abundance, along with other growing materials. But its simple preparation, as in johnnycake, well-boiled hasty-puddings, and the like, is far better than its indigestible compound ever can be.

HOMINY AND SAMP furnish an excellent diet for children, and are especially delicious when made from corn as soon as it is fairly ripe.

NUTS are beneficial when the stomach can manage them; but chestnuts should always be *boiled*, so as to disintegrate their particles, whereas green chestnuts enter the stomach in lumps, which resist the gastric juice. Add a little salt to them while boiling.

Many years ago, Dr. Alcott, the vegetarian apostle, inquired

if the Author knew any substitute for fat meat, because, opposed to meat, he yet saw the need of oil; and when the Author suggested nuts, he clapped his hands, saying they furnished just the desired substitute.

FAT MEAT furnishes this oil needed by the system. For scrofulous and consumptive patients "cod-liver oil" has long been found a natural antidote, and always most beneficial. Now all its virtue inheres in its being *oil*, not at all in its cod-liver origin. Any other oil is just as good: that of milk, cream, butter, and nuts is more palatable, and much less expensive, yet equally beneficial.

THE FAT of beef and mutton, where children are fond of it, is beneficial. If their systems need it, their appetites will crave it, and *vice versa*. When children crave meat, lean or fat, give it to them.

FAT PORK may be sometimes better than scarcity of oil, but is a last resort; and an animalcule recently found in it, renders it positively dangerous. We confess to a decided prejudice against pork, ham, &c.; and yet, in the absence of other oils, it does sometimes cure consumptive proclivities; but frying it crisp is probably its best form. Still we prefer fat in any other form.

RIPE FRUITS are most beneficial. As children are subject to looseness at the very time of raspberries and blackberries, which neutralize this laxness, let them surfeit themselves with these berries. Good peaches are also excellent, yet those raised *at home* are the best, because those to be transported are always picked while yet green.

SWEET APPLES are most excellent. Let children have free access to a barrel well supplied with the best of apples. When fruits disturb the stomach; something is wrong in the fruits, or else in the present state of the stomach, so that they should be discontinued whenever this state rejects them.

SWEETS are beneficial, for they sustain animal heat, and abound in most kinds of food. They are, however, far better when mixed, as Nature mixes them, with other ingredients, than when concentrated.

MOLASSES IS INJURIOUS, because it *ferments* during its manufacture and transit. It is often seen frying out of its casks while lying in the sun, because heat sours it. Nearly all thus sours more or less, and nothing will equally sour the contents of the stomach.

SUGAR MOLASSES, made by melting sugar, is not open to this serious objection, is easily made, always fresh and sweet, because kept cool, and soon consumed, and is much cheaper, as well as far richer, especially made by melting loaf sugar, and every way better than that usually bought. And it can be made thin, which makes it go farther, and allows it to spread throughout the food.

LEMONS, when the appetite craves them, will prove beneficial, by their acid neutralizing that of the stomach. Whenever they create eructations they sweeten the stomach.

COLORING CONFECTIONERY is usually objectionable, because colored with substances often deleterious, and even poisonous. Till an artificial appetite is created by their seeing others eat it, they are not especially fond of it, and are far better without it.

ICE CREAMS are all right, except that their coldness lowers the temperature of the stomach unduly. Eaten so slowly that they melt and become warm in the mouth before swallowing, leaves them healthful.

CAKES are injurious, because their eggs are rendered indigestible by being cooked so long. Flour, fat, and eggs, cooked half an hour, must needs be too rich for juvenile stomachs.

TEA AND COFFEE are most injurious to children. They are intensely stimulating, and fever their already too excitable nerves, interfere with sleep, and permanently disorder the nerves. Give them crust coffee, but not Java, and sage tea, but not hyson.

NORMAL APPETITE is a *sure* dietetic guide. Children will generally crave what their constitutions require at any particular time. If the appetite is not perverted, it may safely be trusted. Let them eat about what they relish. They rarely care for cake or candies till an artificial appetite has been pampered for them. And, in general, they can be learned to relish almost anything healthy.

But we are partly repeating the dietetic doctrines of Vol. I., to which we must refer for much fuller dietetic prescriptions, accompanied with their reasons.

640. — RIGHT HABITS *vs.* WRONG: REGULARITY, SLEEP, &c.

Man has been described as "a creature of habit." Though this is not strictly true, for he is chiefly a creature of *constitutional* functions,²¹ yet right habits materially improve, while wrong ones correspondingly injure, the life-functions. While habit annuls

the evil effects of noxious substances, such as tobacco, alcohol, opium, &c., it can be made to equally improve all the functions.

REGULARITY is everything, especially to a susceptible child. It parries injurious effects, and promotes good ones. Many susceptible ones are carried off suddenly in consequence of some minor *change*, whom uniformity would have *kept* well, and saved. A change of temperature often causes a cold, and this a fever or bowel difficulty, and this a sudden death, whereas an even temperature would have kept the child well, and growing as usual.

System is an ordinance of Nature, and nowhere more practically useful than in rearing children. See that they are fed, put to bed, &c., at appointed times, and manage them by the clock, as shown about nursing,⁶³⁸ and their sickness need not trouble you.

THEIR SLEEP should be abundant and regular. For its importance, promotion, &c., we must again refer to Vol. I., since this treats sexual science, not health, and health only incidentally, not primarily. Most precocious children sleep too little. If when sick they fall asleep, let them sleep, and by no means wake them to administer medicines. Put them to sleep early, and let them sleep as late mornings as they choose; sleep being far more beneficial than schooling. Twelve hours are none too much for children below seven, and ten from seven to fourteen.

KEEP UP THEIR DAY NAP as long as possible. Take them playfully upon your lap at their time for a nap, and cuddle them, and they will soon fall asleep. Stopping their play soon puts them to sleep, for Nature must economize all their time.

SWEATING ABOUT THE HEAD during sleep is most beneficial to precocious children.⁶¹⁷

LOOSE DRAWERS are a far better night protection than bed-clothes, because in their restlessness they often throw off the bed-clothes, while drawers made to enclose each limb, and extend from head to feet, will "stay on." And in general the less bed-clothes the better, so that they are barely comfortable.

AIR THEIR DORMITORIES well. An open window, if they once become accustomed to it, will be beneficial, while close bed-rooms and attics are most injurious.

EACH SHOULD SLEEP SEPARATELY, and all the better if in a room alone. They will thus not corrupt or disturb each other. Indeed, where parents can afford it, each should have a separate

bed, room, closet, bureau, &c., and be required to keep them *in order*. Never frighten them when you put them to bed with, —

“If I should die before I wake,
I pray the Lord my soul to take;”

for if it does not frighten them with fear of death, it does no manner of good; but if it does, it interferes with sleep. Instead, lull them to sleep with, —

“Hush, my dear, lie still and slumber;
Holy angels guard thy bed,
Heavenly blessings without number,
Gently pour upon thy head.”

This difference is no trifle. And it is doubtful whether the mere parrot-like repetition of the “Lord’s prayer,” or any other *word-routine*, really does them any good, unless they actually *feel* what they thus repeat. Instead, repeating without feeling it, probably diminishes their regard for it, and for things sacred.

641. — ABLUTION, SKIN-ACTION, APPAREL, BARE FEET, &c.

CUTTING THE UMBILICAL CORD is the very first thing to be done after the birth of a child. This any one can do, if they only think so. Press its contents along from the mother towards the navel, tie it firmly with twine near the navel, and then again about three inches from it, and cut between the two, but don’t cut either.

FOLD IT IN A BLANKET before its ablution is commenced. Every one of my own children, in common with most infants, caught a severe cold before being dressed, the injurious effects of which cannot well be over-estimated. This is easily avoided by folding in a blanket as soon as severed, and performing the ablution leisurely, and by piecemeal, one limb and part after another, resting between times; and thus avoiding both colds and exhaustion. The injurious effects of lowering the temperature so rapidly as must be done by exposure to the air while wet in tepid water long enough to wash, dress, and put limber arms up through little arm-holes, is manifest, and a disgrace to the medical faculty. Wet one hand in tepid water, and expose it to the air, how rapidly it becomes cool! How soon that process over the entire body of a new-born infant must inevitably cause cold, to its lifelong detriment! But as wrapping a cloth around a wet hand keeps in its heat, so folding your infant in a woollen blanket, and washing it by piecemeal under it, precludes its taking cold. Let common

sense attest the practical importance of this prescription.* Rub it over with sweet oil.

At the birth of the Author, Granny Griffis, the midwife, as in hundreds of cases of his townsmen, plunged him all over twice into a waiting tub of cold water; which is far preferable to this tepid hand-washing, because its shock fortifies by causing reaction.

MOST CHILDREN ARE OVER-BATHED. Thrice per week is often enough, while daily ablution unduly exhausts them. They are still weak, yet to produce the required reaction draws heavily on their often sparse vital force. What is its special use? Surely not cleanliness. Its chief utility consists in its being *fashionable*. Intrinsicly it is the more important as they grow the older, yet is then omitted. It often gives colds, and keeps the child ailing. Few adults, and fewer infants, can endure exposure to cold air while wet.

WASH THEM UNDER A BLANKET whenever you wash them at all, for reasons just given, till they are several months old.

DELICATE children may be kept warmly clad, but unless their own internal heat warms them they must remain cold. Clothes can never create heat, but only retard its escape. Babies are always dressed too much, kept in overheated rooms, and under too many bed-clothes, consequent on excessive maternal caution. This weakens their skin, and induces excessive perspiration, and therefore perpetual liability to colds. To accustom them to cool rooms and light clothing is better, because this promotes internal warmth. Clothing sufficient for them when awake is ample when asleep.

DR. ELDER insists that the confining chamber shall have no artificial heat, even in cold weather, alleging that heat enervates both mother and child; and the fact that children guarded and nursed the most are usually the weakest, and take cold the oftenest, confirms this view.

IN-DOOR CONFINEMENT is injurious. Man and animals are adapted to be much in the open air. Extreme tenderness is often extremely injurious. Accustoming children to atmospheric changes hardens and invigorates, while confinement weakens them. The

* In 1848, in his work entitled "Maternity," the Author published this idea of the blanket, which "The Physical Life of Woman" uses, along with hundreds of other suggestions drawn from Maternity, *without one allusion* to the source from which they were derived. The Author likes to see his "thunder" used, but would prefer to see it duly accredited.

more careful you are with them, the more careful you need to be. They must not be housed one day, and exposed the next; but exposed children catch fewer colds than those assiduously cared for in other respects. If your child catches cold easily, harden it up just as soon as warm weather will allow, and the next fall let it run. Pampering spoils. Give Nature plenty of materials with which to work, and then let her alone.

TO PREVENT COLDS, those chief causes of fevers, brain fevers, and even bowel difficulties, keep their feet well washed and *exposed*. Feet are the chief inlets for cold, and therefore diseases. Keep their circulation good, and few children would ever be sick, as shown in Vol. I.; and bandaging the feet in close-fitting shoes and stockings impedes the circulation, and thus creates colds, and their resultant diseases.

LETTING THEM GO BAREFOOT exposes their feet to the air, which greatly promotes pedal circulation, which constant contact redoubles, withdraws the blood from the head to the feet, keeps off colds and diseases, and leaves the feet hardened up all through life. No children should ever wear shoes or stockings except in cool weather.

GETTING THE FEET WET will often prove beneficial instead of injurious. To wet them only once in a year or two might prove injurious; but keeping them well washed, and then letting them get wet every now and then, will rather promote than prevent pedal circulation, and therefore the general health.

WHAT ARE LOOKS in comparison with your children's health? A rosy child barefoot looks incomparably better than a pale, sickly one in nice boots.

PLAYING IN THE DIRT will not poison them, but will promote their health, and help insure their lives.

MUD has a truly magic effect in subduing inflammation. A mud poultice is the best of poultices, and takes the poison right out of stings. Now playing in mud-puddles barefoot, of which all children are passionately fond, applies this kind of poultice in the best manner possible.

SWIMMING is generally most injurious, because boys stay in so long as to become chilly, and take colds, from which they never fully recover. It has made many a robust boy a weakly man, or else buried him prematurely. Let them bathe in doors, or else be watched by parents, and brought out the first instant they feel chilly, or show "goose flesh" rising.

CHANGING UNDER-GARMENTS twice per week is quite often enough. Most babies are shirted quite too often. One undershirt is no sooner well warmed and dried than another is substituted, thus facilitating colds. Woodsmen wear a new thick woollen shirt *out* without washing, and are remarkably robust.

RUBBING the extremities, skin, and bowels is most excellent.

642. — THE FIRST MONTH AND YEAR.

YOUNG LIFE is always delicate. Keeping infants well till they are fairly started is the great rearing art. The first month and year predetermine more than any five subsequent ones. *One tenth* die the first month, and *over half* the deaths in New York city are *under one year*.

ANY EARLY STUNTING is most injurious. Every May, at the "Farmers' Club," Colonel Meigs would say, —

"If you want good vegetables, keep them well weeded WHILE YOUNG. All practical gardeners will attest that this is THE SECRET of good gardening. When the young plant gets once choked with weeds, no after attention can ever make it any more than barely tolerable; whereas, if well weeded *at first*, it acquires that headway which carries it through finely, though subsequently neglected.

"Stock raisers also bestow extra care on calves and colts, which, if neglected the first winter, never recover, but if well fed and sheltered the first year, endure subsequent neglect."

"I took extra care of a poor calf during its first winter, and in the spring it eclipsed all my neighbors' calves, so that I sold it for more than double the going price."

Of children this is doubly true. Why this shocking mortality among those under two years? Because their systems have not yet acquired sufficient vital power to resist infantile ails, yet the third year they become so established as to ward off disease. And the younger they are, the less they can withstand causes of disease.

This law applies with redoubled force to children before birth. Better half starve the calf and colt the last part of its first year than the first part, and the first half than neglect its mother before its birth. The earlier this starvation the worse.

643. — THE FIRST, OR NUTRITIVE EPOCH OF SEVEN YEARS.

All forms of life are subdivided into successive stages of development, which we will call Periods. In man they consume seven years each, and are founded in the very necessities of existence.

As blossoms must precede fruit, and growth ripening; so Nature must begin at one primal starting-point, and pursue the same routine of development in each individual of every species.

WORMS illustrate this nutritive stage, and millers and butterflies the mature. Worms do *nothing but* eat, and what is requisite thereto, while butterflies, millers, bugs, &c., simply live on, and use up the food eaten by themselves when in the worm state. After the worm, silk-worm for example, has eaten and only partially digested sufficient food-material for growth and after life, it spins its cocoon, to protect and keep it comfortable while it forms its organs, creates its wings, and develops into a full grown miller. This stage corresponds with puberty, and brings the amorous propensity: it now forms and lays its eggs, in doing which it uses its wings and legs incessantly, but eats nothing, and then dies. Some butterflies sip honey, but this only supports warmth, not muscle. All the materials employed to make wings, muscles, &c., it ate while in its worm or feeding stage. This is mainly true of flies, which obtain most of their organic materials in their larva state. Mark the application of this principle to the feeding of children.

FORMATION must take precedence. To *manufacture organs* is Nature's prior and really greatest work. Organs must be *made* before functions can be executed. GROWTH is therefore first in order, and paramount in importance. But this requires NUTRITION, and this both appetite and digestive vigor. A good stomach is therefore a *sine qua non*. The value of a good large belly in a child cannot well be overrated, for a good digestive laboratory will soon build up a good organism throughout.

CHILDREN DROOL much, and instinctively carry everything to their mouths, because of this great natural activity of their digestive laboratory. Instincts are always as requirements. Infants imperiously require food more than anything else, except breath, and hence naturally carry everything to their mouths, signifying that good food is proportionally important. This appetite continues till about twenty, that is, till the growth is about completed, when it becomes less craving. This function ranks all others up to about the seventh year.

644. — THE SECOND PERIOD, OR MUSCULAR EXERCISE.

To establish the muscles is Nature's second paramount function. Little children tottle around, and are incessantly active, yet from seven to fourteen they are just about crazy to run and tear around. In mature life the muscles must be very powerful and efficient. This requires incessant activity from seven to fourteen, except during the time needed for sleep. Hence their instinctive restlessness. Track that healthy boy from morning till night, through every day, week, month, and year, and he involuntarily runs, plays, climbs, pounds, and tears around generally, at a rate truly fearful. Give him playmates or a dog, and he will walk or run on the average three miles an hour, straight through for twelve hours daily, from the age of seven to fourteen. Think what a herculean task to travel thirty-six miles per day, every day, steadily! How fond he is of skating, sliding, riding, playing, racing, lifting, scuffling, and all that! Pray, what does all this signify? A correspondingly imperious demand for this exercise.

ALL GIRLS ARE NATURAL ROMPS. This incessant activity is not confined to boys. Though girls are not quite as ravenous for exercise, relatively, as boys, because they are not required to become equally athletic, yet their fondness for it is but the measure of their need of it. It can be curtailed only to their lifelong injury. Every good wife and mother will be found to have been a natural born, tearing "tomboy," because, without exercise she cannot possibly attain the muscular power requisite for subsequent maternity.⁶²⁴ Then let her run, play, skate, slide down hill, climb trees, scale fences, coast, drive the hoop, jump the rope, or do anything and everything she likes till a full year after her courses commence. And all girls love to play with boys far the best. This is just as it should be.^{479, 480} To curb this strong native instinct is to outrage nature, and spoil your darling daughters. Remember they are children yet, not young ladies. The fact that all calves, colts, lambs, and young animals, male and female, run, frisk, gambol, and race back and forth with all their might, should teach human parents the practical importance of letting boys and girls have their fill of exercise. Those children who love to sit within doors and read, read, study, study, can make only poor men and women, because by no other means is it possible to form and harden up their organism for future labors and struggles.

NATURE MUST MOVE ON. What she cannot do on time, and in her appointed order, must be left undone. As in building, the foundation must be laid first, the walls erected next, then the roof and inner walls finished off and appurtenances superadded last, so Nature lays the nutritive foundation in vigorous digestion, follows with this muscular development, and then marches on to growth, and finally finishes off her structure by developing the soul in its intellectual, moral, and religious phases. If she does not establish a good nutritive foundation by or before the seventh year, she never does, and the poor child must lack digestive vigor always, and be poorly nourished till death. But if her plans are not thwarted, children even sickly become much stronger after seven than they were before.

So if she fails to establish the muscular system between seven and fourteen, she must leave it always deficient, and hasten on to her third great function — growth. Children denied the required exercise from seven to fourteen must grow up with poor muscles, and therefore poor brains. No after culture of them can ever make up for this deficiency. We will not stop to show how great such deficiency is, but let the statement of our principle suffice.

645. — CONFINEMENT IN SCHOOL BELOW FOURTEEN.

This is in direct conflict with this natural order of development just stated. Nature's educational period has not yet arrived, and will not begin till the growth is about completed. All children need about all their time and energies up to fourteen for nutrition, exercise, and growth; then why divert it to education? Why try to finish off the walls before they are *made*? As you must *get* your chicken before you can cook it, so you must first *get* body and brain before you essay to educate the mind. Since mind works only through organs, make sure of your organism first, and educate afterwards.

THREE HOURS CONFINEMENT in school per day below fourteen, is one hour too much. Let one fact suffice.

THOMAS WILCE, broker, 152 W. Adams Street, Chicago, Ill., in 1851, brought a daughter, rather precocious, under my hands professionally, and was told emphatically not to send her to school one day till she was sixteen. The trial was severe, but he believed in Phrenology, and obeyed the injunction to the letter. At sixteen, though behind all her mates, she *shot right on past every*

one in a school of five hundred, and in two years *graduated the first scholar* in that large school.

But her triumph did not end here. Entering the high school, she stands *first in that also*, except that one young man is about her equal. But *no others approach* her, though all the others studied constantly from four to eighteen. I never knew a child kept back till fifteen that did not shoot right ahead of his peers. Parents are literally *mad* on this idea of crowding children into school. Our children are literally educated *half to nine tenths to death*, and some ten tenths.

Still this is not the connection in which to evolve the true educational system. The intellect develops last, and should be trained but little till Nature, having fully developed her antecedent functions in their natural order, has arrived at this her *last* and crowning function. To try to educate much before sixteen is like marrying before puberty. Nature's order must be followed, or else all is spoiled. She knows best, and has appointed the best "times and seasons" for everything.

These views are but the extension and application to education of the principle enunciated in ⁶¹¹, that the *base* of the brain is formed first, and the intellectual and moral organs last.

646. — THE THIRD STAGE, OR GROWTH AND PUBERTY.

THE THIRD STAGE of human life is that of growth. It also ushers in puberty, after which human life is fairly established. This era constitutes the great life-*crisis*. Everything antecedent converges to it. All else is but its preparation and usher.

ITS EFFECTS on the mind and character we have partially treated; ³⁴⁵ but a large volume could not do full justice to its magic power. It takes boys and girls for its crude material, and converts them into *men and women*. Think what manhood and womanhood mean and are! They are to juvenility what the winter apple in November is to that same apple in June, and what all green, half-grown fruit is to that which is ripe. Compare, or rather *contrast* boys and girls with men and women, and learn therefrom how potent, how beneficial, is its magic wand.

IT ACCELERATES THE GROWTH, which, till then, has been moderate. It pushes its subjects right up to their full height, and then fills them out, and hardens them up. To do this it must have a great amount of nutrition, which causes a rampant greed

for food, which should by all means be indulged. Nothing can be much more fatal to after life than its deficiency in quantity or vitiation in quality. Do let them eat.

Poor and deficient food is the great evil of boarding-schools. Parents, if you must send your children from home to get an education, take them right out of any boarding-school which does not give them what, and all they want to eat, yet warn them against breaking down their stomachs by green fruits, or crude food, or any dietetic irregularity.

PREPARATION for this great crisis is most important. As corn, to develop into its tasselling puberty in July, must previously *establish its roots in June*, so lads and lasses, in order to emerge fully into manhood and womanhood, must *strike root well* before thirteen. To thus shoot right out fully into manhood requires an immense amount of vital force, which must be previously laid by in reserve against this advent.

MANY BLIGHT just at this crisis, for want of this reserve of vitality. Having barely sufficient animal vigor to simply *sustain* life, Nature is unable to obtain the brick and mortar necessary for her temple, and must both contract its dimensions, and leave it weak and rickety for the balance of their lives. Such are about spoiled. We shall soon apply this law especially to girls, and show what poor wives and mothers such a blight makes them.

MANY CONSTITUTIONS ARE RUINED at and soon after puberty. Many boys beginning to feel their strength, show what herculean feats they can accomplish, only to impair their muscles forever after. They should remember that they are green and soft yet. Parents, put them on their guard against all excesses. Youths, remember that you are just beginning to live, but by no means fully developed yet. Wait only a little longer, till you are well grown, and you may do with yourselves almost anything you like, yet a little indiscretion just now will half paralyze you.

HOW PASSING STRANGE that when puberty is fraught with events thus momentous, it should have thus far escaped public attention. Parents, see to it that your dear children not only suffer no damage as they pass through this trying crisis, but that they open out through its gates into *complete manhood and womanhood*.

647. — PRECOCITY: ITS EXTENT, COUNTERACTION, PLAYS, &C.

AMERICAN INSTITUTIONS naturally stimulate the brain and nervous system, at the expense of the vital and muscular. Most of

our children are born with far too much brain and nerve for their strength, and action for endurance⁶⁰³ This is one great cause of their sad mortality.

It is generally conceded that extra brilliant and devout children die prematurely. "That child is too smart to live," has become a popular proverb, because it is established by observation.

A mother in Janesville, Wis., was told to take her six-year-old prodigy from school *at once*, or she would lose him of brain fever. She let him finish that term, because his teacher wanted to show off her school through him, on examination day, by his speaking his piece, and exhibiting his progress. He did so, came home complaining of shooting pains in his head, went to bed with a high fever, which struck to his head and brain, and in two days he was carried into his grave with brain fever. Her only child was dead and buried, and she was left with no son on whom to bestow her great wealth and gushing maternal love.

