CREATIVE

AND

SEXUAL SCIENCE:

OR

MANHOOD, WOMANHOOD,

AND

THEIR MUTUAL INTERRELATIONS;

LOVE, ITS LAWS, POWER, ETC.;

SELECTION, OR MUTUAL ADAPTATION;

COURTSHIP, MARRIED LIFE,

AND

PERFECT CHILDREN;

THEIR

GENERATION, ENDOWMENT, PATERNITY, MATERNITY, BEARING, NURSING AND REARING; TOGETHER WITH PUBERTY, BOYHOOD, GIRLHOOD, ETC.; **SEXUAL IMPAIRMENTS RESTORED**, MALE VIGOR AND FEMALE HEALTH AND BEAUTY PERPETUATED AND AUGMENTED, ETC.,

AS TAUGHT BY

PHRENOLOGY AND PHYSIOLOGY.

By PROF. O. S. FOWLER,

PRACTICAL PHRENOLOGIST, AND LECTURER; FOUNDER OF FOWLER AND WELLS; AUTHOR OF "HUMAN SCIENCE," "SEXUAL SCIENCE," "SELF-CULTURE," "LOVE AND PARENTAGE," "MATRIMONY," "OFFSPRING, AND THEIR HEREDITARY ENDOWMENT," "MATERNITY," "AMATIVENESS," ETC., ETC.

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Prof O. S. Fowler.

AT 67

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PREFACE.

REPRODUCTION is Nature's paramount work; because to all else what foundation is to house — its *sine qua non.*

IT HAS ITS SCIENCE, or natural laws, prescribed *modus operandi*, and instrumentalities.

GENDER IS ITS MASTER WORKMAN, and Nature's "male and female" arrangement, with its governing laws, her chosen "ways and means" of originating all life: which growth completes.

SEXUALITY, its laws, facts, conditions, right action, improvement, &c., thus becomes the master problem, as yet unsolved, of every individual of the whole family of man; because on it depend the number, and the primal attributes, of all human beings, throughout all time and eternity; and of all other terrestrial productions.

To ORIGINATE LIFE, and *predetermine character*, and thereby govern whatever appertains to man and Nature, is its infinitely exalted mission. This renders it the great motor wheel of all mundane productions, throughout all their functions.

"MALES AND FEMALES," with all their specialties and inter-relations, it creates, and employs in executing all these mighty results.

LOVE, their mutual attraction, that highest and holiest, most sacred and fervent human emotion, religion scarcely excepted, is its all potential means, and just as antecedent and prerequisite to it as morning to noon.

CONJUGALITY, *husbands and wives*, to create which this whole male and female ordinance of Nature is alone insti-

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tuted, including all their mutual duties and relations, with home, and whatever appertains to the sexes superadded, constitute its delicious outworkings. Of course, all domestic happiness and virtue flow from its right action, while from its wrong emanate all marital discords and miseries, all sexual errors and vices, ailments and sufferings.

THE ORIGINAL NATURE of each sex, with its governing laws, is that supreme tribunal which adjudicates whatever appertains to each separately, their love and marriage, and all their mutual rights and inter-relations. These laws, with their imposed duties, all who marry or are sexed are sacredly bound to learn and fulfil.

THE SCIENTIFIC EXPOSITION of this entire affectional and sexual department of Nature, therefore, supplies a human want of the very first magnitude. Such a supply this work attempts.

PARENTAGE, or offspring, is the only all-glorious natural *end* sought and attained by sexuality, manhood, womanhood, love, marriage, and whatever appertains to this whole male and female department, mental and physical. This, of course, involves that infinitely important subject—

THE HEREDITARY ENDOWMENT, the *congenital* tendencies of their joint progeny, whose INBORN elements predetermine their tastes and talents, virtues and vices, health and ailments, enjoyments and sufferings, and whatever goes to make up their existence, a thousand-fold more than their education.

NATURE'S CREATIVE ordinances thus become the all-important subject of human inquiry. To learn just *what parental* conditions confer superior and what inferior bodies and minds, what the most and best talents and virtues, and what particular *kinds*, as well as what preclude and what promote physical diseases and sinful proclivities, should be the paramount study of all prospective parents, all students of Nature, and of man. Though all know that all parents transmit all their specialties, diseases included, to their issue, yet who has ever shown precisely *what* parental conditions

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entail longevity or consumption, these constitutional excesses and those defects? And yet these *ante*-natal causes affect all they say, do, and are a thousand-fold more than all *post*-natal influences combined.

ASTOUNDING that sensible marital candidates ignore, even taboo, this only *rationale* of marriage! How cruelly recreant to self-interest and progenital welfare!

MUST HUMANITY FOREVER IGNORE a subject thus infinitely eventful to all parents and children, communities and the race!

No, thunders out this volume.

NO ONE SECTION of this creative department of Nature can be discussed scientifically or practically by itself, nor except in *connection* with all its co-ordinate themes, any more than could one branch of a great tree without reference to its trunk, other branches, roots, fruit, &c. How could the eyes be analyzed irrespective of light and its laws, and the rest of that body for which it sees? Then can man independently of woman? or she of him? or either apart from their only specific ends, conjugality and offspring? or of those parental adaptations, loves, hates, &c., which literally control progenal nature? Preposterous and fragmentary all such attempts. In short

NATURE'S CREATIVE DEPARTMENT IS A SYSTEM of interlacing parts and agencies, all of which must be investigated *collectively*, throughout all their mutual co-relations and dependencies.

THIS UNITED exposition of gender, man, woman, love, marriage, reproduction, and all the family and sexual relations this work presents. Does not this *pioneer* attempt merit attention?

LOVE, its natural history, laws, and facts, that chit from which whatever concerns procreation is derived, constitutes its stand-point, and perfect children its goal. This love element Phrenology analyzes; and in a manner most masterly and complete. For all the valuable creative and sexual les-

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sons it reveals, and individual good it may do, thank this kingly science, in studying which the Author has grown gray. These all-glorious truths it has taught him, he here teaches readers. Find their echoes away down throughout all the interior recesses of human nature.

ITS SUBJECT-MATTER SUBDIVIDES itself naturally into nine Parts, as follows:

PART I.— GENDER, OR SEXUALITY — Nature's creative workman, analyzes the male and female entities, attributes, offices, forms, characteristics, signs, &c.; expounds the part it plays throughout the human constitution, along with Nature's transmitting facts; and shows its effects, regal power over all, value, &c. Its critical readers will see men and women through new optics, and scrutinize all their manifestations from a new and superb stand-point.

PART II.— LOVE. — Analyzes the mutual attractions of the sexes; shows what magic power all its various states wield over human character, conduct, virtues, vices, enjoyments, sufferings, and all the out-workings of all individuals and nations; unfolds its natural laws and facts, right and wrong action, &c.; and expounds this master human passion scientifically and thoroughly, to its final consummation in marriage, along with its perversions and abuses.

PART III. — CONJUGAL AND PARENTAL ADAPTATIONS, discusses selection or mating; shows just what qualities in each sex instinctively attract and repel; enamor and alienate what in the opposite, and thereby who can and cannot, love whom, and why; what unions produce good and what poor offspring; and what these and those progenal results, and of course who are, and are not, mutually adapted to whom in marriage and parentage, with their whys and wherefores; including the true times and best modes of forming these sacred affectional relations.

PART IV. — COURTSHIP — love-making, its laws, conditions, and requirements, shows all who may ever love or be loved how to love *scientifically*. To be able to "play well"

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on heart-strings is a much finer art than music, and accomplishment than painting. The marital miseries of millions of unhappy pairs are consequent chiefly on a wrong courtship, whom a right would have rendered perfectly happy. Love-making, like all else, has its right ways and its wrong, which this Part unfolds; showing all how to begin and conduct this most eventful life-work just right. The very finest of all the lost arts is here restored.

PART V. — MARRIED LIFE — shows what always and necessarily increases and deadens love, and why; and thereby wherein so many make such miserable affectional shipwreck by applying Nature's love-making principles to wedlock; thereby showing how all marriages can be rendered happier than their preceding courtships; — quite happy that — and every married year happier than any of its predecessors; besides giving conjugal rules and discussing divorce from its first principles.

PART VI. — GENERATION — analyzes Nature's creative function; reveals those sexual laws and parental conditions which govern the initiation of life, and applies them to parental pleasure and progenal endowment; shows those newly and about to be married how to so commence and continue their most intimate and sacred conjugal relations as to re-enamour each other *ad infinitum;* and all married discordants, the chief cause and cure of their alienations; gives a *scientific* exposition of the *origin of being*, its ways and means, philosophies and facts, structural and other adaptations and ordinances, barrenness, &c., included — thereby imparting knowledge the most interesting and valuable possible to all prospective parents, and all who are sexed; besides summing up all previous Parts.

PART VII.—MATERNITY—teaches the prospective mother what maternal states, before their birth, confer on her unborn children robust constitutions, sweet tempers, vigorous intellects and exalted morals; thus showing how she can modify and improve them at her own and husband's pleasure; be-

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sides containing a vast amount of just that *kind* of knowledge needed by all wives, mothers, and maidens.

PART VIII. — REARING AND GOVERNING CHILDREN — treats their nursing, feeding, habits, health, education, moral culture, &c., from birth till after puberty, and is a mother's *family manual.*

PART IX. — SEXUAL AILMENTS AND RESTORATIONS — treats their causes, preventions, and cures, in both sexes, without doctors, including the perpetuity and promotion of male vigor and power, and of female beauty and bloom, together with merging through puberty into manhood and womanhood, with girlhood superadded,— knowledge how infinitely useful to all?

ALL THESE SUBJECTS, O readers, go straight 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 no conjugal mate, nor any tender yearnings for some loved one to inspire hope, incite to effort, share life's joys and sorrows with you, and tread the pathways of earth and heaven? Have you no children, nor wish for any, to inherit your mentality and physiology, as well as patrimony? to do and 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, then should the subject-matter of this volume stir your souls throughout their innermost depths, sweeping whatever life-chords remain unpalsied within you. Nothing else lies quite as near the focal centre of human existence as do its affections, and this treatise shows all how to derive from them the most enjoyment possible, and suffer least.

ITS THREE FUNDAMENTAL PRINCIPLES — the magic power love and the sexual states wield over all; the great cause and prevention of sexual impairments and vices, including restoration therefrom; and the endowment of offspring, each in-

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finitely important, this work grapples. To make many of its now thoughtless readers literally tremble in view of their past sexual errors, and imploringly inquire, "How can I be saved therefrom?" teach all how to carry their sexual perfection and enjoyments up to the highest point attainable; and show all how to so form and conduct their love and marriage as to ripen up into perfect conjugal and parental felicity, are its most exalted objects.

As A PHILOSOPHY, too, a subject for study and research, it has no equal; because it embraces Nature's very highest, deepest, grandest, and richest economies — her creative and sexual. The scientific analysis of her male and female, love and reproductive laws and ordinances, furnishes knowledge more profound in philosophy, and more promotive of human happiness, individual and general, than any other whatever. Such, O man, and especially woman, is the dignity and surpassing utility of its subject-matter.

A RIGHT SEXUAL PHILOSOPHY, the great want of all ages, it alone propounds. It assumes all the dignities and immunities of a thoroughly scientific, yet practical, treatise on this whole subject of man's creative, sexual, and domestic constitution and relations. When before have they been discussed thus *collectively* and completely? It asks no favors. It gives no quarters. It rests its claims on its own naked *merits*, and appeals to the good sense and self-interest of mankind.

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* affectional and 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

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and virtue taught nowhere else, better than by any other means; your own sad experience attesting that they should be known early in life. Does it not enforce a vast amount of those *heart*-truths calculated to promote pure, virtuous love and connubial concord? 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.

PARENTS, PRESENT IT TO YOUR CHILDREN seasonably to guide their love element *from its incipiency*, and to warn them against youthful errors in time.

WHAT AFFECTIONAL OR CHRISTMAS PRESENT is equally appropriate or useful from and to those betrothed, or just married, and even from and to incipient lovers, as furnishing their true love and marital platform?

IT EMBRACES "Sexual Science" remodeled, with "Matrimony," "Hereditary Descent," "Maternity," "Love and Parentage," culled, boiled down, re-arranged, unitized, enlarged, and immeasurably improved in all respects; together with all the Author's subsequent observations, aided by all those *heart* experiences readers were inspired to communicate; this revision having received more labor by far than they all, and deserving ten times more patronage.

CREATIVE SCIENCE ADDED, AS A STAND-POINT greatly surpasses Sexual Science alone, because both together exactly express the real thought, drift, subject-matter of both — the creation of "perfect children" — besides being more dignified, while "Sexual Science" expresses only their instrumentalities. Far better than any of its cotemporaries, all of which begin to build without any foundation; one beginning with marriage — yet on what does marriage rest? — some with the physical woman — only one foundation stone, &c.; yet behold in its first page on what basis "Creative and Sexual Science" rests, and how triumphantly it surpasses all its peers

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in its foundation and superstructure; first principles and details; totality and minuteness; variety and range of subject-matter. Please note the vast *number* of points presented, and rapidly adjudicated. What does it omit?

IT WOULD NOT TIGHTEN any cruel chains now galling — O, how many! — nor loosen any good ones; but gives a true "natural laws" aspect of *all* the sexual relations, for the guidance of all.

ITS MODE OF TREATING its subject presupposes that *whatever* GOD has incorporated into human nature, men and women properly may, *should*, WILL, MUST learn; and far better here philosophically than vulgarly from low associates, or self-destructive "sad experience." Sexual Science *omitted* some hard words, lest they might offend; yet its hearty approval, especially by women and mothers of culture, emboldens the Author to omit here scarcely anything on the score of propriety. It is philosophical, while Mr. and Miss Proper are foolish. Public opinion is fast changing for the better from ignorant squeamishness to informed purity.

BREVITY IS THE SOUL OF AUTHORSHIP even more than of wit. Hence, it packs the greatest possible amount of *ideas* into the fewest words; often using the "ablative absolute," which abridges brevity itself by omitting "understood" nouns and verbs, retaining only adjectives, — a most expressive classical style improperly ignored by moderns. Catering little to epicurean literary fastidiousness, it presents its thoughts, principles, arguments, and facts as clearly and forcibly, yet succinctly, as possible; seeking mainly to be fully understood, reach the head, probe the heart, and improve the *life* of every reader, and adopts a plain, straightforward, business-like style, without mincing, using those Saxon words which exactly express the meaning intended.

AN IMPERIOUS MANDAMUS, issued fifty years ago from the Supreme Court of Truth, hereby discharged, *compels* all these utterances. Humanity, receive or stifle them as you

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will. Its beneficiaries, please gratefully remember your *benefactor.*

MAY IT BENEFIT EVERY READER, and enhance the number and *inborn* capacities and excellencies of "God's noblest work."

EXPLANATION.

THE FIRST WORDS, in small caps, of every paragraph express its subject-matter and specific idea, which enables readers to "thumb" the work, glean its main thoughts in an hour, besides facilitating its review.

SUPERIORS, or raised figures above lines, referring to its numbered headings, enable the Author to refer readers to any idea, thought, topic, and principle previously presented; thereby saving repetition, yet enforcing the subject in hand. Thus, the "Dignity and utility of Creative Science," is numbered 500, and referred to thus, [500].

ITS NUMBERS BEGIN, engravings included, with 500, because Human Science pre-occupies prior ones, the numbered headings of which are given after Contents. Those who like this work will find that better, and more useful. These two works embrace all the Author's writings remodeled. Either work will be sent to any address, postage paid, on receipt of price, $3.75.

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INTRODUCTION.

500. — Creative Science: its Definition, Utility, and Dignity.

SCIENCE IS THE EMBODIMENT OF TRUTH; the sovereign fiat of the Almighty Ruler of the universe; the Creator's hand-writing upon all His works; and His divine mandates, issued to all His creatures, which all are solemnly bound to learn, and obey.

SCIENCE CONSISTS IN ITS ENDS, and those "*ways and means*" which effect them. To *guarantee results*, and thereby enable each and all to treat themselves to desired things and pleasures by employing those means which cause them, is its exalted mission. If chaos reigned supreme, how could any promote their own pleasures? Yet this institution of science, by ordaining this natural-laws or cause-and-effect arrangement, enables all to bring to pass any desired results by employing their specific means. An invention how infinitely beneficent and useful!

CREATIVE AND SEXUAL SCIENCE consists in those natural laws which govern Nature's reproductive department. Natural laws govern all things, and attain all ends, the creation of all life included. Only by their means are all forms of life begun and consummated. Its sole *rationale* is to establish the greatest amount, and the highest order of life possible. By the superlative value of that life it originates,[15] and of its superior over its inferior quality and amount,[501] is the value of creative science. What has not science achieved for man? — geology in discovering ores, coals, &c.; chemistry in manufacturing creature comforts by billions; arithmetic in aiding commerce; and other scientific discoveries innumerable; yet creative science surpasses them all combined as much as that life it originates surpasses inorganic matter. Pray how can any beings or things put forth even any one of all their multifarious organs and functions till they are first *created*? What but these laws, applied, supply materials for food, houses, raiment, and whatever else is used in all kinds of manufactories? Must not trees be *created* before we can use their wood in making all wooden productions? And in proportion as these creative laws are allowed their perfect work, the more life will they originate, and the higher its order. As farmers produce the better crops and finer stock in proportion as they apply Nature's

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growth conditions in their grounds and yards; so equally in the production of superior offspring. As breeding fine horses consists in applying equine creative laws; so producing perfect children, infinitely earth's most glorious product, involves the application of these identical creative laws to humanity. How much benefit does man actually derive from the former? Then how immeasurably more could he from the latter! As much more as "perfect children" surpass pigs and calves. Yet what untold time and money are well expended on the former, while the latter is ignored, even tabooed?*

THE UTILITY of sexuo-creative science, therefore, surpasses that of all the other sciences as infinitely as superb human beings exceed fine fruits and animals! Other kinds of science need no lauding: they laud themselves; but creative science is their Empress: they are her serfs. All comparisons utterly fail to describe its greatness, its utility. And

ITS DIGNITY IS COMMENSURATE. What nobleness, what power inhere in all science! Then what transcendent regal grandeur and majesty, in creative science! Ye angels who would study all God's attributes, His infinite Wisdom, Goodness, Power, Invention, &c., united, find them all here, and in their most exalted aspect. Mortals, what personal stulticity, what cruelty to children, to thus ignore, even interdict, its study! Accursed, all progenitors who do.

THIS WORK EXPOUNDS this creative science:

501. — CREATIVE SCIENCE GIVES GOOD VS. POOR FAMILY JEWELS.

PERFECT ARTICLES are incalculably more valuable than imperfect. A fine horse, by losing an ear, an eye, loses half its value, by breaking a leg, becomes worthless. A good garment torn, good fruits compared with poor, a good man made a cripple, furnish like illustrations. A child has all the human excellences but one—lacks health, or sense, or conscience, or lies, or steals, or is lazy, or cowardly, or heartless, let parental hearts say how much less he is worth with, or more he would be, without.

MANY FAULTS mar in proportion. How much less still if he is both sickly *and* vicious, simple and thievish? In short, how much does every excellence add to, fault take from, his commercial value, to himself and fellows? Yet what folly to try thus to compute the value of perfect children over imperfect! Let parental sense and affection "foot up profits and losses," by this measuring principle—

PLEASURE MEASURES VALUES, PAIN LOSES. A good child is more

* In 1841, I paid in advance for the lecture-room of Rutger's Seminary, N. Y., for a lecture on marriage, and on entering was forewarned that if I applied my subject to the production of fine children, its gas-lights would be turned off, and I imprisoned. I *dared* them, and have continued to dare their kindred till to-day, as this book attests.

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valuable than a poor in proportion as it takes and gives the more enjoyment, and a bad one is as much worse than none as it causes more pain than pleasure. Let maternal agony over a dead darling attest its value; and let all the actual and possible enjoyments experienced by a superb child throughout this world and the next admeasure its inherent value to itself: and let all the ecstatic pleasures taken in a splendid boy bounding in and out, ruddy, merry, overflowing with joy, and scattering sunshine wherever he goes, over a poor, scrawny, miserable imp, mad half his time, and sniveling the rest, or keeping his parents in perpetual fear lest any atmospheric change might endanger his death, or his rage or depravity do irreparable mischief, attest the almost infinitely greater value of perfect over faulty children. Not that poor ones are not worth having—"half a musty loaf better than no bread"—but that all should do their utmost to provide themselves with just the very best family idols possible.

502.—Sexual Science helps Parents create Superb Children.

God lets parents "foreordain" the qualities and values of their future little ones. He might have arrogated their entire formation to Himself; but, having guaranteed their *general* qualities by His hereditary laws, He mercifully allows us all to say practically, each for ourselves, what shall be the detailed fashionings of our own young. A provision how infinitely beneficial! As we can enjoy a house we have planned and built, the fruit of a tree we selected, planted, trimmed, a horse we reared, after prearranging his hereditary qualities, far the better than if we had not; so how much more lovely and precious our darlings are rendered to us by our having flexed them into these and those forms, augmented these virtues and lessened those faults, than if they had been thrust upon us without any fashioning influences from us?

Shout hosannahs all mankind that a power thus infinitely great, extending throughout all eternity, is thus placed by Infinite Goodness at our disposal! A boon angels might covet! A behest all mortals should prize above all price; learn throughout all its details; and apply to the utmost progenal improvement possible.

This knowledge, thus applied, this work furnishes.

503.—Generation vastly more important than Education.

How children are created mainly predetermines whatever they say, do, and are. Why are all things what they are but because *born* — no engendered — this way or that? Why do these leaves, vegetables, trees, fruits, &c., assume these shapes, and have these qualities, and those those, but because *created* thus? What but *congenital* conditions render man human, and impress all their specific instincts upon each individual creature and thing? Why

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do cats love mice, and know how to catch them; ducks and frogs seek the water and know how to swim; kangaroos jump and rabbits burrow but because of their *constitutional* tendencies? The adage, "'Tis education forms the common mind," belies and is belied by all Nature, for *generation* alone gives all innate specialties and instincts. True, "Just as the twig is bent, the tree's inclined," yet can a hemlock twig be bent into an oak-tree? or anything but a hemlock? Dogs bark and horses eat grass without education, "for 'tis their *nature* to." Can education teach tigers to eat grass, or chickens to swim? All education, to take effect, must first have primal elements upon which to work, and in forming character and moulding conduct is only a floating mote. "Blood" is mainly what "tells;" while all education without primal powers to *be* educated, is utterly nugatory. Rate education as high as you please, yet as forming and controling character, conduct, and all there is in and of existence, here and hereafter, it becomes utterly insignificant. Children well born though left wholly uneducated are infinitely superior to those poorly constituted yet well educated. What? Why those poorly begotten can't *be* educated, any more than a house can be built without materials, or a silk purse made without the silk; while those well-begotten will educate themselves, by business or books. Therefore

PARENTS, PROVIDE YOURSELVES CHILDREN NATURALLY *good* not poor, *strong* not weak, long-lived[502] not short, talented not simple, for your educational expenditures. Since you are to make so large an "investment" of dollars, of time, of soul, in your children, your own sense, quickened by the greater value of good over poor[501], forewarns you to provide yourselves beforehand with soul darlings every way *worthy* all this educational outlay; so that you can have something to *show* for all these pains, as well as worthy to inherit that patrimony all your incessant herculean struggles are storing up for them. To expend all this on natural born dolts, churls, ingrates, or sensualists, is far more senseless than to till barren soil, or invest in "wild-cat" speculations: especially since, by learning and fulfilling Nature's creative laws, you can secure those both easily educated, and every way worthy of parental toil and love. O prospective parents, do first think out this problem of creative *endowment* vs. education.

FIND IT FULLY EXPOUNDED in this volume.

504. ALL SHOULD STUDY AND OBEY THESE CREATIVE LAWS.

GOD INSTITUTED THEM TO BE OBEYED not trampled on; learned not ignored. What meant He by ordaining that all progeny must inherit all the traits of both their parents but that all conjugal selections should be made with specific reference to the best progenal endowment possible? His causing all existing parental states to be *inborn* in offspring is His imperious edict, based in

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all the intensity of parental affection, and backed by all the greater happiness and less suffering to parents and children in good over poor,[501] that parents learn and fulfil His creative institutes. Wicked beyond all others are those who neglect, but blessed over all those who fulfil them: because it is not possible for mortal to injure mortal as effectually as do parents children by entailing vices or diseases; nor for mortals to bless mortals as surpassingly as can parents their own darlings by observing these creative ordinances. What crime as bad as for parents to neglect a sick child? yet how immeasurably worse to *render* it sickly by *constitution* when they could have created it too robust to *need* nursing? The parents of a lying thief would feel and be most guilty before God and society unless they did all in their power to eradicate educationally what they had implanted constitutionally; yet how immeasurably worse their vicious *impregnation* itself? when fulfilling God's creative requirements would have conferred exalted talents and virtues instead! Doubly accursed forever all ye who even ignorantly thus mar, spoil, deprave, God's pitiable children! If your ignorance excuses you, does it lessen *their* entailed vices? Prospective parents, have you any conscience, any sense, about anything? Then use both in learning God's child-endowing ordinances.

STRANGE, HEATHENISH, DAMNABLE, this neglect. Especially since God rewards obedience with man's richest, most luxurious earthly possession "perfect children;" while it is applied to improving fruits, animals, everything else! This *cannot* long continue. Men, and especially women will soon make a literal *rush* for this species of knowledge; brushing aside like cobwebs that squeamishness which has thus far successfully resisted it. Human nature must always remain true to its strong instinctive love of young, and will not *let* a fruit so Paradisiacal as perfect children hang in full view unplucked. "How long, O Lord," shall men apply Thy fruit and beast, yet neglect thy child-perfecting ordinances! Soon all will imploringly inquire—

HOW CAN WE START our souls' idols upon the highest attainable plane of all the human excellences? Wait but little longer, and Anglo-Saxon sagacity, sharpened by parental affection, will see and *feel* that these *creative* conditions tower in practical importance far above all others; that education is nowhere in comparison; that all human enjoyments, talents, virtues, and interests converge and inhere in Nature's ante-natal laws.

BEHOLD THAT SPLENDIDLY ENDOWED MAN! Almost fit for heaven. As a work, a commodity, a production, an end of human effort, what other bears any comparison? What honor equals that of his parentage! Yet destined to surpass his present self as much as angels do mortals! How all-glorious is human life! Yet all its structural and functional marvels only measure the importance of understanding its right initiation.

ALL THIS IS EXPOUNDED in this volume, but NOWHERE ELSE.

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505.—MOTHERS AND MAIDENS MUST STUDY CREATIVE SCIENCE.

MOTHERS LOVE OWN CHILDREN BETTER than fathers, [170], [571], because their natural nurse. What inspires a woman's hope, nerves her every effort, develops every capacity, and makes her home a heaven equally with these family cherubs? Her greater happiness in good and misery in poor children than man's, make *her* knowing these creative laws more important than his. Ignorance of them punishes men much, but women most.

GIRLS MUST LEARN THEM. Why your "sweet sixteen" charms, and toilet expenditures? To promote your marriage. Why your instinctive desire and half crazy efforts "to get married?" That you may properly become mothers. Yet should you not learn how to have the best children possible before you *begin?* take the first courtship step?

"BECAUSE IT IS IMPROPER, immodest, impure, corrupting, and prematurely provokes those passions which should slumber till marriage."

WHAT? Proper to *be* a female, yet improper to learn Nature's feminine ordinances? What! *Knowing* your own selfhood, and God's specific commandments to *you*, corrupting? What! Modest to *have* a female organism, and yet immodest to learn its laws? Pure to bear children, yet impure to learn how to have *perfect* ones? Must prudery mar progeny! Must your ignorance of these matters spoil yourselves and babes, as that of millions has themselves and theirs! No, maidens. You and your future darlings are worth too much to be "offered up as live burnt-offerings" on this squeamish altar. By endowing you with maternal capacity God commands you to observe its laws, which are His edicts that you learn them before you begin. "Promotes passion?" Chastens and directs it instead. Attest all ye whom secret sins have nearly ruined, did not sexual *ignorance* ruin, and would not its timely *knowledge* have saved you?