THE CAUSE is to be found in these two conditions — the stimulating influence of our institutions on the mind and feelings, and the excitements of the fashions on our mothers. Almost all our children need to have their memory and smartness educated *out* of, and not into, them. Sole-leather children may be educated early, and yet education does them little good. And many children already too talented cannot be induced to study, because they have now more talents than sustaining vitality, so that Nature will not *let* them increase this disproportion by study. To send such to school is both useless and ruinous — useless, because they will not learn, and ruinous because school confinement prevents that play which would give them the strength required to enable them to study. Let them play a year or two to revive their drooping physiologies, and they will then study, but not till then.

PLAY IS THE BEST ANTIDOTE for this precocity. Nothing tones up and regulates all the physical functions equally with exercise, and no form of juvenile exercise at all compares with play. By developing their bodies it improves their minds. Nature did not implant this all-powerful instinct for playing with other children to be suppressed. Children must have the stimulus of associates of about their own age. We shall soon show how to keep them from contaminations with those who are bad.

CHAPTER II.

JUVENILE GOVERNMENT.

SECTION I.

MORAL SUASION VS. CORPORAL PUNISHMENT.

648. — SHALL CHILDREN BE CHASTISED?

SINCE the guns of sexual science have not been mounted expressly to command the moral training and management of the young, we shall treat it cursorily. It is not in the range of our proposed subjects. We cannot discuss their schooling or intellectual culture without first analyzing those intellectual organs which are to be trained, which is allotted to the volume on Intellect; nor treat their moral and religious culture without first analyzing the moral faculties, which is done in our next volume, on "God and Immortality." But we may appropriately treat the *government* of children; the first problem concerning which is, By what class of motives shall they be kept from the bad, and directed to the good?

THEY SHOULD BE MADE TO MIND. This is presupposed. The greater age, knowledge, experience, and everything else of parents presupposes that they should somehow be induced to conform to their wishes up to puberty. Yet not much longer, for puberty creates both independence and sense. To hold a youth in subjugation after this spirit of independence and love of self-control have become well established, violates his nature and creates dislike for his arbiter. Youth should "become of age" as soon as puberty is well established, say at fifteen. When God in Nature implants this independent spirit, parents and guardians should heed, obey, and surrender their authority, and no longer trespass on "inalienable rights," or fight the inevitable. But till then juveniles should be governed. Then by what motives?

COERCION and moral suasion present directly opposite means of

securing this obedience. Since they are in point blank antagonism, only one can be employed. To resort to either, is to annul the other. Punishment kills moral suasion, and all attempted union of the two is like "Nebuchadnezzar's image, partly iron and partly mirey clay, partly strong and partly weak." Every child must be governed *wholly* by one or wholly by the other. Which is preferable?

PUNISHMENT NEVER, at any age, either in the family or school, does good, because it contravenes every known law of mind. It reverses every mental faculty, outrages Approbativeness, humbles or else infuriates Self-esteem, sears the affections, hardens Conscientiousness with the idea of having been wronged, kills respect for parents, and either subdues Combativeness or inflames it, which always begets revenge.

WHEN IT SUBDUES, it makes the child a poltroon in that proportion, lowers resolution to cope with difficulties, humbles the spirits, unnerves, and crushes. Such flunkeys become good for nothing, tame and inert, and go through life hanging down their heads, a prey to whoever chooses to prey upon them. Do you desire *such* children? This is the inevitable effect when Combativeness is weak, which, fortunately, is rare; but when it is strong, it has just the contrary effect, and —

CREATES DEFIANCE. All forced obedience is worthless. Only voluntary is worth having. Your boy may, indeed, mind in action, but rebels in spirit. Obeying in sullen wrath, he goes off, muttering between his teeth, "When I grow a little larger, I'll do as I darned please;" is glum and ugly, and vents his spite in numberless little ways, to the annoyance of all about him. A chastised boy expressed what all such feel, when, after pleading to be forgiven "just this once," and solemnly promising "never to do so again," on the first blow being struck; he said, firmly, "Whip away, you old heathen; I can stand all you can put on, and will be just as bad as I can be;" and true to his threat defied the whip, and rebelled at every opportunity. Did *that* punishment improve him? All chastisement necessarily injures. It must subdue or harden. It renders those whom it subdues tame, crushed, spiritless poltroons, and hardens and infuriates all the rest.

"But this anti-whipping doctrine conflicts with the proverb, 'sparing the rod spoils the child,' and with Solomon's counsel to whip away, despite his crying."

Follow Solomon, if you will, in whipping "little children," and in some other practices; ³⁴² but let *me* follow his successor and superior, who taught, "Overcome evil with good." What you desire is to obviate evil in them: then offset it by goodness in yourself; for the inherent supremacy of goodness over badness renders the former the natural antagonist of the latter. At least Christians should never punish, for by so doing they practically confess that Christianity is impotent for good; but that flogging is more effective than the law of love — a practical avowal lovers of Christ should be slow to make.

ALL SCOLDING has precisely the same effect in kind, though less in degree. It threatens chastisement, or it means nothing, and does no good. It is an exercise of Combativeness in the scolder, which it always enkindles in the scolded. These principles cannot be controverted. They enforce themselves.

TERROR EXCITES COMBATIVENESS. In phrenological language, fear, being the reversed action of Cautiousness, reverses Combativeness. Awakening fear maddens, except when it paralyzes. Unless it is neutralized it palsies and spoils. All threatening necessarily injures. Then never threaten children with punishment. Never shut them up in a closet, and frighten them with "raw bones and bloody head," or anything terrible. The effects of terror on the mind and body are indeed terrible.

THE NERVOUS SYSTEM is frenzied by all forms of punishment. A very sensitive, nervous, excitable child becomes literally frantic and actually crazy under chastisement. This must needs shock and derange its nerves still more, redouble its temper, injure its constitution, and do irreparable damage to its body and mind ever after. Nervous children generally have nervous parents; and what is sauce for the gosling should be sauce for the goose. If chastisement or even blows are best for the child, they are therefore best for the parent. Let the mother treat her children as she would have her husband treat herself. In the very nature of things all antagonism antagonizes and hardens.

INFANTILE NORMALITY must by all means be preserved. The feelings of all infants are normal, and extremely sweet and tender; while those of most adults are both hardened and perverted to a degree really unaccountable. This infantile tenderness becomes calloused, and sweetness soured, by scolding; much more by chastisement. The first few sharp words or looks cause the

little dear to pucker up its tiny mouth, and cry as if its heart would break, when a few scoldings harden it, and create defiance. This callous is Nature's protection against future injury.⁴⁴⁷ All scolding, much more chastisement, thus indurates and distorts. Would that all mothers could realize how much all crossness depraves, and love softens and sweetens their characters ever after. They were made lovely to be loved; let your treatment correspond with their tenderness.

649. — MORAL SUASION: APPEALS TO CONSCIENCE.*

THE MORAL FACULTIES are the natural governors of man. The mind must needs have its judicial tribunal, — that which discerns the right and wrong in everything arraigned by the intellect, and attends to the execution of the one and the suppression of the other. Conscience is that judge and executive. It wears the royal crown of supremacy. It "speaks as one having authority," and compels obedience. Till it has been stifled, its edicts are supreme, — a principle prescribed for arresting self-abuse.⁴⁷⁸

Showing children what is right, and *why* they are in duty bound to do this and not that, literally *compels* their obedience. Their conscience, not yet hardened, takes right hold of their conduct. Using force makes them hypocrites. Caution generates cunning. All who are oppressed instinctively resort to strategy and artifice as their offsetting card. Severe measures will make all children liars; and the more they are punished the more artfully they will lie next time; whereas, putting matters on their *conscience* secures obedience in the most effectual manner, and what is far more important, *strengthens it ever after*, while governing by force hardens. Action cultivates, inertia deadens every organ. Governing by force allows the moral sense to remain dormant, or else hardens it with the almost necessary idea that it has been abused.

THE AUTHOR'S BOYHOOD EXPERIENCE. I was the first one born in the town of my nativity, and of as godly a Congregationalist deacon, and as devotedly pious a mother, as ever lived, who were exceedingly anxious to keep me from contaminating surroundings. Coming home from school when about fourteen, with the idea of attending a Christmas party, I asked my father if I might go, and have the horse, for I must take along some girl. He answered, by appealing directly to my *conscience*, through my reason, show-

ing me *why* it would prove injurious to my morals, and wound up with, —

“ And now, my dear son, I leave this whole matter *on your own conscience*. There’s the horse and here’s some money, — I wish I was able to give you more, — I shall never ask you what you do with either. Go or stay, as you yourself please. But I love you so well I hope you will prefer to stay at home and be good.”

Who, after such an appeal, could go? I not only did not go, but the best of it was, I did not *want* to. He had overruled love of the party with filial and religious *piety*; thereby killing with one stone the two birds — preventing my going, and developing my conscience for next time. But my playmates were governed thus: —

“ Father, mayn’t we go to the party to-night? ”

“ Go to the party? No, indeed.”

“ But we want to go awfully. Do let us! ”

“ Don’t you *dare* go. If you do, I’ll flog you till you can’t stand.”

“ Father, mayn’t we slide down hill to-night? ”

Leave granted, they *slid to the party*, for which they were flogged terribly, which only inflamed their desire to go; and they kept going till they thereby spoiled their constitutions and morals. I have seen their mother catch up the first stick she could find, or her shoe, and chase, and flog as she chased, and also saw her *die after eighty, and out of doors*, to her children; for, though they had homes and food, they kept up the hatreds she thus engendered, and made her live three weeks on this neighbor and one on that, as they were willing to keep her, till she died; whereas, when you are old, you want your children to come to you in the morning, with, “ Father, what can we do for you to-day? ” and in the evening, with, “ Mother, can’t we do something more for you to-day? ” and the way to guarantee yourself that declining luxury is to get their complete *affections* while they are growing up. And children mind ten times better from love than fear.

Infinite Wisdom governs His children by self-interest and duty. He placed the Israelites between Mounts Ebal and Gerizim, and reading off the law and the blessings of obedience from the one, and the evils of disobedience from the other, summed up with, —

“ And now, my favored children, the land is before you. Go in and enjoy it. Obey and be happy; or rebel and be miserable, as you yourselves may determine.”

This is the way He governs us. Speaking through His natural

laws, — and this fact deserves special notice, that the teachings of Christ and of Phrenology are identically alike, — He virtually says, —

“Obeying this law will render you happy thus, and violating that will make you miserable thus; do which and as you like, and take the consequences; but for your own sakes you had far better obey.”

CONSCIENCE is the natural governor of man. Nature has clothed it with supreme authority, to curb rampant and lash up laggard passions. No means of securing obedience is equally effective. Give it a fair trial.

But this presupposes that you have *right* on your own side, so clearly that they can see and feel it, though against their wishes. Not all parents always have this. But God has framed parent and child in accordance with the same great principles of eternal right. Have this clearly on your side, and your child's inner sense perceives and assents to it; but when you require what is not thus indorsed, you must not wonder if it does not see as you do.

And parents require their children to do many things contrary to their natures: to keep still, for example, when Nature commands them to keep stirring. Children should never be required to do what is *contrary* to their own instinct, because it will surely override all authority, and annul it in the future.

DO NOT JOIN ISSUE any oftener than you must. To keep checking them for this, that, and the other thing, is to break down your own authority. Becoming used to your reproofs and commands, hardens them against you and them. Curb just as little as you possibly can, without injuring them. And remember their wants were created to be *gratified*, not resisted. Indulging nervous children soothes and benefits them, while denying them infuriates and deranges them.

650. — HOW TO KEEP CHILDREN FROM LEARNING EVIL.

This problem is most important. To keep them from associating with bad children, hearing low words, and seeing vulgarity and wickedness, is an utter impossibility. Man was made not for isolation, but to associate with his fellows. Note the logic in the following dialogue: —

“Madam, you are literally killing this fine boy by close confinement. At this rate he will not live a year, or, if he lives, will be worthless from inanity.”

“Sir, I have peculiar educational ideas. That boy is my all. I love him as I love my life, and cannot possibly endure the thought of his becoming corrupted by evil associates, and hence never allow him even to see any other children, for the best have some bad words, or vulgar ways, or something wrong. Disbelieving in total depravity, but believing that children are like white paper, on which education can write whatever characters it pleases, only to ‘grow with their growth,’ I am determined that all my boy gets he shall get *through me*, so that I and the world may have at least *one* sample of a pure, innocent, and perfect man.”

“Madam, where do you suppose your ‘innocent’ son will be at twenty-one? Tied to your apron-strings? Nothing but death can prevent his seeing and hearing the bad. Your only means of keeping him pure, consists in allowing him to see it while under your tutelage, so that you can, by nipping it in the bud, prevent its blooming and fruiting in him. What if he does hear ‘naughty words,’ even swearing, he will, of course, utter them before you, which will enable you to array his moral sentiments against their use, which, once done, renders him all the better for having heard and uttered them. You cannot prevent his hearing oaths, which he will of course repeat, but it will be only as the parrot says ‘pretty polly,’ — a mere verbal imitation. Now array his higher nature against their use, so that it will revolt when he hears them again, and the more swearing he hears the better he becomes.⁴⁴⁹ You can thus make all the vulgarity and evil he sees and hears a direct means of purity and goodness in himself.

“Besides, just see how tame and spiritless your course has made him. If he grows up, which, at this rate, is next to impossible, what can keep him from falling into any evil practices he may see? Having no trained will-power to resist temptation, he will be a limpsy rag, subject to whatever influences may surround him; whereas, governing him by his conscience while growing, will fortify him when grown against temptations from without and within. No other safeguard remains. As if his life depended on his walking forty miles the day he was twenty, you would *train* his walking powers assiduously, all along up to twenty; so if you would make him a good man, inspire him to resist temptation all along up to manhood, by teaching him what is best, but letting him choose for himself between the evil and the good. Young weeds are easily killed, sprouted seeds never regrow.”

That logic can neither be gainsaid nor resisted. Let the principle it embodies be employed in all juvenile government.

651. — CULTIVATE COMBATIVENESS.

SELF-DEFENCE is a first law of Nature. Every boy must grow up and live among selfish and aggressive beings, who will often invade his personal rights, which will be trampled on unless stoutly defended. The owner of these rights is their proper de-

fender. They will then be well defended, otherwise poorly. If a cowardly boy, when imposed upon, says, snivellingly, "I'll go and tell my mother," the imposer repeats the injury, with, "Then go and tell your mother of *that*, too. What do I care for you or your mother either?"

But if that boy is taught to fight his own battles, and told to let no boy smaller than himself impose on him, he will grow up self-defensive, and ward off imposition.

THE OTHER-CHEEK doctrine should be taught to aggressors, but the "take-your-own-part" doctrine to cowards; and even then they will be too tame and slack. It is as much our duty to defend our rights against all aggression as to pay our debts; for Combative-ness was created to be exercised, not stifled. Poltroons are always despised and abused. If you would have your child a prey to all who choose to prey on him, teach him to "run;" otherwise, to "stand his ground." In these days of extreme maternal caution, more children are injured for life than benefited by this "peace" policy. Teach forbearance to children with excessive Combative-ness, but inspire those in whom it is deficient to "take their own part."

ENERGY has this same combative origin. Cultivating self-defence cultivates force and efficiency, without which no one can ever do or become anything. You want no weak-kneed, limber-backed, snivelling ninny, always troubled with the "I-can'ts," but instead you require one full of snap, power, resolution, and bravery. Then cultivate them whenever they are deficient. And the best way to do so is by cultivating muscular strength; for feeling strong naturally makes one feel brave and defiant.

652. — TRAIN CHILDREN ACCORDING TO THEIR CHARACTERS.

Different children, like different persons, require to be influenced by different and often directly opposite motives. One child's feelings can be touched this way, another that. Conscience will bring one too, kindness another, love another, and money or presents still another; and the great educational art consists in *knowing* by just what motives to govern and inspire each. But fear should never be used, because it is effective only when already too large. In Newport, R. I., in 1838, Dr. Crandall brought a boy to me, saying, —

"I can manage all my other twelve children, but I can do nothing

with this boy, though I whip him once every day, and sometimes twice."

I told him what motives to apply, and what to avoid, and in 1860 this son, the inventor of the submarine railway, which raises ocean steamers for repairs, called on me in British territory, to thank me in behalf of his father, as well as himself, for the good that advice had done him. Following it, enabled his father to manage him with perfect ease; and as he thanked me, he wept.

Parents, therefore, require to *know* what motives are especially efficacious in the care of each child. Children cannot be well trained without a minute and specific *knowledge* of each one's specialties, which their Phrenologies alone can disclose. A reliable phrenological examination can thus be made more beneficial to children than years of schooling, and is an indispensable aid, which every parent is bound in duty to every child to employ.

BRINGING OUT THEIR SPECIALTIES is another maternal duty. This child has this gift, that one that beautiful trait, and a third some other moral excellence, each of which a mother's moulding art should eliminate. In fact, every mother should keep before her a reliable chart of each child's developments, to aid her in studying and training each according as each individually requires.

653. — DIRECTING WILL, INSTEAD OF CRUSHING IT. — PATIENCE.

EVERYTHING EXTORTED by fear, is therefore nugatory. Would praying, extorted by the lash, avail anything? Is any obedience, produced by force, of any account? Open rebellion is far preferable to hypocritical submission.

INDUCING CHILDREN TO WILL RIGHT is the great educational art. All, to be well governed, must be a *law unto themselves*. Teach conscience to love and do right, and then train the will to obey conscience. Induce them to will right, but let them have their wills. Show them the effects of this course and that, why this is good and that bad, that this will make them happy but that miserable, and you enlist their very self-interest in behalf of the right.

"But you talk moonshine. Children rarely ever *think*. They are creatures of wild, surging impulses. Your own doctrine, that the propensities are strongest in childhood, while reason is developed last, is true. Why thus eat your own doctrines?"

This is true of young children; but all children have more or less reason, and the less they have the more it should be trained

to guide and govern their wills. Even brutes are amenable to the higher motives; much more are human beings. Rarely demonstrated that the worst of horses can be made perfectly docile by a kind and intelligent, yet decided course; much more can children. What if it does require months, even years, to thus install reason and conscience as lords over the will, and will over the conduct, please think how great an educational work you have now accomplished? All after that is both easy and efficacious.

PATIENCE is indispensable with violent-tempered children. They did not steal this violence, but came by it honestly. If it has not been inflicted on them by wrong post-natal doctoring or regimen, it was imposed on them by ante-natal and parental conditions they had no power to resist. They are the pitiable victims, not the authors, of their awful tempers. If you must whip, whip that parent who stamped it, which may require whipping both parents, yet the poor victim deserves only pity.⁶⁰²

In 1844, a mother brought a child to me so insanely furious that it had pulled out, in fits of madness, all the hair it could reach, and beaten its scalp to a jelly, in several places, by pounding its head against the floor, "out of spite," saying she expected every minute he would dash out his own brains by springing upon a chair or anything handy, and throwing himself head first on the floor or pavement; and added, that his father kept whipping him most unmercifully every day, and yet that this very father himself had a like violence of fury, and that five of his male kindred had either committed manslaughter, or murder, or else suicide. Monstrous father, thus to flog his own child for that identical trait this whipping father himself had written into this very child's innermost being! Was it not enough to make his own child a devil incarnate! Must he now whip it for being thus besides? The worse any child is the more it is entitled to pity.⁶⁰²

In short, forbearance is the only managing policy with violent-tempered children. Probably the very parental nervousness which caused the child's violence, unfits that parent for its government. Two who are violent can never endure, much less manage, each other.⁵¹⁵ Such children had better be reared by a dotting grandparent or aunt, or at least from home. At all events, when parents and children have become antagonistic, they should be separated till this antagonism subsides; else each only makes the other worse.

SCOLDING, FRETTING, AND BLAMING, throughout all their forms, both irritate children, and induce them to do likewise. Many a nervous mother scolds her children incessantly, not so much because they are naughty, as because she is in an irritable humor. Let her change her own mood, and they will seem all right.

654. — EXAMPLE BETTER THAN PRECEPT.

IMITATION is a law of humanity, and especially of juvenile life. Men must conform to each other. Children must learn to do what, and as they see others do; else how could they ever learn how to talk, write, or pattern after in anything? This shows the need of imitation. Facts show that they are creatures of it, and their Phrenologies prove that this is one of their strongest faculties. This inference, therefore, becomes palpable, that —

PARENTS SHOULD BE whatever they would have their children become. They should set only such examples as they desire their children should follow, and may expect them to pattern after themselves in every particular.

Some parents are very poor exemplars, and need to be thoroughly converted, or their children will be made worse by copying. Not a few need to throw themselves out of their present cross-grained, ugly mood into one worthy of imitation. Children by millions, after having *inherited* bad proclivities enough in themselves,³¹¹ have them perpetually aggravated by parental example. Such are doubly cursed.

LYING to children is more common than proper. "John, if you do that again, I'll flog you within an inch of your life;" and when he repeats the offence, "Did I not tell you if you did that again I'd whip you?" and there you've been doing it again. I'm quite a mind to flog you alive; I am so, you young Satan." Or, "John, if you'll get me a pail of water, the next time I'm out I'll get you a great big apple." John gets the water, but does not get the apple: and next day, "John, if you'll bring me in some wood, I'll get you some candy." John slothfully gets the sticks of wood, having little faith in his paymaster, but does not get the sticks of candy, and soon loses all faith in both threats and promises.

Never make children any promise without fulfilling it to the very letter. Being truthful to them, is your best way of rendering them truthful to you.

Never punish them when they "own up." Let a frank confession be an ample atonement.

SECTION II.

MATERNAL LOVE THEIR CHIEF GOVERNMENTAL MEANS.

655. — THE LAW OF LOVE GOVERNS ALL THINGS.

Nature never requires or accomplishes an end without ordaining its appropriate and specific *means*. She requires that children obey; and has, therefore, provided some one specific, appropriate, and efficient governmental instrumentality, exactly meeting this identical want.

LOVE is her means of effecting this end, is exactly adapted thereto, and all-sufficient. Let us canvass its merits.

All children are Old Testament disciples, in loving those who love them. Indeed this is the law of universal humanity. It governs all adults as well as children, all savages as well as the civilized, and throughout all ages and races, besides extending to all brutes. First get a horse's *love* if you desire his utmost service and implicit obedience. Get "on the right side" of any savage, and he will do for you all he can. When a priest gets the affections of his flock, they accept any doctrines, however contrary to their own, he may preach, of which Parker and Bushnell furnish illustrations; but let him get their ill-will, and though he may preach with superhuman eloquence and piety, they turn a deaf ear to all he says, and despise him besides.

Let a general get the affections of his army, and they obey at the peril of life, as did those of Bonaparte, Grant, Lee, Fremont, and Jackson. This is equally true of all authors, speakers, and public men, and especially true of the young. The first point to be made in governing a child is to gain its love. Once establish yourself in his affections, and he stands, cap in hand, willing and even delighted to do your bidding. You actually do him a great favor by *allowing* him to serve you. And this *heart* obedience is a thousand fold better than any compulsory ever can be. Is that obedience to God prompted by fear of "eternal burnings" as "acceptable" as that prompted by love of His exalted attributes? As affection is the core condition of conjugal love⁵⁴⁵ and

of the creation of children,⁵⁶⁰ so it is the paramount governmental instrumentality; is, indeed, the governing law of the universe, besides being most lovely in itself.

656. — THE MOTHER NATURE'S EDUCATIONAL PRIME MINISTER.