WOMEN LOVE THIS KNOWLEDGE. The Author's fifty years' experience in lecturing to them attests this fact by their *always* approving and thanking him more the more freely he treats these subjects: which all female readers of "Sexual Science" confirm. He almost spoiled thirty years of lecturing to them by being too modest, afraid of offending; and expected Sexual Science would madden "the ladies," whereas it has delighted them by supplying this female need and thirst for this particular kind of knowledge here imparted.

ALL NATURE'S INSTINCTS ARE GOD'S COMMANDS incorporated into us. This inherent feminine appetite for sexual and creative knowledge thus becomes a divine mandate, issued to all females, to learn and apply it; while this ignorance punishes them terribly.

A VERITABLE GOD-SEND this work thus becomes to all wives, all

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maidens; one hundred thousand of whom rate "Sexual Science," though not half as good as "this work," next to their Bibles, and above all other family helps. It is a FEMALE MANUAL telling all prospective wives, mothers, and maidens, just what they require to know and do in entering on their most sacred and eventful relations — tells them all about menstruation and gestation; what they should and must not do while carrying their children in order to give them the best minds and bodies possible; all about "confinement," nursing, rearing, and governing them, and how to render them naturally mechanical, literary, poetic, oratorical, artistical, mercantile, intellectual, musical, noble, affectionate, &c., at pleasure; besides superadding the preservation of female health and beauty; the causes, preventions, and cures of "female complaints;" passing into, through, and out of womanhood, and all about themselves as females: including how to captivate and enamor the beaux, retain and regain a husband's affections, — thereby becoming a great female behest and *vade mecum*, worth more than all dresses, diamonds, education, everything besides.

THIS KNOWLEDGE IS YOUR SACRED RIGHT, your solemn duty. How can you look upon any child your ignorance of these truths has marred for time and eternity? Flout that "public opinion" by which "society" interdicts this knowledge, and here learn how *not to need* for yourselves or daughters a doctor's expense or exposure. Female readers, scan and proclaim its merits. Man never wrote on any subject a tithe as intrinsically interesting or momentous to all women, nor from a stand-point half as advantageous. It will, it *must* soon challenge command, and receive all-absorbing public attention.

TO HAVE BEEN A PERSECUTED PIONEER in forcing this subject upon human attention *nolens volens*, will then be more honorable and honored by women, than wearing crowns.

THIS WORK IS THIS PIONEER IN IMPARTING THIS IDENTICAL KIND OF KNOWLEDGE.

503. — SEXUAL SCIENCE EXPOUNDS MANHOOD, AND ITS PERFECTION.

MASCULINITY EXISTS, and therefore has its science and governing laws, or ends and their means. This presupposes its right action, any departure from which is wrong. Its exalted mission — to originate and plant the life-germs[464] — of course analyzes it, by showing what feelings and actions are manly, and what not: thereby furnishing a perfect touchstone to all men by which to govern all their masculine feelings and actions. Pray how much is *such* a tribunal worth to all men, throughout all time? What could a young man well afford to give for a pocket-guide to assure him whether, wherein, and wherefore this, that, and the other throughout all his minutest actions and feelings, are not manly? All this, "Sexual Science" teaches by so analyzing male nature

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as to show precisely what conforms to and departs from its perfect standard of masculinity.[549]

AMBITION is a powerful human sentiment.[187] All instinctively aspire to excel in whatever they attempt, be it farming, merchandise, law, preaching, even cobbling. Then what ambition as exalted, what aspiration as soul-inspiring as to become a perfect man? Clay once uttered this sublime sentiment, "I had rather be *right* than president," yet a sublimer is — "I had rather be a perfect *man* than 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." Then strive, masculine readers, with "might and main," to become just as perfect a man as possible. Yet this requires that you first

KNOW WHAT IS MANLY, and what not. A specific understanding of the true *attributes* of manhood is the first and most necessary means of its improvement. This identical knowledge "Sexual Science" alone furnishes.

TO ENAMOR ANY PARTICULAR WOMAN, know just what to do, and what not, so as to make your best possible impression—perhaps, too good — carry her heart by storm over a hated rival, and render her completely devoted to you and your interests, may yet become your greatest life desire; to achieve which you would give your all, besides mortgaging future earnings. Gaining and keeping the whole-souled affections and help-mate co-operation of a superb woman is a loving man's greatest achievement. Its full value no words can describe. He who has them, though poor, need not envy any rich man who lacks them. God never made anything more precious. Therefore

THE ART AND NACK OF ENAMORING the female sex, or any woman selected, is indeed the art of all arts. Compared with it, what is knowing any commercial art, the languages, &c.? What other can contribute equally to your life enjoyments? Or want of what rob you of as much pleasure? or cause equal pain?

GALLANTRY is but a branch of this art. Pray what is it worth to know just how so to treat "the ladies" as to be "popular," "admired," become "a ladies' man?" "A finished gentleman" is the highest of compliments,[586-8], as "ungentlemanly" is of stigmas. Now know that

MANLINESS ALONE ENAMORS, attracts, captivates, women; alone gains and retains female love, individual and collective: so that he is most admired, and loved by wife, sweetheart, and the sex, who manifests the most of it in the best manner. Whenever any woman loves any man, it is because he has manifested towards her masculine attributes; but if she subsequently dislikes him, it is because he has violated some masculine natural law towards her; and *vice versâ* as to women. Now knowing in what it consists and how to manifest it, shows any and all just how to gain and retain female affection. What as worthy of masculine study? Find this knowledge only in this work.

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MALE SCIENCE TEACHES WOMAN also just how she should comport herself towards all men in general, and any one man she desires to "captivate," or live with affectionately; as also how to avoid causing alienations. What "accomplishment" as desirable as being able to render the man she likes so completely, dotingly devoted to her that, bowed with cap in hand, he virtually keeps saying perpetually—

"PLEASE ALLOW me to promote your happiness to my utmost. My purse, head, hands, *heart*, with all I can get, do, become, are at your service."

THIS ANALYSIS OF MANHOOD TEACHES her all this, and thus enables any well-sexed woman to do *just what she pleases*, with whatever man once begins to love her.

TO ALL MEN, ALL WOMEN of all ages and pursuits, for both investigation and utility, the study of manhood, its nature and office, attributes and improvement, &c., as unfolded in this work, has only this peer—

507.—WOMANHOOD ANALYZED BY "SEXUAL SCIENCE."

FEMININITY,* another of Nature's creative instrumentalities, is likewise analyzed by "Sexual Science." All just said about the analysis of manhood applies equally to that of womanhood. It *concerns* you, ladies, to know *yourselves*, not as human beings merely, but as *women per se;* your special anatomy, physiology, adaptations, functions, offices, requirements, &c., *scientifically*. You, too, are ambitious to be handsome, well dressed, accomplished, courted, loved, married, &c.; yet to become a *perfect woman* should be your all-absorbing desire and pursuit; because this embraces and creates all other feminine excellences. What but femininity renders you attractive, admired, courted, lovable, loving, loved, selected, or happy in marriage?[339] Every woman who is true to her own sexual nature, thereby compels all men to love her; and her own lover the most. Sexuality creates all love between the sexes; so that only by knowing and rightly manifesting it can you attain all truly feminine ends. This specific knowledge is imparted only here; and with unequaled clearness, unction, and power.

MEN SHOULD UNDERSTAND FEMININE SCIENCE, as much as women masculine.[308] Those are wise who study, foolish who ignore, the inexpressibly valuable lessons therein taught.

THIS BOOK IS COMPLETE touching this whole subject, concerning which every other is silent.

* The English Language needs a word which is to woman what masculinity is to man; which, without Webster's leave, we "coin" femininity.

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508.—Sexual Science promotes Esteem and Love, between Opposite Sexes.

Intellectual perception of excellences is indispensable to their full appreciation and admiration.[18] A jockey who *understands* all equine points, prizes a superior, but deprecates an inferior horse as much more than an equine ignoramus, however learned in other things, as he knows more about horses. This law of mind prevents all men from duly appreciating or loving any women, or woman men, without first *knowing* their masculine or feminine attributes: while all such knowledge deepens love. As many a farmer, ignorant of its "points," wears out a most excellent horse, whereas knowing these indices of its worth would enable him to derive much more good from it; so many a husband having a first-class wife, lives on without duly loving, because he does not understand her: as for a like reason do many unloving because unappreciative wives, of their husbands; whereas simply perceiving each other's excellences would redouble each other's love.

As an intellectual repast, too, no other equals that imparted by this knowledge; because it enables its possessors everywhere to enjoy sexual excellences which others do not perceive.

"Sexual Science" reveals these signs of male and female attributes and conditions, and thereby furnishes a perpetual "feast of fat things" to its students. It likewise

Forewarns against poor and unworthy sexual associates and partners. What is it *worth* to any man to be able to discern which woman is good, poor, medium, &c.? and thus of women as regards men? This would nip many a miserable love affair in its bud.

To enable its readers correctly to admeasure all the sexual faults and virtues of the opposite sex, is a cardinal object of this work.

509.—"Creative Science" analyzes Love, and guides it aright.

Love is Nature's chief creative agent. Its mutual male and female attraction to and by the opposite sex is to reproduction what chit is to vegetable growth—that from which emanate all roots and rootlets, trunks and branches, leaves and fruit. Its power for good or evil over every function of mind and body is absolutely supreme, and literally magical.[608-646] Readers, how many of your *own* life joys and sorrows, virtues and vices, has your love element created? and how many agonies has its wrong action inflicted? None at all realize either.

Love has its natural laws. This establishes a love *science*, just as mathematical laws establish a mathematical science. Obeying them makes happy;[19] violating them causes suffering.[21] None

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can obey them without being happy in it, nor happy without obeying; nor king or peasant be miserable in it without violating them, nor violate them without suffering in it, item by item. Hence their fulfilment renders perfect love felicity as sure as causation itself.

KNOWING LOVE'S LAWS is indispensable to their observance. To live a right love life one must begin with right love *doctrines*. All individuals, all communities suffer inexpressibly from wrong love,[515] because they break its laws; and this because they *know* no better. *Ignorance*, not evil intentions, inflicts most of this misery. Has it not inflicted *yours?* O what months and years of affectional agony, reader, has *your* ignorance of this subject cost you? would your knowledge of it have saved you? Teaching Nature's love requirements will substitute their obedience and consequent enjoyment for their violation and sufferings. None can at all afford to begin to love till they first learn how to begin to love just right.

SUFFERING HUMANITY needs many things much, but nothing half as much as a *scientific* exposition of man's love nature, relations, right and wrong exercise, treatment of lovers and consorts, &c.

AN ALMOST TOTAL DEARTH of this knowledge exists. All is silent concerning it. The press exposes love's delinquents, infidelities, elopements, "scandals," &c., which the bar arraigns and bench punishes, yet neither point out their causes nor remedies. Even mental philosophy, pulpit, college, school-room, family, all are silent here. Man gropes on in "thick darkness" concerning this whole section of his nature. Suppose an intelligent, loving 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 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 be so navigated as to always render this marital voyage perfectly happy? Exist there *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 READING THIS BOOK and following its directions.

PARENTS TEACH YOUR CHILDREN these truths as much as geography. Are they not as useful and promotive of happiness as arith-

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metic? Then put this volume into their hands seasonably to become their affectional guide. What would it have done for you? Then bestow this boon on them.

YE WHO SUFFER LOVE'S SHIPWRECK find here wherein you erred, and how to convert your very sufferings into enjoyments. Ho! all ye who have a love Nature, learn in these pages, what you can learn nowhere else, how to begin and conduct your love affairs aright.

510.—SEXUAL SCIENCE EXPOUNDS NATURE'S FAMILY INSTITUTES.

THE FAMILY, one of Nature's creative agents, is engraven into man and therefore has its *science*, laws, rights, wrongs, and true mode of formation and management, from beginning to end. To found and conduct a family is one of the greatest of human achievements, and must not be bungled. A very sharp two-edged sword, it cuts fearfully for evil, unless for good. Than a right family nothing is better; than a wrong, nothing 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 WRONG FAMILY among all the nations and peoples over the face of this whole earth, makes right or wrong nations and peoples. 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. Seek you 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;

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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 altars. Demolish them, 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? How little, how worthless the remainder!

BLOT OUT THE FAMILY, and what becomes of the state? This grand trunk of our great Republic, with all its branches, foliage, and fruit, our glorious battle-fields included, grew up from this family tap-root 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 these 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 rot; so all our national and social institutes and joys must necessarily wither and die with it.

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 alarmist, but, O my dear country, be entreated to take timely warning and guidance, for obviously thy family discipline is waning throughout all thy borders, while hundreds of canker-worms — celibacy, preventions, abortions, sexual degeneracy, &c. — are perpetually gnawing at its very tap-root. Yet rectify this 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. Only keep thy domestic core "all right," and no limits can contract thy future greatness and power. Thou shalt soon surpass the whole world in arts, letters, inventions, and progress; and govern it politically and financially, by sea and on land, in ethics and in morals; besides covering it all over with thy people and institutions. Even imagination cannot stretch high and far enough to conceive thy destined elevation and power. Yet be not intoxicated therewith; but learn from all persons, peoples, and nations, past and present, that all errors and improvements, goods and evils, right and wrong usages engrafted upon the family, work themselves out, like sap, throughout all human institutions. Then

LET THIS WORK, in true patriotic philanthropy, hold before thy

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face Nature's mirror of a perfect family; and teach her *domestic* mandates and *principles*, laws and details: for it goes clear down to the very heart's core of this whole subject, as nothing else does or can do. It shows how to take its first step just right by

511. THE IMPORTANCE OF MAKING A RIGHT CONJUGAL SELECTION.

A PERFECTLY HAPPY MARRIAGE is the greatest end, work, object, men are permitted to achieve: and this is doubly true of women. Bungle what else you will, but don't bungle this.

STARTING OUT just right on this marital voyage, is all-important. No words can tell how infinitely ramified the difference between marrying this one or that. This one may be best *per se*, yet a poor conjugal partner for *you*, though precisely adapted to another; while that one, poorer as such, may make *you* much the best husband or wife. "One's meat is another's poison." Hence each should learn which *is* meat, and which is poison, *to each*. Many make, or afterwards think they have made, a poor choice: and if no obstacles, such as children, reproach, property, &c., hindered, get divorced, and select others. Then are *you* so much more "knowing" than they as to be in no like danger? Nature's laws of male and female attraction and repulsion are just as absolute as those of gravity. Be entreated, then, by selecting in accordance with them, to make home happy and children perfect, instead of, by a wrong choice, making home a purgatory, with poor children, or none.

THIS WORK SHOWS WHO ARE and are not thus mutually adapted; and that so plainly and fully that none need ever be in doubt as to whether this, that, or the other one is or is not specifically adapted to his or her own individual requirements: rendering this eventful matter just as lucid as noon-day; unfolding it from first to last, by giving both its governing laws, and their detailed applications, general and specific; besides unfolding a species of knowledge entirely new, found nowhere else, applicable and useful to all, and a public good of the very highest individual moment.

512. CREATIVE SCIENCE SHOWS HOW TO TREAT ONE SELECTED.

HUSBANDS AND WIVES BY MILLIONS set sail on this marital voyage with the very best intentions, each resolved to do every possible thing to perpetuate love, and avoid discord; yet before they have sailed far, both have unwittingly alienated and spoiled each other; thus rendering their lives a marital penance; whereas the same efforts, guided by knowing beforehand what must inevitably enamor and what alienate, would have rendered both perfectly happy throughout their married lives.

HUSBANDS, TO ENAMOR YOUR WIFE, and redouble her love concerns every interest of your entire life, every fiber of your whole being, more than anything else whatever; because her love is your per-

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petual bliss, her indifference your chronic disappointment, her antagonism or hate your unrelieved agony. Now being the true man towards her, both secures this bliss, and precludes that agony.[560] And, wives, all this, and much more, is doubly true of you.[560]

YOUR MARRIAGE, by being a mutual agreement to execute Nature's creative function together,[561] puts all your mutual inter-relations under the creative laws, thereby requiring you to treat each other in accord with them, or suffer mutual alienation. Neither may treat the other just as you individually please, but both are morally bound to conduct towards each other as these laws command. As far as you do, you enamor;[506] wherein you fail, you alienate. You *compel* each other to love you in exact proportion as you treat each other on this sexual plane; and to hate wherein you fail. Neither of you loves nor hates the other by chance, but only because, and as far as, you treat each as your creative partner; irrespective of your intentions. All conjugal discords can therefore be prevented, and perfect felicity rendered sure, simply by each fulfilling these creative requirements which underlie your marriage. Knowing them is therefore as important as are your mutual affections, and good children.

THIS WORK EXPOUNDS THESE CREATIVE LAWS, and thereby teaches all husbands and wives just *what* treatment of each other, item by item, in fulfilling these creative requirements, enamors, and what alienates by their violation; including just what is right, and what wrong, and why, throughout all their mutual inter-relations; thereby becoming a perfectly reliable *guide* to conjugal felicity, and antidote to all discords: completely cultivating this whole field of human inquiry; and all so plainly, practically, fully, that even the unlettered need not err.

YOUNG LOVERS, incorporate its teachings into your courtship and married life, and attest whether they do not immeasurably enhance your life-long affectional enjoyments.

YE MARRIED, who love less than you could and would, the more you practice these directions, the more you will love, and jar the less; for it certainly does show the hidden causes of discord, and means of promoting concord.

"YE DISCONSOLATE," who are married yet unmatched; who love some yet wrangle more; who pine for congeniality only to be tantalized by want of it; who enjoy however little, and suffer however much; whose alienation is even complete; and who loathe instead of loving; if you really desire to live affectionately with each other, read these pages each separately, and then both together, commenting as you read, both putting its teachings into practice, and they will gradually melt down your animosities, re-enkindle love, and regenerate both.

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513.—SEXUAL VIGOR THE GREAT MARITAL AND LIFE PREREQUISITE.

GENDER is to marriage and offspring what seed and soil are to crops, and the paramount attribute of all men, all women, without which all else is nugatory. A good sexual constitution is the specific marrying, marriageable, and creative requisite. As a good stomach is necessary to a hearty appetite and good digestion; so a vigorous love *element* is the first condition of conjugal felicity, and fine children. And as a miserable dyspeptic can neither relish nor digest even good food; so a sexually impaired husband can neither love nor produce good children with ever so good a wife and bearer; nor can a sexually feeble or ailing wife love or bear good children by a husband and father however good. Manhood and womanhood are to marriage and offspring what motive power is to machinery; all moving slowly when this is weak, but rapidly and powerfully when it is vigorous.[549] Millions are dissatisfied with their husbands and wives for precisely the same reason that dyspeptics are with their dinners: namely, because their *own* sexual deficiency has rendered them sexually dainty and qualmish. Even the very excellences of their conjugal mates nauseate them. Nor could they love an angel husband or wife, nor have children worth having, till they get *themselves* into a good sexual condition. The unhappy marriages of these degenerate days are due chiefly to sexual degeneracies, not disadaptations, and can be cured not by divorce, but by sexual *hygiene*.

CHILDREN BY MILLIONS ARE DOOMED by this same degeneracy to premature graves; agonizing mourners by scores of millions, and forestalling their own productions and enjoyments if they had lived, and of their descendants forever. And many who do live, have barely life force enough *not to die*. One child from parents in sexual health and vigor is to itself, parents, and mankind, worth a score from the same parents impaired sexually, though the same in all other respects. Hence

IMPROVING THIS SEXUAL ORIGIN of all life, improves its entire issues forever! It full, all human interests overflow with bursting capacities and exultant enjoyments: it low, all the springs and rivulets of all things human, throughout all their meanderings, are sluggish. Whatever poisons it, poisons all human capacities and enjoyments forever; blighting all they should nourish; aggravating the thirst they were created to assuage; and poisoning all partakers.

OUR MAGNIFICENT WORLD, created to endure "till time shall be no longer," is destined to be filled and kept packed full, clear up the habitable sides of all mountains, and down to all crooked shores, with untold myriads living on water, up to its utmost capacities, immeasurably augmented, for supplying the necessaries of life—all now and ever on earth being but a drop in the bucket, compared with those yet to be.

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GENDER ALONE must originate all this infinitude of all earth's products. And as rivers can never rise higher than their sources; so neither individuals nor the race can ever exceed in quality or quantity that sexual fountain-head in which they originate. Therefore

514.—IMPROVING GENDER IS MAN'S SUMMUM BONUM.

PARENTAL CAPACITY is the great want of the race. "More population" is the deafening cry from prairie and mountain, east and west, north and south, north-west and south-west, railroads and farms. States send out emigration agents and pamphlets, yet all omit their *home production*, as to both numbers and quality. More population, and better, *is* our nation's great want. Some cry more cotton, others more cereals, others more manufacturing production, but more and better *sexual* production is the world's paramount requirement. As he is a public benefactor who makes two blades of grass grow where only one grew before; so he is man's greatest who produces or guides others in producing two to one human beings; and saves from premature death those already produced.

THESE AUGUST OBJECTS "Creative Science" inscribes on its hoisted banner! Behold you any other on any other book a thousandth part as useful? Or any other as much needed? Behold Mr. and Miss Young America, and young Albions, too, as prospective parents! What kind of "pappies and mammies" will they make? Half of them miserably poor ones; the rest *none*. Behold the mushroom babes of to-day! Few at best; and those "upper story" ones, either toppling over into little graves, or wilting in life's morning sun! Half our population unmarried! *Celibacy becoming the rule!* Barely a couple of precocious children per family! Harlotage supplanting marriage, and mistresses wives! Boys and girls by the million unsexing themselves and forestalling their reproductive capacities! *O tempora! O mores!* And old-fogy grannies, mostly in sensual breeches, with hands up, eyes bulging, mouths stretched; yelling—"O don't—for decency's sake, for God's sake, don't, *don't*, O DON'T say one word about sexuality, lest you shock public modesty—lest young folk learn something! We'll *kill* you if you *don't* hush up."

THIS BOOK NAILS ITS FLAG FAST. It may be killed, but it don't surrender. It proffers sexual knowledge to old and young, married and single, maidens included, and defies all its opponents to their teeth. Propagation, and whatever concerns it, is its theme. To show men and women *how* to "multiply, and replenish, and fill the earth"—fulfil God's first command to man—is its exalted work. Criticise its mannerisms if you like. To promote *creation*, and promulgate God's creative *commandments* is its holy mission. Criticise *that* you who dare. This should have been done before. Yet "better now than never."

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515.—"CREATIVE KNOWLEDGE WILL PREVENT AND CURE ALL SEXUAL ERRORS AND AILMENTS."

UNIVERSAL HUMANITY IS NOW WITHERING or rotting from one or another form of personal or parental sexual impairments. Old and young, boy and man, matron and maiden, each and all are suffering throughout their entire beings from weaknesses or ailments consequent thereon; whilst most are literally perishing by slow yet agonizing inches from sexual misery of some kind. Many of the fairest daughters and noblest sons of humanity are moaning in secret over blighted love, preferring death to life, and hastening their demise by suppressing their silent griefs. Others by millions, married, suffer still more from sexual aversions or loathings. Perhaps they attend church together, appear loving enough, even smiling, yet the canker-worm of mutual disgust gnaws night and day at their soul-centre. Others quarrel outright, perpetually venting their malice in mutual invectives. Compelled by law, respectability, or children to live together, each pours forth volcanoes of fire and brimstone upon the other. Their entire beings are embittered towards each other, and everybody, everything besides.[679] Their worst enemies need not wish them in a worse purgatory. How awful! yet alas, how common!

BEHOLD NERVOUS DISEASES, in frightful amount, half paralyzing most we meet! How many young men, so excitable that they can scarcely do business,—memory blurred, in perpetual trepidation, violent-tempered, all their passions set on fire by this nervousness, and provoked by this half-crazed false excitement to ten thousand vices otherwise repulsive to them. Their constitutions and morals complete wrecks! Perfect viciousness supplants perfect virtue. Some sexual errors at some time the chief cause.

SUPERADD THAT VAST ARMY of self-acknowledged sensualists of both sexes, reveling together, and seducing all they can. Forty thousand courtesans in a single city! though short-lived after their self-abandonment! And thrice as many paramours! How many! yet alas how bad! Nor all enumerated yet!

ALL SUFFERERS FROM IMPAIRMENTS, seminal losses, impotence, obstructions, prolapsus, and all other forms and degrees of sexual dilapidations. Few of either sex escape premature decline, or loss of vigor, or else downright disease.

BEHOLD LADS AND LASSES by teeming myriads, half unsexed before puberty by secret vice! thereby searing and undermining their own and future children's constitutions, intellects, and morals by wholesale! The very nursery infected with this loathsome leprosy! *Is* it not *high* time some *strong* hand *seized by his horns* this juvenile-slaughtering monster, all reeking with the gore of perishing myriads, to stay his ravages? Must males and females be rendered inexpressibly miserable by this sexual element, ordained to make all superlatively happy?

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Is THERE NO "BALM IN GILEAD, no physician" anywhere to prevent, mitigate, or cure *these* miseries? Must all perish who ignorantly err? For other ills Nature kindly provides panaceas. Provides she any for these? Aye. And like all her others they are simple, yet efficient. Sexual sufferers little realize how far they are restorable.[50] Yet they seek relief in wrong *directions*. Millions consult doctors, and expend billions, without benefit, to the manifest injury of their constitutions, and the aggravation of those very ailments they seek to palliate. How can all such 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 is another moral, still deeper, broader, mightier, than all the others—

SAVING OUR DEAR CHILDREN. Are all 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 shudderingly inquire, "How can *mine* be saved? To *prevent* is far more important than to restore. Can their sexual purity be *preserved*, and impairments prevented?"

YES, "GLORY TO GOD."

How?

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. Want of knowledge 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 information, unfolded only by "Creative Science." That suppression of this knowledge attempted by many well-meaning but prejudiced persons, finds no justification whatever. Amazing that they cling to this error in spite of both facts and philosophy. Ignorance on no other subject is equally fatal. Light on none is equally important. For want of it men and woman, 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 love *element*, thus powerful for human weal and woe, be scientifically analyzed, its natural history expounded, its laws, and right and wrong exercise pointed out, and above all, the causes of its impairments and 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,

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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?

516. — Right Love and Generation the great Regenerators of the Race.

Man's future is destined to be as infinitely happy and glorious as all the combined attributes of his loving "Father in Heaven," could render this the master work of His divine hands. About as bad as he can be, he has been, and is. Nearly long enough has he sinned and suffered. Shout! for a millennium is written into his constitution. All the evils and miseries, individual and collective, over this whole earth, are sure to be obviated; and a variety and amount of enjoyments more universal and ecstatic than all human imaginations combined could conceive, substituted. All vices, all diseases are to be unknown, except historically, and his physical vigor and moral excellences carried to inconceivable perfection.

A work how stupendous! And how infinitely ramified throughout every usage, every fiber of humanity. Who can conceive its magnitude, its minutiæ!

Adequate ways and means, specifically adapted thereto, must obviate all existing evils, and effect all this good. They must be simple, yet all-powerful; created by God, yet employed by man; for Divinity requires human sagacity to perceive, and agency to help himself to all His luxuries. Then by *what* means?

None now used. Neither present temperance, nor health, nor moral, nor political reforms; nor education, nor republicanism, nor printing, nor preaching, nor revivals, nor all united, nor anything like either: because they all merely *echo existing* "public opinion," yet reform it no more than echoing rocks their echoed sounds. Only some great *fundamental*, all-potential agent, by seizing the core of man's being itself, and converting that *chit* in which public opinion and all else human originate, can ever effect this stupendous reformation. Then what alone can?

A right Love and Generation is man's great regenerator.

Morbid Love causes a large proportion of existing depravities, which purified love would both obviate, and proportionally develop all the virtues instead. Part II. shows that and why love holds every function of mind and body in its regal gripe, to vitiate all when it is vicious, purify all when it is pure. Readers, please put this sweeping declaration alongside of your own experience and observation. Those who love in purity work like beavers, and spend all their spare time with family always, never in beer and billiard saloons, gambling hells, and brothels; besides loving all that is moral and good, but hating whatever is wrong or vicious. Morbid love makes demons out of all men and

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women, however naturally good; while pure love purifies the worst—will convert rakes, rowdies, drunkards, brigands even, into good husbands, wives, citizens, saints. Behold all individual histories as confirming this great truth. What but morbid love makes or patronizes harlots? That monster evil, sexual vice, is easily forestalled and cured by this means alone, *but by no other*. So is secret vice. All sexual ailments, as we shall *prove*, grow out of love perverted. Right love will sweep with the besom of destruction into the ocean of oblivion all these, with all their kindred depravities and sufferings; and they gone, what would be left? Then superadd that good, pure, moral, normal action of all the Faculties imparted by "love pure and undefiled," and we *have a millennium*, individual and universal.

THIS BOOK SURELY WILL GUIDE AND KEEP LOVE RIGHT. Now superadd its other great thought that—

CREATIVE CONDITIONS MAINLY "FOREORDAIN" whatever appertains to every individual and thing.[502, 519] SEEDS, not soil, govern all they produce. Good or poor soil may make them grow faster or slower, and training flex them this way or that; yet the parental *nature* of each is the great predeterminer of all qualities, all functions. All this is doubly true of man. Children created by drinking parents must be *constitutional* drinkers; begotten in lust, must needs be sensualists "dyed in the wool," consuming themselves and others during their short lives with erotic desires and diseases; "begotten in sin and conceived in iniquity," will sin on, suffer on, till stopped by death; and thus of all other parental depravities; yet those created while their parents are cultivating their talents and excellences will possess more than did their parents. Those created in purity and goodness will "take to" goodness as ducks to water: and so of badness. Fighting intemperance as now is like fighting fire with brooms, spreading more than quenching. Preaching now affects few, little: but only let it show the *damnable* wickedness of *impregnating* children with lust, with alcoholic and narcotic cravings, with nervous violence, with rampant mercenary rascalities, with venereal poisons, with feebleness, with inflammations, &c.; let it pound fathers for neglecting or abusing their bearing wives, besides showing mothers how to manage themselves during this sacred period; let Doctors cut their own professional throats by teaching their patients how to *keep* themselves free from sexual ailments; let the press propagate these creative truths in papers, magazines, and volumes; let this and kindred works be circulated by millions, put by parents into children's hands, studied and followed in choosing and living with conjugal partners, and in the creation, carriage, and rearing of children; and society will need no more penal laws, lawyers, judges, jailers, "policemen," or "lock-ups;" because there will be no more tramps, burglars, drunkards, cheats, salary-grabbers, corrupt officials, Tweeds, rings, harlots or their patrons, or de-

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praved classes of any kind; no sexual diseases; no celibates or infidelities, or uncongenial marriages; no doctors, because no need of any; and no wickedness; because all will be "a law unto themselves." Nor is all this even half. Right generation, in addition, will

DEVELOP ALL MAN'S CAPACITIES AND VIRTUES beyond all human description and conception. Man is as good by Nature as God could make him; and right generation will yet render him practically angelic in goodness and talents; as wrong now does stupid and devilish.

THESE TRUTHS WILL YET TRIUMPH; because parents, especially mothers, love their children, and take pride in having perfect ones: and these two powerful sentiments will *compel* mankind to perceive and practise these truths, and emulate each other in trying to have *premium* offspring.

IN THE NAME, then, of the surpassing dignity and utility of "Creative Science;" [500] of the value of perfect children; [501] of the sacredness of love and the potency of the family affections; [510] of a right conjugal selection [511] and treatment; [512] of the value of sexual perfection [513] and restoration, [515] and of the regeneration of the very race itself; [516] what unfolds Creative Science, and applies its laws and facts in practice?

517. — PHRENOLOGY TEACHES "CREATIVE SCIENCE." ITS ORGANS.

ITS FACULTY OF LOVE constitutes that *chit* from which emanate man's masculine and feminine constitution, the roots and rootlets of pure conjugal 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 fruits, darling children. The phrenological analysis of Love, and 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 Conscience teaches whatever appertains to all rights and wrongs, of Worship to "God in Nature," &c.; so its analysis of man's social Faculties discloses their *rationale*, teachings, and whatever appertains to them; because they *create* all social, affectional, and sexual emotions and actions.

ITS SOCIAL DEPARTMENT is its most useful; because it certainly does teach conjugal lessons surpassing all others in richness, value, and philosophy, including all man's sexual relations: in addition to the origination of the highest order of life possible.

SCAN THIS VOLUME THOROUGHLY, and attest whether it does not more than fulfil all these promises; go right to your inner consciousness; and benefit and instruct you above all your other readings. Is not its every Part, Chapter, Section, paragraph, and sentence *brim full* of most practically important truths? Did

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as many mighty morals or those as self- and race-improving, ever underlie any work as underlie this?

IT ASSUMES, what Human Science proves, that Phrenology is true, and applies its analysis of *Love*, which originates gender and offspring, to the creation of the most and the best children, and the improvement of sexuality.

WHEREIN IT SUCCEEDS, accredit Phrenology; wherein it fails, discredit its authorship. May divine influences assist Author and readers. Ye whom it benefits, turn "home missionaries" unequalled, by *talking it right into your fellows*, and turning its agents.

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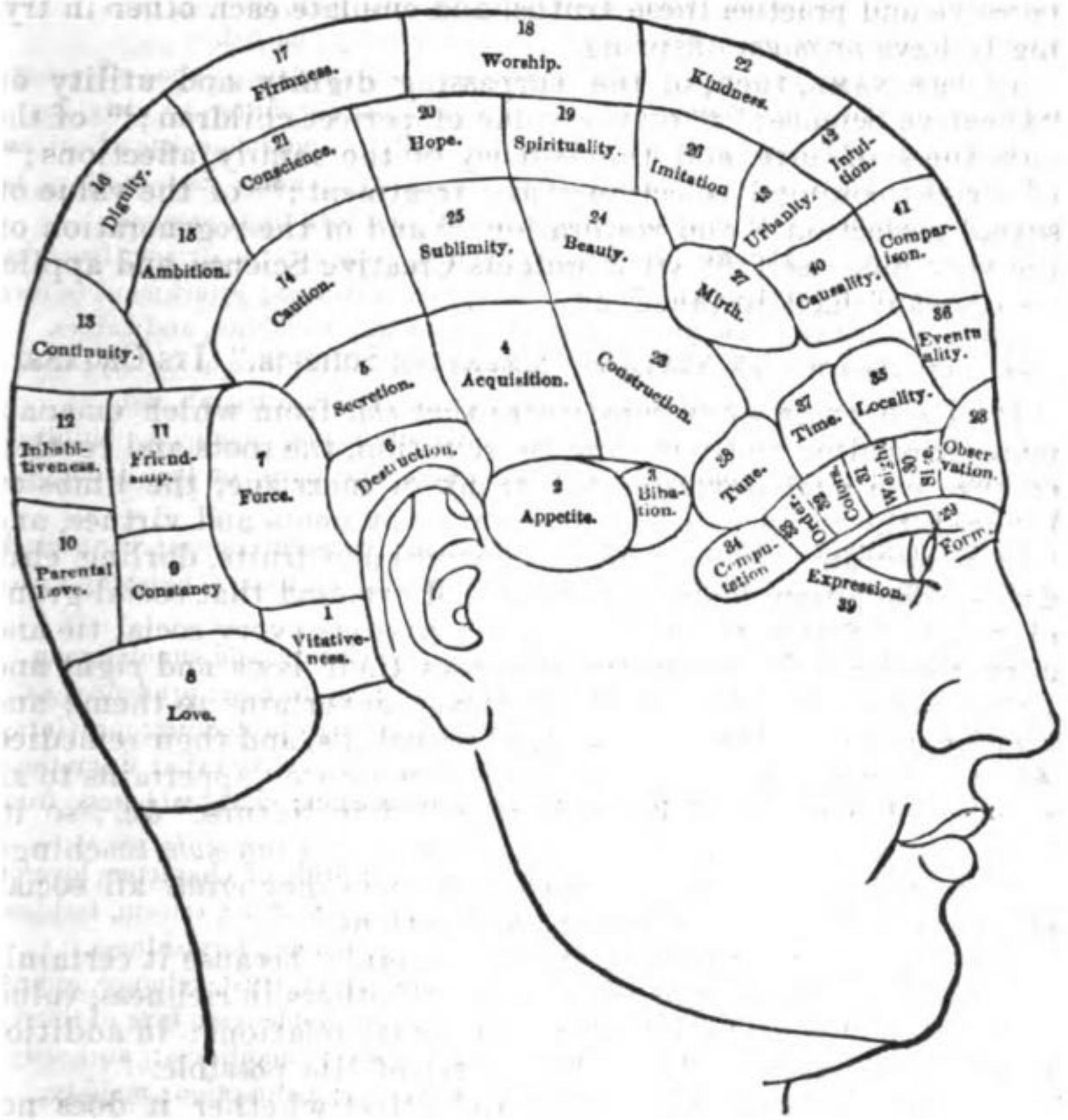

FIG. 500.

ITS FACULTIES are subdivided into nine groups: the Animal, Domestic, Moral, Self-perfecting, Senses, Perceptives, Literary, Reflectives, and Aspiring.

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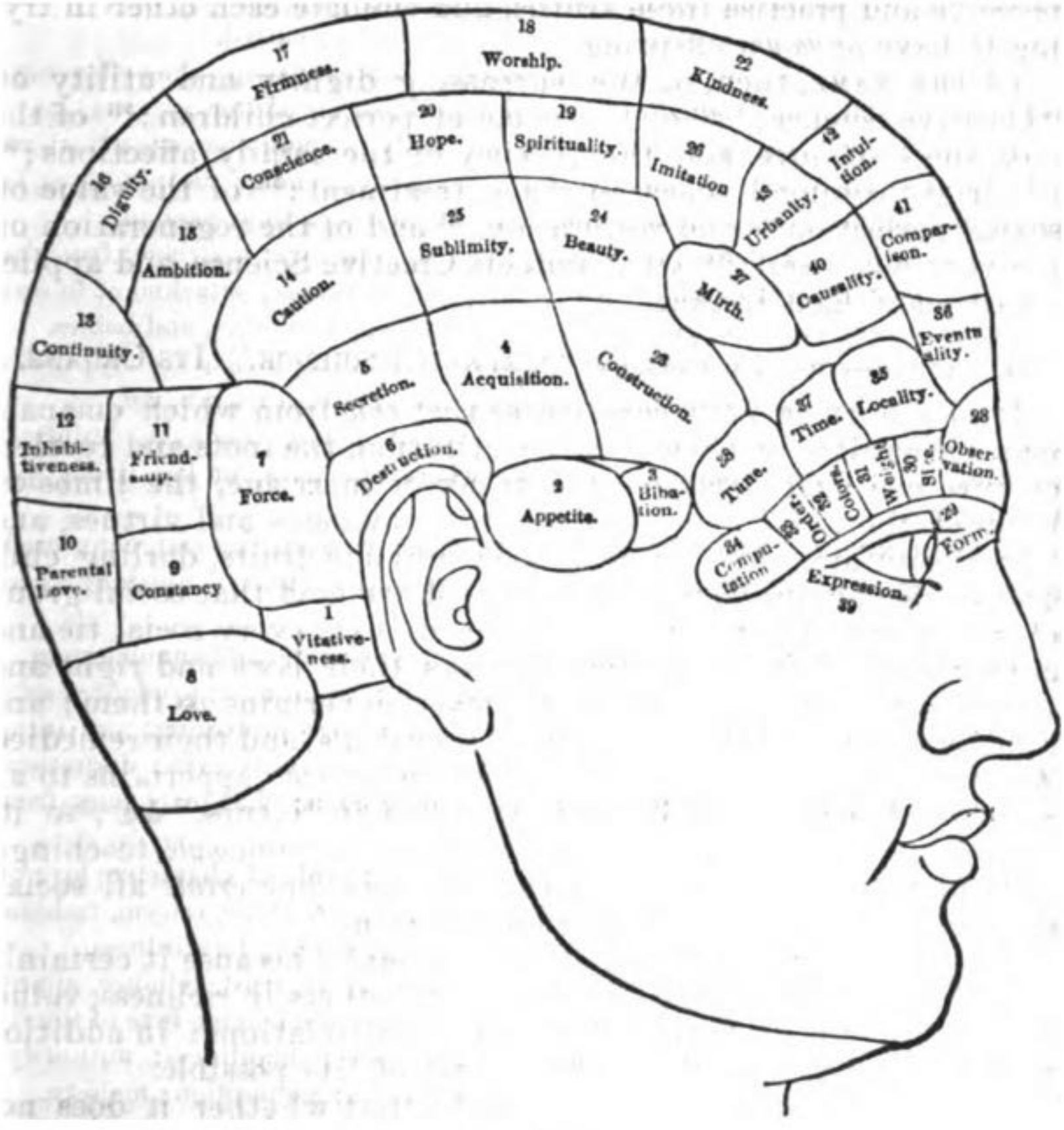

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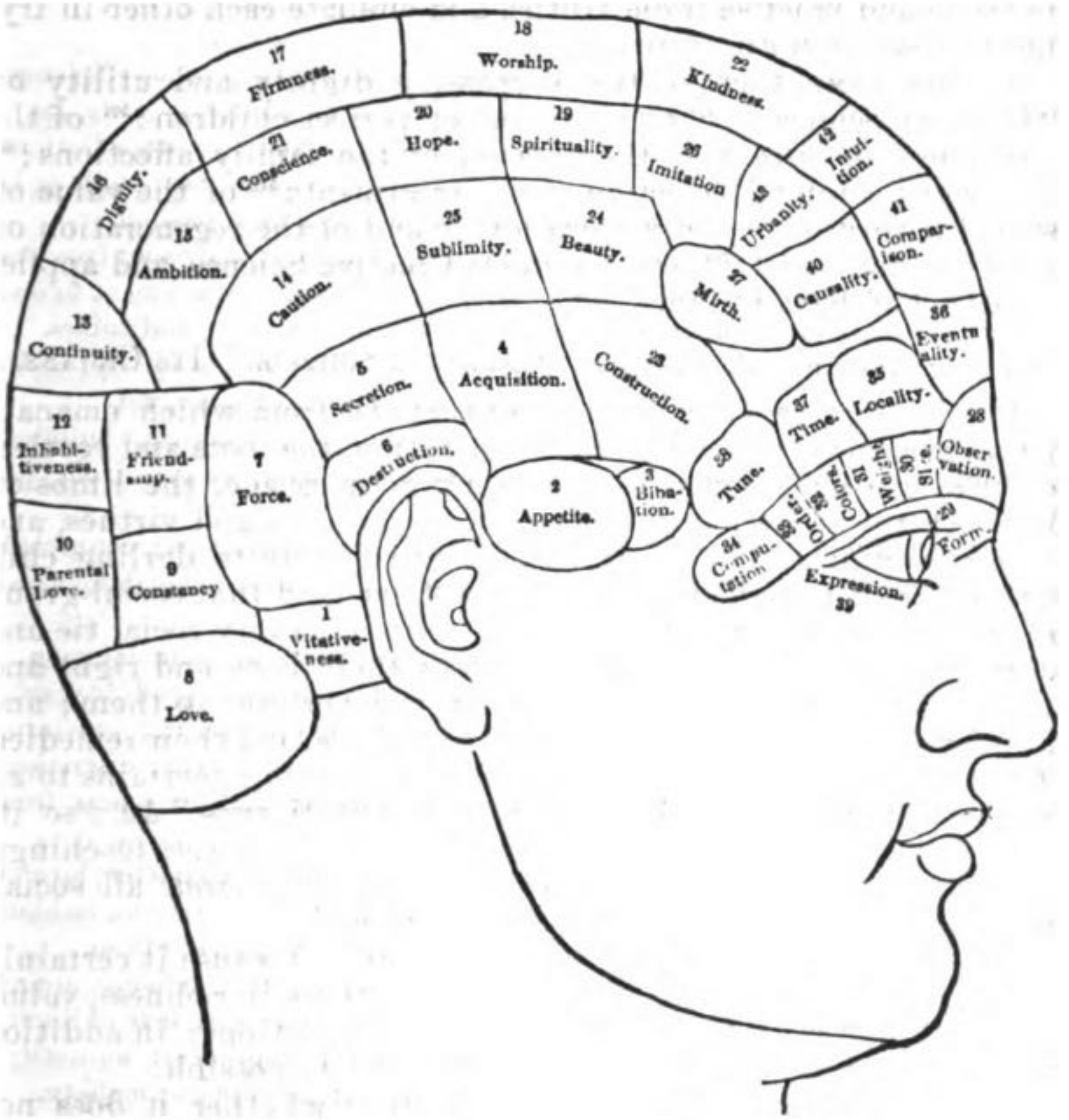

Fig. 500.

Its Faculties are subdivided into nine groups: the Animal, Domestic, Moral, Self-perfecting, Senses, Perceptives, Literary, Reflectives, and Aspiring.

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CLASS 1. THE FEELINGS, located in that part of the head covered by hair.

I. THE ANIMAL PROPENSITIES, which supply bodily wants by the instincts.

1. VITATIVENESS—The Doctor; longevity; love and tenacity of life; resisting disease; clinging to existence; toughness; constitution; hardihood, &c.

2. APPETITE—The Feeder; "alimentiveness;" hunger; relish; greed, &c.

3. BIBATION—The Drinker; love of liquids; fondness for water, washing, bathing, swimming, sailing, yachting, rowing, stimulants, water scenery, &c.

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

5. SECRECY—The Concealer; self-restraint; reserve; policy; tact; cunning; management; evasion; double-dealing; art; trickery; finesse; scheming.

6. DESTRUCTION—The Exterminator; executiveness; severity; sternness; harshness; love of tearing down, destroying, causing pain, teasing, &c.; violent wrath; endurance of pain; revenge; roughness; cruelty; hatred.

7. FORCE—The Defender; "combativeness;" courage; snap; vim; efficiency; boldness; defiance; determination; love of opposition, encounter, arguing, &c.

II. THE SOCIAL GROUP, which creates the family ties, and domestic affections.

8. LOVE—The Creator; "amativeness;" sexuality; gender; desire to love, be loved, and fondled; sexual admiration, courtesy, and blending; passion.

9. CONSTANCY—Fidelity; conjugality; mating; one love; marriage; trueness.

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11. FRIENDSHIP—The Confider; fondness; sociability; love of society; desire to congregate, associate, visit, make, cling to, and entertain friends, &c.

12. INHABITIVENESS—The Patriot; love of home, domicile, building, planting, &c.; loving country, the place where one lives, or has lived; patriotism, &c.

13. CONTINUITY—The Finisher; application; consecutiveness; connectedness; poring over one thing till it is done; prolixity; unity; finishing as we go, &c.; steadiness; diligence.

III. THE ASPIRING SENTIMENTS, which dignify, elevate, and ennoble man.

14. CAUTION—The Sentinel; fear; making sure; carefulness; prudence; solicitude; anxiety; watchfulness; apprehension; securing; protecting; providing against want and danger; foreseeing and avoiding prospective evils; discretion; care; vigilance; hesitation; procrastination; indecision; changeableness from fear.

15. AMBITION—The Aristocrat; approbativeness; pride of character; love of publicity, popularity, office, praise, display, fame, a good name, esteem, fashion, social position, ; sense of honor; boastfulness; brag; shame; forwardness.

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IV. THE MORAL SENTIMENTS, which render men moral, pious, and good.

18. DEVOTION—The Worshipper; veneration; piety; churchism; adoration

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of God; reverence for religion and things sacred; love of prayer, religious observances, &c.; obedience; respect; deference; awe; humility; conservatism.

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20. 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; enterprise; promising; Col. Sellers.

21. CONSCIENCE—The Jurist; 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; confession; forgiveness; love of justice, truth, &c.

22. KINDNESS—The Good Samaritan; "benevolence;" sympathy; goodness; humanity; philanthropy; generosity; the neighborly, accommodating, humane, self-sacrificing, missionary spirit; hospitality; caring for others, &c.

V. THE PERFECTING GROUP, which ornaments, refines, and creates the arts.

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CLASS 2. THE INTELLECTUAL FACULTIES, located in the forehead.

VI. THE SENSES, or Hearing. Seeing, Feeling, Tasting, and Smelling.

VII. THE PERCEPTIVES, which relate man to the material properties of things.

28. OBSERVATION—The Looker; cognizance of individual objects; desire to see and examine; minuteness; scrutiny; looking; gazing; quickness of sight.

29. FORM—The Speller; configuration; cognizance and memory of persons by their forms, shapes, faces, countenances, and looks; perception of likenesses.

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

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34. COMPUTATION—The Mental Arithmetician; numerical calculation; ability to reckon figures in the head; memory of numbers; the accountant, &c.

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scenery, position; desire to see places, and ability to find any place ever seen before; the geographical Faculty; keeping the points of compass in the head, &c.

VIII. THE LITERARY, or knowing Faculties, which learn and remember.

36. 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; smartness; practicality; scholarship, &c.

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

38. TUNE—The Natural Musician; tone; ability to learn tunes by ear, and repeat them by rote; the musical inspiration, knack, and genius; memory of sounds; whistling talent.

39. EXPRESSION—The Talker; "language;" communicating by natural language, looks, gestures, actions, written or spoken words, intonations, signs, &c.

IX. THE REFLECTIVE FACULTIES, which reason, think, plan, and understand.

40. CAUSALTY—The Thinker and Planner; reason; sense; causation; deduction; originality; thought; forethought; depth and comprehensiveness of mind; adapting ways and means to ends; invention; creating resources; reasoning from causes to effects; profundity; judgment; sagacity; foresight, &c.

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

42. INTUITION—The Physiognomist; perception of truth; discernment of character and motives; intuitive reading of men by minor signs; appropriateness.

43. URBANITY—"Agreeableness;" blandness; persuasiveness; pleasantness; complaisance; suavity; palaver; that which compliments; politeness, &c.

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

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CREATIVE SCIENCE.

PART I.

GENDER.

CHAPTER I.

ITS EXISTENCE, ANALYSIS, AND OFFICE.

SECTION I.

THE DESCENT OF PHYSICAL SPECIALTIES THROUGHOUT RACES, NATIONS, AND FAMILIES.

518. — CREATION GOD'S CROWNING ATTRIBUTE; NATURE'S GREATEST WORK.

GOD THE FATHER," "Creator of all," express His most adorable and lovable attribute: for unless He first put forth His creative capacity, how could He manifest any other? And in exact proportion as He creates, does He thereby express all His other excellences. How could He "show forth" His Goodness in making His creatures happy, or His Justice in ruling them by self-executive natural laws, or His Wisdom, Power, Love, Perfection, Majesty, &c., or any of His other Divine attributes, without first *creating* beings upon whom to exercise them? And the more He exercises this does He thereby express them all: for is not this the embodiment and the only instrumentality of all His others? But for it there could be no life, no functions, nothing. From it alone *all that is* issues forth upon the boundless oceans of Time, Space, and Existence!

NATURE'S CREATIVE DEPARTMENT is equally paramount; and for the same reason. Some of her functions are relatively more absolutely indispensable than the others — those of head than feet, sun than glow-worm, &c. Then what one of all her operations fronts right out as paramount in practical importance? Obviously

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that which INITIATES LIFE — that one great ultimate end of all things terrestrial. And in proportion as she thereby multiplies all her various forms of life, does the shining of her glorious sun become the more all-glorious, because the more are lighted and warmed by his rays; and thus of earth, air, water, all terrestrial provisions for all sentient enjoyments. And you and I, O man, woman, with all our powers, immortality even superadded, along with whatever exists, has existed, may yet exist all over the earth throughout the infinite cycles of all her past, all her future, and even thou Life thyself, with all thy wondrous workings and most exalted capacities, are but its triumphal achievements!

"MULTIPLY, AND REPLENISH, and fill the whole earth," God's first and thrice-repeated command to man, was likewise written deepest into universal instinct; because God in Nature will not *be* thwarted, but *will have* all His dominions — universal space — forever crowded with being. All the happiness ever experienced, all the functions ever put forth by insect, reptile, bird, beast, all men, all angels, throughout all the infinite cycles of eternity, barely admeasure the potency, the practical utility of this creative institute. But

DEATH IS LIFE'S MORTAL ANTAGONIST. Both are forever waging desperate war for supremacy. Remorseless dissolution, in ten thousand forms, is a primal ordinance of Nature, both beneficial, and absolutely necessary. Yet in one generation, unless checkmated by reproduction, it would sweep every vestige of life from off the face of this whole earth, leaving it one vast, silent sepulchre; thus forever forestalling all that happiness now provided for throughout the entire economics of space and being, time and eternity! Against a calamity thus infinitely appalling, Nature kindly provides 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 possible forms of life and enjoyment; besides forever repeopling eternity itself! A work how infinitely great and glorious!

REPRODUCTION IS A FACT, a department of Nature, and must therefore have its governing laws. Being paramount, because originating all else, obeying its laws must therefore confer superlative happiness, and their infraction inflict corresponding suffering. Hence their exposition, our subject-matter, stands *par excellence primus inter pares.*

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519.—ALL THINGS CLASSIFIED BY "EACH AFTER ITS OWN KIND."

LIFE MUST BE INFINITELY DIVERSIFIED in order to carry out Nature's benign and universal "policy" of the highest enjoyment of the greatest number of her creatures. If it were homogeneous—if all that lives loved the same kind of food, crowded into one "local habitation," preferred the same everything, 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 should and do browse or graze, others each feed on roots, grain, fruits, &c., and still others on other animals, carrion, garbage, &c. This is Nature's all-wise "policy."

CLASSIFICATION, HOMOGENEOUSNESS, is another natural requisite. Each kind must be *sui generis*, kept distinct from all other kinds, and yet just like all the others of "its own kind." Lions must be *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 law as universal as that life it establishes: and absolutely necessary. It transpires on a scale the grandest conceivable as to extent and duration, illustrated by every single root and tree, grain and grass, weed and vegetable, leaf and fruit, all creeping things and insects, millers and butterflies, sea-plants and shell-fish, toads and turtles, worms and serpents, fish and fowls, four-footed beasts and human beings ever created, throughout all their species, generations, and crosses, from the beginning of time to the final winding up of all things terrestrial. All elephants and horses, cattle and swine, dogs and cats, monkeys and gorillas, along with each race of man, throughout all climes and ages, including all their progeny and crosses, bear a resemblance the minutest possible, in looks, movements, structures, and qualities, down to every bone and shape of every bone, each to all like specialties of their parentage. All acorns produce oak trees, which bear other acorns, and these other oak-trees, every leaf of all of which is like every leaf of its parent tree, and like all the other leaves of all its ancestors, kindred, and descendants; and thus of all other trees, their qualities, and productions: so that, picking up scattering leaves by the wayside, we know definitely not only that this one grew on an oak-tree, but on this, that, or the other *kind* of oak; and that leaf on a soft or a hard

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maple, and the other 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 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 blended. Yet that same ground once reared a forest.

ALL ANIMAL ORGANISMS are governed by this same law. 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 all progeny has just as many bones as the parents, never one more nor one less; that each bone is shaped, crooked, and fashioned exactly like the corresponding bones of their parents; and that each shaped bone is placed in the offspring just where a like shaped bone exists in them. And thus of all the other organs and parts of all organized beings. Indeed, this is what renders the forms, textures, flavors, &c., of all offspring like those of their parents.

ALL FEATHERED PROGENY both have feathers, and just such *kinds;* shaped and even colored to their very tips like similar feathers in their progenitors. Parents and offspring, throughout their every minutiæ, are exactly like each other. Or wherein they differ from 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 physiological fact which renders the anatomy of both man and of all the various genera and species of the animal kingdom in accordance each 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?

MAN MUST NEEDS 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

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born with just two hands, feet, eyes, ears, hemispheres of body and brain; and each located and fashioned just like those of their parents? 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 colored 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 parental 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.

THE VARIOUS RACES of men and animals furnish diversified illustrations of this universal fact on the grandest possible scale. 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 do not all cross-breeds show by these and other signs in exactly what *proportions* the blood of each race flows in their veins? The muscles of all colored persons are inserted at points differing from the insertion of corresponding muscles in whites. 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?