As every function must needs be executed by its appropriate organ, of course child-rearing must have its specific responsible executor. "MOTHER" is obviously that "home missionary." Not that she needs no aids, but that she is the legitimate head of this educational bureau, and chiefly responsible for its right management. Though the father is the planner, head, and final authoritative umpire,³⁶¹ yet the mother is the real governing power of all families. She carries her points every time, though less by dictation than persuasion. In all true families it is mother here, mother there, and mother everywhere, and for everything. If one child hurts or wrongs another, "I'll go and tell mother," is sufficient. If a cut finger, or any wound is to be done up, mother must do it. If any one is sick, mother must be chief nurse and directress. She must supply all wants, do all choring, sew on all buttons, see to mending, washing, cooking, &c., else all is but poorly done. No family is worth living in where she does not do all this, and much more like it.

THE MOULDING AND GOVERNMENT of children is her special task and duty. No other one can execute either. Nature created her with specific reference to this precise sphere. It is hers to mould and pilot both husband and children, else they run wild.³⁵⁹ She was created more pure and moral than man, chiefly to thus sanctify them.

As every hen scratches for and broods over her young, and cow nurses her calf, so all education, scholastic, moral, and religious, should be done mainly by mothers. If only ministers pray for or teach children religious truth, they will be poorly taught. Neither hireling teaching nor preaching is worth much in comparison with *maternal*. Many things can be transacted by proxy, but educating children, intellectually and morally, is not one of them. Commercial men may sell goods by "agents," but as Nature requires every mother to *nurse* her own child, so she also requires her to instruct the intellects and mould the morals of her own young.

The moral and religious training of children is her especial

sphere. Children generally follow their mother in religion, becoming Catholic, Protestant, Heathen, Liberal, &c., as she may indoctrinate them. Let stalwart men attest, that all through life, even after their reason tells them that their mother's religious teachings were mere superstitions, they cannot resist their power, nor break her magic religious spell. The minister may be most faithful and devout, yet no children can be well trained, religiously, by ministers at church, but only by their mothers at home.

Most exalted, then, is this female mission. Presiding over states and nations, legislating, wielding mighty armies, wearing regal crowns, are potential and important positions, but unless mothers first mould both citizen and soldier, neither martial nor regal power would avail much. The mother is that family chit, from which all else germinates. Even without legislating or commanding, she wields influences at least equal to those of men. Those who claim to legislate, govern, and all that, must *needs* neglect their *home* duties. Far off be the day when woman shall depart from this home sphere. Nature has assigned it to her Woman, when you do your whole *family* duty, you will find your hands too full to clamor for political, judicial, official, oratorical, and other like spheres.³⁶⁵ Let those who cannot or will not have families, who voluntarily unsex themselves by refusing to marry or rear children, &c., clamor for a larger sphere, but true pattern women will find that Nature has assigned the female a sphere as large as that assigned to man, or as she can well fill. At least let her fill that well *first*.

657. — MATERNAL LOVE THE MOTHER'S MAGIC WAND.

Not only is the mother Nature's family prime minister,⁶⁵⁶ but she must have some one educational and moulding *agent*.

MATERNAL LOVE is that agent. Being herself constituted to love her infant from its conception,⁶¹⁵ with a tenderness and ecstasy no terrestrial language can depict,³⁶⁸ and children naturally loving those who love them,⁶⁵⁵ these two natural facts make them love her the most, and *this* gives her unlimited moulding power over them. By cuddling them to her, as she nurses them, she magnetizes and charms them, and for their good, not hers. Infants, while nursing, draw from their mothers a *spirit* lactation, that which is to their minds what milk is to their bodies, which

imbues their entire beings with her spirit. She nestles them right into her *soul* as well as arms. She has *spiritual* breasts, milk, arms, &c., as well as material,³²⁸ and this principle should make mother and child one forever. And this obtains doubly between mothers and sons.⁴⁸³

In short, the male is ordained to love his female "with all his soul, might, mind, and strength," which gives her unlimited moulding power over him; while she is ordained to love her own children with all her being, which makes them love her; and this enables her to mould and manage them by love alone, just as she pleases.

Yet love, *unalloyed*, is her *only* governing means. With that she is a Samson, but without that she becomes shorn of all her power. All chastisement, anger, even scolding or fretting, breaks her sacred spell. The female mood is the loving and lovely mood, but all other moods are unfeminine.

658. — THE FASHIONS UNSEX THEIR VOTARIES.

"No man can serve two masters;" no woman who duly loves and serves her family can possibly be a devotee to the fashions. Every fashionable wife must necessarily neglect her husband and children in order to *become* fashionable, and probably compels others to neglect theirs to serve her. Choosing the fashions *obliges* her to neglect her family. Only one can have her *soul's* worship. All gay, fashionable mothers are a standing reproach, a living disgrace to their sex, for leaving their educational vineyard and duty, to glitter in those fashionable furbelows, of which monkeys should be ashamed. Every fashionable mother proclaims a neglected family. It is about as well not to be, as to spend your life on such bawbles. You were made for something infinitely higher. Devote your chief energies to rearing a family if you have one, and to the production of one if you have not.

IN CONCLUDING Part VIII., we submit whether, short as it is, both generally and in most of its points, it does not for all give the true educational policy, and the natural LAWS of rearing children. Follow them, and you will lose few by death, and worse than lose none by either their disobedience or immoralities. Modern education could not well be worse. May this Part help to mend it.

PART IX.

.SEXUAL RESTORATION.

CHAPTER I.

SEXUAL DILAPIDATION: ITS EXTENT, CAUSES, AND PREVENTION.

SECTION I.

AMOUNT AND CAUSES OF SEXUAL DECLINE AND DISEASE.

659. — THE SEXUAL POVERTY OF BOTH SEXES AND OF ALL AGES.

BEHOLD how feeble are all the signs of gender in man as compared with animals! Contrast the well-sexed voices, movements, forms, ecstasy, each and all the evidences of a vigorous sexuality in all lions, elephants, tigers, bulls, buffaloes, horses, &c., with the poorly-sexed voices, forms, &c., of most men, and learn how great its comparative declension in man; whereas he was constituted to exceed beasts as much in sexuality as in intellectual or moral endowments; and would, if he lived a perfect sexual life. To compare man and beast in a few of the signs of sexuality.

THE VOICE. Rarely, in beast or fowl, can we discern vocal signs of impaired gender. Nearly all have that clear, strong, full, sonorous, ringing voice, indicating both a perfect and a vigorous sexuality. In quality all seem complete, though in quantity some evince more than others. Not one shows any sign of either its deficiency or impairment.

How different is man! Not one masculine voice in hundreds but is more or less husky, broken, weakened, quackling, piping, and emasculated. Let readers use their own ears discriminately; first training them to discern the true masculine ring.³³⁵

There are two casts of male voice, one evinced in the lion's roar and bull's bellow, deep bass, heavy, and powerful, of which in man a good bass singer furnishes an illustration; and the other that sharp and high voice, which the shrill tenor singer illustrates. Most men have just occasion to feel humbled in view of their own vocalities.³⁷³

LOSS OF SEMEN, by involuntary emissions during sleep, or else almost constantly, constitutes the rule among unmarried men; and most who are married have some time been more or less wrecked by this cause; and usually these organs have been dwarfed thereby.⁴⁷¹ The universality of self-abuse⁴⁶⁶⁻⁴⁶⁷ and its terrible effects,⁴⁶⁸⁻⁴⁷² show that the consequent sexual decline must be commensurate and truly fearful; and facts everywhere add their confirmation that this is the case. The eyes and countenances of most men are their own accusers. Nature obliges all to confess.³⁷²

Or compare Anglo-Saxon men with the "sons of the forest." Almost without clothes or shelter, exposed to all the severity and changes of north-western winters, often without food, and always eating only the poorest in quality, yet Keokuk surpassed all white men in breadth and depth of chest, in brawn and power of muscle, in noble, manly bearing, and all the signs of fully-developed manhood. How far does the male form fall below the average male standard? Diogenes with his lighted torch would have to hunt long and look sharply by night and day through thronged Anglo-Saxon streets without finding many even fair to middling specimens of the fully-developed human male. Let a well sexed woman, trained to read men through and through at a glance, go to our churches, concerts, theatres, exchanges, business thoroughfares, fashionable promenades, billiard saloons, races, legislatures, congresses, and wherever men congregate, and how few fairly-developed specimens of manhood could she find unmarred by no signs in form, complexion, bearing, or spirit of emasculation, to a greater or less degree?

And do Saxon women furnish no samples of deteriorated sexual voices? Instead, how few have well-sexed! They are at least as poorly-sexed as those of men. Let discriminating ears attest *how* poorly. And let all mourn over this declension of an element so superlatively attractive.

Female forms are no better. What is the practical confession

of all this padding and bustling, hoop skirts included, but that to look passably well they must supply by art what they should, but do not, possess by nature? While all ladies ought to be good-looking, and many really beautiful, without any artificialities, yet how poor the physiologies, how imperfect the female forms of most of them! Many of our girls, on first budding out into womanhood, have good forms and good complexions, but, alas! how soon they shrivel and lose the special forms of the sex!³⁷⁴⁻³⁸⁰ Nearly all are dwarfed. Our young men are half emasculated; and maidens almost bereft of this precious element. This is most appalling! Parents, tremble lest a like deficit should almost spoil the darlings of your own hearts, those for whom you toil and live. God grant that this sexual poverty may soon end.

THE WALK and carriage of both sexes likewise tell the same sad, sorry tale. How few noble, majestic, lofty, commanding appearing men, or sylph-like, springy, blithe, sprightly, elastic, agile, poetic-motivated ladies! But how many males are weak-kneed, meaching, limber-jointed, inferior appearing, moving about shrinking, self-condemned, as if ashamed of themselves!⁴⁷¹ We are so accustomed to this deficit in both sexes that we fail to notice how almost universal or how great it has become.

Or weigh and measure the present, and especially the rising generation, by the weights and measures of well-developed sexuality. To say that on the average men and women are not a quarter as well sexed, relatively, as our domestic animals, is far within bounds, and these are far below the wild.

EVEN OUR YOUNG ladies are miserably sexed, physically. Few are two thirds grown. Most are dwarfed, rendered too small to be of much practical account, by excessive brain and deficient bodily action. Scan the forms of these pocket Venuses. Nearly all are deficient in bust³⁷³ and pelvis, meagre in face and limb,³⁷⁷ narrow and round-shouldered,³⁷³ hump-backed, crooked-backed, stooping, too fat⁶⁸³ unless too lean, with their breast-bone caved in, short ribs meeting or overlapping, bowels small or knotted, and painted besides. What a damaging confession that they need to paint! Yet how awfully they look without, and even with! And then use cologne, thus telling all within smelling distance that they lack that balmy perfume, that luscious aroma, created by sexuality. The fragrance of roses bears no comparison with the delicious richness of maiden aroma. Those from whom does

not continually emanate the richest perfume mortals can quaff, have declined sexually; while those who smell badly, proclaim the decay of their own gender. Had they not better forego cologne, even though they may need it, than thus confess their sexual poverty? Still some do require to counteract one bad smell by another. And must doctor besides; not here and there one, but, alas, by millions!

OVER HALF of the few mothers of to-day are obliged to use the nursing bottle in feeding their weakly children! A recently improved bottle, though expensive, sells at the rate of *six hundred thousand per annum*; and the same bottle doubtless serves in two or more families! Think of three quarters of a million famishing infants, put off with a sucking bottle! And how many lack even that! Merciful Father! to what are these fashionable modes and unsexing customs bringing us!

Yet all this physical dilapidation is by no means the worst. All this, ay, more, would be endurable, but behold the female *mind* and *soul* still more deficient and worse disordered. This "outer tabernacle" is in ruins only because its inner temple is even more dilapidated. Her womanly *chit* is decayed.⁵⁷⁰ Her loveliness of *soul* is demoralized. There is an "aching void," where man searches in vain for a genuine, lovable, womanly spirit. Must the *masculine* soul too be left desolate for want of what it alone can love and cherish? Must every marriage become only a perpetual "sacrifice of desolation?"

Would to Heaven this deficiency, great as it is, were all; that this life-fountain were only low: it is also badly *diseased*.

660. — SEXUAL AILMENTS; THEIR NUMBER AND AGGRAVATION.

Our task is indeed soul-harrowing and sickening. Would that this descriptive cup might pass to others. Let the faces, and especially those black and blue discolorations under and around the eyes,³³⁸ tell their own story on faces by the million. Having written and published for thirty years on this class of subjects, in addition to professional advantages, the Author's facilities for observation have brought him face to face with the facts. He has been consulted by tens of thousands, especially of young men, afflicted with spermatorrhœa, impotence, &c., and received literally cords of letters asking for relief from sexual ailments in various forms, including prostrations, losses, &c. He goes nowhere

without being thus besought. This evil is most appalling. Human sympathy sickens at the sight of this army of naturally well-sexed men now in ruins, both rifled of their manhood and suffering other consequent ills. "How long, O Lord, how long?"

But does man alone suffer? does not woman even more? Let any medical man attest if half or more of his practice does not originate in female complaints. Children's diseases are mainly consequent on maternal. An elderly doctor said, —

"I have practised medicine in this city ever since it had a dozen houses, was till lately its only medical man, have officiated at most of its births, been called to nearly every female, young and old, in it, and say deliberately, of my own personal knowledge, that not one female in forty, over eighteen, but is 'irregular,' or ailing more or less in some form sexually."

"I studied medicine with as eminent a medical practitioner as South Carolina ever had, with fifty years of extensive practice, who often declared, that on the average not one lady in fifty, twenty years old, but was more or less ailing in these organs; and my own large practice confirms this declaration." — *A Doctor in Texas.*

Read what Catharine Beecher says in her work on Female Ailments, as to the proportion of women diseased sexually within her extensive observation and careful personal inquiry. Her proportion, if rightly remembered, exceeds twenty-nine in every thirty. Her book on this subject is well worth reading.

My own average is, that not one woman in one hundred has a fair amount of sexual vigor, and that at least nine in every ten, if not nineteen in every twenty, are more or less prostrated, or else actually *diseased* sexually.

Even if we all overrate, if only half is true, how awful is this quotient! Yet none seem to take any notice of it. When a few cows die of a contagious disease, behold governors summoning legislatures, which expend hundreds of thousands on staying its ravages, and newspapers sounding the tocsin; but when by far the largest proportion of our wives and daughters are so wofully ailing and so many die, no legislative summons, no newspaper alarms, notice it! So common is it as to pass unheeded. Think of it. OUR WIVES AND DAUGHTERS are the pitiable victims of all these sufferings. Pity, pray for, and help restore them.

Pity *them*? Pity their poor husbands equally, and sickly children even more; "for when one member suffers, all the members suffer with it." None at all realize how many or how great the

direct miseries they inflict, nor how far greater their indirect causes of other sufferings. Let an attentive perusal of ³³⁹⁻³⁴⁶ show *how* great the loss and evil inflicted by these complaints.

But their injury, great as it is to individual sufferers, is but a mere bagatelle, compared with the evil entailed on POSTERITY. O, what of generations yet unborn! Forgive a faltering pen. "How long, O Lord?" And how great!

And Mr. Young America is unable to throw stones. Both sexes live in glass houses. Each "knows how to *sympathize*" with the other. To what are we coming? O, *from* what are we falling! Modern civilization, is all this *thy* work? ³⁸⁰ Then, savages, we envy you. Fashion, are these *thy* victim votaries? Then, accursed imp, avaunt!

661. — THEIR CAUSES COEQUAL WITH THESE EFFECTS.

In the very nature of things, no effects can ever either exceed or fall below their causes. Each must of necessity be in exact proportion to the other. This great human affliction, even scourge, "does not come by chance." It is effected by *means*, and those *adapted* to induce these ailments, as well as every way commensurate thereto. No human being ever suffers sexually without a corresponding *sexual* cause; for all pains flow in the direct *channel* of the special law violated. The suffering is sexual: therefore a violation of the sexual laws caused it all.

Pray, then, *what* cause, coequal with civilized society, effects all this universal sexual decline, ⁶⁵⁹ and all these wide-spread ailments? ⁶⁶⁰ They cannot be occult, for no hidden causes could effect all this terrible mischief, but must be palpable, patent, as obvious as the sun, and afflicting almost every human being.

Nor can they be light or trivial. They must be most aggravated and desperate. There must needs be some deep, most potential, most malignant and fatal causes somewhere, exactly adapted, in their very nature, to induce just these very evils, in all their length and breadth.

And it is high time they were ferreted out and exposed. The alarm reveille must be beaten. The warning bugle should be sounded. A terrible *plague* is abroad among us; is seizing our boys and girls; is unsexing, despoiling all. Parents, awake from your slumbers! You can little afford to see these fair flowers and fruits of Paradise thus nipped in the bud. Some moral cur-

culio lights on all juvenile fruit-germs, and despoils nearly all it does not kill outright. What are these CAUSES?

VIOLATING NATURE'S SEXUAL LAWS. That to obey those natural laws which govern any organ or function whatever, builds it up, but violating them breaks it down, is obviously an ordinance of universal life and nature. Thus, whoever obeys the natural laws of nutrition thereby builds up his stomach, and improves his digestion by every such obedience; but whoever violates them, breaks down his digestive organs and functions by every such violation. Thus, one of the natural laws of the stomach is, that its temperature must be kept at about 98° Fahr.; now, if any one violates this law by first overheating it, and then suddenly reducing it far too low by drinking copiously of ice-water, he injures it forever afterwards. All dyspeptics have become so by violating the natural laws of the stomach in some form; and their only restorative consists in reobeying those stomachic laws, the violation of which broke it down. All lung difficulties are induced by departing from Nature's lung institutes, and can be restored only by reobeying them. And thus equally of all physical and mental organs and functions whatsoever.

This absolutely universal principle applies to the sexuality. It has its natural laws along with every other department of Nature. To obey them, is to keep this whole department in perfect health and vigor till death; but all those who suffer from sexual prostrations or ailments of any kind or degree, suffer because and in proportion as they have broken Nature's sexual ordinances. Every iota of such impairment, past, present, and future, has, must of necessity have, this for its only cause and measure.

Further: as far as you, reader, or any other human beings, fall below that full amount of sexual power of which you or they were originally capable, it is wherein, because, and in proportion as you or they have failed to fulfil these sexual laws. And the only "ways and means" of either restoring it, or carrying its improvement up to its highest attainable point, consists in reobeying Nature's sexual mandates.

Now, since this department of Nature is paramount to all others,³¹⁶ of course these laws are paramount. Therefore obeying them, that is, a right sexuality, renders such obediently happy; whilst their violation induces sexual ailments and miseries correspondingly aggravated.

662. — WRONG LOVE STATES THE GREAT CAUSE OF ALL SEXUAL DIFFICULTIES.

THE CAUSES of all diseases must be known and removed in order to obviate them, and restore health. Many sexual patients keep on doctoring, and are most anxious to be restored, yet keep adding fuel to the causes of the effects they would obviate. He will prove one of the greatest benefactors of the race who disseminates a distinct knowledge of the causes of this sexual decline and disease. Though all are consequent on breaking the sexual laws, yet just what laws are thus broken?

THE LAW OF PURE LOVE FIRST.⁵⁶⁰ Gender originates and inheres in a mental FACULTY, not in the sexual organism. Life is also a production of the *mind*, not body. Ask learned and plebeian, "Where does life originate?" all would answer, "In the testal organs of the male;"⁵⁸² yet all such mistake. Life originates in the *mental Faculty* of Amativeness. *Love* creates life, while the sexual organs are only its material instruments. Mark this proof. A male and female, however well-sexed and adapted to produce children, who dislike each other, or are even mutually indifferent, cannot create offspring together, because their sexual organism is absolutely inert and lax, unless erected by love.⁵⁶⁴⁻⁵⁸⁴ Cohabitation is mainly of the mind, not body. Without a prior *love* for each other, no sexual erection or action, except merely vital, no manufacture or deposit of semen, and of course no conception, can ever take place. This is too apparent to be argued; but mark what it proves. The indisputable fact that a *mental* attraction and fusion can alone prepare this structure for action, provoke the manufacture of semen, convey it to its destination, and then appropriate it to the creation of life, proves that physical sexuality is only the servant of this mental element of Amativeness; that mental sexual dilapidation causes physical; that sexual diseases have mental causes, and therefore cures; and that we must reach and cure physical disorders through and by means of mental appliances. Comparing this result with the chief cause of licentiousness, as demonstrated in ⁴⁴³⁻⁴⁶⁵, shows that precisely the same great sexual truth underlies this doctrine and that, both of which are confirmed by ⁵⁶⁰.

Other causes demonstrated throughout this work conspire to induce this grand total of sexual ailments, self-abuse and wrong

health habits included, the repetition of which is not necessary. Onanism⁵⁹⁴ is fearfully diseasing, especially to the female. Sharp eyes can always detect its perpetrators, who look and feel horribly.

SECTION II.

THE CURES OF SEXUAL DISORDERS.

663. — RIGHT LOVE AND INTERCOURSE THE CURE.

MEDICINES cannot cure. They almost universally prove useless, or else injurious. They are no more adapted to reach these cases than a dose of ipecac and jalap is to assuage a mother's grief for the loss of her darling babe. That they do no good, is the universal testimony of all honest medical men, and the experience of all who consult them.

The Author asked Dr. Walcott, surgeon-general of Wisconsin, a most able physician, if any medicine was known to the faculty which cured or relieved seminal losses. He replied, with great emphasis, "No, not one." He asked Dr. N. Allen, of Lowell, the same question, and obtained the same answer. Ask any medical man of real standing if any *materia medica* prescription can be relied upon to either cure or palliate involuntary emissions, and he will tell you No. Seek aid even of those quacks who pretend to cure this ailment, and all will give you medicines, to be sure, for a blind, but will always accompany them with health prescriptions and regimen, which signifies that they rely for cure on the advice, not on the medicines; and I never yet knew the man who had been cured by applying to any medical man whatever; and I have seen those by thousands who have "doctored" for it. You who apply to them but throw away both your money and constitutions together. Restoration is not appointed to come through that channel. Beware of balsam copaiva. It ruins the blood.

Yet this does not prove that you cannot be cured, nor that your restoration is doubtful, nor even difficult; but only that it must be sought through another channel, and that through which ailments come, namely, the *mental*.

You must cure yourselves, which requires *effort*, perseverance, and temporary self-denial. You must DO, instead of passively folding your arms, to which you are inclined. Grant that a cure

requires hard work : are not LIFE, HEALTH, *happiness* worth working hard to obtain? If in the Niagara rapids, and certain to be precipitated over its yawning precipice in case you remained passive, but could save yourself by powerful effort, would you fold your hands? Would you not tax every energy of life to its utmost? What will not man do for his LIFE? And your *life* is at stake, and the prize of effort.

“ But my *cause* was self-abuse, which is clearly physical.”

Not at all. Your sin was *mental*, not physical. You imagined a sexual partner in it — was not *that* mental? Suppose you had manipulated these organs *without* any amatory feeling, it would have done you not the least damage. Amatory FEELINGS alone brought a rush of blood to these parts,⁵⁶⁴ alone gave the pleasure, alone did the damage. A lustful, sensuous, vulgarized state of your love-*faculty* effected this entire ruin, so that your cure must necessarily consist in obviating this its *mental* cause; and hence a pure, holy love for some good, virtuous female is your specific antidote for this mental cause, and, of course, your cure for this its physical impairment. Nothing can be clearer. And its effects prostrated your *mind* more than body. It made you sick, qualmish, and disgusted with the opposite sex,⁴⁴⁶ and thereby killed out no small part of your *capacity* for loving. It sapped and rotted the *chit* of gender.⁴⁷¹ If it had merely prostrated your physical sexuality, its damage would have been comparatively slight; but it created animal cravings along with sexual disgust and demoralization. This mental sexuality is what is to be restored. Until and unless *that* is done, all restoratives must prove useless.⁴⁶⁵

This expounds the great centre principle of all sexual cure. Your restoration must come through it. This will bear the test of all individuals throughout all ages, and is of incalculable value to mankind. It teaches those who desire to be restored, or even improved sexually, just where, and only where, to begin, and how to proceed, besides showing *why* all medicines are necessarily impotent for good. Since this principle is fundamental, discerning readers will see in it how completely other acknowledged principles corroborate and fortify it — that love is the soul of gender; ⁵⁶⁰ that Amativeness and the sexual organs are in rapport, &c.⁵⁶⁴ Indeed, this is but a corollary of those; and since those cannot be controverted, this must be accepted as both a natural truth, and embodying the great principle of all restoration.