520. — ALL INSTINCTS, PROCLIVITIES, &C., HEREDITARY.

ALL INSTINCTIVE HABITS, MODES OF LIFE, APPETITES, &c., are equally transmitted. 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 these species? Are they not obviously consequent on their *hereditary* descent through each parental pair to their offspring? And can we not predict the

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

ALL MANKIND HAVE LIKE FUNDAMENTAL FACULTIES. Every individual throughout all ages and peoples has loved, hated, feared, remembered, worshipped, communicated, &c., throughout all the human sentiments, propensities, and talents. All persons, 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 fixed mental constitutions, consequent on 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 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 billions.

521.—ALL NATIONAL AND FAMILY SPECIALTIES, LIKENESSES, &C., DESCEND.

LIKENESSES ARE 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, well illustrated in the accompanying likeness of one, Fig. 501. 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. Abraham sent down his physiognomical specialties throughout every one of all the countless myriads of his descendants as long as Jews inhabit the earth! Sharp eyes detect Irishmen, Germans, Scotchmen, Welshmen, Spaniards, &c., but not Americans, because intermixed with all nations.

SIMILAR LIKENESSES obtain throughout all families as far up,

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down, and out as they can be traced. Thus, John Rogers, the martyr, had bright auburn hair and whiskers, as shown by his portrait in Harvard College; and most of his many descendants, down to the tenth, eleventh, and twelfth generations, still have light or sandy hair and whiskers.



FIG. 501. A JEWISH LIKENESS.

THE HOPKINS family follow suit. Col. Fitz Gibbon, ex-speaker of the Canadian Parliament, introduced a new member to an old, both named Hopkins, and heard each trace his separate ancestry back *five hundred years* through Canada, the States, and England, to the same Hopkins estate and progenitor; "and yet," he added, "they looked as much alike as if they had been brothers—so nearly that I was sometimes at a loss to say which was the old member I had long known, and which the new;" showing that the Hopkins blood had sent this form of body and face, with all its specialties, throughout these fifteen or more generations. Who but looks like this, that, or the other parent, grandparent, uncle, aunt, cousin, descendant, or kinsman? What parents but can see in their children likenesses of both their families? The first remark of all observing ladies on first seeing any infant is, "This baby looks just like this, that, or the other parent or relation."

THE DWIGHTS closely resemble each other. Sereno E. Dwight, son of Timothy Dwight, President of Yale College, riding on horseback through New Hampshire, was overtaken by an old man on horseback, who, eyeing him sharply, inquired:

"Are you not a son of Col. Dwight? Sixty years ago I worked for him, and you resemble him so closely in face, voice, the way you sit in your saddle, and in other respects, that I make free to ask."

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"Col. Dwight was my *grandfather*, and his son, Timothy Dwight, my father."

All these Dwights and their descendants, of whom Pierpont Edwards, of New York, is one, were large, tall, well-proportioned, and noble-appearing men, like their grandfather; and very talented, like his wife's father, President Jonathan Edwards, the great theologian.

DANIEL WEBSTER'S SIXTEENTH COUSIN called on me professionally in 1840, and looked so much like Daniel Webster in stature, size, looks, complexion, gait, organic coarseness with power, and extraordinary muscular and vital "apparatus," as well as expression of countenance, that I mistook the cousin for the statesman. Prof. Haddock, Webster's nephew, and Dr. Haddock, of Beverly, and the Websters of New Hampshire and Maine, are blood relations of Daniel, and look quite like him.

BENJAMIN FRANKLIN was peculiar in form and likeness, deep-chested, tall, large, square-built, and easily recognized; which he

FAMILY LIKENESSES HEREDITARY.



FIG. 502. BENJAMIN FRANKLIN.



FIG. 503. LUCRETIA MOTT.

inherited from his mother, a Folger, most of whom have his general make-up, of which Walter Folger, of Nantucket, grandson of Franklin's sister, Wm. Holmes, Franklin's nephew, the Tappans, and others, descended from Franklin's mother's sister, are illustrations; as was Franklin's granddaughter, whom I saw in New London, Ct., in 1837. Lucretia Mott, the Quaker preacher, looks like Franklin, and is his blood relation through his mother. See the same wide, high, bold forehead and square build in both.

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THE WORLD IS FULL of like cases, yet only powerful families thus send down their likenesses.

PERSONAL BEAUTY is transmitted.

KING DAVID was "ruddy, and of a fair countenance," and his grandmother, Ruth, was exceedingly comely; his son, Absalom, was the handsomest man in all Israel,—"from the soles of his feet to the crown of his head there was no blemish in him;" and his daughter Tamar, and sister Tamar, were extremely beautiful women. Many Jewesses are, and always have been, extremely handsome, as were Sarai, Rachel, Rebecca, Judith, &c. The beauty of Caucasian women is proverbial. Look around and see everywhere the handsome children of handsome mothers.

Let these samples suffice for like cases innumerable.

OF MOTION, texture, and all other physical specialties, this is equally true; yet no further illustration is needed, because all are perpetual examples in all analogous respects.

522. LONGEVITY IS TRANSMITTED AND INHERITED.

SIX ALLENS, whose parents died at 87 and 92, reached the average age of 84; and their ten nephews died at 67, 80, 80, 82, 84, 93, 94, 95, 96, 96, averaging, adding their over months, 88, those exceeding 90 averaging 95.

OLD PARR died aged 152, son 109, grandson 113, and great-grandson 124. A Glasgow woman died at 130, her father at 120, and grandfather 129.

JOHN ALDEN, the first to leap on Plymouth Rock, died at 90, one of his descendants preached 59 years, and died at 92, a grandson at 103, and his descendants 90, 80, 80, 79, 80, 75, 81, 80, 80, 70, 84, 91, 80, 80, 80, 81, 70, 83, 90, 80, 80, 84, 72, 88, 93 (who had *six generations alive at once*), 73, 82, 79, 81, 79, 70, 91, 90, 70, 92, 92.

BASS, a pilgrim, died at 94, wife 93, and descendants at 84, 89, 97, 82, 98, 74, and 87. Copeland's children died at 90, 92, 74, 78, 86, and 83. Three Lewis sisters were 87, 82, and one alive at 94. Three Tappans, father, son, and grandson, died at 80 each, and the wife of the last died at 91; and not one of her twelve children died till twenty years after. Seven of one family were alive at the average age of 85, and well. Seven brothers Cobs, averaged 82 years. Their father died at 80, and mother at 98.

BENJAMIN FRANKLIN'S FATHER died at 89, mother at 85, himself at 84, and son at 82, and I saw a granddaughter very old. Walter Folger, his grandnephew, died at 85.

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JOHN QUINCY ADAMS was most eloquent at 82. His father died suddenly from temporary excitement on Independence day, at 91, and grandfather at 93.

THE AUTHOR'S GREAT-GRANDFATHER died at 93, grandfather at 80 while healthy, of poison, father at 77 by an accident, grand-uncle at 84, uncle at 90, grandmother at 84, her brother at 90, and the Author himself at over 68 is sprightly, works harder than can well be told, and writes this and reads *without glasses.*

JANE SANBORNE died at 119, leaving two daughters living at over 100 each. A Prussian woman married when over 100, having a son over 80. John Van Frost, living at 104, had children living at 84, 79, 77, 71, 64. The Davises were 96, 88, 93, 88, 99, 91, 77, 79, 87, 89; and a Coffin at 83, and 10 children at 88, 90, 73, 88, 82, 90, 80, 75, 73, and 85. A family of Warrens, whose parents exceeded 80, were all alive in 1812, aged 81, 79, 77, 75, 73, 71, 69, and another alive at 80 in 1824. The Leonards lived to be—12 above 70, 13 averaging 74, 3 nearly 80, 17 above 80, and 2 nearly 100. Of Clarke's 10 children, 4 exceeded 90, 3 over 80, and 3 over 70, the youngest died at 98, having 6 sons living each over 50 years with his first wife. The Chases lived to be 80, 76, 73, 80, 82, 91, 98, 73, 70, 85, 92, and 84.

DANIEL WEBSTER'S GREAT-GRANDFATHER was 83, grandfather 83, his father died aged, and he himself died over 70, and twenty years sooner than he need to.

JOSEPH EATON, able to mow and walk several miles at 95, had brothers and sisters all living at once aged 93, 91, 88, 85, 83, 76, 73, 70, averaging 84, their father dying at 74, mother 86, and two grandparents 97 each.

I HAVE PREDICATED CORRECTLY the ancestral ages of ten thousand patrons with scarcely a failure, excepting deaths from accidents. For example: I said to Rev. Jason Whitman, "Your ancestors lived to be 90 to 95, and his grandfather was 107. His Pilgrim ancestor lived to be 90, whose descendants reached 80, 82, 90, 85, 95—four brothers alive at 97, 94, 87, 81—80, 81, 82, 83, 83, 83, 88, 90, 95, 96, 92, 95, 98, 92, 80, 80, 80, 86, 87, 90, 94, 100, 80, 86, 83, 88, 95, 80, 90, 95, 75, 80, 80, 82, 107, who had a brother living and very smart at 97. One Whitman had a son when 80, who lived to be 80. I ascribed great age to the ancestry of George Freeman, whose father was then alive and smart at 86, grandmother died at 86, great-grandmother 94, mother 78, and both her parents at 90, and their brothers were 90."

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I TOLD MRS. S. LUDDINGTON, in 1840, that she and her relatives were immensely long-lived, and she has just died at 87, and her two triplet sisters are still alive, and smart.

THE NATURAL LONGEVITY OF ALL can thus be correctly predicated from their resemblance to their long, or short, or medium-lived ancestors and relatives. Of course their real longevity will depend something on their health habits, accidents, &c. See how in [77].

523.—TENDENCIES TO DISEASES HEREDITARY.

SHORT-gevity is even oftener transmitted than longevity, yet less noticed. A mother dies young, children younger, and grandchildren in childhood, and all are unheralded and soon forgotten; while old people's ages are "talked about."

SUDDEN DEATHS in perfect health occurred in *four* generations of Livermores. Rev. Dr. Milnor died suddenly, as did his father and brother. Many like cases transpire.

CONSUMPTION, SCROFULA, INSANITY, or rather tendencies to them, &c., are so obviously hereditary, and this fact is so generally conceded as not to need any more than a mere mention. These diseased proclivities, in all cases, can be staved off;[86, 87] yet the children of weak-lunged parents inherit that lung-feebleness which causes health-injuries to settle on their lungs; but by giving Nature a fair chance, she will fortify their lungs, and stave off this tendency: and thus of scrofula, and all other diseases. "Human Science" shows how all those thus tainted with diseases of any kind can both prevent their being developed, and cure them when actually begun.[87, 115, 163]

DYSPEPSIA, CANCEROUS, KIDNEY, SEXUAL, and all other like predispositions, are also handed down. The children of dyspeptics often die in August of "summer complaints." Daughters of weak-wombed mothers must expect female delicacy and weakly children unless extra careful; and the sons of sexually inflamed fathers are liable to be haunted with his inflammatory cravings. Varicose veins are also transmitted.

NERVOUS, NEURALGIC, RHEUMATIC, and other like tendencies, are equally "handed down," and so of headache, cutaneous affections, salt-rheum, &c., &c.

DISORDERED NERVES in parents render their children doubly irritable, violent in all their manifestations, and hence liable to die in a day; because all their diseases work with peculiar vio-

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lence; so that they must therefore be managed patiently and tenderly; yet never, on any account, given opiates, "Winslow's soothing syrup," quinine, morphine, arsenic, or calomel.

524. — PROLIFICALITY, TWINS, STATURE, STRENGTH, &c., ENTAILED.

FIVE CHILDREN IN ONE YEAR, triplets in January, and twins in December, were borne by one Kentucky woman, whose mother had triplets, sister three pairs of twins, and two daughters each triplets. Having twins often descends in both males and females.

BLUNDELL mentions a lady who had four children at one birth, three of whose sisters had twins or triplets.

BOYER AND HIS TWO SISTERS had several pairs of twins each, and his son triplets, and sister's son twins by his wife, for which he left her, and lived clandestinely with another woman, by whom he had triplets. Some sheep and other animals often have twin-bearing mothers, sisters, and descendants.

THE WHITMAN, CHASE, COFFIN, ALDEN, and other families just mentioned, had a great *many* children, as well as those long-lived. Clarke had eleven children, and 1149 descendants at his death, of whom 960 were then alive. Alden families numbered 13, 12, 11, 10, 9, 15, 9, 8, 8, 8, 9, 19, 9. Many other Puritans followed suit.

THAT GIANT SIZE is inherited is apparent in whole families being large, as in the Dwights.[521] The Bible mentions a race of giants. Patagonians, Camanches, Sioux, &c., are tall and large, the Bushmen and Esquimaux small and short, Caucasians much larger than Chinese and Japanese, &c.

DIXON H. LEWIS, the ex-speaker, weighed 430 pounds, brother 400, and sister over 300. Mr. Sanborne weighed 400, and his sister 300.

FREDERICK WILLIAM'S GIANT BODY-GUARDS were quartered at Potsdam, where they left numerous very large descendants. Two brothers and three sisters weighed 1250 pounds. J. H. Reichart, a German, was eight feet three inches tall, and had a gigantic father and sister.

DWARFNESS is hereditary. Tom Thumb has made hundreds of thousands, in connection with his wife, wife's sister, and Commodore Nutt, by exhibiting their smallness, and smartness. Thumb's babe, by his little wife, whose height is twenty-two inches, weighed two pounds at its birth, and her sister is equally infinitesimal; and several of these little sisters' relatives are di-

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minutive; while "Comm dore Nutt's" uncle and grandfather are very small, and brother is a dwarf.

A NATION OF DWARFS has been discovered in Africa, and Mogul Tartars are short and small. Barwlaski, a Polish nobleman, was only twenty-eight inches tall, his brother thirty-six, and sister twenty-one; and Mrs. Stoberin was a dwarf, as were her parents, brothers, and sisters.

LITTLE parents little children, is obviously a hereditary law.

THE SCOTCH during their English wars, emulous to have large, powerful, warlike sons, gave a marked preference to large, athletic women, leaving small ones to "Hobson's choice," or celibacy — a custom Americans have reversed by preferring small women; and behold our pigmy children, with scarcely a good-sized one amongst them.

THAT GIANT STRENGTH is entailed, is apparent. Goliath, the giant, was the son of a giant, and from a giant race.

"THE BELGIAN GIANT," Bihin, seven feet six inches high, fifty inches around his chest, and twenty-two around his calf, could straighten himself under *two tons*, and had a tremendously athletic grandfather and great-grandfather.

THE FESSENDEN family have always been very large and very strong, as have the Douglases, all back through Scotch history. So have also the Gerrishes, one of whom, in a champion trial of strength, pulled up six English contestants with one hand. His sister donned man's clothes, and flung a prize-wrestler who had come hundreds of miles to outwrestle her brother, bidding him tell his friends "a woman flung you." The Royal Family of Stuarts possessed giant strength,[147] and many in the Author's ancestry have had extraordinary muscular power.

WHOLE FAMILIES 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. Like facts are on all tongues, in all ages, and universally admitted. The whole world is full, 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.

ALL GEOLOGICAL specimens tell us that all the specialties of all ancient animals have descended from the remotest epochs of the organic formations till now.

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525.—THE TWELVE-LEGGED PRISTINE HORSE, AND OTHER ANIMALS.

THAT HORSES ORIGINALLY HAD TWELVE FEET is proved by petrifactions of them lately discovered under the lava which formed the Rocky Mountains, when it flowed over marshes; one leg being attached to each side of each knee and gambol joint; and capable of being spread out about a foot each side of each hoof; obviously to enable it to glean food and escape panthers by traversing slanting rocks, where one foot would slide; but these two bracing each other against different rocks.

AS VALLEYS WIDENED by time these side feet lay unused, folded against the main feet, and finally declined, till now there remain only these rudiments. And yet this transmitting law, true to itself, still hands down these rudimental bones now found attached to the knee joints of all modern horses. Please think through what millions of billions of ages Nature has handed down these limbs and their rudiments, ever since they became useless.

ALL THE OTHER animals of that epoch corresponded with like animals in this, except that they had relatively larger animal and smaller moral and intellectual organs than modern. We reserve important inferences from these facts.

THE INDIANS ABOUT AUSTIN, Nevada, have formed an extra tooth between and behind their incisors, by cracking those pine nuts on which they partly live, setting their ends at the junction of the gums with these incisors inside. This fact seemingly goes to show that all organs were first formed by the requirements of the spirit principle, and the twelve-legged horse shows how they decline by disuse—a doctrine established by Human Science, [50-55] and quite appropriate for Darwin.

526.—MARKS, DEFORMITIES, IDIOSYNCRACIES, &C., OFTEN DESCEND.

THE "PORCUPINE MEN" mentioned in several scientific works, covered all over with bristly cutaneous bunches which looked and rattled like porcupine quills cut off within an inch of the skin, and shed annually, hand down this specialty, one of them having six children and a parent thus marked.

THE ANAKS, the race of giants mentioned in the Old Testament as having "six fingers on each hand and six toes on each foot," illustrate this hereditary descent. A like peculiarity is mentioned by Pliny as existing in his day. Raumer traced a like malformation in three generations, and Carlyle in four. One

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was a mother, ten of whose eleven children had it, the other having but one surplus. This one had four children, all similarly deformed, and 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 undergo no amputation.

ZERAH COLBURN, the celebrated 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.

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 the sister was not.

A WHITE LOCK OF HAIR in Mrs. Horton, growing on the forepart of Kindness, is traced, though all the rest 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 farther. Of her twelve uncles and aunts, eight had it, and four not; and those who had it lived the longest. The first ancestor died at one hundred and four.

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

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has another. None appear in childhood. All began to develop at about the same age.

MR. J. B. STORY, of the Belknap House, Lake Village, has a cat with six feet, double sets on her forelegs. She has two kittens which have six feet each, but are as lively as any of their race. This cat and kittens have two feet on each foreleg, the limbs being cleft for a short distance above the feet. This shows that this range of facts extends equally to the animal kingdom.

527.—SPECIALTIES OFTEN SKIP SEVERAL GENERATIONS.

MRS. HUNT HAD BRIGHT RED HAIR, yet all her eleven children had dark, and also all her numerous grandchildren, except one. "Every hair of its little head is worth a guinea," she said. But a great proportion of her *great*-grandchildren have bright red hair. The same facts appertain to Mr. W. Many who know these red-haired descendants and their dark-haired parents and grandparents wonder whence this red hair. Their bright red-haired *great*-grandparents know.

A VERY TALL MR. HATCH had a short wife and son, and he a very tall daughter.

TWO RANDALL CHILDREN have little holes under their ears, which discharge during colds. Their father has only a little dent there, and so has his father; but his *father's mother* has these holes, as has his sister, and her children.

TWO VIRTUOUS WHITE PARENTS were amazed and chagrined at the birth of a mulatto, to the discredit of its mother, who so solemnly protested her innocence that the father visited France, the home of his ancestors, and found his *fifth* ancestor was an African; yet that no intermediate descendant was thus marked. Mrs. Horton's flaxen locks, and those extra fingers and toes,[526] furnish like illustrations.

CONSUMPTION and other diseases, talents, and all other hereditary entailments, often "*run under ground*," as they say, one, two, and even more generations, only to reappear in subsequent ones.

A SERVANT GIRL HAD A CANCER on her face. Her father had none, but his mother died of one; and this girl resembled her. Her uncle and she also resembled each other, and he died of a cancer, as did two of his daughters, who resembled their cancerous father, grandmother, and cousin. Hence

THOSE WHO DO NOT RESEMBLE parents or ancestors tainted with

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consumption or other diseases need not apprehend them; while those who do, should be on their guard.

"The more a child resembles its parent in external lineaments, the more certainly will the diseases of that parent prevail in that child."—*Dr. Clark, Physician to Queen Victoria.*

Section II.

MENTAL SPECIALTIES OF RACES, NATIONS, AND FAMILIES TRANSMITTED.

528.—All Jews inherit Abraham's Mental Traits.

Each and all the various races of animals and men retain their specific instincts and mental characteristics, because they are "handed down" from and to all their individual members immemorially. Of this, African song and devotion, Indian revenge and deception, Malay sensuality and superstition, and Caucasian domination and invention, furnish contrasted illustrations. This is equally true of Nations.

All Jews are like Abraham in his and their peculiar traits of character. He became "the richest man of all the East," because he loved property, and knew how to acquire it; that is, had large Acquisition and sagacity, which he transmitted in predominance to all his descendants, and they to theirs, until now. What other Nation could have amassed gold and silver enough to build their magnificent temple, with its millions of vessels of pure gold and silver, and one slab of gold several inches thick and feet wide and long, the largest ever made, which caused their national overthrow. Why did Shakespeare choose a Jew to represent usury but because all Jews have inherited his financiering and money-making talent from their parentage? and a Rothschild, one of his descendants, died lately worth five hundred million dollars in gold; and another, worth fifteen hundred millions.

Joseph, his great-grandson, inherited both his giant intellect and financial genius. Seeing immense quantities of grain going to waste, this Faculty, with 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

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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. 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"? Jewelry doubtless came from their Jewish love of gold and silver ornaments.

ABRAM AND THE JEWS WERE MARTIAL. He armed and led his own household and routed five kings; and see how bravely his descendants fought under Joshua and David, in their intestine wars against Benjamin, in the final destruction of Jerusalem.

FAITH AND WORSHIP were and are the marked characteristics of both. His devotion "erected an altar to the Lord" wherever he journeyed or slept; and his implicit faith and obedience almost *killed his only darling son:* and behold and admire these traits in his descendants hoping for their promised Messiah against hope deferred over two thousand years, yet still keeping up their sabbatarian and other religious rights: though our institutions are weakening both.

HE HAD A COMMANDING INTELLECT, and were and are not his descendants, throughout all their generations, far above mediocrity in natural talents and sound, hard sense? An excellent stock, this Abrahamic.

IRISHMEN are irate, and perhaps were so named because their irritable, excitable, impulsive ancestors were so ireish. Englishmen are proud, persistent, and domineering; Germans plodding and honest; Frenchmen ambitious and ornate; Italians musical and impassioned; Spaniards proud and tyrannical; Austrians conservative and arbitrary; Russians patient and pious; Turks voluptuous and religious; Indians and Tartars fierce and cruel; Americans enterprising and sagacious; and thus of all other national specialties. Why? Because these and their other peculiar traits have *descended* from the beginning of their nationalities, throughout all their generations and migrations: which must continue till all are fused by their amalgamation.

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529.—FAMILY IDIOSYNCRACIES TRANSMITTED AND INHERITED.

JOHN ROGERS WAS A RADICAL, and therefore selected for the first martyrdom by Queen Mary, in order to make an example of their greatest heretical innovator: and all his descendants, now in their eleventh generation, are out-and-out radicals in religion, politics, 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? 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 daguerrotyped in them, line by line, and item by item, throughout.

A MAN NINETY-FIVE ELOPED with a known sensual woman about 1720, when he then had four living wives; and one of his descendants in the fifth generation, a statesman of commanding talents, spent many thousands annually on mistresses; even after sixty, supported a disreputable establishment of his own most of his life, besides other amours perpetually; became a father before fourteen, by his niece, yet only thirteen; had several sisters, all of whom became mothers before becoming wives; and had excessively amorous ancestors, descendants, and relatives before and after him. His grandson died in jail, burned up, he firing the jail. Aaron Burr's ancestors and relatives were almost as sensual as himself.[527] Yet whole families up, down, and sidewise, lack this gift. The former having large, latter small, families.

BYRON'S MOTHER was often made sick by the violence of her temper, and his father was sensual; and their son more like both than they were like themselves.[528]

NERO, that worst of monsters, "came honestly" by his vices. Caligula, almost as bad as himself, was his uncle; Cervius Dometius, one of the worst of men, was his father; his grandfather, Lucius Dometius Enobardus, was haughty, proud, cruel, and

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revengeful; Vitellius the glutton, whose table cost him eight millions per month, was an ancestor; Agrippina, his mother, murdered two children to place him on the Cæsarian throne; besides having all the passions in frenzied excess; his mother's mother was most implacable and violent; and her mother, Julia, daughter of Augustus Cæsar, was the obvious propagator, as Cæsar was the author, of all these vices. Nero inherited the same *kind* of passions with his ancestors, and looked like Cæsar.

DAVID BRAINARD'S PIETY, as evinced in his writings, was extreme, yet ascetic, gloomy, and yearned to convert sinners; and the descendants of his grandfather, down till now, for six generations, evince this same *kind* of piety. I saw his grandson in Boston in 1843, a religious lunatic.

530.—COMBINED PARENTAL GIFTS REDOUBLE PROGENAL.

LORD BACON'S FATHER AND MOTHER were both distinguished: he for power and depth of intellect, she for literary genius; and their son for both.

BENJAMIN FRANKLIN'S FATHER had a strong, sensible intellect, while his Folger mother was both deep and brilliant.

GEORGE WASHINGTON'S paternal ancestors were pre-eminent, through ages, for talents, kindness, and worth; and his mother was one of Nature's noblest of women.

JONATHAN EDWARDS'S FATHER was so good a scholar that he took his degree of A. B. in the forenoon, and A. M. in the afternoon of the same day, a mark of distinction scarcely ever conferred, and had a powerful intellect; while his mother was the daughter of Rev. Mr. Stoddard, a very talented preacher; and their son was by far the greatest theologian of his age. Both the parents of Timothy Dwight,[321] Edwards's grandson, were very talented.

PATRICK HENRY'S ANCESTORS were distinguished on both sides, but especially on his mother's, who were England's most noted historians, more especially for fluency of style: and Henry Clay's ancestors distinguished themselves for speaking talents.

DANIEL WEBSTER'S FATHER was a prominent public man, noted for sound, hard sense; and his maternal ancestors were among the most noted men of their times. His brother was more talented than himself.

TWO BAD PARENTAL TRAITS make the children still worse. Patty Cannon's mother was amorous, and her father a murderer; and she

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inherited and transmitted both these traits redoubled. No words can describe her wickedness. Her sister Betsy was like her.

WHEN DISEASES COMBINE, one parent being consumptive, the other dyspeptic, their children are both, and scarcely ever live long.

EXTREME POWER IN BOTH DWARFS sometimes. Excessive Causality, or Caution, or Love, or muscle, or any other physical or mental quality in both parents, sometimes leave their children deficient in this excessive attribute; probably because extremes unbalanced verge towards monstrosities, which Nature is bound to interdict. Large heads and small bodies in both, augmented in offspring, would not do.

531.—TALENTED PERSONS FROM LONG-LIVED PARENTAGE.

GREAT TALENTS AND LONGEVITY often accompany each other. John Wesley was related to Lord Wellington, all of whose brothers and sisters were active and healthy at the average age of 75, but lived on much longer. Washington's mother died at 85, and at Judge Story's death his mother was smart at 90. Dr. Nott wrote his "Sermons on Temperance" when past 80, and had a brother then alive and well at 97. The mother of the Rothschilds exceeded 100. Ovid's father exceeded 90. Commodore Perry's grandfather was 83 at his grandson's victory on Lake Erie. Dr. Johnson's ancestors were aged; so were Dr. Bowditch's. O'Connell's ancestors exceeded 100, and President Finney's father was 84, mother over 80, and uncle alive at 96. Burns's mother, from whom mostly he inherited his poetic genius, lived to be very aged. The Adamses, for five generations, have been men noted for talents adapted to public life. The father of President John Adams was a distinguished preacher sixty years; his son a Revolutionary orator next to Patrick Henry, and an executive officer second only to Washington; his grandson, John Q. Adams, was excelled as President only by his father, Washington, and Jefferson; and unequalled while in Congress for eloquence and varied knowledge; his great-grandson, Charles Francis Adams, our able minister to England during our "rebellion," was surpassed in diplomacy only by Seward; and his son is now a prominent candidate for existing national offices. Many other like cases could be cited. The obvious reason is this — That same physical vigor which causes longevity is indispensable to that *sustained* brain action necessary to become and remain great

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ALL PARENTAL TRAITS AND CONDITIONS are transmitted. Those "ways and means" which transfer any must needs transfer *all*, good and bad, down to their minutest iota. None can possibly be omitted, none interpolated. Bad children never come from good parents, nor good from poor. "Transmit all" is Nature's edict; and her laws have no exceptions; seeming ones being caused by other laws. But

WHY AMPLIFY these entailments of qualities? Many more can be found in "Hereditary Descent," by the Author, from which some of these are taken; but this whole range of facts is as obvious as daylight, and, like all Nature's other operations, both absolute and universal. And we have dwelt thus long, not because any doubt this doctrine itself, but to enforce its minuteness and universality, on which this volume rests; and the more fully to impress those practical *inferences* which grow out of this great natural principle. Our world is literally all *made up* of facts illustrating this great natural law, that progeny resemble 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 an one as only Divinity could conceive or execute.

532.—VALUE OF THIS CREATIVE CAPACITY.

THIS ABILITY TO CREATE is man's most valuable gift, talent, function, because its mission is paramount, as is also its influence over the entire being (Part II.)[501, 516] A natural talent for mechanism, teaching, preaching, art, poetry, music, writing, oratory, &c., are worth more than money; those who possess either, though poor, being "better off" than those who lack them, though rich; yet who but would prefer splendid children with mediocrity in these talents to medium children with superiority in either or all? She who sings or writes superbly, yet bears no, or only inferior, young, is vastly inferior to her who can produce perfect children, though poor in them. Children well created, yet left no money,

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have a thousand-fold more for which to thank and love their parents than those badly created though left wealthy.

SUPPOSE ONLY A SPECIAL PERMIT COULD CONFER IT, and on payment of stipulated sums, how much could you well afford to *pay* for it? If 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 do your own life, making the product 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 capacity. You would reason thus:—

"I must die, and can carry with me 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. 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 are 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 talent, I shall even then be an infinite gainer, and could justly exult over childless kings."

MOST PRECIOUS AND EXALTED, then, is this parental capacity and sexual impulse, both in and of itself, in its creative, and 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,[818] and as this is their only instrumentality, should it not be equally honored? Shall we venerate Washington, and not likewise his parents? Could he

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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 and admirably sexed; and hence her son's genius. All honor 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 borne and reared a large family of superior sons and daughters to enjoy life and create happiness, deserve as much more honor than he who has built a splendid steamboat, or achieved any other great or good work, as children surpass machines?[501] 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,[15] and is not that generative capacity which creates it equally so? What human gift is more desirable or useful, or what deficiency as great a deficit? Is reason, or conscience, or any other Faculty? What mockery all attempts at its valuation! How great a life-boon is this parental capacity! Great God! we bless Thy great name for it! It is a behest 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 III.

SEXUALITY NATURE'S TRANSMITTING "WAYS AND MEANS."

533.—GENDER ADAPTED TO CREATE AND TRANSMIT.

CAUSE AND EFFECT govern all things terrestrial, and effect all ends; which are brought about by "ways and means" exactly and specifically *adapted* to produce these precise results, *and no others.* All great results are effected by means correspondingly great, quick results by quick-acting means, &c. Of course this natural principle governs the creation of life, and effects this resemblance of all progeny to its parentage, throughout all its minutest details. Then, since human life is earth's greatest production, that for which all else terrestrial was ordained, its creative "ways and means" must needs exceed all others as much as sunlight excels rushlight; besides being intricate, subtle, ramified, and potential beyond all conception. How could man hope to ascertain more than a mere inkling of a few of those causes of effects thus marvellous in their extent and minuteness? Can the finite explore the

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infinite? or the made its Maker? Archangels, with all their causation and research, might study this life-initiating problem forever without exhausting it. And yet, thanks that we may enter within its gates. Then let us learn all we can.

SEXUALITY is the great motor-wheel of this entire creative achievement. Every vegetable, insect, creeping thing, fish, fowl, animal, and human being that ever has been, now lives, or will exist forever, together with all their Faculties, organs, functions, doings, enjoyments, &c., are but its stupendous outworkings. What equally philosophical, appropriate, or useful subject can man study?

GENDER EXISTS: Therefore it is governed by natural laws, which reduce it to an exact science. And as far as it is occult it is so only because its effecting results thus complicated require that its means be equally so. The greatness of life only admeasures the greatness of its creative ways and means.

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

SEX IS A COMPONENT INGREDIENT of universal existence. Every recipient of life, past and present, man, beast, fish, fowl, insect, tree, flower, vegetable, grain, whatever lives, is created male or female, or else embodies the elements of both.

THE RIGHT SIDE OF THE BODY, eye, ear, &c., corresponds with the masculine element in both being strong, and the left side with the feminine in both being sensitive; and their co-operation in all things is tantamount to their marriage, by which they carry forward all their bodily functions.

THE NERVES OF MOTION are also masculine or strong, and of sensation feminine or sensitive; and their marital union in one sheath enables them to produce their conjoint functional results.

ELECTRICITY, magnetism, galvanism, is composed of two electric forces, the positive corresponding with the male, and negative with the female, and their union carries forward most terrestrial and celestial operations thus — All bodies positively charged repel each other, while all negatives and positives attract, and this principle undoubtedly creates the revolution of all the heavenly bodies thus. The sun's being positive and earth negative, causes their mutual attraction, hers chiefly because so much the smaller, till her proximity to him makes *her* also positive, which repels her; and this their oscillation, tantamount to

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their sexual intercourse, is perpetually generating that matter, which comets are everywhere gathering up, ever embodying into new-born worlds, and wheeling into orbits; which this identical sexual element is peopling with all their various forms of life.[171] Even

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tive of progress and the common weal. Then let our having been made to differ thus, teach all to agree to disagree, and substitute charity for bigotry. Who would wish to be exactly like everybody else? have one monotonous sameness?

535.—Their mutual Love Nature's Creative Incentive.

Male and female must co-operate in their joint creative mission: therefore some powerful mutual *attraction* becomes necessary in order to bring and keep them together. Whatever moves must have its commensurate motive power. Since neither can establish life except by co-operating with the other, each must have some all-powerful *incentive* to unite in their mutual reproductive work, which must needs inhere in this sexual entity itself, precisely adapted to fulfil its uniting mission, and as powerful as its work is imperious;[518] for without it this whole male and female arrangement must remain forever inert, virtually dead. It must be powerful enough, if they have opposite tastes and dispositions, to harmonize all differences; override all antagonisms; and unite them in reproduction in *spite* of difficulties however numerous and great. No minor, light, fitful creative incentive, but only some sentiment sufficiently powerful to grasp and control the very essence of parental existence itself, could surmount all obstacles, and so draw them together as to *compel* them to participate in creating and then rearing their young.

Their mutual attraction is this creative agent. Throughout all Nature all males and females are mutually drawn to each other by what we will call sexual magnetism,[585] as are the positive and negative electric forces. If the sexes mutually repelled each other, or were even indifferent, how would or could they unite together in creating life? Nor if drawn by the common attraction of matter to matter, life to life, or man to man. All are attracted to inert matter some, vegetables more, animals more yet, and still more to human beings; but how incomparably more does each sex mutually attract and is it attracted by its opposite? Men treat men, and women women, upon the human plan merely; whereas males feel and act towards females, and females towards males, upon a sexual plan *superadded* to this human.[588, 589] How else could they unite in their creative work? Indeed, this mutual affinity *inheres* in gender itself, is its universal concomitant

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and specific function, its very constituent, and to it what motive power is to machinery — the *sine qua non* of its action.

536.—GENDER ORIGINATES IN THE MIND, NOT BODY.

LOVE IS AN EMOTION, a feeling, a mental sentiment. Males are males and females are females in person because first so in *soul*. The male organism is *created* by the masculine mentality, and the female anatomy by the feminine *spirit* principle, as is virtually proved in [18, 50-54].

This doctrine is a corner-stone in both works. Of course, the more one is a male or female mentally, the more they are so physically. Indeed, this sexual entity appertains as much more to the mind than body as mind is superior to body. Else how could it transmit this mind? Specific traits of mind appertain to all males, and other traits to all females. The difference is heaven-wide between male and female temper, disposition, conversation, spirit, cast of character, ways of viewing and treating subjects, modes of thought and expression, everything.[534] Any practised eye can say, "That page was written by a man, and this by a woman." Let any number of unseen men and woman play the same pieces of music promiscuously on any instrument, and practised judges can say each time which sex is performing. Contrast Daniel Webster's cast of thought and modes of expression with those of Miss Anna E. Dickinson. All speakers and writers illustrate this patent fact. Even the religious sentiment is sexed; for how different are all female prayers, exhortations, sermons, &c., from those of men? As well argue that the sun gives light as that this masculine mentality appertains to all male, and feminine to all female birds, beasts, and human beings ever created. And this difference is everywhere recognized, yet not traced to its source — this mental sexuality.

LOVE IS A FEELING. It inheres in a blending together of two *minds*. It consists in an emotion. Say, all ye who have experienced this divine sentiment, does not its main feature consist in a desire for mental affiliation, not physical? You take an amount of enjoyment together actually immeasurable, yet it is consequent on the commerce of male and female *minds* with each other. At least is any religious emotion, any intellectual action of your whole lives any more purely mental than is love?

ONLY SOME PRIMITIVE FACULTY of the mind could either create

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love, or that mentality in which all life inheres.[18] Please duly realize what a mental Faculty is — its indispensability to its respective functions, and that paraphernalia of laws and functions connected therewith, — seeing, for example.

EVERY MENTAL FACULTY HAS ITS CEREBRAL ORGAN, by means of which alone it can manifest itself,[25] just as we can see only by eyes. Phrenology shows that the mind is composed of Faculties,[34, 517] each of which works only through its own organ in the brain.[39] Of course this mental Faculty of Love has its organ in the brain.

SECTION IV.

LOVE: ITS ANALYSIS AND FUNCTIONS.

537. ITS DEFINITION, LOCATION, PHILOSOPHY, AND HISTORY.

THE CREATOR — Gender; sexuality; the procreative and transmitting capacity and instinct; generative power and energy; estimation and love of the opposite sex; desire to love and be loved; sexual admiration and courtesy; gallantry in men, ladyism in women, and sexual politeness in both; conjugal devotion; parentage; physical love; passion. Its excess and perversion create libertinism, sensuality, obscenity, lasciviousness, nymphomania, lust, seduction, prostitution, &c.

LOVE VERY LARGE.



FIG. 504. AARON BURR, DURING LIFE.

PHRENOLOGY LOCATES LOVE in the back and lower part of the brain, at[8] in engraving.[509] It lies just above and on each side of the nape of the neck, and is the organ lowest down and farthest back in the head. In proportion as it is large it renders the head and neck *straight* at their junction, as in Aaron Burr during life; yet they curve *inwardly* the more as it is the smaller, as in the infant head.

ITS NATURAL LANGUAGE is very apparent, and cants the head directly back upon the nape of the neck. All lovers can tell by this sign whether and how much they are beloved. Note that affectionate or backward

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reclining or drooping of the heads of all loving brides during their honeymoon, and learn therefrom to diagnose its active state in all others. This language is still more apparent in its ultimate exercise.

ITS FACIAL POLE is in the lips, near their middle portions, which its full development thickens and projects; so that large lips at their centres, as in Byron, indicate a warm, glowing, gushing love element. This shows both why love always kisses its object, and only with the middle of the lips; while Friendship and Platonic Love kiss about half way between the corners of the mouth and middle of the lips, and Parental Love with one corner of the mouth.

GALL DISCOVERED it early, by accident, in a young widow patient who was the victim of periodical nymphomania, by often observing, while holding up the back of her head in his open hand, that it was both very thick at the nape of her neck, and very hot, and drawn back by its natural language, while she was suffering from its paroxysms. His knowledge of her inordinate passion, along with this thickness and heat, suggested the existence and location of this Faculty and organ, which have been verified extensively.

538. — DESCRIPTION OF LOVE,* LARGE AND SMALL.

"It is situated at the top of the neck, and its size is proportionate to the space between the mastoid process, immediately behind the ears, and the occipital spine, in the middle of the hind head." — *Spurzheim.*

IT IS IMMENSE IN AARON BURR, in whom this passion, with the power it gives over the opposite sex, exceeded anything often found; but it is small in that of the infant, as it is in all infants, and in a maiden at sixty; yet it is very large in GOTTFRIED, who poisoned her father, mother, all her children, and several husbands, fourteen in all, because they objected to new loves.

"THE SIZE of the cerebellum is indicated by the extension of the occipital bone backwards and downwards, or by the thickness of the neck at these parts between the ears. In some these lobes descend or droop, increasing the convexity of the occipital bone rather than its expansion between the ears. In such cases, the

* LOVE when begun *with* a capital thus, Love, signifies this phrenological *Faculty*, this love element or capacity, formerly called Amativeness; but when used without a capital thus, love, means this sentiment or *feeling* of love, except when it commences a sentence; while Amativeness is employed to designate its sensuous, animal action.

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projection may be felt during life by the hand firmly pressed on the neck.

LOVE VERY LARGE.



FIG. 505.—AARON BURR, AFTER DEATH.

LOVE VERY SMALL.



FIG. 506.—INFANT.

LOVE VERY LARGE.



FIG. 507. — GOTTFRIED.

LOVE SMALL.

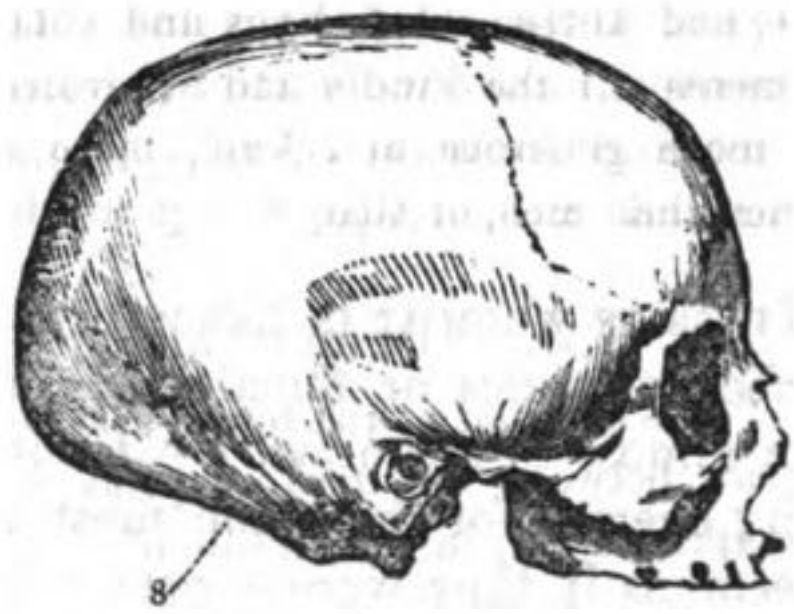

FIG. 508.—SKULL OF A MAIDEN AT SIXTY, who died in the poor-house, was taken to the dissecting-room, and found to be a virgin; obviously from sexual indifference. This organ is scarcely perceptible.

"THIS FACULTY CREATES 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, or cerebellum, appears 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

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and it in all individuals; just as there is no invariable proportion between this feeling and the other powers of the mind.

"THE NERVES OF SIGHT can be traced into the *nates* lying very near these parts, while the nerves of hearing spring from the medullary streak on the surface of the fourth ventricle, lying immediately under the cerebellum, thereby corresponding with the fact that the eyes express most powerfully the passion of love; that abuses of the amatory propensity produce blindness and deafness; and that this feeling subsequently excites Friendship, Force, and Destruction into vivid action. Spurzheim says: 'It is impossible to unite a greater number of facts in proof of any one truth than those which determine that the cerebellum is the seat of the amatory propensity;' and in this I agree with him. Those who have not read Gall's section on this organ can form no adequate conception of the force of the evidence he has collected." — *Combe.*

"In its quiet and unobtrusive state, there is nothing in the least gross, or offensive to the most refined delicacy; while its deficiency is a very palpable defect, and a most unamiable trait of character. It softens all proud, irascible, and anti-social feelings and conduct towards the opposite sex, and augments all the kindly and benevolent affections. This shows why men are more generous and kind, more charitable and benevolent towards women than men, or than women are towards each other." — *Scott.*

THOSE IN WHOM IT IS LARGE are admirably sexed, and wellnigh perfect as males or females; literally idolize the opposite sex; love almost to insanity; treat them with the utmost consideration; cherish for them the most exalted feelings of regard and esteem, as if they were superior beings; have the instincts and true spirit and tone of the male or female in a pre-eminent degree; must love and be beloved; are sure to elicit a return of love, because intuitively winning, attractive, and attracted; kiss heartily and love dearly to kiss and be kissed, fondle and be fondled; almost worship parents, brothers, or sisters, and children of the opposite sex; with organic quality and the other social organs large, have the conjugal intuition in a pre-eminent degree; assimilate and conform to those loved, and become perfectly united; and with Constancy large, manifest the most clinging fondness and utmost devotion, and are made or unmade for life by the state of the affections; have many warm friends and admirers among the other sex; 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 Friendship and Constancy large, will mingle pure friendship with de-

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projection may be felt during life by the hand firmly pressed on the neck.

LOVE VERY LARGE.



FIG. 505.—AARON BURR, AFTER DEATH.

LOVE VERY SMALL.



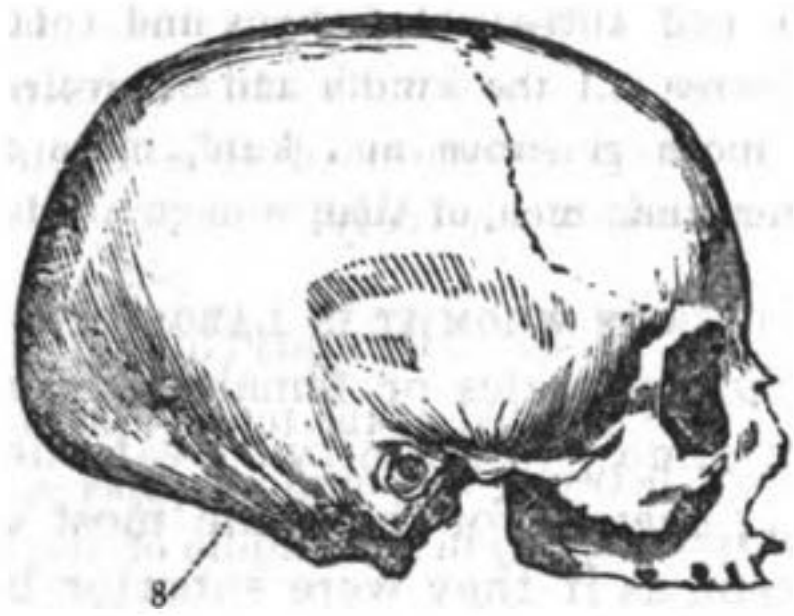
FIG. 506.—INFANT.

LOVE VERY LARGE.



FIG. 507. — GOTTFRIED.

LOVE SMALL.



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voted love; cannot flourish alone, but must have a matrimonial mate, with whom to become perfectly identified, and whom to invest with almost superhuman perfections; with large Beauty and the mental Temperament added, will experience a fervor and intensity of love, amounting almost to ecstasy or romance; can marry those only who combine refinement of manners with correspondingly strong attachments; with Parental love and Kindness also large, are eminently qualified to enjoy the domestic relations, and be happy in home, as well as to render home happy; with Inhabitiveness also large, 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 Conscience added, will keep the marriage relations inviolate, and regard unfaithfulness as the greatest of sins; with Force large, will defend the object of love with great spirit, and resent powerfully any indignity offered them; with Appetite large, will enjoy eating with loved one and family dearly; with Ambition large, cannot endure to be blamed by those beloved; with Caution and Secretion large, will express love guardedly, and much less than is experienced; but with Secretion small, will show in every look and action the full unveiled love of the soul; with Firmness, Dignity, and Constancy large, will sustain interrupted love with fortitude, yet suffer much damage of mind and health therefrom; but with Dignity 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 Beauty, and only average intellectual Faculties, will prefer those who are showy and gay to those who are sensible, yet less beautiful; with Mirth, Time, and Tune, will love dancing, lively company, &c.

FULL—Possess quite strong susceptibilities of love for a congenial spirit; are capable of much purity, intensity, and cordiality of love, if its object is about right; with Friendship and Kindness large, will be kind and affectionate in the family; with a highly susceptible Temperament, will experience great intensity of love, and evince a good degree of masculine or feminine excellence, &c.

AVERAGE—Are capable of fair conjugal attachments, and calculated to feel and exhibit a good degree of love, provided it is properly placed and fully called out, but not otherwise; experi-

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ence a greater or less degree of love in proportion to its activity; as a man, are quite attached to mother, daughters, and sisters, and fond of female society, and endowed with a fair share of the masculine element, yet not remarkable for its perfection; as a woman, fairly winning and attractive, yet not particularly susceptible to love; as a daughter, fond of father and brothers, and desirous of the society of men, yet not especially so; and capable of a fair share of conjugal devotedness under favorable circumstances; combined with an ardent Temperament, and large Friendship and Beauty, have a pure and platonic cast of love, yet cannot assimilate with a coarse Temperament, nor a dissimilar phrenology; are refined and faithful, yet have more friendship than passion; can love those only who are just to the liking; with Caution and Secretion large, will express less love than is felt, and that equivocally, and by piecemeal, nor then till the loved one is fully committed; with Caution, Ambition, and Worship large, and Dignity small, are diffident in promiscuous society, yet enjoy the company of a select few of the opposite sex, &c.

Moderate—Are rather deficient, though not palpably so, in the love element, and averse to the other sex; love their mental excellences more than personal charms; love dearly to caress or be caressed, but nothing farther; find it difficult to sympathize with a conjugal partner, unless the natural harmony between both is wellnigh perfect; care less for marriage, and can live unmarried without inconvenience; are quite fastidious and squeamish, even prudish; with Constancy large, can love but once, and should marry 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 Beauty and organic quality large, are fastidious and over-modest, and terribly shocked by allusions to love; pronounce love a silly farce, only fit for crack-brained poets; with Ambition large, will soon become alienated by rebukes and fault-finding; with Friendship and the moral and intellectual Faculties large, can become strongly attached to those who are highly moral and intellectual, yet experience no affinity for any other, and, to be happy in marriage,

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must base it in the higher Faculties; are but poorly sexed; have comparatively little of either love or the traits peculiar to their sex; are wellnigh 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, indifferent, 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, manliness or womanliness, and sexual electricity.

ITS SIZE, "other things being equal," indicates its "power of function," and 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 more vigorous when all the other parental Faculties are so, and *vice versâ*. It may be large, yet rendered inert by inertia, or physical impotency. Or it may be preternaturally excited 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.

OR IT MAY BE DROPSICAL, or large in size, yet weak in function; of which many fleshy persons furnish practical illustrations. We shall explain those principles which account scientifically for these seeming discrepancies between its phrenological developments and manifestations.

"But this invalidates Phrenology, by preventing our admeasuring its strength from its size."

If it consisted *solely* in size as the *only* measure of power, this objection would be valid; but its doctrine is that *quality*, *activity*,

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cultivation, incentives to action, and many other like conditions, affect manifestations even far more than size of organs alone.

Love, 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. Love, gender, amativeness, sexuality, parental capacity, manhood, womanhood, interblending, &c., all emanate from this primal Faculty, and are virtually synonymous terms; each proportionate to all, and all to each; and all admeasured by the relative size and other conditions of this phrenological organ. The only ultimate natural function of this whole male and female arrangement; of their mutual attraction and love; of Love, passion, 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.

539.—The Sexual Passion its Incentive to Action.

Desire to love, be loved, and unite with the opposite sex in Nature's creative relations, constitutes its expression, and the *modus operandi* of its action, but for which it must have remained forever inert—a dead letter. 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.

Its gratification 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.

Parental capacity is one thing, however, 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, at the same time. As appetite may be

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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, cultivation, &c., see Part VI.

540.—Stronger or Weaker in Different Persons.

Love is many times stronger in each and all its various phases of creative capacity, interblending, passion, &c., 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 and 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.

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

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As if two speakers possess an equal amount of thought and sentiment, but differ in Expression, one having it large and the other 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 Love, 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 t superior natural endowments. Hence superior parents sometir have inferior children, and commonplace parents fine ones. it may be stronger or weaker when either of the Faculties are stronger or weaker.

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.

Of its fusing aspect this is equally true. 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. It might aptly be compared to the welding of irons; those red-hot welding completely, but the cooler they are, the more imperfect is their 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

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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.

THIS DIFFERENCE IS FUNDAMENTAL, like the differences in talents, music, figures, poetry, &c. It has its cause, and this cause is the different degrees of strength in this amatory sentiment. It is this element which loves, blends, awakens love, and both attracts and is attracted. It blends in order to transmit; and the stronger this Faculty, the more perfect both the blending and the progeny.

541.—LOVE CONFERS THIS CONJUGAL TALENT OR KNACK.

CAPACITY TO LOVE AND AWAKEN this tender passion, is as much a gift, a real genius, as any other; and the basis of all conjugal excellence. 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 perfect action perfectly fulfils them all. They are complete when its action is perfect, but incomplete when it is weak. Those in whom it is vigorous and normal, cannot make poor husbands or wives, though faulty in other respects; nor those good ones in whom it is deficient, however many or great their other excellences. The former are always extra fond, loving, doting, devoted, and happy in wedlock when fond at all, yet when antagonistic, become the more so the better it is developed; for, like a two-edged sword, it cuts fearfully, the wrong way when it does not cut the right. As large Causality predisposes to reason, and gives reasoning talent, and large Order both loves method and keeps all things in their places; so large Love both predisposes to marriage, and confers the real conjugal, loving, lovable gift, instinct, "knack."

LOVE IS STRONGER IN SOME, AND WEAKER IN OTHERS. As some excel in one gift, yet lack another, are good in music but poor in figures, &c.; so this loving, lovable capacity is strong in some, but weak in others. The difference between different persons in this respect is indeed heaven-wide. Those in whom it is large and normal, instinctively make good husbands and wives without effort; yet those who lack it make poor ones, though they try

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their best. A man ever so industrious, steady, provident, liberal, pious, moral, intelligent, &c., if this Faculty is weak, is only a poor, commonplace husband, unloving and unloved; comparatively soulless, withered, barren, indifferent, cold-hearted, rigid, uncouth, and cares little for woman in general, or wife in particular, and is cared little for by either; while he in whom it is hearty and normal, is like a perpetually overflowing fountain, constantly bubbling up with the sparkling waters of conjugality. He loves woman in general, and wife in particular, which both awakens their love, and teaches him instinctively just how to comport himself toward both. He is all warmth, glowing, gushing, and rich in all the masculine attributes; while he in whom it is deficient is unmanned, emasculated in soul and body, and proportionally worthless as a husband.

A WOMAN whose Love is weak, 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, but lacking its life and soul; 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 is proportionally good for nothing. "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 disagree 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 lies."

HER LOVE ELEMENT WAS WEAK. Herein consisted her defect. She was incapable of appreciating masculine excellence, or manifesting feminine; of loving, or awakening love. Her sister, similarly constituted, when advised not to marry, replied, "I never *want* to." In all who are indifferent to marriage it is feeble, and *vice versâ*. It may be naturally strong, yet temporarily weakened

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LOVE IS STRONGER IN SOME, AND WEAKER IN OTHERS. As some excel in one gift, yet lack another, are good in music but poor in figures, &c.; so this loving, lovable capacity is strong in some, but weak in others. The difference between different persons in this respect is indeed heaven-wide. Those in whom it is large and normal, instinctively make good husbands and wives without effort; yet those who lack it make poor ones, though they try

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their best. A man ever so industrious, steady, provident, liberal, pious, moral, intelligent, &c., if this Faculty is weak, is only a poor, commonplace husband, unloving and unloved; comparatively soulless, withered, barren, indifferent, cold-hearted, rigid, uncouth, and cares little for woman in general, or wife in particular, and is cared little for by either; while he in whom it is hearty and normal, is like a perpetually overflowing fountain, constantly bubbling up with the sparkling waters of conjugality. He loves woman in general, and wife in particular, which both awakens their love, and teaches him instinctively just how to comport himself toward both. He is all warmth, glowing, gushing, and rich in all the masculine attributes; while he in whom it is deficient is unmanned, emasculated in soul and body, and proportionally worthless as a husband.