As long and as far as life and constitution remain, they hold out the blessed promise of recovery and happiness. Your salvation is therefore sure and easy. Unfortunate reader, however foolish and sinful you may have been, never despair, because discouragement greatly impedes your cure, and your disease renders you more gloomy and disheartened than you need be.³⁴⁴ Even though your case is bad, you regard it as much worse than it really is. If it were fatal, you would be now literally *dying* of despair. The flag of truce is yet flying. Because you have *entered* the broad road, you need not go down to final ruin. The door of escape is yet open. Few cases are desperate. Most men can be well nigh cured. Listen, then, to its application.

Since a wrong amatory or love state of *mind* caused it, a *right* affectional state alone can cure it. But this can and will, for to this it is specifically adapted. Since passion, or one action of Amativeness, sends a rush of blood to these organs, to produce erection, of course all pure love-emotions also divert blood to them, not with a rush as in passion, but in that quiet, gentle action which improves.⁵⁶⁴ Lust is to them what violent hail-storms are to vegetation, chilling and tearing to pieces, besides gulling the land in running off; while love resembles the gentle, continuous rain, soaking in as it falls, and producing vigorous and healthy growth. Please note that we have prescribed precisely this identical remedy for healing broken hearts,⁴⁵⁵ and restoring the fallen.⁴⁶⁴

664. — INTERCOURSE OUTSIDE OF WEDLOCK, CONTINENCE, &C.

“You then aver distinctly that cohabitation is the distinctive cure for seminal losses and sexual ailments generally. In this you agree with the medical faculty, who always advise those single men who consult them to obtain the best kept mistress they can find, and indulge this passion to satiety. All along you have fought these doctors manfully, only at last to adopt their great prescription for seminal losses — sexual intercourse, with only this difference; that you prescribe it within marriage, they without. But pray, of what possible *physiological* service is this man-made *ceremony* of marriage in effecting this cure.”

Since medical men *do* make this prescription, to the destruction of the virtue of so many men who feel bound to follow medical advice, it deserves to be canvassed on first *principles*. Let the following dialogue with an eminent St. Louis medical listener to

these views both state and furnish a scientific answer to this point:—

“I thought you a philosopher, but find you are only a time-serving caterer to popularity. Reputed a bold, outspoken reformer, you are the last man I should have suspected of temporizing. Why did you not come right out last night, and flat-footedly recommend cohabitation itself, irrespective of wedlock, as the specific and only true cure of spermatorrhœa? Many of its victims cannot, at least, will not marry; then must all such pine away just to humor this whim of exclusiveness?”

“First, Doctor, is cohabitation then the only specific panacea? Do you, as a medical professor, knowing all about medicine, theoretically and practically, English and German, say, positively, that this is its only certain cure?”

“Certainly I do, without any fear of intellectual contradiction.”

“Doctor, do you always prescribe it to unmarried men who consult you for seminal losses?”

“I do always, and every time successfully.”

“Doctor, what is sauce for the goose is therefore sauce for the gander. Suppose your idolized daughter, whom you cherish as the apple of your eye, had fallen by self-abuse into a like state, and should consult me professionally for relief, would you thank me to administer a like prescription?”

“That answer is a cute Yankee dodge, but contains no science at all, and is unworthy of you.”

“I now proffer one which *is* scientific. What caused it? Was it sexual manipulation merely? Was it not solely that amatory *propensity* which prompted it?”

“Of course it was; but for which it would have done no damage whatever.”

“Now your prescription only recarnalizes and reanimalizes that very faculty, the sensualization of which alone did the damage.

“But of what possible use is this marriage part? What difference can that make? Do natural laws recognize human statutes? The cure is effected by cohabitation itself, whether within wedlock or without is immaterial. Shame that a pretended reformer should cling to this old foggy Biblicism of legal marriage, at best only a custom, like smoking, one thing this, another thing that side of this river, and that state line, and changing throughout all times and places, as human caprices, and therefore laws, change.”

“Legal marriage makes this *generic* difference. It naturally tends to place this cohabitation upon its natural-law plane of ‘*Platonic*’ love,⁵⁰⁰ while your prescription of indulging with this female this week, month, or even year, and with that the next, always and necessarily takes it off from one animal plane of self-pollution on’y to put it back upon another of promiscuity. Both vulgarize, and thereby impair the sexuality, mental and physical. A pure love intercourse is indeed just the true generic cure; but this presupposes both its com-

pletteness⁵⁰⁴ and its continuity with the same female,⁴¹⁸ and therefore offspring, and, of course, their mutual rearing.⁴¹⁷ Nor can any scientific argument at all invalidate this final conclusion."

"But would not this curative be just as effective out of wedlock as in, provided it were accompanied by love?"

"Granted; but love is constant, lust alone is promiscuous. Then, since to be effective it must continue, why not superadd its legal sanction?"

"But why add it? Of what practical use is it either way? Why lay so much stress on this mere ceremony, which confessedly exerts no influence whatever on the cure? Suppose it could be continuous and mental, then why only in marriage?"

"Because it *quiets the other faculties*.⁵⁰⁰ Society is a fixed fact, and man was made to live in concert with his fellow-men, not in antagonism. So was his lady-love. Now, unless they are married, society will spy out their fornication, and cast her out headlong,⁴²³ leaving him thoroughly in love with a despised prostitute. This would soon kill his own love, and leave him worse than at first, besides spoiling her, which no man could do to a woman beloved. No, sir; there remains but this one right way. — a permanent, constant, acknowledged love-intercourse, and both publicly rearing their mutual young."

"But this promiscuity has a far more serious objection. To say nothing of its converting virtuously trained young men by thousands into libertines, it often infects their constitutions with the worst of all poisons,⁴⁴⁵ and spoils them for life! Opening the floodgates of sensuality is bad enough, but this searing and palsying every after-life function besides, is serious business. Noble young men often apply to me with this pitiful story: 'Troubled some, though not badly, with nocturnal emissions, I applied to our family physician, who prescribed intercourse, and showed me where and how to find the female required, and charged me when I left home to continue. In doing so, I got poisoned. What shall I do?'"

"*Cowhide your physician.* He has thus poisoned your gender at its fountain, and paralyzed all your future enjoyments, capacities, sexual pleasures, manhood, talents, in all probability *fifty* per cent. ! If he had told you to select the best female you knew, court and marry ('which I could just as well have done as not'), he would have saved a noble youth he has more than half ruined! Medical men who give this advice incur a responsibility truly fearful, by encouraging both celibacy and prostitution together. *Do think.*"

"Besides, as all stolen fruit is therefore bitter, so all snatched intercourse is thereby rendered worthless. Stealth reverses several of the large faculties, which detracts from the pleasures of all.⁵⁰⁰ Intercourse alone embraces but a mere moiety of the pleasures or benefits of love, which must be open, not covert, and confluent with all the other faculties.³⁸¹⁻⁴¹¹ Hence you require to accompany each other to picnic, party, church, and concert, and wherever ladies and gentlemen congregate, and introduce each other, as one of whom to be proud,

not ashamed. What right have you to thrust among them one to *them* a harlot, or a seducer, or compel either to be ashamed of the other? Either marry, or else keep yourselves, loves, and children out of sight; yet this is to ostracize all, besides being impossible. In short, intercourse has its wrong place and its right, which marriage alone furnishes.”⁴²⁵

CONTINENCE presupposes either the total suspension and inertia of this whole sexual department, than which nothing is equally paralytic,⁴³³ or self-abuse,⁴⁶⁶⁻⁴⁷² or else love without intercourse, which violates a cardinal law of love.⁵⁶² No sexed beings should subject themselves to either alternative. Every one is compelled to love,⁴¹³ and love and cohabitation, imaginary if not real, necessarily go together.⁵⁶² Those of either sex who propose to remain continent, had better spell out the lessons taught by these united sexual laws, and avoid all these dire consequences by intercourse in marriage with only one. Still, lust is far worse than continence.

665. — HOW MARITAL INTERCOURSE CURES SEMINAL LOSSES.

“I have long been seriously troubled with a complication of diseases — dyspepsia, palpitation of the heart, liver complaint, constipation, heartburn, headache, rush of blood to my head, sleeplessness, &c. I have applied to doctor after doctor, made an apothecary’s shop of my stomach, tried allopathy, homœopathy, hydropathy, electropathy, all the pathies, not only without benefit, but with serious injury. Each has made me worse, till life has become a burden. I would as soon die as live on thus. I have long suspected, I now know, that disordered sexuality causes all. Thus far I have read on with almost breathless interest, conscious that nearly every sentence applied directly to me. In the description of the effects different sexual states wield over all the other parts and functions,³³⁵⁻³⁴⁶ I saw *from* what and *to* what I had fallen. ‘Adam’s fall’ could hardly have been greater to him than mine has been to me. But for it, O, what I might have been! Instead, O, what am I now! My sexual errors, the curse of my life, caused all! And O, how great that curse!

“From them and their effects I implore deliverance. Surely that all-glorious ‘science of man,’ which thus clearly and amply describes them, can also prescribe their remedy. I had supposed my case hopeless, given up in despair, and thought my grave my only deliverance; but as I now know the cause, hopes of relief once more inspire me to effort. In the name of suffering humanity, what can be done to restore me? Or how can I restore myself?” — *Men by Millions*.

“I, too, am among the ‘unfortunate.’ Nervous in the extreme, fidgety all day, and restless a’l night, I awake about as exhausted as when I retired; and am often troubled during sleep with horrid dreams, nightmare, and sometimes with what is far worse, lustful imaginings, accom-

panied with sexual action and seminal losses, which prostrate me for days afterwards, almost unfitting me for business. The secret sins of thoughtless boyhood caused all. I well know they are read of all who can read; but is there any salvation, or restoration? Worth some money, I would gladly give all for sexual reinvigoration, and mortgage the best energies of my life besides, and then consider myself an infinite gainer. Can I be restored? Then how?" — *Other Millions.*

We have shown that all sexual dilapidations and diseases are wholly consequent on violating Nature's sexual laws, and can be cured only in and by reobeying them; ⁶⁶¹ that love is her *paramount* sexual ordinance, and therefore restorative, ⁶⁶⁰ as lust is its great violator, and therefore impairer; ⁴⁵⁰ that all right love sends healing influences down to this structure, whilst all wrong love states disease it; ⁵⁶¹ and that love and cohabitation are natural concomitants. ⁵⁶² Now, all this absolutely demonstrates that a love marriage, by being the natural sphere of love, ⁴²⁵ is therefore Nature's panacea for all sexual dilapidations and impairments, because it fulfils her great law of love. Please put these three great sexual truths together.

Obviously, then, your one specific and only generic cure consists in selecting some good, lovable female, adapted to your special requirements, ⁵⁰⁸ and nurturing your own affections for her, and hers for you. Love whatever is lovable in her, and proceed just as you would to restore a weak and disordered appetite — that is, pamper it. As, if your digestion were impaired, and appetite run down, you would search out some dainty, savory food, and try to eat it with Epicurean relish; so pamper this sexual element by daintily appreciating its natural aliment — sexual excellence in the opposite sex. This will take time, but is your only salvation. Yet mark, you must Platonize both your courtship and marriage.

Of course something depends upon the amount of gender possessed by your partner. When it is weak in either sex, its cure of the opposite is less magical; but the more magical the stronger it itself is. Thus, an impaired man will benefit himself immeasurably by marrying even a poorly-sexed female, but incomparably more the better sexed she is, and *vice versa* of woman. So that it concerns you whether you put your gender under the tutelage of this female as compared with that; and thus of woman. ⁴⁸⁹

Forty years of specific observation on seminal losses, nocturnal discharges, &c., enable the Author to say boldly, that he never knew a passably affectionate marriage which did not in two or three

years, completely cure both nocturnal emissions and all seminal losses. Just at first its novelty may induce that sexual excess which temporarily inflames and aggravates; but even this arises from that very animalization we condemn, which nurturing love proper will obviate.⁵⁶¹ Let universal fact attest.

Intellectual reader, is not this a centre shot? Does it not exactly hit the very cause and cure? All Nature's remedies are simple, and the outgrowth of some natural law. This remedy is simple, specifically calculated to produce this identical effect, goes to the root of the difficulty, and will restore just as surely as the rising sun brings daylight.

The physiological fact is, that as food strengthens the stomach, exercise the muscles, &c., so the female entity is the natural food, tonic, restorer, and panacea of the male, and the male equally of the female. They were created for each other, and cannot be divorced without damage,⁴³³ or properly united without benefit to both. Being, talking, walking with, and loving each other feeds, exercises, and strengthens gender, by fulfilling Nature's great law of sexual action. This establishes a perfect male and female oneness, which they publicly acknowledge by marriage, and consummate in a true sexual interview, which calls their sexual organs into vigorous normal action. Now all right action accelerates the flow of blood to them in both, which carries off disease by greatly increased circulation, perspiration, exercise, &c. Nothing on earth reinvigorates any and all parts equally with action. Mark the direct application of this fundamental ordinance of Nature to this specific case.⁵⁵⁸ Simply taking each other's hands interchanges this sexual electricity; then how much more this perfect and legitimate contact by localizing it at the ailing place, and bringing the true cure right home to the precise parts to be restored. Please think. This *must* cure; it *does* cure.

666. — OBJECTIONS. — IMPOTENCY.

"But I am utterly unfit for marriage, because so completely run down as to be well nigh impotent. My sexual organs have lost their wonted action, and are too weak and dormant to be roused by conditions the most favorable. I am about paralyzed sexually. The opposite sex inspires in me little or no action."

Such objectors omit that *mental* love which is Nature's great means of physical action.⁵⁶⁴ You do not love the female in ques-

tion; therefore she does not inspire you. A fully established love will probably substitute potency for impotency. At least, if this cannot, nothing can. Please think *just* what is impotent. Where is the *seat*? In the phrenological *faculty*, and, of course, organ of Amativeness.⁶⁶² *That* is just what is paralyzed, and has paralyzed your physical manhood. This is precisely what is run down, and where recuperation must commence; and mental affection for some good female is your only doctor, medicine, nurse, and all, and will "foot the bill" besides. Mark how perfectly⁵⁶⁴ applies to this specific case, and profit by applying this principle.

"But there is just where my trouble comes in. My love-element, my *capacity* for loving, is so thoroughly demoralized that I really cannot find anything in woman to love. As a paralyzed stomach destroys appetite, so I can find nothing lovable in the female sex in general, or in any one of all its individual members. Everything feminine seems to me perfectly insipid; nothing about it attracts. For the female person and charms I have no inclination. Would to God I had. In the female soul and character I find nothing lovable. I once thought all women angels, but have now lost all 'pleasure in them.'"

Find your answer in this perfect analogy, that the appetite and the stomach are precisely to each other what Amativeness is to the sexual structure. As violating the alimentary laws by inflaming the stomach creates a ravenous, morbid, rampant hankering after food, which eating only reaggravates by rekindling; so interrupted love, being the morbid action of Amativeness, morbidifies its organ in the head, and its corresponding sexual organs in the body, which creates lust, and this in turn rekindles both this organ and passion, till ultimately a partial paralysis, or benumbing of both intervenes to save its victim from the wreck of insanity.⁴⁴⁶ This is your existing state. As the stomach in this case loathes food because it is in no state to digest it, so you loathe the female sex because in no fit state to parent offspring. Your disease has passed beyond the passional stage into the paralyzed.⁴⁴⁸ And as the best way to restore such paralyzed appetite and stomach consists in searching out some dainty edible, and nurturing appetite by pampering it; so your only real cure for this sexual impotency is to be found in looking around among the other sex for the best "unengaged" specimen you can find, appropriating it, discerning and appreciating its fine flavor, and trying to relish whatever excellences you can find therein. The two cases are

perfectly analogous throughout. Read the sexual lesson thus taught.

Besides, you require to court for months, perhaps years, before you marry, and meanwhile to see each other, spend many pleasant hours together, have many a walk and talk, and think of each other often while absent, write many a love-letter, be inspired to many a love feeling and act towards each other, and exercise your sexuality in a thousand forms ten thousand times, every one of which exercises and thereby recuperates that very element now dilapidated. When you have courted long enough to marry, you will be sufficiently restored to be reimproved by it.

Come, "up and at it." Dress up, spruce up, and be on the alert. Don't wait too long to get a perfect one, lest you cheat some one, besides reimpairing yourself; but settle on some one soon. Remember that your unsexed state renders you overdainty and easily disgusted. So contemplate never the objectionable, but only the lovable attributes of their persons and minds, for you have no sexuality to waste on antagonisms. Every one has much that is lovable. Dwell only on that, besides tolerating all you cannot enjoy. The mere fact of sexual sympathy and coöperative efforts in your restoration, is everything. All who suffer thus deserve and need this sympathy. Its effects are indeed magical.

"But this is humiliating! I should be ashamed to let any one of my own, much more of the opposite sex, know how badly run down I am."

Think you they do not know already? Your voice, eyes, complexion, form, motions, mentality, whole cast and look, all you say and do, tell all beholders by intuition about how much and how little you possess, as well as its existing states.³⁷² They always read more than you or even they themselves realize, and may be no better off, perhaps not even as well; so that knowing and sympathizing with each other's weakness is a restorative administered by each to the other. "An open confession is good for the soul."

A true love state presupposes such mutual intimacy and disclosures. Each, by knowing the other's weaknesses and "easily besetting sins," becomes the other's guardian. If a man is preinclined to drink, his doting wife staves off temptation, and helps to restore him when he errs; so the victims of sexual weaknesses

of all kinds naturally seek aid and relief each from its *opposite* instead of its own sex. Hence sexually ailing females generally and rightfully prefer to consult males instead of females.

667. — SEXUAL AVERSIONS.

“ But my case is far worse. I not only have no passion, but, instead, I have a downright positive *aversion* to each and all females. I perpetrated those habits which have reversed my *spirit* as well as person.⁸⁸³ I feel an internal repellent loathing of the whole sex. I became fascinated with one, and engaged myself to her, only to find not only no attraction, but an uncontrollable aversion. The fact of the engagement effected a complete revolution in my feelings. She is six years my junior, and absolutely faultless in figure and blameless in life. Others call her beautiful, and congratulate me on my engagement to so luscious a woman. I never saw her equal. She combines every female virtue with every physical charm — a plump person, full chest, bright eyes, a lively, hilarious spirit; and is enough to enamour any man, but only disgusts me. I could not suggest an alteration for the better in her mind or body, and yet I cannot endure her presence. If she playfully takes my hand, I feel like jerking it from her. If she throws herself familiarly into my lap, I can hardly endure the proximity. I had rather she would scold than kiss me. Our wedding day approaches. I shall, of course, be expected to occupy the same apartments, and sleep in the same couch with her; but really I can no more endure either than fire. I have told her of this change, and she offers to do or not do anything in her power, even release me from our engagement. I know I'm a perfect heathen towards her, but can't possibly help it. I impose on her perpetually, and she bears all like a genuine woman; but nothing melts my obduracy.”*

Pitiable woman! Miserable man! Like the mad dog as regards water, his male nature is rabid against the female. A starving man loathes food! What can cure him? His own force of will. Water is said to cure hydrophobia. Reader, have you never seen a child kept waiting for his dinner so long as to become turned against it? When he finally comes to the table he is displeased with this, mad at that, and dissatisfied with and rejects in anger the very food for which he is starving! Both cases are exactly analogous. Literally millions illustrate this sexual state, and maiden ladies the most. They think the whole fault lies in the opposite sex, whereas all lies in the turned state of their own sexualities, caused by sexual starvation.

* Here, as in all like colloquial replies, the Author has taken at least the substance from professional applicants. All of these replies represent *classes* of patients, each being the fac-simile and mental photograph, *taken from life*, of thousands.

“But the cure, the *cure*, the *CURE*! This is mainly important. Tell men and women *this*, and you make yourself their greatest benefactor.”

“If a doctor, I had a patient in this alimentary state, or if in it myself, I should *force* appetite if it rejected that food for which I was starving, and eat in *spite* of it if I could not eat with it, offsetting nausea with reason. I should first try coaxing and pampering; should search for the kind of food least obnoxious, smack my lips over it, and try thus to coax up some relish for it. But if this throwing grass did not suffice, I should then throw stones; should say to it by action, ‘I am perishing for want of that aliment you refuse me. You, whose solemn duty it is to feed me, are starving me to death. I shall put you in irons, and oblige you, truant, to do your duty. Eat willingly, or I shall make you eat. Your caprices cannot be allowed to spoil all my other faculties. Come, you *shall* eat.’”

“What is the use of having sense unless it is *used*? It was installed in supreme command that it might restrain any passions on the rampage, keep those in the straight path which would dart out sidewise, and lash up laggards.⁴⁵⁵ In this and all like cases, so far from asking her for release, you should say, ‘Kate, some youthful errors my mother neglected to forestall, have rather seriously unmanned me, so that I am not capable of loving you as you so richly deserve. God forgive me; and you, like a good and true woman, forgive me, and teach and inspire me with love, physical and mental. What if I do cringe and shrink from you, be all the more familiar till I can get the better of this “total depravity.” Be patient with me, as you would with a sick child. Turn “home missionary” to nurture and elicit that passion⁵⁷¹ I ought to bestow voluntarily. And I shall not allow any of your loving acts towards me to pass without full *intellectual* appreciation. All I can love in you I will love. You shall be my doctor, and time my nurse.’”

668. — LOVE POSTPONES, PASSION HASTENS, THE SEMINAL ADVENT.

“But my case is precisely the opposite. Instead of this coldness, I have the other extreme of passion. Excitable throughout, I am set all on fire by the mere presence of a female, especially if she is any way pleasant to me. Merely taking her hand sometimes, even her leaning cosily on my arm in walking, or the sight of her bust if she dresses low, provokes a flash of desire and that seminal discharge which kills all my pleasure in her society. This prematurity renders all cohabitation physically impossible. To offer myself to any woman, however humble, would be an imposition I could not consent to perpetrate, to say nothing of exposing my own masculine deficiency.” — *Many Bachelors*.

“My wife is rather dormant, while I am always premature. This disparity disappoints both. My own pleasures are annulled in their

very incipency, and hers disappointed afterwards,⁵⁶⁷ while any children I may have must be poorly constituted for want of that passional momentum requisite for their endowment." ⁵⁶⁹ — *Many Husbands*.

So many urge both these analogous and really serious objections, that they deserve that scientific answer furnished by this principle. Animal love prompts that personal contact which accelerates coition, and annuls desire; ⁵⁸⁴ whereas spiritual love, by lessening the contact, greatly prolongs this seminal advent, and immeasurably enriches this repast. That is, passion creates that violent action which soon terminates, while pure spiritual intercommunion naturally seeks less animal contact, and this gives ample time for it to marshal every other function into its triumphal procession, that it may bestow them all on its products.

But declaring this proposition, we rest it solely on its *facts*. Those whose love is mainly animal, are always and necessarily precipitant; but just in proportion as such spiritualize it, or cohabit the more with their partner's mentalities, the more they protract and enrich. By this simple but effective means this terminal advent can be postponed almost at the pleasure of its participants. Let individual facts and personal experience confirm or refute this declaration.