A WOMAN whose Love is weak, 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, but lacking its life and soul; 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 is proportionally good for nothing. "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 disagree 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 lies."

HER LOVE ELEMENT WAS WEAK. Herein consisted her defect. She was incapable of appreciating masculine excellence, or manifesting feminine; of loving, or awakening love. Her sister, similarly constituted, when advised not to marry, replied, "I never *want* to." In all who are indifferent to marriage it is feeble, and *vice versâ*. It may be naturally strong, yet temporarily weakened

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by physical debility, or sexual impairments, or surfeited or deadened by early errors, by disappointed love, &c., of which hereafter. Yet this alone is the marrying and marriageable element, all else being subservient to this great prerequisite.

EXPECT AN INSIPID MARRIAGE if it is feeble in yourself or companion; and that minor differences will alienate you, where hearty love would harmonize. Yet to those who marry for station, home, money, &c., it is less important.

ALL HAIL THIS LOVE ELEMENT, this conjugal inspiration and gift. So far from being mean, low-lived, sensualizing, it takes its dignified rank among the human capacities. Its *perversion* alone is despicable; yet so is that of all the others. As Secrecy, good in itself, is wicked only when perverted to lying; as Worship is self-exalting when rightly exercised, yet degrades when perverted to idolatry; so perverted Love creates the vilest of the vices; yet no human virtue is more praiseworthy, purifying, or elevating than its proper exercise; and when powerful and normal, becomes a real genius, and as much to be prized and cultivated as a talent for invention, poetry, oratory, logic. As we honor a gifted musician much, why not a prime husband or wife more? Is not Love as great a human endowment as reason, and as useful? Then why not honor and nurture it as much more as its end is more indispensable? [518]

542.—PRECIOUSNESS OF A HEARTY LOVE-NATURE OVER A PASSIVE.

HOW INFINITELY GLORIOUS this loving, lovable capacity! What sacrifices for its object it inspires! What faults it hides! What virtues it develops! What other felicity equals it! What ecstasy as ecstatic! What a zest it imparts to every other life function and enjoyment! What joy in being loved! Girl, you little realize the intrinsic worth of that tender regard for you existing in your lover's soul, or you would not trifle with it. No emotion, not even worship, is any more sacred. Ye who have never loved stand aside, for novices are counted out; as are ye who have loved only indifferently. But all ye who have loved *heartily*, was not that love-season your most sacred life-epoch? Were you not regenerated by it? Not sprinkled, but baptized *all over*. To love and be loved tamely, passively, is something; but to love and be loved with a whole-souled and a *powerful* affection, is life's most luxurious and delicious feast perpetually served

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up. Have and prize musical gift, poetical talent, or any other you may possess; but to whatsoever other gift I possess let me superadd an intense, a dotingly-devoted *love-nature*, and a lovable object. Be rich, yet unloving, if you will, but let *me* be affectionate though poor. Give me a clear head along with a warm heart, yet if but one, the warm, doting, loving heart first.

SAY ALL YE WHO LOVE, in wedlock and out, man and woman, crave ye, prize ye, a tame, cool, listless, passive, inert, lazy, "lukewarm" lover, or one who fairly boils over with an enraptured devotion? Choose ye, for you can find both Miss Proper, and Miss Hearty.

TAKE THAT DASHING, HEARTLESS BEAUTY to your home, your arms, ye who will, but let *me* take one brimful of love, even though plain. Take that rich, soulless Miss, but give me one whose devotion knows no bounds. Take that "accomplished" society girl, whose flirtations have worn threadbare or frittered away or wilted her *power* to love, but give a fond, clinging, doting Miss. Take that classical face, but give those lips which can bestow a genuine, hearty kiss. Take that insipid lover, yet give one to love who loves to actual idolatry, and let me love almost to frenzy. And if I must be delicious, let it be as a lover. Let memory decline, finance, ambition, &c., wane, but O let *affection* die last, and "live again" first, and be forever completely intertwined with one who loves with celestial fervor.

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CHAPTER II.

THE SCIENCE OF MANHOOD AND WOMANHOOD.

SECTION I.

THE CREATIVE OFFICE OF EACH SEX GIVES ITS ANALYSIS.

543. — MALE AND FEMALE SCIENCE DEFINED.

THE MALE ENTITY EXISTS: therefore it has its governing laws, which reduce it to a science. This is equally true of the female. The science of each sex centres in the ends each was created to accomplish, and the means used therefor.[500]

TO ORIGINATE LIFE TOGETHER were they created: therefore there must be a system of laws governing their *co-operative* action. This requires and presupposes their mutual *adaptation to each other*, as well as to their conjoint creative work; and this a *science* of their correlations. The science of each must therefore be interlaced with that of the other; which necessitates their being studied together. Then how almost useless are all isolated demonstrations of the anatomy of either sex, except as it is adapted to act with that of the other, for which all parts of each are mutually created? And yet anatomical works make scarcely one single allusion to their mutual adaptations; nor many to the specific office of each part of each, and its adaptation thereto, — an omission we supply.

EVERYTHING MASCULINE IMPINGES on its adaptation to the feminine, and feminine to the masculine, and both to each other, their respective male and female mentalities included.

THEIR CREATIVE CO-OPERATION of course has also its "natural laws," which command the male to fulfil whatever appertains to his creative department in the particular manner they prescribe, which thereby becomes right; but in no other, which by violating them becomes wrong; and *vice versâ* of whatever appertains to the female. Each should therefore study the science or requirement of their *mutual* action.

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To EXPOUND THEIR CONJOINT relations, thoughtful reader, is that august subject we now approach. And this volume "stands solitary and alone," in seizing this problem by its creative *horns*, and discussing it from *first principles*.

544. — ANALYSIS OF SEXUAL ATTRACTION AND PERFECTION.

To EFFECT SOME SPECIFIC END was everything created, as were all its parts. Hence that is obviously the most perfect of its kind which is the best adapted to fulfil its express mission. This is a universal definition of all perfection, applicable alike to everything whatever. Therefore —

HE IS THE MOST PERFECT MAN AND SHE WOMAN who is the best adapted to fulfil the masculine or feminine office, or that end each was created to execute. This principle furnishes a scientific crucible by which to test the perfections and imperfections of each sex *per se*, and all the relations of each to the other. The scientific answer, then, to this question — What is the office of the male, and what of the female? is infinitely important to every member of each sex. And this same answer shows each just what attracts and what repels the other.

To INITIATE LIFE by impregnating woman alone was man created a male. Building and working railroads, ships, factories, &c., swaying armies and governments, making great inventions and greater speeches, &c., are human ends, instead of masculine as such. Whatever is requisite to establish the most and best life-germs constitutes and defines a man. And all his conduct towards woman must be governed by this his male office, and promotive of it.

To BECOME A MOTHER, receive, nurture, and bring forth offspring alone was every woman created a female. To this sole end is every iota of her specific feminine constitution created, and adapted: therefore she is the queen among women, the pattern female as such, who is capacitated to bring forth and bring up the most and best young. She must receive the life-germ, and therefore be attentive to man, that she may be selected and accepted by him. This is the sole end and object attained by every female charm and accomplishment as such. And she must be *attracted* as well as attract. They must somehow be brought *together*. Each sex must attract and *be* attracted to the other, else how could they *unite* in creating?

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545.—Their Love must be Mutual, and Powerful.

Both must create together: therefore each must love the other. Love on only one side could not create; therefore desire to *be* loved accompanies love, and is proportionate to it.[538] Love strong on one side but weak on the other might give children; yet much poorer than if both loved heartily. Hence intense Love unreciprocated creates disappointment and chagrin; and if repulsed, becomes morbid, and turns to hatred as fierce as it was fervid.

Each must love heartily. All antagonisms must be surmounted. Many require to become parents together who differ so widely in tastes, opinions, likes, &c., that only some all-powerful attractive force could unite them sufficiently for mutual parentage. Tame Love must give only tame children,[540] so that their mutual attraction must be sufficient to create intense parental desire *despite* their opposing traits.

Man's love must be powerful enough to make him gladly overlook her faults; bind him to her alone for life; assume all the obligations of providing and caring for wife and children; inspire him to work early and late for them; unloose his purse-strings;[542] overlook their faults; and do with real zest and pleasure all required of a husband and father.

Woman's love must be stronger still; because the mother has most to do and sacrifice. She must be drawn and inspired to her creative work by a whole-souled enthusiasm commensurate to its paramount importance and magnitude;[543] and with a surplus amply sufficient to cast into the background all the pains incident to carriage and delivery, and undertake with joy all the labors, cares, watching, &c., of nursing. Only some *overwhelming* sentiment could effect all this. She must be "*dead* in love," almost love-crazed, infatuated, bewitched, "smashed," and literally "love-cracked." Then

Don't blame lovesick girls, for they were made thus loving because only this almost affectional insanity could guarantee that maternity for which alone they were created females. Teach them to sanctify Love, and guide it by sense, but not to crucify, nor even stifle it. A handsome girl is something; one real good, willing, self-sacrificing, more; but one who loves almost to distraction is transcendently the most. Take those "lukewarm," passive, indifferent, loveless beauties, you who would become marital

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martyrs; but she is the premium wife whose fervid, glowing, doting, devoted, enthusiastic, whole-souled Love knows no bounds; who is spellbound, magnetized, entranced; beside herself when beside her lover; whose Love, torrent-like, sweeps all before it; allowing nothing to flex or stifle it.

"BE CAREFUL how you thus compliment indiscreet girls and illegitimate mothers."

GOD MADE THIS PRINCIPLE, HAD to make it in order to carry out His greatest work; so go settle your hash with *Him*. Whom this God-made principle condemns or commends, concerns its divine Author, not its human scribe. Men often condemn what they ought to prize and patronize.

THEN LET HER BE LOVED with a like passionate enthusiasm, and *what children* as well as what perpetual conjugal ecstasy!

"But such violence of Love might make her love another equally."

NOT WHILE IT IS RECIPROCATED. Love is the more constant the stronger it is, till interrupted.[552]

546. — JUST WHAT LOVES, AND IS LOVED; ATTRACTS, AND IS ATTRACTED.

THE PRACTICAL IMPORTANCE of this problem is almost infinite, because the lessons it teaches are proportionally valuable. None more so. It teaches men how to render themselves acceptable to women, and women to men; any given man how to fascinate the woman he selects, and any woman just what to do and how to feel and act, what traits to manifest and what not, in order to make herself lovely and loved, selectable and selected in marriage — girls, old maids, how much is all *that* worth? — the married how to retain each other's affections; and by converse what displeases and alienates; and many other like invaluable lessons.

MANLY ATTRIBUTES enamour women.[506, 544] Then what attributes are manly? Those which endow offspring — confer those qualities Nature made the male to impart. What are these attributes? Our next section answers. We are now *stating* the problem. So, too

WOMANLY QUALITIES ALONE ATTRACT MEN, those which mothers confer on children. This is proved by the very philosophy of this attractive Love itself. The entire *rationale* of their *mutual* attraction is to bring them together in parentage.[544] For this

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alone were they sexed, and made loving and lovely to each other. This is patent. The inference then is philosophical, is absolute, that each sex will love in the opposite what and all that this loved other sex confers on offspring,—that *paternal* attributes are alone lovely to women, and maternal to men. Eunuchs lack Love because they lack paternity; men have either because they have the other; and each is the stronger or weaker as the other is either. Woman, too, loves the more the more maternal or child-endowing capacity she possesses. The loving, lovable attributes of each sex centre in, grow out of, their parental capacities. What could be clearer?

ALL INDIVIDUAL LOVES, attractions, admirations, affections, spring from and are governed by this trunk principle. Any, every man will love that woman best by whom he can have the most and best offspring; and any and all women love that man, those men best who are adapted to give them the best young; and in that proportion. Thus one man is powerfully drawn to and draws Miss A., but not Miss B.; while another 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. Any 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 best young. That is: man loves in woman whatever she brings to the creative altar, and woman that in man which he brings; and both because of and in proportion thereto: each sex thereby paying the greatest possible bonus to the other to cultivate them. Nature thereby secures the best children.

WHAT WOMEN LOVE IN MEN, therefore becomes an infallible definition and test of manhood; as what men love in women does of womanhood.

THE VAST IMPORTANCE of this sexual talisman cannot be overestimated. Men, it concerns you to *know* a woman at first sight, so as to be able to select for a wife or female friend a genuine woman; one who will develop your manliness, and make the most out of you; as well as who can love best and awaken the most Love; and above all, give you the best children to love and care for.

WOMEN, you, too, need to discern men on sight, so as to select an object worthy of your whole-souled affections, who can call it

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all out, develop you as a woman, and give you children every way worthy all the pains, care, life-force, everything you are to bestow on them. A question of equal life-long moment 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.

547.—Male and Female Heads and Attributes.

Phrenology always designates the male head from the female by their forms and developments; even to telling masculine from feminine skulls. The Author, many thousand times before large audiences, and tens of thousands in private practice, has told after which parent this man, that woman, and this or that child inherit this, that, and the other quality; saying positively, "This one is from a consumptive parentage on the father's side, that on the mother's;" and "this person's *father's* ancestors lived to be thus old;[523] while his mother's died thus young, or *vice versâ;*" and *describes* each parent, just from the progeny. 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—

Male heads have one set of organs predominant, with another set deficient; while female heads show another set predominant, with still another deficient. Then *what* organs, when predominant, signify male heads, and what female? The answer is really very important. The Author, asked how he determines this point more than any other, answers:—

"A Woman who has several of the masculine organs well developed, inherits this and that trait of mind and physical quality from her father, who was thus and so, because his daughter is." 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," as the case may be.

He makes no mistakes, except one case in hundreds, when a female resembles father, and he his mother, if not quite sharp enough to spell out the modification exerted by his father, he might say "mother," when it should be "father's mother," and always predicates correctly whether the inheritance came from a

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vigorous *male*, or a powerful female; which is the determining question.

SOME SAY FATHERS, OTHERS MOTHERS, impress offspring the most; but a long and large observation of facts bearing directly upon this point proves that while some children are nearly all fathers', and others mostly mothers',[540] 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 children oftener resemble their mothers in their affections, moral sentiments, nervous Temperament, tastes, and literary Faculties. Obviously all each has, they transmit; so that both should love their children as indeed bone of their bone, and flesh of their flesh. 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 are there, however much or little there is of either or both; so paternal qualities in nowise expel or smother maternal, nor maternal paternal. His may be strongest, yet all of hers, whether much or little, will be there. Then

WHAT ARE THE PHRENOLOGICAL SPECIALTIES of male heads? that is: what trait in men do women love? We shall answer both questions together, because precisely the same principles answer both.

548.—HYBRIDS SHOW WHAT TRAITS DESCEND FROM EACH SEX.

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; and large mules are from large mares, because they furnish plenty of growth material; though size also depends somewhat on fathers.

ROGERS HYBRID GRAPES give an instructive example from the vegetable kingdom. All had a large, purple, hardy wild grape for their mother, with greenhouse varieties for their father, and "inherit" their hardihood and early maturity from their mother, but their rampant growth, prolificality, and flavor from their paternal side; and are thus better than either, because they embody the excellence of both.

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HUMAN AND ANIMAL HYBRIDS are denounced most terribly in the Bible; obviously because the mixing up of man with beast, or one beast species with another, deteriorates. Universal amalgamation would be disastrous.

MULATTOES FURNISH ANOTHER hybrid example. They are generally the product of Caucasian fathers with African mothers; rarely the converse. Many of them are remarkably intelligent. "Fred. Douglass" in his prime had few equals as a speaker for clearness, force, fervor, sarcasm, argument, and long-headed sagacity, his enemies even being judges; yet all his distinguishing specialties are masculine traits, showing that they are *paternal*. Similar remarks apply to other colored celebrities. John Randolph boasted of his descent from Pocahontas. Generally

MULATTOES ARE WEAKLY in constitution, and soon "run out;" each generation growing the weaker the more white blood they receive. Their children are often brilliant, yet lack strength; and are unfit for labor, though negroes have wonderful muscular power.

OCTOROONS are often very beautiful, refined, genteel, mannerly, and proud-spirited. How wicked thus to humble Caucasian pride of character with African inferiority of position! Octoroons should either not be created, or else not considered degraded by their color, but be rated by their merits. Mixing races, forbidden by Nature, should not be perpetrated by man. Caucasian commerce with negresses is inherently vulgar, as are white and black marriages.

A SOUTHERN WIFE incidentally illustrated this, when asked how Southern wives could endure to see mulatto children running in and out bearing all the hereditary marks of their husbands, by replying —

"A WENCH IS A CHATTEL: therefore our white husbands can't love her; yet she relieves their merely animal cravings, which leaves their purer, higher aspect of Love for us, besides saving Southern wives from those excesses imposed by Northern husbands; bad white women included."

HALF-BRED SQUAWS ARE FEEBLE SEXUALLY, as are most mulatto females, a fact confirmed by all observation. They menstruate late, sparsely, and with pain, and become disordered easily; besides having little passion, in which negresses superabound; doubtless because their white fathers, partly nauseated by their

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paramour's odor and color, beget mainly in lust instead of Love, and with diminished zest and inspiration; besides the imperfect blending of parental blood. The cause is at least most instructive. Yet

SIMPLY POINTING THIS TELESCOPE of observation towards that part of the heavens of creative 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.

MANHOOD DEFINED BY WHAT WOMEN LOVE IN MEN.

549. — WOMEN LOVE MALE STRENGTH, SIZE, AND A FINE PHYSIQUE.

FATHERS impart more of the *physical* to their children than mothers; as is proved by more looking, moving, acting, and being in complexion like their fathers than mothers; which universal observation attests. Accordingly women love tall, large, and strong men much better than those who are small, short, and weak. True, better small fathers and children than neither; yet those good-sized, other things being equal, are much the most acceptable. Try this experiment. Promenade some fashionable street at the fashionable hour, thronged by fashionable women, who have learned to "take the measure" of men at sight, walking a few feet behind a large, tall, dark-haired, prominent-featured, athletic man, so that, as these ladies pass him, you can read in their faces what they think of him, and you will find their cheeks flushed, mouths and eyes dilated, and faces all aglow with admiration of him; yet follow a little, short, brisk Mr. Bantam, and you will read in their faces a petting, babying expression, mingled with a derisive smile, as if thinking —

"What a little bit of a husband that bantam fellow would make. I would n't mind kissing him, though after all he 's too large for the cradle, yet too small for the bed."

"THIS is really awful on us little fellows, who can't make ourselves grow."

BY FULFILLING NATURE'S GROWTH LAWS, up to twenty-two, parents can render children, and young folks themselves, the

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larger, just as farmers produce larger crops and stock by furnishing a surplus of organic material for growth; whereas, supplying them but little, or their consuming on study or labor or the passions the materials needed for growth, necessarily dwarfs them. See Part VIII. on this point.

YOUTHFUL SEXUAL EXCITEMENT DWARFS more effectually than anything else. Note this, lads and lasses, young men and women, and especially parents as regards your children.

WEAKLY MEN AWAKEN FEMALE PITY, just as do sickly children; which is unfavorable to Love. A nursed man may love his female nurse from his gratitude awakening his Love, and his hers; yet women love those men best who *need* no nursing, are robust not sickly; red-faced not "white-livered," hearty feeders not dainty; more muscular than exquisite; springy in walk not tottering; and masculine not effeminate, in mind and body.

550.—THE TRUE MASCULINE FORM OF BODY.

ALL FORMS PROCLAIM CHARACTER, existing states included. As all animals, vegetables, things, tell all about both their general characteristics, and whether now in a good or poor condition; so one general conformation always accompanies and indicates males, and another females. Then what forms accompany each sex, and indicate their present states?

OUR APOLLO BELVIDERE is not a good representation of physical manhood, because too handsome. Powers's Greek Slave proves that moderns can excel ancients in modelling the female figure; then why not also the male? Yet their model of him is probably lost.

PHYSICAL POWER, BRAWN, large bones and strong muscles, are masculine prerequisites. These create prominent and strongly-marked features, a large and projecting nose, chin, and cheek-bones; a bold, abrupt outline; along with distinct facial lines; as in Generals Sherman and Scott, and Admiral Farragut.

LINCOLN furnishes an illustration of an originally powerful male though temporarily exhausted, worked out; while Lee manifests potential masculinity in good condition. Lincoln lacks what Lee possesses — the vitality to *sustain* his manhood.

STONEWALL JACKSON evinces the highest order of virility and masculine potentiality. He is neither too large nor too small, and seems all tightened up with manhood in its high-pressure state.

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The Prominent and Athletic Male Form.



Fig. 509.—Sherman.



Fig. 510.—Scott.



Fig. 511.—Farragut.

Too Spare.



Fig. 512.—A. Lincoln.

About Right.



Fig. 513.—R. E. Lee.

Extreme Vigor.



Fig. 514.—Stonewall Jackson.

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MASCULINITY WITH PROMINENCE.



FIG. 515.—CALDWELL.

MASCULINITY WITH BALANCE.



FIG. 516.—SYDNEY SMITH, THE REVIEWER.

STOCKY MANHOOD.



FIG. 517.—EDWARD EVERETT.

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DR. CALDWELL AND SYDNEY SMITH, the Reviewer, both powerful philosophical writers, furnish samples of two male forms in *contrast:* Caldwell, of the prominent and angular form, and Smith, of the prominent and full. Yet, all things considered, the spare is preferable. Virility superabounds more with this form than any other but one, namely,—

THERE ARE TWO GENERAL MALE figures, either good, the one tall, stocky, stout-built, deep-chested from breastbone to shoulder-blades, like Edward Everett and Bismarck.

STOCKY MEN.—TOO FLESHY MANHOOD.

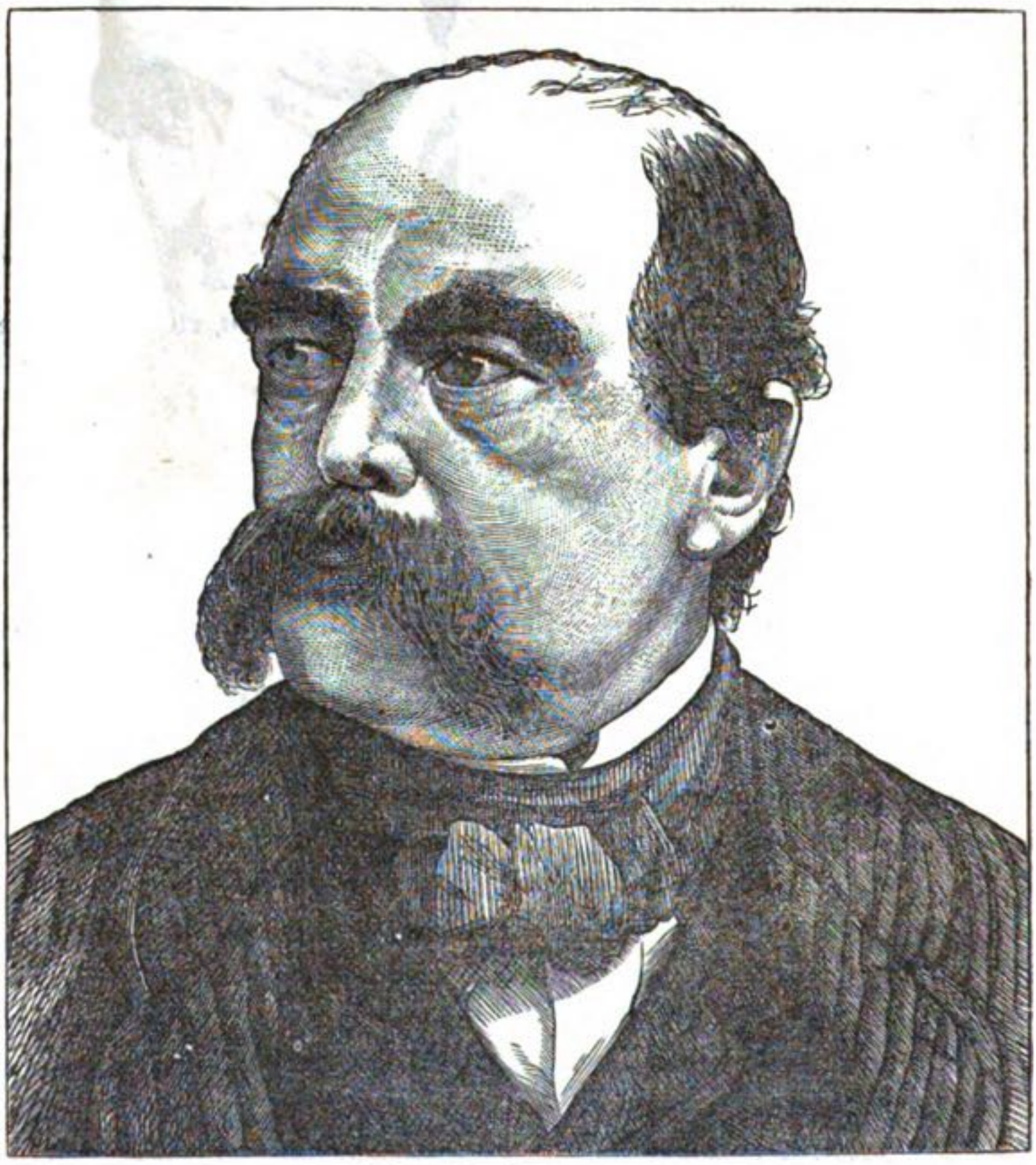

FIG. 518.—BISMARCK.

THIS STYLE of males is powerful, yet less brisk and rather unwieldy. Thomas Benton belonged to this class, yet had great vigor and a superbly-sexed voice, and Brigham Young is between

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it and the next, and comes very near being a premium male, though not quite prominent enough for his breadth. Few men equal him as a man.

CÆSAR is admirably masculinized, equalling Washington as a premium man.

The other type is tall, and *wide* from shoulder to shoulder, and long-waisted, the lungs running far *down* into the body, instead of bulging out. Henry Clay, John C. Calhoun, Dr. Caldwell, and Elias Hicks are samples of this form.

HENRY CLAY came very near being a model man. He was over six feet tall, weighed near two hundred pounds, was broad- and *wide*-shouldered, and also sharp-featured, yet not

PREMIUM MANHOOD.



FIG. 519.—DANIEL WEBSTER.

A PERFECT MAN.

NEARLY PERFECT MANHOOD.



FIG. 520.—BRIGHAM YOUNG.



FIG. 521.—CÆSAR AUGUSTUS.

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fat, while Baron Cuvier belongs to the first rank, with Washington, Jefferson, and Webster.

THE HIGHEST TYPE OF MANHOOD UNITES both forms, by being both broad from shoulder to shoulder, and deep from sternum to

NEARLY PERFECT.



FIG. 522.—HENRY CLAY.

PERFECT.



FIG. 523.—BARON CUVIER.

scapula. Of this form George Washington, Thomas Jefferson, John Hancock, and Daniel Webster, furnish perfect types.

GREAT, GIANT MEN are often poor males—always when flabby,

THE PERFECT MALE FIGURE.



FIG. 524.—GEORGE WASHINGTON.

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or obese, or logy; men undersized, but highly electric,[396] are far better than those large, yet stag-like. Size with a low organization is far inferior to medium stature with a snappy organism. Of these Stonewall Jackson furnishes a premium specimen.

THE PERFECT MALE FIGURE.



FIG. 525.—THOMAS JEFFERSON.

HERCULES gives probably the *very* best model of the physical man extant. Tall, yet not spindling; all muscle and brawn; broad, but not rotund; as perfect a representation as could be desired.

LADIES, STUDY YOUR INTUITIONAL TASTES and think out and tell us what male figures you like best; for, in selecting husbands, you need to be able to tell a man from a thing whenever you see either. Yet, of course, some prefer one form, others another, according to their *own* forms.

551.—WOMEN LOVE COURAGE, FORCE, AND FIRMNESS IN MEN.

MALES ARE THE NATURAL PROTECTORS of females and offspring. Mothers protect children, and fathers both. Threatened swine instantly form with their pigs in the centre, sows next outside, and boars outside of all, heads to the front, fierce in defence of both; while roosters heroically defend hens and chickens against

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FIG. 526.—HERCULES.

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hawks. The very etymology of hero signifies that it originates in this male entity.

GEESE GATHER AND CHATTER approvingly around the *conquering* gander, without one item of sympathy for the "whiped-out" flunky.

ALL WOMEN LOVE HEROIC AND BRAVE SOLDIERS who return from war clothed with martial renown, but despise cowards. All history proves and illustrates this truth; as did knight-errantry. All novels describe their heroes as doing some bold, daring feat, which carries the heroine's heart by a *coup de main;* yet never represent heroines as thus rescuing or daring; for this is not feminine, except in absolute emergencies. Men love amiableness in women; but women love prowess in men; because brave sons come mostly from brave fathers, or else energetic mothers who derived their Force from brave fathers. So all ye men who court, never give up beat, but 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.

BASHFULNESS, women abominate; because it is a phase of cowardice mingled with humility and awe. Women love to look up to their natural "lord and master," but not to be looked up to.

WOMEN LOVE STABILITY, but hate fickleness in men, both because offspring derive perseverance, decision, backbone, rigidity, mainly from their father, or mother's father; and because paternal duties demand life-long, persistent attention; yet men love pliability in women. And the less firm a woman is the more she admires firm and loathes fickle men. She requires one on whom she can depend, rely, but hates a putty man. It is singular, but true, that women who hate desperately to be overruled, often admire men who overrule them. So all ye who court or love female appreciation, 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 refused him because he coincided with whatever I said, and had no independent mind and will of his own."

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FIRMNESS, FORCE, AND DESTRUCTION, are, *par excellence*, masculine traits, and transmitted most through fathers; and therefore the special object of female appreciation and love.

552.—WOMEN LOVE DIGNITY, BUT HATE TRIFLING, IN MEN.

MALE HEADS ARE HIGHEST AT THE CROWN, where female heads are flattened. This Phrenology demonstrates, and all our engravings of men illustrate — Caldwell, Fig. 515, at 17, contrasted with Fannie Forester, Fig. 541.

THE NATURAL LANGUAGE of all males, that highest test of characteristics, indicates noblenes, majesty, magnanimity, and self-esteem; of which all bulls, stallions, lions, tigers, roosters, gobblers, and all other males compared with their females, furnish perpetual examples; and all highly masculinized men are the impersonation of Dignity and self-trust. And how mean are sneaking, cringing, sheepish, walk and looks in males.

LEADERSHIP is indispensable in all things. As every army, however courageous, must have its commander, every government its king or president, every corporation and assemblage its chairman, and every body its head; so some one member of every family must assume its control. Obviously the husband is the rightful author of what it is to do; its committee of ways and means; and the one especially responsible, pecuniarily and generally. Its leadership is eventful, and requires one able and willing to "assume responsibilities," and be its final umpire and arbiter. God in Nature obviously assigns this position to the husband and father. All nations and people, civilized, semi-barbarous, and savage, have acted out this human instinct by incorporating it into all marital ceremonies in their requiring every bride to swear to obey and reverence her husband, not him her; which Paul illustrates by commanding "Wives, obey your husbands in all things." "Man is the head of the woman." Proof that he is the natural family sovereign is no more necessary than that the sun gives light. All genuine men naturally assume the command, which all true women willingly accord; glad to be relieved from its concomitant responsibilities. Man, stronger, bolder, begins, while women naturally "fall in" as his ally and "helpmeet," which implies dependence.

ALL WOMEN MUST RESPECT, look up to, depend upon, a man as a condition precedent to her loving him. Her nature is clinging.

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vinelike, dependant. Hence she naturally takes *his* arm, not he hers, and loves to hang on it in walking the more in proportion as she is the more feminine. And obviously for this reason: she needs support, some strong arm on which to lean, while carrying and nursing children.

ALL WOMEN DESPISE men who let themselves down, trifle, belittle themselves, appear humbled or subdued; but admire to see their favorite put himself on his dignity, appear proud, self-respectful, and take high ground, and then maintain it "like a man." Respect yourselves, all ye men who want woman to love you, for she can love only whom she respects; and respects and confides in only those who respect and trust themselves. She will pardon conceit, but not humility. Let all women consult their instincts, and attest.

WOMEN DESPISE ALL MEN THEY CAN HENPECK, manage, order, overrule, cow-down, subdue.

WOMAN IS MAN'S PRIVY COUNCILLOR. The true husband should, and always will, consult his intuitional wife when both love. Everything between them should be mutual and co-operative, like their creative office,[545] yet he at their head; but commanding only in emergencies, and always in tenderness and love. A stern, domineering tone and bearing towards her, as if she were his menial, is anything but conjugal or manly.

ALL LANDLADIES, milliners, storekeepers, and women who carry on any business — masculinized women excepted — must lean on some masculine advisers, because to command is not feminine. They govern far more absolutely through their affections than force or fear, or else lead by inspiring men, as did Joan of Arc.

"WHY ARE WOMEN SO BLINDLY FURIOUSLY WILFUL then, and obstinately bent on carrying their points, despite consequences?"

BECAUSE OF THEIR EMOTIONALITY,[573] not Firmness. Feelings rule. Woman is made to crave everything with resistless intensity, so that her maternal cravings may overcome all prudential considerations.[545]

553. — WOMEN DEARLY LOVE GALLANTRY AND GENEROSITY IN MEN.

ATTENTION FROM MEN is a strong female desire, passion even, because it is a great feminine need. Gallantry is a powerful masculine impulse, and just as spontaneous as breathing. Behold all

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gentlemen pouring forth one steady stream of courtesy to all ladies! not in lavishing compliments and civilities merely, but also in making real genuine self-sacrifices of money, comforts, and giving the very best of every thing going, &c. Nor grudgingly, but *gladly*, as if it were a great privilege. Knight-errantry consisted chiefly in this identical gallantry. The forms it assumes are innumerable, and seen everywhere, in king and peasant, and both a mark and the test and measure of civilization itself!

GALLANTRY PROMPTED CAPTAIN HERNDEN, as it has many others, to save all the *women and children* from his wrecked ship first, though he thereby imperilled and lost his own life. Eternal honor to his manly head and heart. Let the whole female sex raise a fitting monument of perpetual gratitude to one, to all, thus nobly true to manly instinct; and men everywhere imitate his glorious example by saving women from all danger, and doing her no evil. Lack of gallantry is due to lack of manliness.

WHAT ORIGINATES a result thus powerful and universal? It must be based in some great female *necessity*. What?

GENEROSITY is a branch of this gallantry, and might even be called its twin trunk, both springing from one tap-root. How much money, how many gifts, men bestow on women, no words can tell. Religion absorbs great amounts of money in temples of worship, ministerial salaries, "livings," church apparel, &c., and ambition and appetite each other untold sums, and war still others; and yet woman, in one way or another, as wife, daughter, mistress, and acquaintance, receives over half of all man's time, attentions, money, and expenditures. How many husbands and fathers allow their liberality to wives and daughters to ruin them financially? And how many millions let it keep them "hard up" all their lives? This identical principle enables blood-sucking harlots by millions to gorge themselves on masculine earnings.

"THE LORD LOVETH the generous giver:" so do women; along with large purses, *untied*.

GALLANTRY AND GENEROSITY to women thus become genuine masculine attributes.

THEY WERE CREATED FOR A PURPOSE. They fulfil some *necessary* office, and are adapted to some genuine female necessity; for God creates nothing not absolutely essential in executing His wise plans. What, then, is their *rationale?*

BEARING WOMAN'S NEED of man's aid. Carrying and nursing

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her young consume all her organic materials and vital energies; thus leaving her really unable to provide herself with required creative comforts. Yet all-provident Nature must see her amply provided for. By *whom?* Obviously by the father of her children. He must care for her, that she may give the more care to their children. He must bestow liberally on her, that she may have the more to bestow on them. Her exhaustion by toil leaves them "all tired out" all their short, weary lives; whilst his gallant attentions to her wants help her endow them, mentally and physically, before their birth.

BEHOLD THE REASON why men love to bestow, and women to receive, attentions and presents. Behold and note further the proof of this theory in the universal fact that

LOVE ALONE PROMPTS both these bestowals and receptions. Men give to women they *love*, not promiscuously. Men are as stingy towards those females they dislike as generous to those they like. This is a fact patent and universal. Now

LOVE IS THE PRECURSOR and prompter of both children *and* that gallantry and generosity towards their mother needed for her and their support. How wise, how beautiful!

THIS COMPLIMENTARY fact is equally apparent, that women do hate stinginess in men above all else. Attentions and presents from men delight and tickle them to death, though unnoticed if bestowed by women; because they indicate and proclaim Love; while they scorn neglect, despise stinginess, and hate those who evince either. This principle teaches these important lessons —

1. GO WITH FULL PURSES, all ye who "go a-courting." All men are naturally flush to their lady-love, and all courted women naturally expect their beaux to "launch out" liberally for ice-creams, candies, rides, presents, &c.: and you can well afford to *pay* for this courting luxury. Love-making implies children in prospect, and being liberal in courtship proclaims greater in maternity, and *vice versâ*. Nothing melts a woman's heart like liberality, nor hardens it like meanness. Attest all.

2. HUSBANDS MUST BE AS MUCH MORE LIBERAL TO WIVES than beaux to sweethearts, as they should love more, and are actually, instead of prospectively, bearing. A husband niggardly towards the mother of his children, is no man, nor even brute; for lion hunts for lioness, and male birds for female. But to be *cruel* to wife during maternity is perfectly outrageous. Nothing equally.

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3. WIVES WHO WILL NOT BEAR deserve no more masculine attention than men do; for this gallantry is based in maternity. She who refuses *that* to husband without reasons the most weighty, deserves to be let alone severely.

4. A WOMAN'S RECEIVING PRESENTS and attentions from a man implies that she will pay him back in Love, and then in bearing him children. And all genuine women decline all presents and attentions, slight ones excepted, unless they *mean* to pay thus for them.

5. FOR A WOMAN TO MISUSE a man after receiving his presents — to take from and then kick him, is double-distilled outrage.

554. — MAN ORIGINATES LIFE, AND ALL THINGS HUMAN.

HUMAN LIFE, how infinitely great! Its origination, how commensurately exalted! Yet God has not arrogated all this creative glory to Himself, but graciously summons man to be His co-worker in this the master-work of His almighty hands. An honor in achieving which Gabriel might exultingly abandon his celestial estates, and assume our terrestrial surroundings, with their woes.[532] Thank God for conferring on man so great an honor, and delegating to him so great a work. Let all men learn in what it consists, and consecrate themselves to its perfect fulfilment.

THE HUMAN MIND originates every single feeling, desire, action, instinct, capacity, and function of man. Even eating, breathing, moving, &c., spring from this mind. Thinking readers will find that exposition of the life constituents in Human Science most profitable here, as giving the primal elements of existence.[33, 34] The mental Powers, with their organs, constitute life; its anatomy being but its means of action, not itself. All these mental powers are created in and by the father. Thus power to think, love, hate, remember, reckon, sing, talk, worship, &c.; all the Faculties analyzed in[517] originate in the male, and inhere in that life-chit he furnishes.

ALL THE PHYSICAL ORGANS of life are likewise derived from him. Sight proves that the life-germ has a mouth, a chest, a motive apparatus, &c.; and this proves that it has all the other bodily organs. Thus its having a mouth, which we can see, proves that it has whatever goes along with it, — chest, stomach, &c. Why mouth alone? It has muscles; for we see it move. This proves that it has the *rudiments* of all the other organs of the future being; and this that it has those mental Faculties which work them;

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and this that it has all the *other* mental Faculties. We might compare it to a framed house, with all its foundation-stones shaped and in their places; all its timbers framed, raised, and ready to be finished up. Not that it has each bone actually formed, but its *nucleus*, its initial point where growth begins, and that mental entity which begins to grow. Have we not proved that the male originates life?

MAN ORIGINATES ALL ELSE HUMAN. All great thoughts, all 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 strategetic movements, ever have had, must have, a masculine origin; saving slight seeming exceptions from strongly masculine women, who take after their fathers. Woman might be expected to invent at least the sewing-machine. Not so: nor has she added even its single improvement! What woman ever took out a "patent-right," except for patterning after something? or made one astronomical, or philosophical, or any other great discovery? or even originated any great poem, like the "Æneid" or "Iliad?" or composed any great song, like the "Marseillaise?" Her creative office is to *receive* the life-germs already created from the masculine altar, and *feed* and rear them; and hence to help man complete whatever else he begins; but not to begin anything.

MARK HOW PERFECTLY this principle is confirmed by what women admire in men.

555.—WOMEN LOVE ORIGINALITY AND TALENTS MOST IN MEN.

ASK ONE HUNDRED PATTERN women what *one* quality they admire above all others—they medium, it potential—in lover or husband, and ninety-nine will promptly answer, INTELLECTUALITY, commanding talents, breadth, scope, and strength of understanding. We rest this case on its facts. Let women be judge, and their own hearts the only witnesses. The Author has asked so many, and received an answer so uniform, that he puts it forth without any fear of contradiction.

HARD SENSE IS MAN'S WOMAN-CAPTIVATING CARD. You men who think to enamour women mainly by clean linen, cologne, fashionable clothes, nicely-combed hair, &c., mistake women's appreciating basis. Show her that you *know* something, and can think, and

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give her seed-thoughts and original ideas, if you would melt her heart into yours soon and effectually. Say, women, do you not love talents, *mind*, in men above beauty, neatness, and everything else? Hence

INTELLECTUAL AND PUBLIC men, and those well educated, "take" with women much more than those common-place, however nice or handsome. A magnificent prize-woman, endowed with the very highest order of feminine nature, instinct — a widow — on hearing a remarkably clear-headed original lecturer, full of new and impressive *ideas*, said to her mother:

"I could love and work with and for that man always. I never before saw one I really admired."

SHE was fastidiously neat in person, while he had on stogy shoes tied with leather strings, and apparel to match; with hair unslicked, and manners careless, and no beau about him; yet his grand *thoughts* went right through her head to her heart. Nothing else would have won her. She associated much with lawyers, judges, politicians, gentlemen of taste, neatness, urbanity, but his seed *ideas* "took" with her.

AN ENGLISH ARMY OFFICER, betrothed in marriage to a beautiful, loving heiress, summoned to India, wrote back to her:

"I HAVE LOST AN EYE, a leg, an arm, and been so badly marred and begrimed besides, that you never could love this poor maimed soldier. Yet I love you too well to make your life wretched by requiring you to keep your marriage-vow with me, from which I hereby release you. Find among English peers one physically more perfect, whom you can love better."

She answered, as all genuine women must answer:

"YOUR NOBLE MIND, your splendid *talents*, your martial prowess which maimed you, are what I love. As long as you retain sufficient body to contain the casket of your *soul*, which alone is what I admire, I love you all the same, and long to make you *mine forever*."

HOMELY MEN TAKE BEST with women, because prominent, outlandish features signify a powerful organism, which gives commanding talents. Hence, men noted for impressing, captivating, even desperately enamouring and seducing women, are usually "awful-looking;" while handsome, tidy men stand no chance. Mere girls, not old enough to know what they do like or dislike,

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are sometimes "smitten" with a "good-looking" man; yet is it not singular that when man sets so much by personal female beauty, women are so regardless of it in him? But

ALL WOMEN DESPISE SOFT men, more than any, all other defects; because this would make their children flats. Let facts drawn from the female heart attest. A dentist wrote in substance thus:

"I WOULD GIVE THE WORLD to regain my wife's lost affections. Please do me this greatest favor by ascertaining from her what I have done to alienate her Love, and can do and suffer, for I will do and suffer anything, to regain it."

"HE LACKS SENSE, yet is forward in society, and says and does many ridiculous things which raise a laugh at his expense; and I will not, I cannot, appear in company or live as a wife with a blockhead-laughing-stock."

NO RECONCILING EFFORTS were made. His was "a gone case." She spoke for her sex.

COURTING MEN, all men who seek woman's appreciations or Love, "take heed" how you show any weak, soft spots. Make no foolish speeches to or before your lady-love, lest you turn her admiration into disgust. Instead, read books, inform yourself; show her that you know something; give her some ideas worth considering, to impress her understanding; for all women must think a man smart before they can love him. And the more so the less their passion.

556. — WOMEN LOVE SEXUAL VIGOR AND PASSION IN MEN.

LIFE MUST BE BEGUN IN POWER, or remain weakly, inert in all its functions, throughout this life and the next. To be complete, it must be begotten with that immense *energy* sufficient not only to impart the greatest possible momentum to all its functions, but also to impress, impregnate, set apart to its father and it every physical and mental part and parcel of its mother's being. To achieve all this requires potential virility. He must start off all its bodily organs and functions, along with all its animal propensities, with all possible vim and vigor. Platonic Love creates sentiment, and should abound in its mother; but *physical* Love is Nature's instrumentality for establishing this its material and animal department.[756] The former must be powerful in the father that the latter may be vigorous in his offspring. Hence weakly

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and declining fathers have weaker children than weakly mothers, even often by a robust mother; because, though she may supply plenty of organic materials, it has too little life-force to appropriate them; while a weak mother often bears strong children by a virile father, because she robs herself to supply them. Consumption is oftenest transmitted from fathers, because they furnish the body;[549] yet more women die with it because of female obstructions.[985]

ALL PATERNAL endowments are impressed at the creative altar in a short time, while all maternal influences are prolonged through nine months; so that, for the time being, his power must be far the greatest, since each endows about equally.[546] Obviously, Nature would not set apart an entire male for impregnation, which requires the merest fraction of his life, unless that fraction required tremendous energy at this special time, and an immense proportion of his time in gathering this condensed force; like a gun long in loading for a short yet powerful discharge. Accordingly

ALL MALES ARE BURSTING WITH PASSION during their sexual season. They seem brimful and running over with it throughout every avenue for its expression. Of this, bulls in July by pawing and bellowing, and stallions in neighing, yelling, and prancing, lions in roaring, and gobblers and peacocks in strutting, furnish perpetual illustrations; while true men should and do furnish the highest in their incessant gallantry, which originates in and expresses this identical passion.[553]

WOMEN LOVE PASSION in men because it impregnates them with power, and endows their offspring with functional vigor. This principle explains completely this puzzling yet obvious anomaly, that whilst men esteem virtue in women so much as to utterly discard for wives those who lack it,

VIRTUOUS WOMEN PREFER SENSUAL MEN TO PURE. Thus, Aaron Burr,[537] 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 advertised 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

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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.

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 KNOWINGLY MARRIED, I know not why, a notorious rake, then under arrest. I answered a loud rap at my father's door. A large, tall, fine-looking Burlington steamboat captain, with a very gracious bow, said:

"'YOU ARE THE VERY ONE 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 come 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 all over; and if favorably, a line from you will give me real pleasure. Good-morning.'

"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 proffered me marriage."

AN ELDERLY AND MOST EXCELLENT PHYSICIAN incidentally illustrated this same 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, and especially in 'the first families.' I 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 specialty; and yet here is a little six-weeks upstart of a doctor, who has n'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 best 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 provokes and astounds me is, that our modest and virtuous girls will be seen accompanying him

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to theatres and concerts, which their mothers allow and seem to like, 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 naught 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.

THE LESS PASSION ANY WOMAN possesses, the more she prizes, and is attracted to men of strong passion; because, if she married one equally passionless, their children would be few, or none, and but poorly endowed. She therefore gravitates to one who counterbalances this deficiency; while this same principle makes very amorous men prefer passive, proper, prudent women. Of others they would be jealous, obviously because "*they* know how it is *themselves*." Mark this illustration of this law.

A SPLENDID WOMAN, physically, intellectually, morally, but sexually passive, brought her dwarf son of fourteen to ascertain whether he really was underwitted or not. I could not tell her he was not. He could not learn; would not even play; was small and languid; had only a twenty-inch head — no larger than a babe's — and was feeble throughout in mind and body. Inquiry showed that this inertia was not caused by any ante-natal trouble or sickness of hers, for she was remarkably robust; nor by paternal inferiority, for his father was a lawyer of commanding talents, had amassed a large fortune in his profession, been in the legislature, and had great endurance; nor by infantile sickness or doctoring with calomel, opiates, &c., but his Phrenology showed small Love, as did hers; and his father's was also weak from sexual exhaustion, he being one of the "used up" has beens.[81] It was also weak in her mother, yet powerful in her father. Hence her own superiority. Now, if, like her mother, she had married a

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highly amorous man, he would have imparted to their son talents and bodily power, and she exalted morals and affections, and had as magnificent sons and daughters to be proud of as did her mother, instead of this one dwarfed idiot, and that in their palmiest sexual period, who would not look at any girl. Nature *will have* animal Love in one at least, or punish its parental absence by poor progeny or none.

WHY MEN DEMAND VIRTUE IN WOMEN, is found in [457], discussed hereafter.

THIS ANALYSIS OF MASCULINITY by what traits women love in man, because he confers them on offspring, need not be prosecuted further; because these examples put inquiring readers upon the track of both its facts and philosophy. Have we not stated that fundamental *principle* which, when applied, completely defines manhood? Follow it out at pleasure by men catechizing women, and women noting just what they do love men for, and why this one more than that.

SECTION III.

WOMAN'S CREATIVE OFFICE: WHAT PHYSICAL QUALITIES MEN LOVE IN WOMEN.

557. — VALUE OF FEMALE BEAUTY.

FEMALE PERFECTION is also analyzed by this same principle. The scientific answer, then, to the questions, What do men love in women? what is woman's creative office? is really most important. We proceed to give it.

BEAUTIFUL WOMEN are immeasurably earth's highest type of beauty. Beautiful flowers, insects, birds, beasts, are nowhere in comparison.

ALL BEAUTY IMPLIES UTILITY. Why was woman's created, and man made to love it? So as to induce him to appropriate it, and thus enjoy its accompanying good. Fruits were made beautiful that the more might be eaten than if they were loathsome in looks; for then how would men ever have begun to use them?

FEMALE BEAUTY ACCOMPANIES specific feminine utility as such, namely, maternity.[458] This woman is handsomer than that, because she possesses more child-bearing capacities; and those are the handsomest who have the most. Does Nature hoist false colors

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

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by making what is inherently bad *look* inviting? Never. More beauty inheres in woman than in all else created, because she fulfils the most exalted office of all.

MAN LOVES FEMALE BEAUTY TO DISTRACTION. Throughout all ages and histories he attests in action that he sacrifices more for handsome women than for anything else; neither religion nor even selfhood excepted. Why thus love it? Solely to inspire him to invite her to his paternal embrace — help him fulfil his only male destiny. It brings masculine admiration, Love, "proposals"— how much are *they* worth to women? Its commercial value cannot be estimated. Handsome women need no diamonds, which adorn them the most; while plain, obese, dull, homely ones look worse with them than without.[592] Brilliant faces outshine diamonds. A beautiful girl in calico looks a hundred-fold better than a plain one in the richest toilet. Man's Love of female beauty surpasses all his other loves: therefore, it is worth to its possessors all those creature comforts, presents, praises, marriages, and fine children it brings her. All toilet beautifiers compared with it are beautiless, and are worn only to promote it. Beside it crowns and diadems are insignificant. Did it not bring Eugenie her crown?

HOW EASY TO ORNAMENT A HANDSOME WOMAN? How hard a homely? Impossible one ugly-looking? Don't try. Least done, best off.

A HANDSOME *vs.* HOMELY WIFE is worth, pray, how much the more to her husband, other things the same? Of course he must ornament her. How much do shrewd financiers spend to make their wives "look the best" at church, party? and get their money's worth.

IT SURPASSES ALL OTHER TERRESTRIAL VALUES, because it brings the most — to unmarried beauties, admiration and proposals; to married, a husband's Love and fine children. It is woman's finishing-touch. And how glorious this touch! But for it this whole sexual and reproductive department must have remained inert, and earth tenantless.

558. — VALUE OF ITS SCIENTIFIC ANALYSIS.

KNOWING ITS ELEMENTAL CONSTITUENTS, and thereby how to augment and prolong it, becomes proportionally valuable.

BEAUTIFUL DAUGHTERS are worth to parents, to themselves, pray,

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how much more than homely? Then how much is it worth to know how to *render* them handsomer than they otherwise could be?

ITS PERPETUATION is worth how much by prolonging female bloom and the mating period? Its early decline is a loss, oh, how great!

WIVES, WORTH HOW MUCH TO YOU? Your good looks extorted your husband's proposal by awakening his Love. Then must it not wax and wane as they do either? Charming girls cannot afford to become charmless wives. Better have been always plain. Then, wives, how much is knowing what constitutes beauty, and how to preserve and enhance it, worth to you?

HUSBANDS, you cannot afford to let your wives' personal charms decline on your hands; for they are your perpetual feast; marriage being the only sphere for their full enjoyment, as well as natural use.

WIFE SEEKERS, BEAUX, you especially need this analysis, so as to know which women are handsomest, and why and wherein any are so.

TO ALL, BUT MOST TO WOMAN, so analyzing the *elements* of female beauty as to show how to promote and continue "sweet sixteen" bloom to sweeter "fair and forty" is worth as much as any other knowledge. These yet unanswered problems —

In just what does female beauty inhere, consist?

What are its elements?

What in this woman renders her handsomer than that?

How can it be perpetuated and redoubled?

We propose to answer from *first principles*. Note well our analytical *basis* and its value.

FEMALE BEAUTY IS SUBDIVIDED into two quite different parts — one physical, personal; the other mental, sentimental.

559.—MATERNAL CAPACITIES ALONE BEAUTIFY WOMEN.

WHAT BEAUTY DOES, shows what it is; for all ends expound their procuring means. To enamour man, and thereby promote marriage and children alone is it created. It provokes "desire" in him. Its natural effect is to enkindle his passion. It prompts him to sexual intercourse; heightens its pleasure; and promotes both impregnation and fine children. This is proved by amorous men tempting handsome women so much the most, and paying so much more for indulgence with a beautiful courtesan than a

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plain or ugly looking woman? All mythology, quite true to human Nature, represents Venus and Una as setting all the men wild with a phrenzy of passion; yet do homely women provoke this desire? What man would give anything to lie with Miss Otta, whose likeness we subjoin?

MORE REPELLENT THAN INVITING.



FIG. 527.—MISS OTTA.

Yet why do beautiful women enkindle, but homely allay, desire? Please *think* what this beauty is *for*, and what it actually *does*. Why do men wait on, court, compliment, fawn around a handsome woman, and not around one common looking? Because the personal beauty of the former inspires *physical* Love; while the lack of it in the latter leaves it inert. What mean these facts? Spell out their underlying *principle*. Nature makes those handsomest who can have the best children, that they may be selected first, and then makes this beauty passion-inspiring to men. All masculine instinct, all human experience, prove that every iota of female charms awakens male desire, and promotes intercourse. Offspring is its rationale. Whatever contributes to maternity awakens man's Love, yet nothing else does. Women were created females solely to become mothers; their wifehood being only the means of their motherhood. Everything feminine centres solely in bearing, which is also the only *rationale* of man's Love; for their Maternal excellences alone attract, captivate, magnetize him with Love; which becomes the greater or less in proportion to their child-bearing capacities. The following analysis of the "*points*" of female beauty proves that every one of them indicates and contributes to maternity.

560. — MEN LOVE A GOOD FEMALE BODY.

FEEDING the life-germ is woman's paramount mission. Organism embodies Nature's only way to manifest functions. This life-

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germ, when it leaves its father's loins, is too infinitesimally small even to live alone, and must enlarge a great many million times over before it can accomplish anything. This renders organic materials for growth its paramount prerequisite. With them it cannot possibly furnish itself. Nature provides that its mother shall furnish them, by putting them in her food for it; dissolving, assorting, and carrying them to it; and keeping it comfortably warm while it puts them up into the organs it requires to carry on life's ends. All this demands in her a *surplus* of vital force for it, over and above what *she* herself needs for executing her own life desires. She must warm up, breathe, digest, &c., for two, and sometimes for three, four, even five. This no weakly, poor-bodied woman could do. Muscles in her are less important than vitality, because its father furnishes them; but her digestion must be extra, which gives her a round, plump figure, with an overflow of animal life for it.