The application of this fundamental principle to both classes of difficulties above stated is too marked and important to need comment. The real trouble is animality; the specific antidote is spirituality. Your disease is mental, and your cure must therefore also be mental. You brought it on by vulgarizing this faculty, and must restore your physical ailment by restoring this mental faculty to a pure, right state. As mental defilement disordered your body, so moral purity must be your salvation. You must put and keep yourself in a moral atmosphere so pure, high, and holy as to raise you far above this vulgar passion.

"But my seminal losses are involuntary. Bad sensual dreams obtrude themselves upon me during sleep. I have no power to resist them. The evil has passed before I am myself. Can we have power over our dreams?"

Indeed we can. Our night dreams generally appertain to our day thoughts and desires. Brace your will while awake against them; put and keep yourself in a high, exalted, pure state of mind, and they will gradually leave you. The Author took for his "Commencement piece" this thesis, that "temptation tempts

only those sinfully predisposed ;" that the wickeder one is, the more easily he is tempted ; that as alcoholic stimulants never tempt those who have no love for them, and as Christ could not be tempted by Satan, because so pure and perfect, so those easily tempted are correspondingly wicked. This is always true of all. You are in a sensual *state of mind*. THAT induces your sensual dreams. Semen comes from the mind. Sensual thoughts, and *nothing else*, induces it. Rectify that state, and these dreams will do you no damage.

But this is not the work of a day. Yet how great, how glorious a work when achieved ! Cultivate good, pure thoughts of the opposite sex by day, and you will not be troubled by night.

LOVE OF THE DEITY constitutes another paramount antidote. I speak not as a moralist, but as a PHYSICIAN. Without recommending this sect or that creed, except as adapted to aid your own devout aspirations, it is hygienically true that Divine love and worship are specifically calculated to so elevate and sanctify the mind as to raise it above this grovelling passion. Those who would wean themselves from tobacco, alcoholic stimulants, sensuality, this or any other "easily besetting sin," will find "Thou, God, seest me," that is, *love* of the Divine, to be their very best motive and incentive to reform.

SECTION III.

PROMOTING HEALTH RESTORES SEXUALITY.

669. — RIGHT HYGIENIC HABITS, FAITH, &C.

Since the sexual organs are in perfect rapport with every part of the body,⁵⁶⁴ therefore whatever impairs or improves the body as a whole, or any part of it, thereby and therefore impairs or improves these organs ; and *vice versa*. This must be thus. These organs must necessarily experience this bodily sympathy ; else how could they transmit it ?³¹⁷⁻³³⁷ Therefore observing Nature's health conditions restores dilapidated and heals diseased gender, while violating them impairs it.

Any man subject to nocturnal emissions or loss of semen at about regular intervals, who overlifts, overeats, overworks, becomes excited by anger, drinks whiskey, or does anything what-

ever any way to injure his health, will have a relapse that night, though it is not his wonted time for days yet. This fact coincides with the experience of all who involuntarily lose this secretion. The palpable inference is, that the more care he takes of his health the longer he postpones these relapses, which gives Nature time to restore him. Neither man nor woman can improve their general health without thereby likewise restoring their dilapidated gender in proportion, nor impair their health without thereby impairing the sexuality.

Does not this seem reasonable? Does it need arguing? Since when "one member suffers all the members suffer with it," of course to invigorate all the other members reinvigorates any that may be ailing, the sexual included. "The water cure," of which the Author was an early American pioneer, bases its chief cure of sexual ailments on the application of these general health restoratives; and to say that its sexual cures have indeed been amazing, as to both numbers and efficacy, is far within the truth, and applies equally to male and female sufferers.

Not that this indorses all water-cure institutions, but that those founded on this principle are founded on a restorative natural law. Some doubtless injure by applying "too much of a good thing," yet this militates nothing against the *system* itself. Beyond question, whatever any one does to build up the general health also redoubles sexual energy, and *vice versa*; whilst improving the sexuality likewise improves the health, and *vice versa* of its impairment. Reader, please duly think out this natural law, and its application to the cure of all sexual dilapidations.

INSPIRING HOPE wonderfully promotes a cure. Doctors and their poisons often both injure and cure the same patient by the same doses. There is more practical materialism in these days than men realize. Ministers, after preaching point blank against materialism, eat quite a material supper, and take a very material dose of blue mass, from which they derive material good because they *think* so, even though it poisons the whole system; whereas, if they only "thought so," they would be much better without the poisoning medicine than with.

As far as physical appliances inspire hope of restoration, they help restore as if by magic. And sexual patients cling to these physical appliances like drowning men to straws. By all means let all such cure by faith — that greatest medicine after all. Yet

if they only thought so, they could recuperate much faster and with little expense at home under *personal* treatment.

THE MIND helps cure the sexual organs. Any one can send down healing influences to any suffering finger or toe, to lungs or stomach, liver or bowels, limbs or parts. When your overloaded stomach would otherwise give out, saying to it by will-power, "Work away heroically, I'll help you," *does* help amazingly.

This will be found at least equally efficacious in restoring impaired sexual organs. They are inexpressibly precious, and should be nursed and prized accordingly. All children should be taught to thus esteem and care for them, and all adults should nurse them as they would "the apple of their eye;" for surely no part exerts influences more beneficial over all.³³⁴⁻³³⁸ None deserve more parental care and tenderness.

670. — EXERCISE, AS TONING UP ALL THE OTHER FUNCTIONS.

Manhood and muscle always have been, and will be, synonymous. "Go in on your muscle," and "Go in on your manhood," mean the same thing, because to promote either wonderfully promotes the other also. "Manly sports" express the same fact. The word "he-roism," as expressing all that is bold, dashing, strong, defiant, enduring, &c., has a like significance. It was used to signify strength and courage, because all come from this male element. Rowing, playing ball, gymnastics, especially Butler's mode of applying the lifting cure, and whatever else develops muscle, develops manhood.

Read in Vol. I. how exercise promotes sleep, digestion, bowel-action, and every other physical function, and then mark how almost magical must be its application to the cure of disordered gender, and practise accordingly, remembering that this disease is mainly mental, affects the brain and nerves most, and that exercise is its greatest physical antidote. Yet be careful neither to begin too abruptly, nor overdo at first.

A home gymnasium can be constructed for twenty-five cents, which will yield thousands of dollars' worth of health, thus:—

Take about thirty feet of cod-line, twist, double, and tie on two sections of an old broom handle, each about a foot long. Now stand on one, and lift slowly, steadily, vigorously on the other with both hands, first before you, then behind, then on each side, with about all your strength each time, holding on a few seconds,

and relaxing *gradually*, stopping between each lift to "breathe out." The beauty of the cod-line is that it stretches or *gives* as you pull, and shrinks as you relax, thus avoiding that soreness caused by a dead lift on what does not thus give, and calling all the muscles into *coöperative and gradual* action.

Swinging the arms, pushing them out and then drawing them clear back, rapidly, breathing deeply each time, will also help furnish exercise.

Of course walking, riding, climbing, and all like exercises cannot well be recommended too highly. But of all single exercises, next to that king cure, lifting, the INDIAN DANCE is by far the best. By, as it were, churning the visceral organs, it wonderfully promotes their action.

Hunting, fishing, rowing, playing ball, racing, wrestling, sparring, drilling, gymnastics, anything which properly develops the muscles, will improve this disease, but *don't overdo at first*.

• 671. — SLEEP, BOWEL-ACTION, FOOD, &C.

SLEEP is most important. Sexual ailments are mainly *mental*, not physical. Sexual patients have either a wild, or a sleepy, or a haggard look, consequent on sexual exhaustion, because the mind constitutes the man, which is transmitted by the nerves, so that the nerves and sexual organs are in perfect rapport. All sexual ailments cause nervousness, and most nervous disorders have a sexual origin.⁴⁷⁰

SLEEP QUIETS THE NERVES more than everything else. Wakefulness is one of the chief evils of impaired gender. Retire regularly, sleep abundantly, and under as few clothes as possible with comfort; for any more unduly heat and fever, and thus tend to induce a relapse. But you must not sleep cold. If you cannot sleep enough at night, lie down daytimes, especially before dinner; but sleep your fill; and morning sleep will probably be found the best.

THE BOWELS are especially constipated by sexual disorders, so that restoring their action becomes most important. Regulate them by eating aperient kinds of food, unleavened bread,⁶⁰⁵ fruits, especially with their skins, cracked and boiled wheat, wheaten grits, rhubarb pie, rye mush, Indian pudding, onions, and the like, or anything you know which opens your bowels; and also lay a wet cloth on them at night, besides manipulating, rubbing.

and kneading them,⁶⁷⁹ semi-daily, and they will gradually resume their wonted action, and at a given hour WAIT ON THEIR DAILY EVACUATION.

STRONG DRINKS tear the sexuality right out of their consumers. Spirituous and malt liquors fire up this passion for the time being, only to re-paralyze it afterwards. "Wine and women" always have gone, will go, together. Alcohol vulgarizes this faculty, only thereby to weaken it afterwards. Apply all spirituous liquors *externally*, not internally. When the stomach is so very weak that it furnishes less carbon than the lungs supply of oxygen, pure whiskey, or rum, or brandy, by introducing carbon into the blood direct, may supply *warmth* merely; and benefit; but in all such cases they never intoxicate; but whenever they do, they always and necessarily relax, prostrate, and consequently weaken. Let inebriates attest whether their sexual passion is not dormant unless while exhilarated by drink. Give Nature every possible chance, and leave the cure to her. She resents all interference, and is your great physician, nurse, and materia medica, while alcohol is neither.

PURE WINES, by promoting skin-action, and relieving congestion, may be beneficial. We do not say they are, or are not, but whom they intoxicate they therefore injure. And whenever they do good, a little will be much more beneficial than much.

EAT SOME MEAT. Abstinence for a time will probably prove beneficial. As taking horses off from oats and putting them on grass, though it causes them to run down at first, yet putting them back renders them stronger than if they had been kept on oats all the time; so abstaining mostly from meat for a while will allow the system to sink to its normal level, and help Nature to rebuild better than if this stimulant had been continued all the time.

But the system must not be allowed to run down permanently; and those accustomed to meat should not abstain over a month or two. The weakening policy, except just while the inflammation subsides, is all wrong. While pork should never be eaten, except to prevent starvation, good beef and mutton will aid, not retard, a cure. But eat *sparingly*.

EAT LEISURELY, and discriminatingly; whereas most sexual sufferers are dyspeptic, and gormandize voraciously.⁴⁶⁹ In short, take the nicest possible care of your health, cultivate a quiet frame of mind, refrain from all excitement, enjoy all you can, think as

little as possible about your situation, and be content if you can perceive gradual improvement from month to month.

672. — LOCAL APPLICATIONS OF WATER, ELECTRICITY, &C.

Beyond all manner of question your disease is LOCAL, in the sexual organs. Of course its restoratives must be applied directly to these prostrated parts. Is it not obviously absurd to seek a cure by medicines taken into the stomach, which must necessarily affect all the other organs equally with these? Undoubtedly the wet towel, laid right on these parts as you retire, wrung from cold water when they are hot, but from hot water when they are cold, is the very best remedy. But it must be covered by another larger woollen one, to keep in the heat. It will take the fever right out, and, that done, Nature will soon repair her wastes; for the heat of these organs turns this water into steam, which subdues this inflammation, while the woollen blanket confines this steam around them, thus steaming and softening them, and restoring a healthy circulation. Beyond all doubt, water judiciously applied to any inflamed part is Nature's very best means of subduing inflammation and reëstablishing a healthy action; and the wet bandage applied directly to any suffering part is the best of all aqueous applications. If your system fails to react, try this mildest and best of all home baths. Wet the end of a towel more or less, according to your vigor, and pass it over your person *under bedclothes*; and the heat of your body will turn this water into steam, which takes the feverish heat right out of you, while the bedclothes confine this steam around your person, and envelop you for the time in a steam bath. And there are few whom this kind of bath will not benefit.

Wetting one end of a long bandage, and applying it at the small of the back, if you have any pain there, and winding the other end around the body to keep in the steam thus generated, will alleviate this pain.

The frequent washing of these parts, and in females the use of the internal female bath, will be especially beneficial. So will the sitz bath, choosing that temperature which is most agreeable, and sitting in it a few minutes every other day or so.

ELECTRICITY constitutes another physical remedy, even still more beneficial, if rightly applied. This element is undoubtedly the instrumentality of all life.⁵³⁶ This sexual paralysis consists in

electric derangement or interruption; so that unquestionably the galvanic battery can be so employed as to reinstate and regulate this interrupted electric action.

We said *right* application. The principle involved is, that the electric current sent *with* or along down the course of the nerves, *relaxes*, and takes out inflammation, but sent up *against* the nerves, tones up and strengthens. If, then, your sexual organs are *sensitive* to the electric current, they are inflamed, and this current must be sent from above *downward*, and out at the feet.

Or thus. When these parts are very sensitive to the electric current, put your feet, together with the *negative* pole, into a basin of water, or else stand on it, whilst you apply the *positive* pole to the abdomen, sexual organs, small of the back, &c. But if they are comparatively *insensible* to electricity, and bear quite a strong current, they are partly paralyzed, and require quite a strong current sent *up* from the feet to these parts, and then from these parts up the body to the nape of the neck.

That is, when they are *torpid*, apply the *positive* pole to these parts direct, but put the negative pole at the nape of the neck, or rub the wet sponge with the positive pole over these parts and the bowels, while you apply the negative pole along up the back, but most at the back of the head, that is, *above* the positive pole. The Author has seen and produced really astonishing cures by this treatment.

THE TURKISH BATH can often be employed to thoroughly revolutionize the whole system, burst open the closed pores of the skin, force the sluggish blood-vessels, and give a new life lease by quickening all the physical functions.

SPIRITS OF HARTSHORN AND CAMPHOR, about ten of the former to one of camphor, diluted to your liking with water, whiskey, or New England rum, with a little cayenne pepper added, more or less strong as they are more or less sensitive, but not strong enough to give them pain, and applied as a wash, a teaspoonful at a time, on retiring and rising, will greatly promote circulation, and thereby restoration.

VENEREAL POISONS are omitted, because that class of cases has never come under our observation; except that we have seen thousands whose blood, constitutions, stomachs, nerves, and health have been about ruined by balsam, calomel, and other med-

icines taken as cures. Though another poison may, perhaps, be employed to neutralize this in desperate cases, yet by far the best cure consists in casting it out through the skin, and by building up the constitution. A few Turkish baths will probably make the best beginning. Be especially careful not to take cold, nor make any additions to this disease. At best, it will take out of you a large part of your life snap and power to enjoy and accomplish, and leave you a virtual wreck for the balance of your lives. At all events, "*sin no more*, lest a worse thing come upon thee."

SECTION IV.

GIRLHOOD, AND ITS ERRORS, AS CAUSING FEMALE COMPLAINTS.

673. — AN ACCOMPLISHED FEMALE RUINATION, MISNAMED EDUCATION.

A WRONG FEMALE REARING, which culminates in our female seminaries, is one of the chief causes of those female deteriorations and complaints, already shown to be so common yet fearful.⁶⁶⁰ Though many of them originate in the fashions,³³⁰ and many others in disappointed love,⁶⁶² and still others in excessive yet passive intercourse⁵⁶⁶ and errors in confinement, yet the great proportion originate in wrong girlhood habits. Little girls are handsomer than large, and they than women; whereas the reverse should be the case. That chubby-faced, rosy-cheeked girl must be pressed into school almost as soon as she can fairly walk, with her ambition stimulated by every possible motive; must not be allowed to play, because Laura Carpenter and Sarah Smith, though good girls, are below her in "social position;" must study before, at, and after school, and half the night in addition, sit most of her time, and in tight dresses, and "practice" hours daily at the piano besides, and then be sent to the "Young Ladies' Seminary," to be imprisoned between brick and mortar walls; rarely allowed to go out, and then only with a drill teacher in front and another in the rear, to see that every step is taken just so genteelly; must not even look out of her window lest she flirt; and all to get an "accomplished education." If the education is accomplished, its young lady *victims* are not. Instead of true genteel young ladies, they become only bundles of mental and physical artificialities.

Satan, if furnished with every means of injury, could have selected no agent of evil as effective as these female fashions, of which female boarding-schools are but an outgrowth. They are one of our country's greatest curses. They bury girls by thousands, and spoil them by millions. "Mrs. Partington" was right in charging "Ike" "never, on any account, to choose a wife from a young ladies semi-tary;" for one may almost as well choose from the cemetery as the seminary. Three girls, two of whom were only daughters, went from one seminary to one cemetery in one spring — *educated to death!* And from one of the best of these seminaries at that; yet therefore one of the worst, because the better they are the worse they are. In fact, in their very goodness consists their badness. If by one blow I could raze every one of them to the ground, I would deliberately give that blow with a will, unless they are remodelled upon the platform of health first; and our girls *educated*, instead of metamorphosed into fashionable nonentities. We little realize their far-reaching and terrible effects in the consequent feebleness of our women and children. These hot-house precocities soon become insipid, while those who have laid a good physical foundation by tomboy romping, will make good wives, and bear healthy children. Our present educational system blights all who make any pretensions to culture, just as they merge into womanhood, by leaving them too feeble to establish their feminine excretion, the suppression of which spoils them ever after.⁶⁷⁶

But this hot-house system *must* be remodelled. Fathers, mothers, and lovers, are not these darling maidens too *precious* to be thus immolated by wholesale on this gaudy altar of false appearances? Let those who can trace out effects from their causes *think* to what we are drifting; and let mammas remember that good food with plenty of exercise, less art with more nature, less toilet artificialities with more robustness, less study with more play, less paint with more oxygen, and less fashionableness with more womanliness, will render them incomparably more fascinating, and every way better than they now are; and let young men inscribe on their matrimonial banners, —

"HEALTHY GIRLS, OR NO WIVES."⁴⁹⁶

Since they induce these ruinous artificialities by fluttering around boarding-school accomplishments, let them obviate them by

courting merit, not mere fulsome show.⁴³⁶ What an infinite pity that all this educational pains and expense should be worse than wasted in only spoiling earth's fairest flower and most delicious fruit.

NOVEL READING redoubles this nervous drain begun by excessive study. What is or can be as superlatively silly or ruinous to the nerves as that silly girl, snivelling and laughing by turns over a "love story"? Of course it awakens her Amativeness. In this consists its chief charm. Was there ever a novel without its hero? It would be Hamlet played without Hamlet. Yet how could depicting a beau so heroic, lovable, and dead in love, fail to awaken this tender passion in enchanted readers? To *titillate Amativeness*, mainly, are novels written and read. For this they become "vade mecum," and are carried to table, ride, picnic, walk, everywhere. It is doubtful whether fiction writers are public benefactors, or their publishers philanthropists. The amount of nervous excitement, and consequent prostration, exhaustion, and disorder they cause is fearful. Girls already have ten times too much excitability for their strength. Yet every page of every novel redoubles both their nervousness and weakness. Only Amazons could endure it. Mark this reason. Amativeness, that is, love, and the nervous system, are in the most perfect mutual sympathy.⁴⁷⁰ Love-stories, therefore, in common with all other forms of amatory excitement, thrill. In this consists their chief fascination. Yet all amatory action with one's self induces sexual ailments.⁴⁶⁹⁻⁴⁷² It should always be with the *opposite* sex only; yet novel-reading girls exhaust the female magnetism without obtaining any compensating male magnetism, which of necessity deranges their entire sexual system.⁵⁶⁴ The whole world is challenged to invalidate either this premise or inference. Self-abuse is worse, because more animal; but those who really must have amatory excitement will find it "better to marry," and expend on real lovers those sexual feelings now worse than wasted on this its "solitary" form. Those perfectly happy in their affections never read novels, because *real* love is so much more fascinating than that described. Another cause of female complaints is —

674. — SEXUAL INERTIA.

Nothing is as fatal to any function as inaction.⁴³³ Amativeness cannot be crucified without irreparable loss.⁴⁷⁹ And yet modern

prudery does its utmost to crush it. Does this fit its victims for good wives or superb mothers? Instead, does it not wither the very conjugal and maternal element itself? Its suppression renders them so coarse, gross, and unlady-like⁴⁸⁰ that none will tolerate them "about house" in any capacity. One, taught that this feeling was "the unpardonable sin," conscious of being quite a sinner, at her first excretion said to herself, "My unpardonable sin has found me out. I must hide it by washing my under-garments;" which, replaced while wet, suppressed her flow, and, by reversing her sexuality,³⁸² made her a perfect man-hater, and spoiled her for life. Before marriage, sexual starvation; after it, excessive taxation. Said the wife of a lawyer, —

"Though I appreciate my husband's talents and morals, and am an excellent cook, laundress, and housekeeper, yet I utterly lack the one specific function of the wife proper. My mother gave me but little, which she crushed out by a prudish education. How can I prevent my daughters from committing a like 'sin of omission' against their husbands?"

Yet most sexually dormant mothers, besides interdicting masculine society to a daughter, reverse this faculty by perpetually disparaging "these men" in her eyes, whereas they should nurture it by expatiating on their excellences. This mental aversion renders her womb too sluggish to develop sexually,⁵⁶⁴ so that she blights at the threshold of womanhood, whereas right sexual culture would have promoted menstruation.⁶⁶² Her blood, of course, thickens; her head aches; her eyes lose their glow, or never get it; and yet, though pale, perhaps unduly fat,⁶⁸³ she is goaded on in study till her nerves give way, her memory fails, growth is arrested, and constitution finally breaks. She reaches eighteen, even twenty, less developed and with less woman in her form and spirit than is due at thirteen. Of course the beaux pay her no court. Her father's purse secures her a mercenary proffer and marriage. With little gender at best, and that little stifled by a prudish education, this poor girl is yet required to rush suddenly from extreme sexual dormancy into the opposite extreme at marriage (which is impossible), or else lose her young husband's affections. Of course he finds little more sex in her than in an icicle, yet waits patiently for her improvement, only to find her growing worse, till finally, calling himself "sold," he seeks abroad what he fails to find at home. A family is thus spoiled!

Suppose, instead, her mother, aware of this hereditary deficiency, had nurtured, instead of quenching, her feeble Amative-ness, by tastefully adorning her for this picnic and that party and dance,⁴⁴⁰ saying, —

“If a lad or young gent speaks to you, reply courteously, and make yourself as agreeable as possible. Or if he calls to spend an evening, instead of shying off, just see how pleasantly you can entertain him. You had better do and say almost anything than nothing.”

In short, if she had encouraged her expression of what little lady-like attractions she possessed, and pointed out this and that admirable quality in this young man and that, all such masculine company and admiration would have carried the more blood to quicken and enlarge her sexual organs,⁵⁶⁴ promoted her monthlies, developed her gender, womb-manized her spirit, cleared her head, enhanced every female charm and virtue, and helped make her a happy wife and good mother. Mark this heaven-wide difference between these two educational courses. Mothers, have none of you thus spoiled your precious daughters, after having been thus spoiled yourselves?

675. — KNOWING GIRLS vs. VERDANT.

“But this would unduly expose their virtue. They can barely be kept from falling by perpetual watching, and exclusion from male society. Their strong passions, with yet immature judgment, renders this curbing the only safe course.”

VIRTUE, to be worth having, can come only from *within*. Passive virtue, originating in tameness or restraint, is worthless. Those alone are truly virtuous who are so from an internal *principle*. The world over, those girls watched and restrained the most the oftenest elope, or else become mothers before becoming wives. Extremes always produce their opposites. As ministers' sons are proverbially wildest, and those brought up most temperately, or parsimoniously, or strictly, &c., are the most liable to surge over to the opposite extreme when grown; so those girls repressed most are the most liable to err. Those kept virtuous only by watching, who lack only opportunity, soon fall; for a strong will soon finds a way. Let all human experience attest that watched virtue is never worth its sentinel. Repression necessarily unsexes, by either deadening or perverting, of which self-abuse is one form, while “use strengthens.” As a child always carried would never

learn or love to walk; as yon lone tree most exposed to surging winds therefore becomes sturdiest; so virtue, triumphing over opportunity, strengthens itself by its own exercise. All well-sexed females are perpetually liable to temptation. Will not those brought up to protect themselves resist much the most resolutely? Making girls their own keepers, by putting them on their sense of womanly propriety, throws around them their surest shield of virtue. Say to them practically, —

“ Walk, talk, dance, correspond with gentlemen to your liking, but remember, you are responsible to your own self and your Maker to forbid all improper liberties. Dismiss summarily all who proffer them. Make your own sense of lady-like propriety your own protection.”

Previous preparation, most important in all things, is commensurately so for becoming a wife, which presupposes maternity. Shall she rush into both, knowing nothing about what nature, husband, and prospective children require of her? Ignorance might be justified if it suppressed passion, whereas it only inflames it; while knowledge, by a law of mind, puts it under the guidance of intellect and the sanctifying influence of the moral sentiments. Maiden ignorance of their own womanly anatomy, nature, duties, &c., cannot be justified on any grounds whatever. Let every mother's experience attest how many pains and ailments she could have avoided, and how many beneficial ends secured, if she had only known beforehand what she finally learned by self-destroying experience. Will “Butler's Analogy” do them a tithe as much good as learning how to keep healthy, and produce fine babies?

“ But her ignorance at least renders her innocent.”

So is a stick “innocent.” Yet are you *quite* sure verdancy secures innocence? True, anatomically, she has “not known man,” yet this very suppression drives her in upon herself to perpetrate with an imaginary male that identical sin harlots commit with paramours.⁴⁷⁸ High authority condemns as adulterous all who indulge even lustful *looks*, much more thoughts, feelings, and actions, and declares that impurity comes from the *heart*. Those early Christian virgins who were lashed and tortured to compel them to cohabit, and finally bound and forced, were just as innocent after as before. So are all on whom rapes are perpetrated; while forced innocence fits for neither conjugality nor mater-

nity. Knowledge parries that temptation which ignorance promotes.

Young man in search of a wife, any girl who understands these sexual truths beforehand will make you a much better, purer, healthier, truer wife, and bear finer children, than if she had remained ignorant of this knowledge.

676. — A WRONG MERGING INTO WOMANHOOD.

PUBERTY creates the great crisis in every female life. By developing girlhood into womanhood, it ushers in a new and greatly improved order of existence. The fullest preparation is therefore due it, along with every provision for rendering its most welcome advent every way successful. Its usher is the female courses.⁵⁹⁰ Though easily suppressed at first, yet once fully established, only some serious sexual errors can blight her; yet from such blight complete restoration is difficult and rare. If your darling daughter is of any account, as you love her, and would render her lovable and happy throughout all her future, see to it that she passes through this trying ordeal just right, by telling her what to expect, and how she should manage herself when it does appear.

In all conscience, should not all girls be pre-informed of their monthly advent, and told what to do, and what not, on its appearance? This mock "im"-modesty must soon give way before advancing knowledge and individual self-interest. It has ruined darling girls by myriads. Let it not ruin yours.

To fully establish this excretion requires a vast amount of vital force, and yet at this period she should be growing faster than at any other. Think how much vitality is consumed by this rapid organic manufacture, together with her monthly excretion, equal to so much red blood right from her heart. Then consider what a drain on her system is made by her study, along with excessive anxiety lest she might miss some item in recitation, and her ambition to be first. Could an iron constitution, much less a weakly, susceptible one, long endure these four concurrent drains? Is it any wonder that most of them blight more or less at this eventful period, become irregular, and have only rudimental breasts, with too little life-force to develop into womanhood? Their restoration is possible, but doubtful, because the blighting *cause* is redoubled. Their womb-*fountain* of every-

thing feminine is stifled.⁵⁸⁵ Too pale or red, too fat or lean, they look awfully, though dressed to death. Their female loveliness and charm have perished, and their light-hearted buoyancy is turned into despairing sadness. They are spoiled like dough half-risen, and fallen just as it began to rise. What marriageable or womanly attribute remains? No wonder girls, naturally so angelic,⁵⁴⁵ degenerate thus. Poor victimized creatures! Not themselves the cause, but good, willing, obeying implicitly, they are immolated on the altar of a "genteel ruination." And all that they may study "Butler's Analogy," of no more practical life-use than sawdust; as is much besides of this "full course" of girl slaughter. Principals, where are your eyes and senses? Where is even your sympathy? Parents, weep tears of blood over this wholesale ruin of these "birds of paradise." "A full course" spoils nearly all, by substituting exhausting study for invigorating exercise. Almost all girls blight before they graduate. Take them out of school from twelve to fourteen, unless sure that they have plenty of vital force for complete female development besides.⁶⁴³ Give health the full benefit of all doubts; for without it what can they possibly ever do, become, or enjoy?

THE SCIENCE of female education consists in promoting Nature's end sought by the female creation. That one end is maternity. Does "Butler's Analogy" promote child-bearing? If so, let her swallow it whole, cover and all; otherwise, *cui bono*? Other female slaughters are, —

677. — ABORTION AND SEXUAL FRAUDS, THOSE WORST OF CRIMES.

ABORTION beggars description. If Satan has a king card, and modern civilization any climax of abomination, this is it. God forbid that man or woman should perpetrate it. Illicit intercourse is bad enough, but hiding it by superadding child-murder is monstrous.

And yet the fact is notorious that this mother-and-child destroying practice is alarmingly prevalent. Few realize how many in this Christian land do and take what is expressly calculated to cause miscarriage, and for this sole purpose. Genteel unmarried "ladies" by thousands thus hide their shame, and married ones by millions deal death to the fruit of their own bodies! How revolting to every principle of humanity and self-interest.

"Mrs. M., the mother of two children, had been suffering severely,

for fourteen hours, from strong expulsive pains, which, however, had not caused the slightest progress in her delivery, when Dr. Miner, after instituting a vaginal examination, remarked that, 'in all his practice he had never met with as bad a case.' Taken on Sunday, I did not see her till the next Monday night. Her pains were almost constant, and her agonizing cries for relief had attracted crowds about her door. As I entered, she exclaimed, 'For God's sake, doctor, cut me open, or I shall die! I never can be delivered without!' and afterwards voluntarily confessed, —

"About six weeks after becoming pregnant, I called on one of these infamous female physicians, who gave me some powders with directions for use, which did not produce the desired effect. Returning, I asked her if there was no other way to produce miscarriage. 'Yes,' she answered, 'I can probe you; but I must have my price.' 'What do you probe with?' 'A piece of whalebone.' 'Well,' I observed, 'I cannot afford to pay that price, and will probe myself.' I used the whalebone several times; it produced considerable pain, followed by a discharge of blood.' Injuries inflicted on the mouth of the womb, by other violent attempts, had caused all this agony. An almost desperate surgical operation barely saved her life.

"She further confessed, seemingly unconscious of its moral turpitude, that this abortionist had produced five miscarriages, adding that she knew many respectable ladies on whom she had operated, one five months advanced, whose child struggled violently after having been thrown into the wash-bowl!" — *A Physician*.

"I once came near sentencing Madam Restell to the penitentiary, and prepared an address, so true, so painful, so impressive, that it would have melted the heart of even a slayer of innocents; but her lawyer stayed proceedings by a bill of exceptions, and now she rides over one of her judges, tosses up her beautiful head, and says in effect, 'Behold my triumph!' Instead of a linsey-woolsey petticoat, her lap filled with oakum, and her tapering fingers tipped with tar, she is gloriously attired in rich silks and laces, towers above her sex in a splendid carriage, snaps her fingers at the law, and all its pains and penalties, and cries out for more victims and more gold. Can that woman sleep? The day of retribution must arrive, and fearful must be its reckoning." — *Major Noah, N. Y. Evening Post, 1843.*

She proffers a passport to lust, and in effect says to all, "Indulge, and if its natural consequences follow, I will hide your sin and shame." But a lie is on her tongue, and a dagger in her hand. A beautiful and healthy young woman, who had been seduced, taken to her, almost died during the operation, — and many *do die*, — returned home, her bloom departed, her flesh wasted, her constitution destroyed, a vital artery tapped and bleeding, and after lingering thus a few months, *died!* This is but one case among thousands. O, daughters of passion! beware

how her flattering promises of deliverance encourage you to sin! *Virtue alone* is safe and happy.

The — Nunnery in — has become immensely rich by "taking in" and hiding unmarried shame, either raising or losing their products.

A physician in Hartford, Ct., boasts that he has produced abortion upon *over one thousand* women! All this besides all the other "operations" of all the other doctors! And that in blue-law Connecticut, certainly no worse than the average of places. But for him, most of this thousand would to-day have been enjoying life, and contributing to the happiness of others.⁴⁹² And thus of all other murderers of our babes.

Against such deeds of death Nature most solemnly protests, by rendering them most ruinous to the general health of the mother, and destructive of her SEXUAL apparatus. So intimate is the relation between mother and child, that the child's life cannot be destroyed without doing fatal violence to hers.⁵⁶⁸ How can strong decoctions of ergot, tansy, &c., poison her blood so effectually as to quench its life, without thereby proportionally poisoning her own life-power?

ALL POSSIBLE means of producing miscarriages are equally suicidal. Probing injures her sexual organs almost as much as its life. Since these organs sympathize with her entire physiology and mentality, of course whatever impairs them correspondingly injures her entire nature. O, if prospective mothers only understood this law of intimacy, they would no more attempt abortion than suicide. How dare you thus take no small part of your own life? Better endure disgrace, though unmarried, than stand before the bar of God's eternal retribution a partial or total suicide in ADDITION to that of child-murder.

Let its perpetrators stand aghast in view of this appalling fact, that the *mind*, not body, makes the man,³²⁸ which is established at and by conception, creates its own organism, *and is immortal!* Though you kill its body, yet its *soul* no probes can probe, no poisons quench. When its body is destroyed its spirit "goes marching on." Did that angel babe which died in your arms go to heaven? Then that unborn infant you destroyed has gone there likewise. Do you expect to meet the former at that "great judgment day?" expect also that one whose life you took before it breathed to "rise up in judgment" against you when and where

you would not be thus publicly accused and condemned. O, pause and tremble before you thrust this eternal thorn into your own undying memory. Immortality is no myth, but a veritable reality. And the "deeds done in the body" live forever in memory. *Such* a deed clinging to you *forever!* Haunting you "to all *eternity!*" Better bear the disgrace here of intercourse only, than the "eternal reproach" of both intercourse *and* child-murder. O, lay not this awful sin to your undying charge.

All human laws and feelings condemn murder as the climax of crime. No hanging can expiate it, nor words portray its enormity.

But killing *young* life is the most shocking and truly horrible form of murder. To take ante-natal life is far worse than to destroy post-natal. Neither of them put out its existence, but the earlier it is torn from the tree of this life the more "disadvantageous" is its entrance upon another.

And that child your *own!* Love of own young is far stronger than of others. Cruelty to one's children is the worst of all cruelties. Infanticide is infinitely more fiendishly murderous than homicide. And yet this acme of crime is perpetrated by respectable ladies, and even by church members, as a matter of course! It might be expected of harlots, but is astounding in those who lay any claim to ton or conscience.

To kiss is awful; but to murder own child, nothing: and partake of communion next service day! What thinks *Christ* of your killing His little lambs? Let Christian (?) civilization (?) take lessons of Chinese heathenism, which lets them be born, strangles, and casts them into the streets, to be picked up by morning scavengers, unless devoured; for that destroys only the child, this, its mother besides!

Ministers of the Gospel know that this sin is often perpetrated by "mothers in Israel," even by some of their own flock at that, without one shadow of excuse but "total depravity," "yet open not their mouths!" If they do not know of this sin, they are certainly too ignorant and verdant to preach well. What are they if they do? If they knew a murderer heard them every Sunday, would they feel justified in omitting all allusion to his crime? Nothing can justify this significant clerical silence. It gives consent.

The Catholic Bishop of Baltimore, and some others, have anathematized it, and turned St. Peter's keys against its perpetrators.

Thank God, the Old School Presbyterian Church has also condemned it! * Would to God New School, Baptist, Methodist, Swedenborgian, Episcopalian, Universalist, Unitarian, Trinitarian, Arian, Spiritualists, and all others, would follow suit. The tocsin now just sounded gives hope. Clergymen, to the breach!

"Young Men's Christian Associations," just put that plank into your platform. Teachers, teach that. Lecturers, lecture against that. Editors, edit that. Lawyers indict, judges condemn, and sheriffs punish that. Awake all to its extermination!

As a cause of female complaints, it has no equal. Any woman who has perpetrated it, and has them, may safely infer that it caused them. Think how specifically it is calculated to induce them. How could it fail? What other means could be as potential? Argument is unnecessary. Its ruin of this structure must be fearful. Even miscarriages are bad; how much worse is abortion!

"I am often solicited by married ladies who, or whose husbands, want no more 'family,' and piteously implored by unfortunate unmarried 'ton,' and by parents to hide the disgrace of an aristocratic family, and sometimes by church members, by producing abortion; shall I officiate, or decline? And why? Let *science*, not prejudice, say what I shall do." — *A Western Physician*.

"Do? Do *nothing*. Is not the 'partaker as bad as the thief,' the accessory and accomplice as guilty as the murderer, in law and fact, before and after? In *principle* wherein differs it from murder, but in being its worst form? Death pains are trifles, in either case, compared with life. Are you willing to do, and thus oblige yourself to remember, *that* deed forever?

"Besides, you break the august laws of the land, become a culprit and a felon, indictable and punishable any subsequent hour, by the friends or foes of either party. And all for what? Money cannot pay you. No, doctor, never!"

It came home finally to his own family and heart; but, noble man, though he could have hid a daughter's shame, and retained his proud social position, yet he shook his head, though entreated

* "This Assembly regards the destruction by parents of their own offspring before birth with abhorrence; as a crime against God and against Nature; and as the *frequency of such murders can no longer be concealed*, we hereby warn those who are guilty of this crime that, except they repent, they cannot inherit eternal life." — *Extract from Minutes, May, 1869*.

"I warn you against the blood-guiltiness of infanticide. If there be a special damnation for those who 'shed innocent blood,' what must be the portion of those who have no mercy upon their own flesh." — *Bishop Coxe, Pastoral Letter, 1869*.

with tears. He, she, and all were less disgraced by her fall than by superadding infanticide.

CONJUGAL FRAUDS. — Though we have before condemned Onanism,⁵⁶⁴ we recur to it as causing sexual diseases without number, and of the most aggravated type. Its very nature proves this. What can more effectually contravene the entire end of this whole sexual arrangement, the one natural law and use of which is offspring, but which this practice outrages? It must therefore avenge itself with corresponding miseries. Those who have not duly considered this subject can form no conception of the sexual disorders and sufferings it inflicts. Its effects on the nervous system are, as we might justly infer they would be, indeed terrible. Think how directly calculated it is to lash up, only to irritate the entire nervous systems of both, which must necessarily make them hate each other,⁵⁶⁷ besides rendering them mere nervous wrecks. My attention was first called to this subject by the fact already narrated,⁵⁶⁴ and riveted by another man of forty-five, of powerful constitution, who was rendered a perfect nervous wreck, and also impotent, by incomplete intercourse, consequent on his wife's sexual inertia and vaginal smallness. Multitudes of like cases bear a like testimony. No sexual error is equally fatal.

But it injures the female by far the most. With less general passion than man, when once roused, which should be seldom, and then to receive the life-germ,⁵⁷⁰ sexual disappointment creates a rush of blood to these parts, only to suddenly shock and gorge them by their unsatisfied craving, while their satisfaction would benefit them.⁵⁵⁸ Nothing can be more inflammatory to them and to the whole system than such gorging. Her passivity does her serious damage,⁵⁶⁶ but the more passion the more injury. L. F. E. Bergeret, Physician-in-chief of the Arboir Hospital, has devoted an entire French work to its exposition, in which he makes these startling declarations concerning it: —

“ The exaltation and consequent concussion of two thus provoking each other to passion, produces still more serious nervous perturbations than self-abuse.

“ Woman suffers the most from this vice, because her organs are adapted to act for a longer period, &c.

“ The ‘ Condom sheath ’ does not lessen its evil effects.

“ This sexual fraud provokes in her all diseases of her genital organs, from simple inflammation to the most serious degenerations and disorganizations, — metritis, tumors, polypi, uterine colics, neurosis, can-

cers, &c., mammal and ovarian diseases, sterility, leucorrhœa, &c. When I review all the diseases of the women I have attended, I believe *three fourths* of them were caused by the practice of frauds in sexual intercourse, and that, in most cases, they can with certainty be attributed to it.

“Elderly women suffer the most, because their declining organisms are less able to resist its effects. It often causes subsequent sterility.”

He then proceeds to cite in detail, from his memorandum, *over two hundred cases* of fearful sexual inflammations and disorders of both sexes he had traced directly to this cause. No intelligent persons, after reading his book, could consent to inflict on themselves diseases as many or inflammations as obdurate or aggravated as this vice always and necessarily inflicts. All female perpetrators carry the evidences or “labels” of their unnatural practices around with them,³⁷² besides losing the respect and therefore affections of their paramours or husbands. What is as vulgar? What sexual outrage equals it? Must not Nature punish in proportion?⁶⁶¹ The amount of female complaints it causes is incalculable. Is it any wonder they superabound thus?⁶⁶⁰

IN FINE, the animal phase of love, just for carnal gratification, is terribly unsexing and diseasing to man and woman. Mental love does not create semen, but all lustful desire does, which, when created, does great damage unless evacuated; hence its easy flow, as in seminal losses; but the female suffers still more from all wanton desires, unless satisfied by impregnation.

Former suggestions as to population^{431,322} may well be reperused in this connection.

SECTION V.

THE CURE OF FEMALE COMPLAINTS.

678. — PROLAPSUS UTERI. — PESSARIES. — THE BED EXERCISE.

Of all our sections, this is the most important. Whatever restores female health and vigor is the greatest of public and private benefactions.⁴⁹⁶ But be it everywhere known, they cannot come through medicines. Drugs are not adapted to reach such cases. The same principles just applied to masculine restoration, also apply to feminine; and for the reasons there given. We refer to them, instead of repeating them.⁶⁶³⁻⁶⁷²

Ladies run to their doctor when they should doctor themselves, not by medicines, but by rebuilding their constitutions. They should first inquire what sexual *laws* they have broken. Ascertaining causes is the first step towards restoration.

PROLAPSUS UTERI is one of the most common and wearisome of all female ailments, though less painful and dangerous than some. It consists in the womb sliding down the vagina (see engraving No. 234) more or less, till it sometimes projects into the external world. This mouth should be about six inches above the labia, depending something on the height,⁶²⁷ yet in most it descends more or less, consequent on visceral weakness relaxing its sustaining broad ligament (see engraving No. 233). Usually the bowels also settle into the lower portion of the pelvis, besides being knotted.

The *form* of the abdomen evinces prolapsus and health thus: In health it rounds out to the navel, which points straight forward, as in children, but in prolapsus it points upwards, because the upper part of the bowels are shrunk and flattened. The stomach and lungs also settle with the womb and bowels, because their support has fallen, and therefore hang suspended from the throat, the consequent irritation of which causes bronchitis and a cough, which sends this irritation along down to the lungs, and induces consumption. Meanwhile the doctor, ignorant of this its cause, doses for lung disease, which, if cured to-day, would be brought back to-morrow by this constant pulling down; so that the only salvation consists in restoring the stomach, bowels, and womb to their natural positions. All displacements generate inflammation, which attacks this whole visceral region.

Some doctors prescribe lying in bed, with the head pitching *downward*, so that the *weight* of the womb shall carry it back to its place, and lie there thus till it grows fast again. Such treatment is awful, and far worse than the disease itself. Lying still seriously injures the general health, which exercise promotes.

Dr. Buttolph, President of the New Jersey Insane Asylum, and probably the best manager of lunatics in this country, cured a woman kept thus in bed *sixteen years*.

PESSARIES ALWAYS INJURE. — "A doctor, whom I consulted for prolapsus, caused by weaving, besides having taken two hundred dollars I had laid by, getting me into debt to him, and leaving me without any money to pay my board, says he must have me six months

longer, to insert a sponge up my body daily, saturated with medicine.”
— *A Lowell Operative.*

What a quack and robber! A Chicago wife narrates, —

“ My doctor inserted a dry hickory pessary for prolapsus, causing terrible pain, which I bore till the intolerable agony compelled its removal. Meanwhile hardened matter, generated by suppuration, adhered to both my body and the pessary, so that drawing the pessary peeled off the mucous membrane from my vagina, which it *turned inside out*, and when reinserted, its walls *grew together*, thus sealing me up, except the urinary passage, which of course prevents menstruation. Though very fat, I am perfectly miserable.”

Take warning from these sad examples. Foreign substances must needs inflame and injure. The bowels too must be replaced quite as much as the womb, which no pessaries nor abdominal supporters can accomplish. They retard the circulation, that great restorative, besides chafing. Try this. So fit your drawers that the bowels are held up in a sack, scooped down in front, and shaped like the segment of a basket, with its band carried up over and resting their weight on the hip bones. That is, swing the bowels in a sack made in your drawers, and suspended from the hips.

“ Self-contradictory; for you have all along condemned this suspending apparel from the hips.”

Mark this fundamental difference. Clothes suspended by a band *above* the abdomen bear *down* on the viscerals, whereas our sack plan holds them *up*, by raising them from *below*. All of both sexes who require visceral supporters, try whether this feasible plan does not promote visceral action. Hold up the pants thus.

THE BED EXERCISE promotes circulation. Blood is the great restorer. It alone can carry off disease, and bring back life and health. Therefore promoting circulation alone can restore. How then can it be induced? Exercise is, beyond comparison, its most effectual means.⁶⁷⁰ Most kinds bring down the body, but you can *localize* it at these parts, by lying down on your back, with a pillow at the *top* of your head, not under it, and a small bolster under the small of your back, and taking hold of the bedpost or headboard, or a strap fastened to either, pull away, meanwhile slightly elevating your abdomen. This will send the motive power along down to the pectoral muscles, which transfer much of it to the abdominals, which, attached to the pubic bone (engraving 234), pull the womb and bowels *upwards* to their natural place, besides promoting that circulation which carries off diseased mat-

ter, brings back and places healthy, and reinvigorates this entire visceral region, as well as the whole body. This bed exercise, practised tri-weekly till comfortably tired, stopping to rest and breathe, with lifting,⁶⁷⁰ aided by hot and cold compresses,⁶⁷² sitz-baths, &c., will gradually but effectually restore all not disorganized.

679. — VISCERAL MANIPULATION, ELECTRICITY, &c.

Kneading the bowels is about equally beneficial. After preaching it twenty years, an incident induced its personal application for a few mornings and evenings, which rendered me as antic as a colt, brimful of snap and briskness, light-footed, light-hearted, and just as lively and happy as the lark. Few can ever practise it without benefit. In many who digest their food well, those mesentery ducts which extract the nutrition from the bowels and transmit it to the blood become sluggish or else closed, which this mechanical action will open. Its self-performance gives exercise, and a robust performer strengthens. Old doctors prescribed rubbing, of which this is the best form. All weakly women, and many men, will find its thorough trial to act like magic. In France, robust women call on ladies to see whether they wish to have their bowels "shampooed to-day," showing that its utility has been long known and practised. It is the chief cure of some institutions.

But prolapsed females should lift and press *upwards*, so as to *raise* the womb and viscerals by very pressure, rather than depress them.

Sitz-baths, wet bandages, and other applications of water will also be found beneficial. When they are hot, or sore, or tender, use cold water, but when cold or torpid, use hot. Your own feelings will dictate correctly.

ELECTRICITY can also be applied advantageously. When these parts are inflamed, send the current *down* the nerves, by putting the positive pole *above* and the negative below them; but when they are dormant or paralyzed, send it *up*, putting the positive pole *below* and negative along up the back, or at the nape of the neck.⁶⁷³

680. — FLUOR ALBUS, DORSAL PAINS, &c.

Many females suffer much from sexual discharges of whitish, slimy matter, or yellow, sometimes fetid, often copious, &c.

After keeping the parts well syringed with water, pursue the *let-alone* policy. Probably this flow is but suppressed monthlies escaping in this form, because womb dormancy prevents its menstrual escape. To stanch it by astringents is the worst "policy" possible, because this clogs all parts by damming up within the system that waste and poisonous matter which monthlies should, but do not, evacuate.⁶⁵² You arrest it at your peril, because this throws it back upon the vitals, to cause other much worse pains and diseases. It is doubtless your great salvation. A lady thus troubled about her turn of life, consulted her doctor, who prescribed what stopped it, which induced a terrible headache and cough, and began to develop her latent consumptive taint.

PAINS at the small of the back indicate sexual impairments thus: Those womb nerves which connect it with the brain enter the spine at the small of the back, the ovarian, vaginal, erectile, and other nerves, in their order, at joints below, so that pains along this portion of the back signify womb inflammation; at joints below, ovarian, or vaginal ailments, &c.; whilst the paralysis of each is indicated by numbness at these joints. This diagnosis applies equally to both sexes. So never complain of dorsal pains, unless you are willing to tell knowing ones that, and where, you are "ailing."

OPTICAL WEAKNESS, inflammations, &c., are often caused by sexual derangement.³⁸³ A surpassingly beautiful country girl fascinated and tenderly loved a millionaire, who proffered marriage, but was refused, because of her bashful fear that she could not sustain the aristocratic dignities of his proud circle. This painful state of her love, and therefore womb,⁵⁶⁴ gradually but completely destroyed her vision, which added to her declining argument. But refusing to be negatived, he finally gained her "consent," when her happy affectional state *restored her vision*.

Near sight, premature long sight, visual dimness, &c., often have this sexual origin; as does also impaired audition.

681. — MISCARRIAGES PREVENTED.

"I have a nice, cosy home, well furnished, good neighbors, one of the best of husbands, everything to make my life perfectly happy except babies, the want of which renders it a complete blank. I conceive often, but miscarry about my third month every time. What can I do to prevent?"

"All bad, anxious feelings, all fears of miscarriage, naturally tend

to induce it. Worry no more about it. Instead of dreading it, encourage yourself with, 'I'll see this time if I cannot succeed.' The mind has great control over all the physical functions.⁶⁶⁹ Brace yourself by will-power stoutly against whatever tends to cause it, as if bound to withstand it.

"Take just as good care of yourself every way as possible. Keep your mind quiet. Try to rise above your nervousness, and substitute calmness.

"Drink squaw-vine tea, an evergreen growing in most woods, and forming a ground mat of slim vines the size of 'waxed ends.' It is called squaw-vine, because used by pregnant squaws; sometimes partridge-berry vine, because partridges are especially fond of its berry; sometimes one-berry vine, because only one berry grows in a place, and that between two leaves, which are about the size of a finger-nail, two growing nearly opposite each other, with sometimes a red berry between them, about the size of a winter-green berry, but flatter, white inside, sweetish, and having many little hard seeds. This description will enable any one to find or send for it. It is sometimes kept by druggists. The Thompsonian 'practice' made of it a 'Mother's Cordial,' now kept in some drug stores for use in pregnancy. Have this herb in your house, and whenever you feel those pains which foreshadow miscarriage, partake freely of a decoction made by steeping it. Quantity is not especially material, as it is not deleterious. It will almost certainly arrest the threatening danger. And to drink it occasionally during carriage will be found beneficial.

682. — THE PROMOTION OF MENSTRUATION.

SUPPRESSED MENSTRUATION is, perhaps, the worst of all female complaints; so that when it occurs, its promotion is as important as this function is imperious.⁶⁹⁰ In effecting this restoration medicines are of little practical account. That squaw-vine, just prescribed for miscarriage, is also the best promoter of menstruation. It has carried off *sixty pounds* of surplus fat from one woman in three months. But the great reliance here also is on Nature, not medicines.

It is usually caused by colds, which, settling on the womb, close up or stifle its circulation.⁶⁸³ Of course, if possible, ascertain its exact cause. It may have occurred early in womanhood, and never been adequate.

SEXUAL DORMANCY, temporary or permanent, is its chief cause. This may be constitutional, inherited from a weak-wombed mother.⁶⁷⁴ It may be due to a stifling of the sexuality when budding into womanhood, which prevented feminine development in the start.⁶⁷⁶ If self-abuse was practised before puberty, or after, this

is undoubtedly its cause.⁴⁶⁷ In many girls it is caused by excessive study during girlhood.⁶⁷³

Disappointed love is quite likely to cause this suppression, as a happy love and marriage are sure to promote it.⁶⁶⁴ Every lady or mother should scan these and other causes, to ascertain whether one or more of them have induced this suppression, and adapt the remedy to this ascertained cause.

WOMB CIRCULATION is the specific end to be promoted. This can be effected best by a sudden *transition* from heat to cold. When the Russians desire the greatest surface circulation, they heat themselves just as hot as they can bear in a steam or hot-water bath, then dash on ice-cold water, sometimes jumping into an air-tunnel, thus adding a cold northern blast to the coldest water right after the hottest heat endurable, thereby forcing the blood to the surface.

Now apply this principle to your sluggish womb thus: Covering up very warm in bed, have an attendant wring a sheet out of water just as hot as can be borne, and lay on the abdomen; cover up, breathe deeply, and foment thus fifteen or twenty minutes. Then repeat the process, and lie twenty minutes longer.

Now wring a towel out of ice-cold water, and, taking off the hot sheet, put on the cold towel, and cover up. This sudden transition from this extreme heat to cold will force open the pores of the womb. Repeat this cold towel every fifteen minutes for an hour or two. If you fall asleep, sleep out.

The best time for this application is when you begin to suffer from painful "turns." It will both relieve you for the time being, and open and promote subsequent womb circulation and menstruation. Those manipulations, and that bed exercise just prescribed for prolapsus,⁶⁷⁸ will be found equally beneficial in painful and suppressed menstruation, as will also our prescription for constipation.

683. — ANALYSES OF EXTRA FAT, VERY LARGE BOSOMS, LABORED BREATHING, &C.

Unbending science demands another most painful exposition of that excessive fat frequently found in both sexes, but oftenest in women. We should shrink from thus unmasking so many, but that thus pointing out its cause also embodies its remedy, besides being its first scientific analysis.

SEXUAL DORMANCY is its chief cause, and sexual restoration its chief cure. Throughout the animal kingdom males rarely become very fat, while oxen fatten easily, because the destruction of their sexualities leaves that vital force to go to fat which a vigorous gender would work up in its various manifestations. Men, too, as well as women, often fat up after the close of their procreative period. Extra fat in men signifies less virility. Moderately fat women look well, but men poorly. Extra lean men are unduly exhausted, while extra fat ones are partially paralyzed sexually. Very fat men are therefore poor males, and the fatter the poorer. At least, virility and fat are rare concomitants.

Extra fat pairs are rarely prolific, and the babies of very fat women are often small and feeble, while such mothers usually give little, or else poor milk, because its materials are turned into fat. Those whom this exposition hits must "stand from under," for sexual science "is no respecter of persons," but labels all, and one of the objects of this book is to show its readers how to read the sexual state of their fellows.³⁷²

FEMALES SUFFER MOST from this surplus fat, because they must continually eliminate that nutritive material which, if not abstracted by gestation, nursing, or menstruation, is turned into fat thus. A cold strikes a woman's weakest part first. The calls of nature may drive her out in a bleak cold night, during her "turns," to her outside water-closet,* open below, so that cold or damp winds rush unobstructed up around her pelvis, perspiring with giant efforts to unload her system, by chilling which she obstructs her monthlies, and clogs every subsequent physical and mental function of her life; thus carelessly victimizing a lovely wife and mother, and injuring all future children, unless it should prevent her bearing any more. Month after month only re-thickens her blood, till she absolutely must be relieved or else die. Nature, all provident, turns this surplus into fat, which she deposits first around her womb, thus enlarging her abdomen.

* An outrage to which no susceptible woman should ever be subjected, and causing an incalculable amount of female diseases. The female closet should always be both *inside*, and tight below, so that no wind can be forced up. This subject is too important to be ignored. Female complaints diminish where water-works allow inside closets. Country ladies will find an admirable substitute in keeping on hand some earth or soil, dried by being set into the oven after baking, and throw a handful into vessels after each use, and it will absorb all odor, besides rendering it available for agriculture.

But unable to stow all this surplus away there, she deposits another part at its other door of escape, the mammaræ. Yet that outlet also remains unopened by offspring, so that it fills them out by depositing itself all among their glands. Hence extra plump and large bosoms signify not sexual activity, but inertia, at least physical, while their normal development signifies vigor.

But Nature, unable to pack away enough in these two deposits to duly thin her blood month after month, and year after year, must find other deposits, and stows it away throughout the system, thus rendering her fat all over, though most about her abdomen and breasts, which renders her heavy, plethoric, congested, subject to constant headaches, backaches, sideaches, and aches all over. Is it any wonder while all this foreign dead-wood clogs her system? Her heart also palpitates, not from its disease, but from this thickening of her blood; when off she rushes to her doctor, and pours down his injurious doses, whereas sexual *inertia* causes all, and its restoration alone can cure her.

The ancients expressed this principle of fat, by representing Diana, the goddess of sexual inertia, as round, plump, short, fat, and fuller-breasted than any other goddess.

SHORT BREATHING is now induced by this fat packing itself all along that pectoral artery which supplies the breasts, both within and without the ribs, which, closing around the lungs, prevents their full inflation, so that space enough remains for their ordinary action, but too little for any increase, as in walking up stairs, &c., besides enlarging the waist.

A SLOW FEVER, if she has constitution enough to create it, next supervenes. Nature, unable to stow away any more of this constantly accumulating material, *burns up by fever* what should be, but is not, ejected by her monthlies; which, besides creating a red face, renders her nervous, fidgety, fussy, morbid, cross-grained, hysterical, and intolerably hateful,³⁴³ and this permanently angers her husband, and engenders a standing family broil, only to re-increase her suppressions, fat, fever, and ugliness; whereas the poor woman is sick, and to be pitied, not blamed.

684. — WHAT SHALL EXTRA FAT WOMEN DO?

The tiresome inconvenience of being obliged to carry around everywhere from forty to a hundred or more pounds of useless, clogging fat, besides its rendering its puffing victims short-

breathed, creates the earnest inquiry, "How can it be lessened or obviated?"

1. By bearing as long and often as possible; because this promotes the legitimate consumption of this fat-producing material, as well as that womb-action which ejects it.

2. By eating lightly. Of course the more you eat, the more material must be stowed away in this form. Also avoid all fat meats, butter, and sweets, but eat freely of acid fruits, particularly lemons and lean meat, but not rich gravies.

3. By taking all the exercise you can well endure, so as to consume as much of this material as possible on the muscles.

4. By breathing deeply and copiously, so as to burn up as much of this carbon as possible by means of the lungs.

5. By keeping all the channels of evacuation open, the bowels and skin in particular, so as to cast out as much waste material as possible through all the other outlets. Squaw-vine tea will also aid in its diminution. Sleep sparingly.

6. But your great cure consists in promoting womb-action, since its great cause is its dormancy; for whatever increases sexual action and restoration will reduce this fat.

7. The true relief of extra fat girls consists in a right hearty love and marriage, along with maternity.

THESE prescriptions will certainly not hurt you, which is something, and in any event will do you only good. Try them, and "report progress."

ADDITIONAL MAMMARY FACTS AND INFERENCES.— "But how can the difference be discerned between healthy and sickly fat? Virgins are fat, plump, and rosy. This diseased fat gives both plumpness and color. How can one tell whether any given female is fat and florid from health, or from menstrual suppression?"

1. By the *form* of her breasts. All artists represent their outlines so distinctly that observers can perceive just where mammal form ends and body form begins, like the plainly visible edges of a thunder-cloud on a clear sky. (See engravings 217 and 218.) But this adipose so infuses itself all within and around them that this outline edge cannot be observed.

2. Excessive fat renders them unduly soft and pendent. When the sexuality is vigorous they retain their natural place and shape, but become too flaccid and pendent when it is not.

3. Their color or discoloration around their apex at the nipple

is very significant of sexual health and ailments; as are also their highly magnetic or unmagnetic states.

4. When they are normal and vigorous, they commence about an inch apart, and rise gradually from each other to quite a sharp oval cone; but when they run into each other, or touch each other along their inner sides, they are unduly fat.

5. Very large bosoms signify sexual inertia, while large veins, even in smaller breasts, signify mammal vigor.

6. "Fat, fair, and forty," or the fact that ladies often fat up about forty, is caused by menstrual sparseness, consequent on that sexual decline incident to the approaching close of their bearing period. Those who are well, and remain thin after forty-five, may expect to be healthier, and live longer, than those who become fat.

7. Whenever any lady fats up quite rapidly, yet feels the *worse*, this extra fat signifies sexual impairments, not health. This law applies equally to girls.

8. Extra fat women are therefore generally poor females, and the fatter the poorer: and poor because fat.

9. On pressing the thumb into the flesh of a fat, pale woman, if the dent remains deep and white, her circulation, sexuality, and health are poor.

10. A bright scarlet, florid red cheek, which merges into pink, and finally vanishes into pure lily white, signifies sexual health; while a darkish-livid, bluish-red diffused indiscriminately all over face, forehead, and neck, signifies this fevered state, caused by too sparse menstruation.

11. Paleness with fat signifies sexual inertia, without sufficient vitality to create fever. It is far better that the system resists than succumbs.

12. Surplus abdominal fat causes the navel to seem deep sunken, because, since it must be at about a given place relatively to the spine, this fat fills up all *around* and *before* it, thus giving it a deep tunnel shape. A slighter navel cavity signifies a better sexual state than a deep, which indicates surplus fat.

13. Sometimes it puffs out around the pubic bone, overlapping it, and forming a crease just above it.

Ladies, what is this analysis of fat worth? Where has it ever before been given? Though self-mortifying to many, yet does it

not teach many of the most valuable sexual lessons you can learn, besides accounting scientifically for some seemingly contradictory phenomena?

685. — THE FEMALE "TURN OF LIFE," SENILITY, ADVICE TO THE DECLINING, &c.

The close of the bearing period causes a feminine life-crisis little inferior to that induced by its commencement.⁶⁷⁶ Those whose "turns" wane gradually till they disappear, may calculate on enjoying perfect health down to a good old age; whereas their premature or sudden suspension, especially if accompanied by fat, indicates a gathering storm of ailments, because womb-decline prevents due evacuation.

It is immeasurably important that all females bear just as long and late as possible, so as to keep up womb-action, and consume this excretion.

All advancing ladies should take the nicest possible care of health for years before and after this change, lest they arrest it prematurely. They should be much out of doors, and avoid all unwonted exposures and changes, dismiss care, that is, "stop worrying," &c.

Above all, they must keep their love feelings in just as quiet and happy a state as possible; for all love troubles, like loss of husband, son, father, lover, or male friend, all hard feelings towards husbands, in short, all painful love-states, react on the womb, to suppress the monthlies, and bring on its diseases; while all happy affectional states promote its action and evacuations.⁵⁶⁴ Universal fact establishes this sexual law. No exceptions occur except when this apparatus is sufficiently vigorous to rise above this breeder of female ills.

SEXUAL INFLAMMATIONS sometimes follow this change, along with sexual cravings, which must on no account be indulged. Though that end for which virtue was ordained⁴¹⁷ has passed, and woman can indulge illicit love without endangering maternity, yet much intercourse, in wedlock or out of it, will derange her nerves. She had better cultivate its quiet, ripe, ethereal aspect. If its animal has been needed heretofore,⁵⁷⁰ it certainly is required no longer, for its material mission is fulfilled. That page has been turned. Like the well-fed worm going into his cocoon to come out a beautiful butterfly, every way immeasurably improved; so

this sexual sentiment should mount upward towards its angelic phase of spiritual love and intercourse. And this will render you all the more charming and lovely. This sentiment is not dying, but just beginning to sanctify and exalt. Being a true *young* woman will make "the old woman" not a reproach, but only "a little lower than the angels."

VIRILITY is governed by a like law. Its decline invites to rest and quiet in the sexual passion. Cicero, on "life's decline," says that Sophocles, when asked if he did not regret the decline of this sexual passion, replied, in effect, that he "rejoiced in having been freed from its tyranny." Old men should manifest this sentiment in its *higher* phase of gallantry and Platonic love, but all passion excesses will shorten and embitter their entire after lives. Their declining nerves cannot endure it. A right sexual meridian leaves "the old man's" sexuality, mental and physical, on still higher grounds; but how deplorable his descent to the grave who has killed out this passion before it ripened into this its ethereal phase, so that, pitiable victim of lust, *he lacks both* animal love and spiritual! "Rejoice, O young man, in thy youth," but remember that any and all excesses, and all breaches of the sexual laws, are drafts on this sexual fund you cannot afford to make.⁴⁷¹

This principle shows old men why young and passionate wives may prove their ruin; while a passive, Platonic one might be a benefit.⁴⁸⁸

SECTION VI.

BARRENNESS, ITS CAUSES AND CURES.

686. — SEXUAL INERTIA, OBSTRUCTIONS, &c.

How beautiful that ordinance of Nature which allows and requires most of her productions to reproduce their kind.⁴³¹ All are thus favored who do not abuse this most exalted capacity. Think what it is to establish human life! If anything under the sun is superlatively glorious, this gift merits the premium of glory.³²³

Our forefathers were remarkably prolific, while their descendants are almost barren. Ninety families in Billerica, Mass., in 1790, produced one thousand and forty-three children, an average

of *over eleven*, while in 1865, in New York State, *one quarter* of the families had *no* children, and *three quarters averaged only one* and a small fraction, while the balance were probably mostly foreigners! And many of these few doubtless died during childhood.

Mr. Clark, now about fifty, taught a school in New Hampshire, attended by ten children from *one* family at once, *all* of whose children now number only fourteen! yet all are now past bearing. As two were unmarried, it took these eight persons and their partners to produce only fourteen weakly offspring! Another family of twenty-one, all but two married, produced twenty-three children, — thirty-nine parents to twenty-three children! How soon would *that* ratio extinguish it?

“But Providence denies me issue, much as I desire it.”

Are you sure you did not deny your own *self*, by having at some life period so outraged His procreative laws, that He has been obliged thus to punish you? Rest assured that probably your “*own* feather quivers on this fatal dart.”

Perhaps “youthful errors,” possibly mature excesses, but undoubtedly violations of the “organic laws,” have so far impaired your physiology in general, and gender in particular, as to have incapacitated you for fulfilling this Divine mission. A cause thus induced may be thus obviated. At all events, look all around within yourself after its cause, which, found, will disclose its own obviation.

But sterility is sometimes hereditary, especially among the aristocratic families of the old world, obviously because, in order to obtain an immense fortune with a wife, fortune-hunters must take an only child and heiress, who, luxuriously brought up, is too weakly to bear. This is Nature’s quiet but effective revenge for such mercenary matches.⁴³⁸

SEXUAL inertia is a frequent cause. Said a lady, in whose head parental love was large, but Amativeness almost wanting, —

“O, how I do love babies, and desire at least one of my own! I would give the world for one to love and rear, and to love and care for me when I become old. Why should Providence deny me children who desire them so much, yet give so many to others who want none? Can you tell me why I do not have them, and what to do to secure this my greatest life desire?”

“Your childlessness is undoubtedly due to two causes combined — physical debility and sexual inertia. You must cultivate both your

animal functions and that amatory desire, by means of which alone Nature produces offspring."

"I had rather go *without* than cultivate that disgusting feeling I have all my life been crucifying, till I have succeeded in quenching it."

"Madam, either the Deity or you are mistaken, for your ideas are directly contrary to His only means of their creation."

Of course the incapacity of either prevents their becoming parents together, so that a childless husband has a direct *personal* interest in promoting his wife's sexual vigor as well as his own. Some day men and women will appreciate gender as being at the very foundation of all human capacities and interests, and learn and practise its conditions as the very first means of all human interests.

Of anatomical obstructions, especially feminine, we do not propose to speak, their cause and cure, if any, being surgical; but we do propose to mention several of its most common causes, of which debility, sexual or general, stands first. Infinite Wisdom will not *let* those reproduce who cannot impart to offspring a fair share of all the life elements, physical and mental.⁵¹² It may be caused by the weakness of some one organ, which may be strong enough in you to keep you, already grown, alive, but not vigorous enough to establish life and growth in them. Those who have induced some one fatal weakness, or are run down, or have used themselves up generally, have thereby plucked out this procreative right eye.

But in most cases the cause exists in the sexual *organs* themselves. Vigor in them is its indispensable prerequisite. In such cases all said about restoring gender of course applies here, and need not be repeated; as does everything said touching the restoration of health.⁵⁶³

687. — SEXUAL INFLAMMATION.

But barrenness sometimes has exactly the opposite cause. Excessive sexual action, and therefore passion, in one or both, often kills the life-germ before it becomes established. Inflamed action always weakens by causing undue exhaustion. We have but followed Nature in recommending intense amatory action as creating and endowing offspring, but presupposed only its normal exercise. All false excitement is unfavorable to whatever function it affects. No matter how much normal passion one has, but the

more abnormal the worse ; of which in these nervous days there is an immense amount.

Whenever it exists, or has obtained in the male, it weakens and vitiates his excretion, and thereby either prevents the formation of life, or leaves it too feeble to germinate or sustain itself, so that it either dies before birth or soon after ; or else grows up too sickly to enjoy or accomplish much. And this weakness of children, in these days of enfeebled sexuality often originates in prematurity.⁶⁶⁸ The preventives there applied, apply here also. So of impotency.⁶⁶⁶

Sometimes it is consequent on inflammation in the female organism, and in such cases is often accompanied by insatiate and continual sexual cravings, called nymphomania.³²⁹ As stomachic inflammation causes a ravenous, insatiable appetite, and the more such a one eats the more this overloading reinflames ; so inflamed Amativeness and consequent sexual passion overheats and kills the life-germ. Barren females, who are the victims of this insatiate craving, may almost surely attribute their fruitlessness to this cause, as does a common proverb.

Of course all such, of whichever sex, absolutely must deny themselves ; for the more they indulge the more they reinflame, and render offspring still more impossible. It has become an insanity, and must be restrained. And there are many such.

But incomparably the best means of such restraint is, first, diversion. By all means turn the current of your thoughts and feelings into almost any other channel which may interest you, but some other. Go any, everywhere, do any, everything not wrong, to rack your mind off from these salacious thoughts and feelings. Put a strong will, and all the conscience and moral tone you possess, over against this craving.⁴⁷⁸ By all means try to appreciate the other sex more for their moral instead of physical excellences. As if a morbid craving for stimulants had about mastered your reason total abstinence is your only salvation, so on exactly the same principle abstinence here is absolutely indispensable. Keep it quiescent till Nature can establish normal action. Banish all unclean imaginings, and cultivate sexual purity. No medicines will reach your case. Opiates may stupefy temporarily, only to reaggravate when reaction takes place. But *water*, applied all over the surface, will take out an immense amount of fever from the body as a whole, and of course out of these organs, because

they sympathize with all. The remedies prescribed for inflamed masculine action, of course apply here with redoubled force.⁶⁷² The sitz and internal baths are especially applicable to such females.

688. — MENTAL CAUSES; SEXUAL AVERSION.

Since life inheres in the mental *faculty* of Amativeness, that great motor of everything sexual, its aversion towards each other renders them proportionally incapable of becoming parents by each other, though capable by others who awaken passion, and any they do have the weaker. Those whose animal love is strong may become parents together, though considerable mental aversion exists in one or both, because their animal love summons mental to its coöperation for the *time being*; but where their mental aversion overrules their physical love, intercourse together is thereby rendered absolutely impossible. Please review our reasons why mental affiliation is indispensable,⁵⁶⁰ and then apply that principle to both this cause of barrenness and its cure.

“ I have no children, but desire them more than all else besides. What can I do or omit by way of promoting an end to me thus infinitely important ? ”

“ All your signs indicate a marked amatory aversion towards your husband. Do you and he live together affectionately ? ”

“ No, very unhappily indeed. He is untrue, and I loathe him.”

“ Make up your differences. His intense desire for lawful issue will induce him to promise fidelity. You must then forgive the past, hope for the best in the future, learn to love his kindness, smartness, and whatever else you can find in him to love, overrule this sexual aversion by sense,⁶⁶⁷ and nurture both phases of love as you would a weak appetite; besides taking good care of your health, and keeping your mind in as pleasant a frame as possible, and Nature will probably do the rest; for you obviously have enough of health as well as of gender left to bear, but it is in its reversed state.”³³²

Three years afterwards they had the extreme pleasure of bringing a splendid son by each other for phrenological examination, with additional encouraging prospects. Surely “ it stands to reason ” that mutual affection promotes, while alienation hinders, conception. A doctrine thus apparent needs no argument. Will the reader duly scan the principle embodied in⁵⁷⁰, and then apply it to this specific case? There is more in it than appears at first sight. At all events, obviating discord and cultivating concord is well worth trial even for its own sake; and if it also eventuates in offspring you will be doubly rewarded.

SECTION VII.

FEMALE BEAUTY, ITS VALUE, PROMOTION, AND PERPETUITY.

689. — FEMALE BEAUTY PERENNIAL, NOT EPHEMERAL.

OUR whole world is brimful of beauty and glory. How beautiful is the rising sun! No wonder ancient Parsees worshipped as he rose. Would that moderns arose in season to see him rise, and worship at the shrine of morning. Flowers, too, bedecked and sparkling in the early dew, are beautiful and fragrant. How beautiful, how luxurious ripe fruits, painted as only God in Nature can paint, and flavored as He alone can flavor!

But what are these, what all other terrestrial beauties, in comparison with a beautiful girl! And every element of this beauty immeasurably enhanced by a right merging into womanhood.⁵⁴⁵ Sun shines on nothing quite as superlatively beautiful, charming, even enchanting, as a splendidly-sexed "sweet sixteen," in full sexual bloom, unless it be that girl fully developed into perfectly glorious womanhood.⁵⁵⁸ All races and nations, throughout all times and climes, have worshipped at the shrine of female loveliness. And the more devoutly, the higher in the creative scale are the worshippers. Only worship of Divinity exceeds it. What other ancient temples were as numerous or thronged as those of Venus? It has turned all men's heads and hearts, and literally crazed them, throughout human history. What will not men do and sacrifice for a really handsome woman? and women to enhance their beauty?

And yet women can be many times handsomer than any now are, or ever have been. Improvement is a law of all things. Venus was charming, but "the good time coming" will witness those incomparably more so. We can now form no more conception of how beautiful, than men a hundred years ago could conceive how fast we now travel and transmit news.

CAN IT BE ENHANCED? For if so, let us know the fact, and its means. Especially let the female sex know it, and be taught how to promote it. It can.

CAN IT BE PRESERVED even? Can the glow and charms of glowing young women be even materially prolonged into woman-

hood? Must this sexual bloom wither before twenty, and perish with the first maternity? Must it enamour a husband only to fade with the honeymoon, and leave its betrayed admirer's yearning heart desolate for life?

No. Infinite Goodness does not thus beguile His children. Obviously He appended this Divine attribute to woman not merely to enamour man, but to *perpetuate* his love, at least till his loved one is past bearing. This declaration needs no argument. The causes of this lamentable decline are *human*, and avoidable, not inevitable. Not only can all *young* ladies be many times handsomer than they now are, but their beauty can be *increased*, at least up to thirty-five; be preserved in all its glowing captivation till forty-five, and then soften off into that mellow twilight even more charming than its noonday splendor.

Girls, though inexpressibly charming, too often lack sense, while women usually lose their virgin charms. Now what hinders all from retaining all their youthful glow and fascination, yet superadding experience and judgment? Human life was not made to deteriorate, but to *improve*, like some reapers, which *carry along* all the rich kernels gathered in the past, and add thereto those of the present, leaving behind only life's straw and stubble. How desirable this union of girlish fascination with womanly richness and ripeness! The mature woman can equal the maiden in whatever is lovely, and excel her in most other respects.

Let woman's inherent beauties be once fairly developed, and men's eyes would everywhere roam over one vast sea of ever-varying female loveliness. As in a garden filled with all kinds of beautiful flowers, blooming in constant succession, go anywhere, look everywhere, some new flower of loveliness enchants the ever delighted vision; only instantly to be eclipsed by some other brighter, fairer, more glowing, richer, sweeter still, in variegated succession, some adapted to one taste, others to others, and all to some; so with woman. Busy cities, bustling sidewalks, crowded churches, theatres, concerts, lectures, parties, &c., could be one maze of glowing female loveliness, beyond anything we now behold, or can imagine — the plainest then handsomer than the most beautiful now are. None would then be allowed to go unappropriated by marriage, because all men would be overpowered by some woman's charms.

AMERICAN LADIES FADE EARLY. No others fade anything like as early. We, who ought to show the world its very finest samples of matronly freshness and glory, present the poorest. If republican institutions, which should *develop* our female charms, actually blight them, monarchy is preferable. Why is this?

Because beauty has its conditions, nearly all of which most cultivated ladies outrage. Let them fulfil these conditions, and their beauty will increase and last longer than in other countries.

690. — WHAT ARE THE CONDITIONS OF FEMALE BEAUTY?

This question is as immeasurably important as are a right love-state and superior offspring. It concerns man, as furnishing him more lovely idols of his gushing affections and devotion; and woman, as rendering her more prized and loved by man. What is as important as either separately, or the two united?

SEXUALITY is the chit of everything beautiful in woman. Gender alone creates, alone can and does enhance and perpetuate. Other things being equal, she is the handsomest who has the most of this attribute. Therefore, to enhance a woman's sexuality is to enhance her beauty, and perpetuating it perpetuates every female charm, whilst impairing it impairs its resultant beauty. So many of the passages of this book prove all these propositions that we do not need even to refer to them, for they constitute its warp and woof. Read its analysis of female beauty of form,³⁷⁶ voice,³⁸⁵ motion,^{386, 384} complexion, expression,³⁸⁸ and many like passages, as enforcing this truth.

But female beauty *inheres* mainly in the mind, not body. What a difference in the "good looks" of the same face when beaming with love and deformed by anger! No woman can look handsome when enraged. A pleasant, satisfied *state of the affections*, is the very *first* condition of female beauty.

Since this is true of all momentary, how much more of all *permanent*, feelings. A warm, cordial love-state renders any and all faces more and more beautiful the longer it continues; whilst all pinings of disappointed love supplant existing good looks with an old, haggish, ugly, repellent, and hideous visage. A sad heart makes a sad face, but a buoyant spirit gives a pleasant, lovable aspect to the whole face. Please consider how true this principle throughout all its minutest ramifications.

Now the sexual states mainly predetermine the light-heartedness

or the sadness of all,^{343, 344} and especially of females.³⁵⁸ Every woman's face is beautiful to behold while her heart is glowing with love, but a handsome-featured woman, when either in a suspended or a disappointed state of love, has a sad and heart-broken, or else a fierce, vixen look, which pains and averts all beholding eyes. Such a state is unfavorable for offspring, and therefore disgusting to men, and to all.^{349, 376} A splendidly dressed, but sad-hearted woman looks the worse the more magnificent her toilet. Calico becomes such by far the best. Mourning is adapted to the disappointed, but gayety is incongruous. Keep your *heart* whole, or else wear sackcloth. Ladies, what is preserving beauty worth?

Then cherish a benign, pleasant, genial, affectional feeling towards all mankind, as your best means of personal beauty. All anger, rivalry, hatred, jealousy, disgust, scolding, &c., blight, while all warm, cordial, benignant, kind, sweet feelings improve, your good looks. Handsome *is* that handsome *does* and *feels*.

"But my heart's idol is dead, or has outraged my entire female nature, so that I could not help hating him; or behaves towards me like a perfect brute; or I have a serious *heart-trouble*, which *death* alone can cure. Must all such look old, awful, and forlorn?" — *Many Females*.

"The less you brood over your troubles the less wreck of beauty you will suffer, and the more, the more. Forgetting your grief, and seeking pleasure in other things, will save you. Apply to yourselves the principles expounded in⁴⁶⁷. Where pining over trouble does not remove, but only aggravates it, nothing can be more foolish or criminal than nursing, or wise than banishing it. Shake it off, and make yourself just as happy in other things as is possible."⁴⁵⁹

691. — A FULL FEMALE BUST, HOW LOST AND REGAINED.

All well-sexed maidens enter womanhood with a plump, luscious bust, which usually shrivels gradually till it almost disappears by twenty. If any may cry over lost diamonds, how should all who lose this chief female ornament weep tears of blood over this decline? Only the loss of virtue equals it. Parents often spend thousands in ornamenting a favorite daughter, only to see this, her greatest attraction, wither while yet in her teens, whereas Nature does her part to perpetuate it till the higher moral beauties of fifty eclipse all personal charms; and if parents and maidens did theirs, its loss would be as uncommon as its presence now is. This lamentable decline has its adequate causes, preventions, and restoratives. As he who can show men how to produce more and

better corn or cotton is a public benefactor, doubly so is he who can show how to develop this most beautiful toilet appendage. To show how Paradise is lost is important, but how it can be regained is infinitely more so. A subject of such *personal* interest to all ladies, parents, and men, married and single, but most to babies,⁶⁶⁹ deserves a scientific exposition. Why this lamentable decline? Mark our answer.

THE BREASTS constitute as integral a part of the female organism as does that womb whose appendage and servant they are, and of whose existing states they are a perfect barometer. As well argue that fire creates heat, as that they are created by gender, all of whose states they manifest. Their "first appearance" heralds the advent of womanhood, and they decline when it wanes, besides indicating all its changes by like changes in themselves. That they are in sympathetic rapport with the womb, is proved by the modifications they undergo during pregnancy. What means their enlargement when their possessor is "with child," but that all *other* womb states correspondingly affect them? and that sexual vigor evinces itself in their fulness, density, magnetism, and other signs, while all sexual impairments shrivel and relax them? The two are but parts of one great central whole — womanhood. To look really charming, they must rise and fall with every breath, and gently quiver at every step, which no "false bosoms" can ever do. Those in whom they are well developed need no brocade silks, while those who lack them look badly in any toilet.

This inference, then, is obvious, that whatever impairs the sexuality thereby impairs these breasts; but whatever improves it, improves them equally. Of this great central truth every woman is a perpetual personal illustration.

SATISFIED LOVE, that chit of gender, therefore, improves and develops the entire sexuality, womb and breasts included, whilst all dissatisfied and craving love-states relax and dwarf them. Keep this sexual focus normal and glowing, and these, its indices, will retain their pristine size, form, consistency, and life; but blighting it, necessarily blights them too. For precisely the same reason that they are largest during pregnancy and nursing, will every female find them plumper, denser, more electric, during love than disappointment; while jealousy consumes them, even to their nipple; because reversed Amativeness reverses and dis-

eases its physical organism.⁵⁶⁴ The anatomical facts that their masculine manipulation provokes passion in both, and that the nipples are erected by passion, that female complaints discolor them, and many more, originate in this central sexual truth.

Thus let a pure, sweet, fine-grained, well-sexed maiden, thoroughly in love, often walk, talk, dance, court, go to church, concert, &c., with her tenderly loved beau, every love-emotion sends a fuller pulsation of blood to her womb and breasts,⁵⁶⁴ reddens her rosy cheeks with blushes, clothes her lips in bewitching smiles, lightens every step, sweetens and intensifies every emotion, rounds up her face, renders her breasts fuller and handsomer, and fills up her entire person.

But, anon, a love-spat hailstorm bursting suddenly upon this sunny scene reverses all. Her cheeks become blanched and lips parched, face shrivelled and wrinkled, neck and bust thinner, breasts smaller and flabby, and entire form shrunken and flattened. She is a totally different woman throughout. Words can but poorly depict this change. Though most experience it, yet few realize either its extent or cause.

A WIFE can equally be beautified by developing her affections, for this law is as true in wedlock as out. What if she does deserve a scolding, giving it, by reversing her gender, makes her look old, ugly, and haggard, while coaxing up her affections makes her look gay and interesting. That two-hundred-dollar dress and four-hundred-dollar set of jewelry will not adorn her half as much as conjugal fondness. She will appear twice as well *without* if cuddled, than with it if scolded. Blame makes her feel, look, and act old and ugly; but nurturing her love makes her appear so pleasant, charming, and lovely, as to elicit the admiration of all beholders. This is a new, rare, and cheap, yet most beautifying female ornament. But if you must scold her, there is no use in dressesing her, for each annuls the other. Stop one, unless you prefer to beautify yourself and her by both fondling and dressing.

And let that proud wife, who thinks all the world of a stylish, captivating appearance, but is justly or unjustly dissatisfied with her husband, remember that all brooding over her affectional trouble gives an awful downcast, or else fierce and repellent expression to her countenance, which is rifing her of whatever charms remain. Stop either dressing or pining. Make the best of your troubles, or else get a divorce; for nursing them only

aggravates them, and gives you a hardened, awful look. It matters little which is right or wrong, this pining is self-destructive. Our subject teaches those concerned these lessons:—

1. Let no woman bestow her affections unless she can consummate them, lest their pinings rob her of this element of beauty.

2. Let no man draw out any woman's affections without feeding them, unless he is willing to rifle her of her personal charms.

3. Let any woman whose love has been interrupted, lay it to heart as lightly, and cry just as little over its spilt milk as possible.

4. Let husbands, who set any store by a wife, remember that all neglect, unkindness, hard feelings, crossness, blame, and whatever deadens her love, thereby shrivels her mammals; and is like cutting off your own nose just to spite your own face.

5. Parents, be a little careful how you break up your daughter's concentrated affections, unless you are willing deliberately to spoil her bust for life!

6. Ladies who would restore this shrunken "accomplishment," must first restore that love *chit* which controls both the womb⁵⁶⁴ and breast.

7. All who lack them are to be pitied, none ridiculed, for they sinned for want of sexual knowledge. This work will greatly promote it in the "rising generation," from "sweet sixteen" to fifty, and in many a now sexually poverty-stricken female.

692. — RULES AND DIRECTIONS FOR ATTAINING SEXUAL VIGOR.

THAT SEXUAL PERFECTION of each reader, which constitutes the only thought of this entire work, demands a *summary* of its doctrines in the form of *rules and directions* for attaining and maintaining sexual vigor, and living perfect sexual lives.

1. FOLLOW YOUR SEXUAL INSTINCTS. Nature is perfect; so is this its sexual department. The sexuality of animals is perfect, because its instincts are obeyed.

But most men and women are now in an awfully *perverted* state, which must first be rectified. This requires that you —

2. OBTAIN SEXUAL KNOWLEDGE. Since sexual perfection consists in fulfilling Nature's sexual requirements, and since *reason* and *first principles* should guide and govern all our propensities, the sexual included; therefore, to *learn* what constitutes a perfect sexual life is your first prerequisite.

And this volume gives you the required information. After

learning all you can from its pages, *catechise your own manly or womanly natures*, besides learning from both the sexual errors and virtues of others, and patterning after as perfect men and women as you can find for models.

3. KEEP NATURE'S SEXUAL ENDS in view, and strive to attain them. All laws, all organs, your sexual nature's included, were created to accomplish specific results. Those are the most perfect men and women who most perfectly fulfil them.

4. CHERISH THAT EXALTED REGARD for the opposite sex with which sexual life opens; or, if you detect any sexual aversion or nausea, weed it out.

5. BE CAREFUL, AT PUBERTY, of yourself, or of your children, when it ushers you or them into manhood or womanhood.

6. NEVER BEGIN to love till you can make a life *business* of it, nor express love to any one unless you are willing to reciprocate it throughout all its phases, till its legitimate products are reared.

7. SELECT ONE sexual object, and religiously exclude all others, until you *break up, and bury* all former loves.

8. CHOOSE ONE SPECIFICALLY ADAPTED to your existing needs, and *cling* to that one till you mutually agree to separate in peace.

9. FORM A SECOND love just as soon as your first is given up.

10. LET NO HARD FEELINGS mar any love once formed, unless they break it up altogether.

11. MARRY the one you love, and who loves you, in spite of all difficulties, fate included.

12. BE THE PERFECT GENTLEMAN OR LADY, as well as man or woman, towards the opposite sex generally, and your loved one especially.

13. LOVE WITH YOUR WHOLE HEARTS AND SOULS. Make no half way work, no child's play, of it. Nestle yourself right in all over to each other's affections. All or none.

14. MAKE YOURSELVES AND EACH OTHER JUST AS LOVELY, and worthy of love, as possible. *Mould* out, instead of scolding out, a companion's faults.

15. AGREE TO DISAGREE. Live and let live. Cultivate toleration and forbearance. Turn the other cheek.

16. GET A DIVORCE only after having exhausted all other means of living cordially together.

17. CONDUCT EVERY SEXUAL REPAST throughout precisely as if it were to originate an angel child for both to love and nurture.

18. TREAT A YOUNG WIFE, and all wives, as God made them to be treated.

19. BE TEMPERATE AND CHOICE in your sexual repasts, and on no account profane or prostitute them to purposes of lust.

20. PUT YOURSELVES into the highest human state preparatory to that greatest life-work — the creation of offspring.

21. KEEP A BEARING AND NURSING WOMAN in the best physical and mental condition possible.

22. FOLLOW NATURE in the birth and nursing of children.

23. GOVERN THEM BY LOVE, REASON, AND DUTY, not fear.

24. OBEY NATURE'S SEXUAL LAWS as your best means of personal beauty, restoration, and salvation.

693. — CONCLUDING APPEAL.

These, and like patent and palpable lessons taught by this volume, might be extended indefinitely, but the Author presupposes that his readers read *understandingly*, so that having served up this repast, he leaves them to *masticate* it for themselves. Every genuine woman will be most thankful for these lessons, even though they may reprove her. Knowledge teaches remedies.

Let marriage alliances be formed on the principles here laid down; let both cherish their own and each other's affections; let children be begotten,⁵⁵⁸⁻⁵⁷⁹ carried,⁵⁹⁸⁻⁶²¹ and reared⁶³⁴⁻⁶⁵⁷ in accordance with these doctrines, and all our females will be as healthy and beautiful as the houris, marriages happy, and children healthy, talented, and good.

Review the doctrines of this book in detail. Recall in Part I. its *foundation* and corner-stones. Are they not laid in the immutable PRINCIPLES of things? Scan its analysis of the sexual element, the magic power it wields over the entire being, and those primary relations of the sexes which predetermine their status, absolute and relative. Its analysis of female beauty of form will yet govern the female toilet, and immeasurably enhance that gem-beauty of this earth.

But its Part II. — LOVE — embodies its cardinal idea. This is the creator of life, and fulfils this entire sexual decalogue. Errors in love originate most sexual dilapidations and ailments. These doctrines are both fundamental and original. All its subsequent conclusions hang on them. Regulating it will regulate all. The day will come when men and women will love right. These doc-

trines will be text-books for lovers long after the Author has passed on; and *then* there will be no more sensualities, personal or promiscuous, adulteries, jealousies, infidelities, or sexual diseases.

Its chapter on self-abuse, or else a better one, deserves to be spread abroad like leaves in autumn. In the name of whatever is lovely in youth, and precious in life, let the risen generation some how save the rising from this horrible maelstrom of the worst form of lust. Adopt these means till you propound others, but save our darlings some how. This alone should entitle the book to a broadcast circulation. This warning is here so commingled with other truths, that it can be conveyed without personal offence.

Its Part III. gives the first and only scientific aspect of spontaneous male and female attraction and repulsion ever propounded.

Its love-making laws and directions in Part IV. will be found true, and much more efficacious in *practice* than they seem to be in theory. Part V. does disclose the true *science* and *modus operandi* of courtship and love-making. All loves and marriages, thus initiated and conducted, will be superlatively happy. It also certainly does disclose both the causes and the remedies of most conjugal discords.

But Part VI. embodies the great summary of this entire work, of which it is the grand climax. That intercourse of the sexes, by which Nature initiates life, is the ultimate of all male and female adaptations and functions, and here for the first time unfolded. Every sexed being should understand and fulfil its requisitions. Ignorance of them entails untold miseries and diseases on parents and offspring. That a subject fraught with so much of human weal and woe should have thus far been ignored and tabooed, is most surprising. Our young people should early be supplied with this knowledge as a guide to its right, and warning against its wrong, participancy. What male and female wrecks are consequent on ignorance of these sacred truths!

But the chief excellence of this Part consists in its showing how to obtain the most sexual *pleasure* possible from this department of our nature. All dissipations, fornications, adulteries, and venereal excesses whatsoever, self-abuse included, have sexual pleasure for their sole subject. Now this Part shows how to redouble this God-provided luxury many fold, without any of its painful consequences; so that worshippers of the goddess of Pleasure

are here told how to find the most possible of the very enjoyments they seek.

MOTHERS, and all who may become such, should thank God and Phrenology for Part VII. on maternal *carriage* and delivery. It speaks for itself. Every married pair should make it their *vade mecum*. Let its doctrines be once adopted, and we shall have few poor children, or maternal constitutions ruined by bearing.

Part VIII. contains the first systematic exposition of the rearing of children. Though necessarily succinct, and deserving of expansion, and some important additions, yet it discloses the true principles of the rearing of our young.

But its closing Part, on sexual diseases, contains perhaps as practically important directions as any. Few but need them, and none but will be benefited by them. It is a literal godsend to the female sex, by pointing out the causes and cures of those weaknesses and maladies which about spoil creation's fairest, loveliest flower. God bless the ladies, and restore them from these serious female troubles, and preserve them from future sufferings.

But its finishing idea, female beauty, is at least its most delightful theme. How to beautify the female sex, that end of all millinery and dress-making, is here treated from first principles. But these doctrines have these two great advantages over the millinery art — they *cost* less, and show woman how, not merely to seem, but to *become* more beautiful. The present ornamentation of the sex by padding, bustling, sewing, false hair, false forms, &c., is a splendid sham, a living lie, a bungling, deforming mockery, a female perversion and abomination, and an outrage on humanity. God forbid that it should long continue. These fashions deserve to be spit upon with contempt. The evils they inflict are immeasurable. They should be cursed by every lover of his race, and of lovely woman, whom they rifle of most her loveliness, and make a hypocritical bundle of make-believes.

Readers, have we fulfilled our prefatory and introductory promises? ³⁰⁰⁻³¹³ Are each and all of these doctrines true? Are they important? Which would you have omitted? What will you take, and let them be blotted and banished forever from your mind? How much money, how many years of service, could you well afford to give to have known them a few years or decades earlier? Is not their dissemination a public benefaction? Can you

bless the young in any other way as effectually as by spreading them? What book of this century, or of any other, embodies *subject-matter* equally important, or promotive of human virtue and happiness? Is it not calculated to *revolutionize* the mating, the loves, and the entire intercourse of the sexes? It certainly covers ground hitherto *terra incognita* to all other pens. It at least skips no hard words, fears no criticisms, asks no favors, and stands on its own merits; challenging the closest scrutiny, and appealing directly to the *heads and hearts* of all readers. Every sentence has been penned solely to benefit them.

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