SHE MUST MANUFACTURE THAT OVARIAN pabulum requisite for first *starting* the life-germ; must feed it with all its materials while residing in its uterine tabernacle; and nourish and nurse it after birth till it gets teeth and can eat for itself.

THIS REQUIRES A GOOD BODY, and in good working order, or vigorous health; which thereby becomes an indispensable condition of female beauty. We shall apply this principle hereafter.

561. — A LARGE PELVIS WOMAN'S GREAT BEAUTIFIER.

SIZE is one means and measure of power. Large organs are necessary to powerful functions. Extra quality, as in "Tom Thumb," may offset deficiency in size, yet the greater utility of a good-sized body over a small is apparent. This organic machinery must form in some domicil. To furnish it a comfortable home while it is becoming large enough to sustain independent life, is the physical woman's first office. Nature ordains the female pelvis as its fœtal "tabernacle" for commencing its organic structure. It should weigh from eight to twelve pounds, in order to "start out well in life." This requires a large maternal pelvis, and a great amount of energy centred near there to be furnished to the developing child. But

A SMALL, NARROW PELVIS could carry and support only a small, poor child, and hence gives its possessor an inferior, insignificant appearance, by indicating a weak sexuality. This principle shows *why*

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ALL ARTISTS MAKE A LARGE PELVIS the paramount condition of a beautiful woman in all ages. How would Venus de Medici look

MALE AND FEMALE FORMS CONTRASTED.

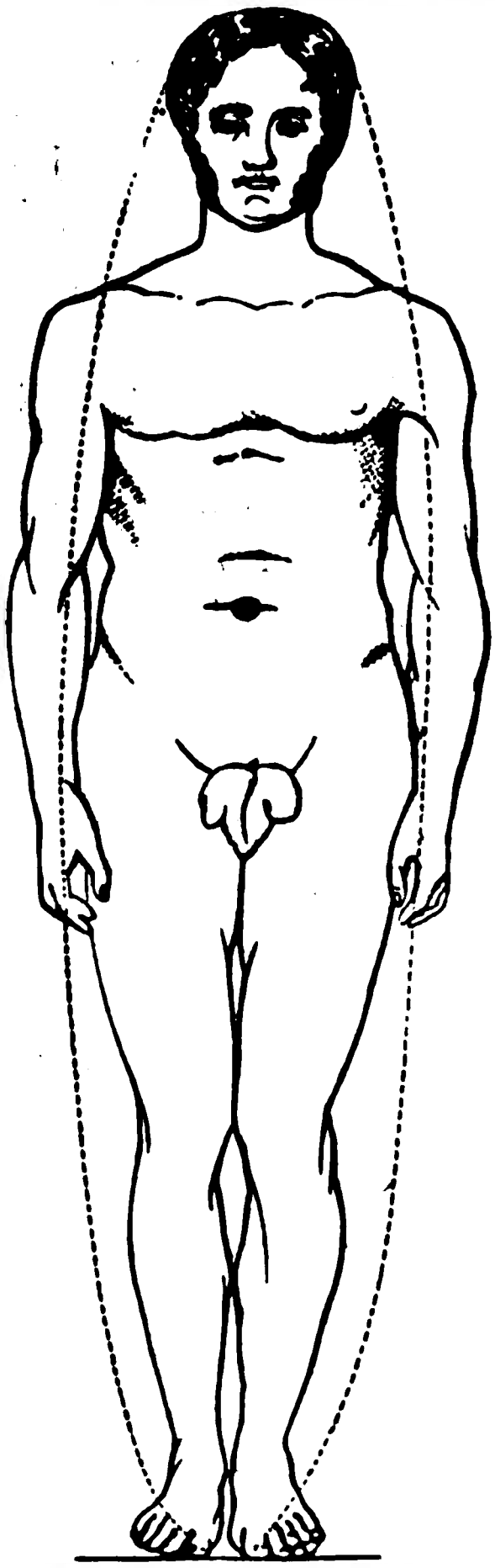

FIG. 528.

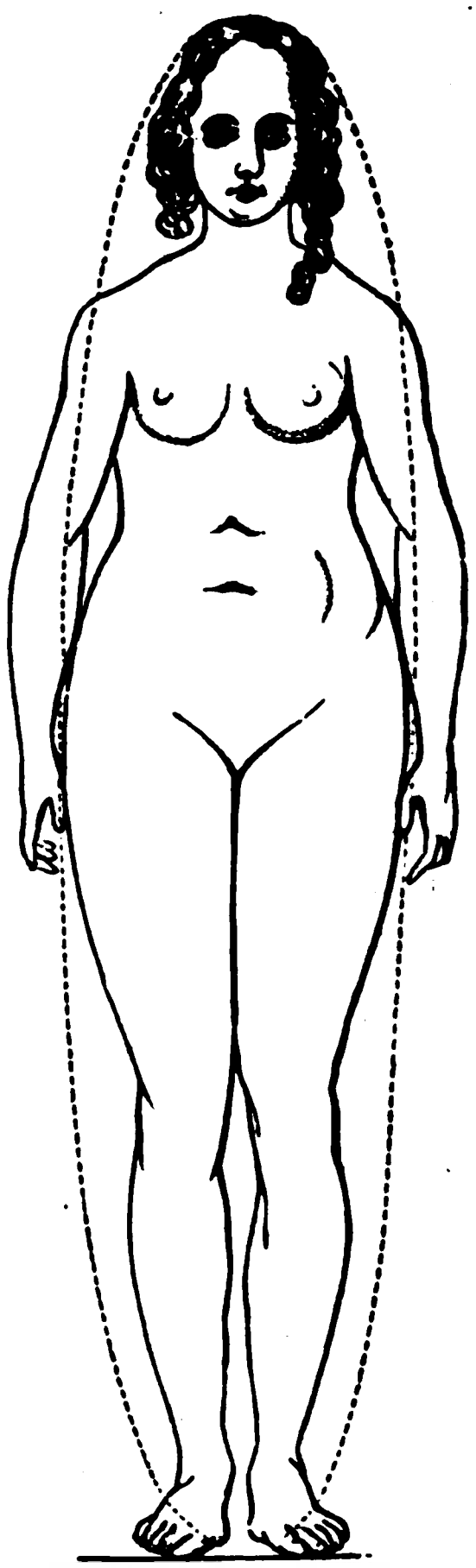

FIG. 529.

with small and narrow hips and sunken bowels! The artistic rule is to make woman always widest and deepest from hip to hip, and naval to spine, and tapering each way, laterally, anteriorly, posteriorly from pelvis to head and feet, as seen in Fig. 529, while the male figure is broadest and deepest at the shoulders, from which it tapers both ways and from both sides to head and feet, as in Fig. 528.

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THE OVERPOWERING BEAUTY OF UNA, whose form this engraving represents, not only set all men who beheld her wild to distraction, but so enamoured even the beasts, that the fierce lion was so tamed and charmed by it as to gladly let her ride around everywhere on his back, looking up at her kindly, smilingly, lovingly, fairly smashed by her charms. Her robust, vigorous body in first best condition,[560] large pelvis, broad and deep, full yet not obese bowels, and well proportioned physique, are here most admirably indicated. The ancients represented their model women, like Una, with superb and vigorous bodies, in perfect health. See their Aurora going forth to meet the sun.

A PERFECT FEMALE PELVIS AND FORM THROUGHOUT.



FIG. 530. — THE GODDESS UNA.

562. — A PROMINENT MONS VENERIS THE MOST ADMIRED BY MEN.

"MOUNT OF LOVE," its very name, signifies that a large and well formed pubis is appropriately man's greatest passion-inspirer; because it, more than all else, indicates maternal capacity for receiving, carrying, and delivering children. It signifies ease of parturition by furnishing a large passage-way, which a retiring pubis renders necessarily small; thus signifying severe labor, considering the infant's size. Nothing about a woman's person is equally voluptuous or enticing to men. Of nothing may its possessor be as justly proud as of depth from pubis to os coccyx, or through the bottom of her body.

ALL THESE "POINTS" are most admirably illustrated in the subjoined figure, taken from life, of the actress Menken, considered one of the handsomest formed of women, face excepted; though we think it more robust and masculine than spiritual.[573] Her

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exhibiting it to public inspection renders its introduction and criticism here proper, by her making it public property. It is also a little too full in the *middle* of the abdomen. It merits future reference, as illustrating other points.

THE PERFECT FEMALE FIGURE, FROM LIFE.



FIG. 531. — MENKEN.

563. — OVARIAN OR GROIN FULNESS VERY BEAUTIFYING.

FOOD FOR BEGINNING is absolutely indispensable to the life given. Its mother is its commissary. She keeps food-sacks, called eggs, on hand about one-third of her time, prepared for its advent. These eggs must be manufactured somewhere within her, and by their own express organs, which are called ovaries, and located in the female groins. They are represented as very finely developed in Una. Their anatomy is not now in point, yet will be hereafter, but only their effects on the female form. When large from vigor they fill out the lower lateral parts of her body in front of the middle third of her hips, thus rendering her form full all along her groins, and flat across from hip to hip; while small ovaries leave two upright valleys along down in front of the lower half of her hips, with flat, shrunken bowels, or else full or protruding at and below the navel, yet caving in at its sides in these valleys. Menken illustrates this groin fulness.

564. — WHY LARGE WAISTS DEFORM; SMALL BEAUTIFY.

WOMB DORMANCY AND IMPAIRMENT diminish its monthly evacuations. Of their causes and cure hereafter; here only of their effects on the female form, especially as modifying our last point. The manufacture of embryotic nutrition proceeds all the same, whether it is evacuated, retained, or consumed in bearing or nursing. When retained, some disposition of it becomes necessary *within* the system; which Nature effects partly by turning it

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into fat right *around* its uterine exit. This adipose causes the *middle* of the abdomen to fill out along at first, but it pushes itself out and back farther and farther towards its rim above, below, and on each side, till it reaches and finally fills out both groins, and distends the abdomen of its victim more and more, till it renders her "pot-bellied." Nor stops then.

BETWEEN HIPS AND RIBS, and along around the waist, is a contiguous locality where it can be packed away without interfering seriously with locomotion; because it yields before the lower ribs in turning the shoulders downwards at the sides.

THIS CREATES LARGE, FAT WAISTS, in connection with a puffy abdomen, and fills out the groins. This point shows why men like small, and dislike large waists, which indicate sparse menstruation, and ladies and girls corset themselves.

565.—THE BEST SIZE, WEIGHT, HEIGHT, AND COLOR OF WOMEN.

THE GENERAL OUTLINE AND SHAPE of women tell us much more about them than we discern. Their first lesson is that—

ALL EXTREMES ARE UNFAVORABLE. Very short, dowdy women are usually poorly sexed; while those rather short are often most admirable females, and very warm and loving. Extra tall, spindling women are the poorer females for their height, but those tall and *well proportioned*, yet more tall than large, come near being premium women in general figure. Length of body, chest, and pelvis is very important; that of chest signifying length and depth of lungs, which is more than width, and that of pelvis, easy carriage and delivery. The chapter in "Human Science" on Temperaments will be read with profit in this connection, as also in that of the male form.[550]

LARGE, TALL, STATELY, FLESHY, PORTLY, STALWART, MASCULINE-looking women, who take mostly after their fathers, are usually poor bearers, quite often barren, and not the best of wives. They are stronger and coarser grained, yet lack delicacy, exquisiteness, the spiritual.[573] Let common sense say whether a majestic, queenly, portly bearing and mien are or are not feminine, lovely.

DIANA, the ancients' goddess of deficient gender, was represented as a small, short, fat, dowdy-looking miss, while Venus was modelled rather tall and good-sized, and Minerva, their pattern woman, as slightly above the medium stature.

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WOMB DORMANCY AND IMPAIRMENT diminish its monthly evacuations. Of their causes and cure hereafter; here only of their effects on the female form, especially as modifying our last point. The manufacture of embryotic nutrition proceeds all the same, whether it is evacuated, retained, or consumed in bearing or nursing. When retained, some disposition of it becomes necessary *within* the system; which Nature effects partly by turning it

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into fat right *around* its uterine exit. This adipose causes the *middle* of the abdomen to fill out along at first, but it pushes itself out and back farther and farther towards its rim above, below, and on each side, till it reaches and finally fills out both groins, and distends the abdomen of its victim more and more, till it renders her "pot-bellied." Nor stops then.

BETWEEN HIPS AND RIBS, and along around the waist, is a contiguous locality where it can be packed away without interfering seriously with locomotion; because it yields before the lower ribs in turning the shoulders downwards at the sides.

THIS CREATES LARGE, FAT WAISTS, in connection with a puffy abdomen, and fills out the groins. This point shows why men like small, and dislike large waists, which indicate sparse menstruation, and ladies and girls corset themselves.

565.—THE BEST SIZE, WEIGHT, HEIGHT, AND COLOR OF WOMEN.

THE GENERAL OUTLINE AND SHAPE of women tell us much more about them than we discern. Their first lesson is that—

ALL EXTREMES ARE UNFAVORABLE. Very short, dowdy women are usually poorly sexed; while those rather short are often most admirable females, and very warm and loving. Extra tall, spindling women are the poorer females for their height, but those tall and *well proportioned*, yet more tall than large, come near being premium women in general figure. Length of body, chest, and pelvis is very important; that of chest signifying length and depth of lungs, which is more than width, and that of pelvis, easy carriage and delivery. The chapter in "Human Science" on Temperaments will be read with profit in this connection, as also in that of the male form.[550]

LARGE, TALL, STATELY, FLESHY, PORTLY, STALWART, MASCULINE-looking women, who take mostly after their fathers, are usually poor bearers, quite often barren, and not the best of wives. They are stronger and coarser grained, yet lack delicacy, exquisiteness, the spiritual.[573] Let common sense say whether a majestic, queenly, portly bearing and mien are or are not feminine, lovely.

DIANA, the ancients' goddess of deficient gender, was represented as a small, short, fat, dowdy-looking miss, while Venus was modelled rather tall and good-sized, and Minerva, their pattern woman, as slightly above the medium stature.

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A STEER-LOOKING HEIFER, fat, fine appearing, my farmer advised selling for beef, "because she looks more like a steer than heifer, and these steer-looking heifers make poor cows." I overruled him, and she made, as he predicted, a good-for-nothing cow, bringing poor calves, and giving but little blue milk.

MISS LUCY LONG, whose likeness we subjoin, comes very near presenting us with a standard female figure. Her neck is long, yet large — a most excellent sign; and its being largest at its base, or spreading, indicates that *depth* of lungs and chest above justly recommended. She has an excellent bust and posture.[558]

DEEP-CHESTED.



FIG. 532. — LUCY LONG.

DARK-HAIRED women have a great amount of character for good or evil, and magnetize and influence powerfully; yet blondes are more tender, soft, pliable, sweet, good, loving, and lovely, yet less efficient.[559]

DROOPING SHOULDERS CAPTIVATE, probably because they indicate this depth of chest, along with that rounding *behind* the shoulders so much admired.

566.—BROAD BACKS AND PANIERS EXPLAINED.

BEARING WOMEN are universally pronounced, "interesting" to behold. Common proverb mentions three beautiful sights—ships under full sail, women with child, &c. This "interesting condition" naturally draws in the abdomen, partly to balance the child, and to restrict unseemly frontal projection. This pushes the back proportionally backwards below, besides broadening it. There, ladies, is why your

GRECIAN BEND AND PANIERS BEAUTIFY, yet deform you—beautify by making lookers-on think you are about to become mothers, and deform by being carried to a vulgarizing excess, by "too much being worse than none." The "Venus de Medici" assumes this posture for a kindred reason — modestly to "hide her nakedness."

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PANIERS ARE A TOILET ABOMINATION. Besides making a great postal bag, which shakes around with every quick motion, it bunglingly imitates the form of her seat, the cleaving of the back at the bottom of the spine, the bulging out on each side of the seat, and—Sha, sha, fashionable ladies. You outrage taste to nausea. For shame!

"Professor, all these expositions of all our shortcomings are truly awful."

1. KNOWING their origin makes them no shorter or worse. 2. Their diagnosis is the first step towards their prevention. 3. Curable patients should know their precise condition *themselves*. 4. All knowledge is useful and interesting; this, both, preëminently. 5. When I spare the *truth*, curse me; when I record it, bless me, and profit by it. 6. Does not this herculean boldness deserve woman's very highest admiration and gratitude, which true women will render, though mortified thereby? If

SHAME ON THIS EXPLANATION of the fashions, what of *wearing* them? Soon they will be hooted at. They should be now.

567. — EMBONPOINT; OR A PLUMP *vs.* A SPARE FORM.

ALBUMEN embodies the maternal material; abundance of which fills and rounds out the person. Women, to be "fair," must be moderately "fat." A full, plump figure, with all its hollows levelled up and projections smoothed off, beautifies, because it signifies surplus material for maternity; while a lean, lank, scrawny, angular form looks badly, on account of both its abruptness and sparseness of this material. Superb maternity implies superior animality,[560] because superior children must be superb animals. Yet

SURPLUS WOMB VIGOR IMPOVERISHES sometimes, by withdrawing from blood naturally rich so much material by menstruation, maternity, and nursing, as to leave some superior women rather thin; while womb dormancy may excrete so little by deficient menstruation or poor maternity as to leave some inferior women too obese;[987] of which hereafter.

THE DIFFERENCE BETWEEN the forms of women who are lean from deficient vitality and superior maternity, is that the former have a cadaverous, hungry, exhausted, spent, tired, used-up, and repellent look; while the latter are peculiarly charming, attrac-

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tive, impressing, inspiring, loveable in look. Women who are spare from superb maternity are fresh and healthy-looking; while those who are fat from womb inertia look dull, clogged, heavy, and uncomfortably full.

568.—Why a full Bust and well-developed Mammaries beautify.

Infants need nutrition after birth as much as before; else all previously done must prove nugatory. Without teeth, and with weak digestion, so that they cannot eat solid food, they yet require a great amount of aliment, so that they can grow rapidly, and the sooner take care of themselves. They have yet barely life-force enough to assimilate the best of materials when supplied by the mother. After parturition this surplus albumen is turned into milk for her babes. This milk is nutritious; rich in all the organic materials; as near blood as possible, requiring only that breath material they supply; soluble, and easily digested; for they require that the least possible digestive force shall yield the most nutrition; delicious, that they may love, not loathe, and cry *for*, not against it, when hungry; always fresh, lest stale might vitiate their blood; portable, and always with her, where Nature, by maternal Love, provides that they shall be; and easily administered. How are all these ends, each indispensable requisites for infantile nutrition, effected?

Her Breasts create this milk, besides transporting and administering it.

Some women supply more and richer milk than others. Since blood is sexed,[534] by female blood containing more of this albumen from which milk is formed than male, of course the better sexed a woman is herself, the better sexed her blood, and richer her milk; and the better her children will thrive after they are born, as well as before.

The breasts consist of glands, easily felt in all good healthy female bosoms. These glands are composed of minute sacks, called follicles, which extract this albumen from maternal blood, and turn it into milk. Each sack has its duct, which, along with other ducts, empty into and form larger, and these still larger glands, till all of these breast-glands finally create from fifteen to twenty ducts, all of which converge to the centre of each breast, where they collectively form

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NIPPLES, projecting from the middle of both breasts, adapted to be taken into babes' mouths, by and into which this milk is drawn, and passed down into their little stomachs. In shape

INTERNAL STRUCTURE OF THE BREAST.

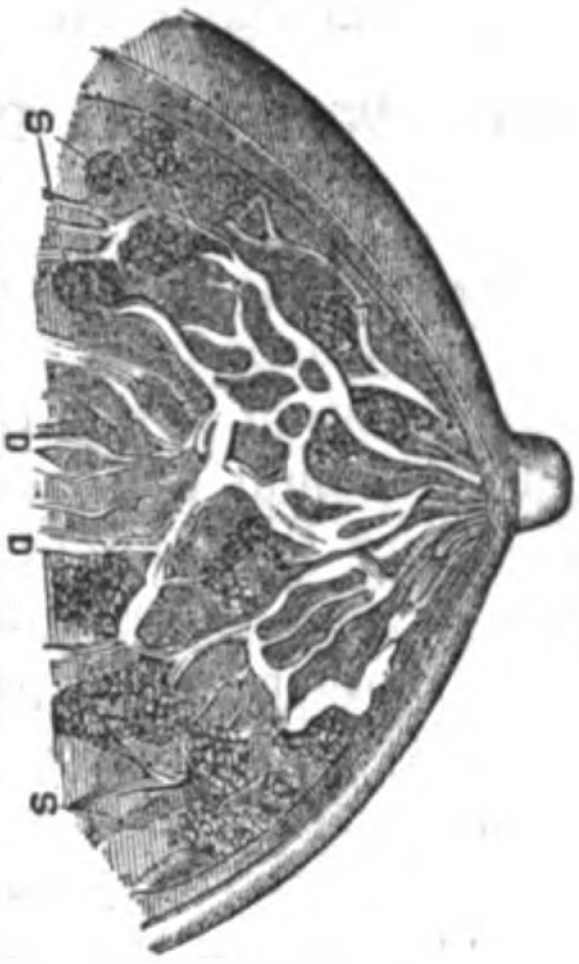

FIG. 533.
S, S, SACKS; D, D, DUCTS.

BREASTS RESEMBLE A GLOBE CUT INTO through its middle, the flat sides placed upon, growing out of, and forming, the female bosom; their inner edges about half an inch from each other at their nearest points, and their upper edges extending slightly below the armpits. The accompanying engraving of Psyche, copied from an ancient chiselling representing a perfect female bust, is pronounced the most voluptuous extant. They report their appearance and progress *pari passu* along as puberty ushers females from girlhood into womanhood.

THEY ARE LOCATED on the chest, commencing on the third rib above, and extending down to the sixth or seventh, and upwards as far as the armpits, and covering, when large, the whole chest opposite the fibulæ, or upper arm bones; so that the mother can easily press and hold her babes, designed to be carried in her arms, snugly to her breasts and nipples.

A PERFECT FEMALE BOSOM.



FIG. 534.—PSYCHE.

HOW INEXPRESSIBLY APPROPRIATE these breasts in position, in form, and in the child-nourishing ends they are created to achieve?

569.—FULL BREASTS BEAUTIFY: WHY MEN ADMIRE THEM.

AS A FEMALE ORNAMENT nothing else equals them, a prominent "mount of Love" excepted. All who have them, other things

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being equal, are much more marriageable, much sooner selected, than those who lack them. Many husbands would and might "launch out largely" to "develop" them in a wife, and parents to retain or regain them in daughters; and many women would and might gladly forego every other toilet ornament for this one; because it "sets off" its possessors a hundred-fold the most. Men turn from a flat chest disappointed, as if it lacked something essential. As a face looks badly without a nose, so does the female chest when narrow and flat. Those are poorly ornamented, however rich their toilets, whose breasts are small and flat; while all who have them large, plump, and naturally elevated, are beautiful to behold, though dressed in calico; for bountiful Nature has already ornamented them beyond all power of art to equal. A country maid in homespun, with them, need not envy a jewelled princess without. A good female face with a poor bust lacks an indispensable accompaniment.

COTTON AND ALL OTHER FALSE forms practically confess the ornamental value of natural ones. Why all these paddings and puffings, even imitating the nipple as if it showed through the dress, but acknowledgments of their indispensability. "Society" ladies often make Love behind what Gen. Jackson fought behind —"*cotton* breastworks." Yet all false forms look badly, because large natural breasts quiver gently at every step; false ones never any. This quivering is inexpressibly "lovely," and its omission in false ones fatal to good looks.

WE HAVE STOUTLY OPPOSED all false forms till lately; but since women without artificial or real look so very badly, we waive our objection. Yet, ladies, take care lest artificial ones unduly repress, flatten, heat, or injure the "remnants" of your natural ones. See how large and luscious they appear in Una and Menken, Figs. 530 and 531.

MAN'S ADMIRATION of large, luscious bosoms, throughout all climes and ages, is unbounded — amounting to a real passion. Women practically acknowledge this in dressing them up so invitingly, if they are deficient, and exhibiting them so coyly, if well developed, whenever they "set off" their personal charms in full dress. We ask not whether this male breast-loving instinct is right or wrong, sensible or sensual; but simply state this universal *fact*, which must needs have its origin. That the infantile pleasures of nursing do *not* account for it is proved by

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those fed from the bottle admiring them quite as much as those from the breasts; and by girl-babes taking as much pleasure in nursing as boy-babes, yet men admiring them the most. For this male mammal admiration, our great principle that men admire maternal attributes in woman[559] accounts completely thus —

MEN LOVE LUSCIOUS BOSOMS BECAUSE THEY PROMOTE MATERNITY, by feeding infants, besides indicating child-bearing capacity, as we show[564]. Not that those having them largest will bear the best, and smallest the poorest children; for other qualities contribute, and more than compensate; but that any given woman is a much better mother with them good than poor, as we shall yet prove, by showing *why* good breasts indicate maternal excellence, besides accounting for their decline, and showing how to retain and redevelop them. Ladies, how much is all this knowledge worth? Yet

EXTRA large bosoms indicate maternal deficiency. Quality immeasurably surpasses mere size. Smaller breasts often furnish far more nutrition than those over-grown. Yet all these and kindred points will be discussed in their order.

570.—WHY MEN ADMIRE LARGE FEMALE THIGHS WITH SMALL FEET.

TAPERING LIMBS are also a conceded "point" in handsome women; because large thighs necessarily accompany a large pelvis.[561] The female form could not merge from large hips into small thighs without deformity. That all men admire large thighs as well as hips let all men attest experimentally, and is evinced in the rage for ballet-girls, in whom such thighs are their chief attraction, as they were rarely equalled in "Menken," and still larger and better in Una. Those with small ones never "appear."

SMALL FEMALE FEET AND ANKLES are equally attractive to all men; because they signify that agile, sprightly cast of light-footed motion natural to females; to which also large thighs and calves, as in Una, contribute. This form also implies and consummates that tapering below the hips, already shown to belong to the female figure.[561] Large feet and ankles indicate strength with coarseness, and accompany physical power. In proportion as a given female is well sexed will her feet and ankles be the smaller, as compared with her general size. This principle

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shows why men instinctively admire and prefer women having small feet and hands; why women wear tight shoes and boots to make their feet seem and become small; and the origin of the Chinese custom of dwarfing the feet of all their future ladies by wearing little slippers from infancy. All Chinamen go into ecstasies over small-footed females, and pay extra high prices for them as wives.

FINE FEMALE ARMS, the complements of fine thighs, beautify even more, because more observed, yet about equally ornamental. All women, when they put on style, must exhibit them, except those so poor or homely as to detract from the "charming" effect. Inferior arms *look* better *covered;* but since a fashionable toilet even requires their exhibition, and women naturally so dearly love to exhibit them, she who has handsome ones may be almost as proud of them and their display as of a fine bust.[563] They help hold and nurse children; besides signifying that prime maternal quality, a good muscle.

THEIR SHAPE IS MORE THAN SIZE. Very large, fat, obese arms look badly for the same reason that very large waists do,[564] and very small slim ones poor as do small thighs and a scrawny body.[565] Emily Rigal's, Fig. 536, are altogether too slim, as indeed is her whole figure.

MODERN FEMALE ARMS ARE MISERABLY SLIM; because modern ladies are so miserably "shiftless." They are too pesky genteel to be of any earthly service except to glitter in parlor or party. They rarely ever use their arms except for light motion. They rarely lay out much strength, because they have little, and are too lazy to use that little. To see at Presidential and other receptions ladies arrayed in the height of style, showing their pipe-stem arms and deficient breasts, looks utterly pitiable and mean. Go home, girls, and cultivate arm-muscle, and work with them bare. Your washing-maids are your superiors. Help them. Beaux, just see how much better the arms of Una, Menken, and Powers's Greek Slave, than those of Emily Rigal.[571]

ROWING is the best of all arm-developing exercises. It is genteel, and precisely adapted to enlarge the arms *above* the elbows, which is the essential part for beauty. A good arm below corresponds with the calves, both of which are very beautifying, yet forearms and thighs are far more so.

LADIES ROW, to develop the latter, and dance, walk, sweep,

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wash, &c., to develop all parts of all your limbs. All lazy girls have slim, straight, small forearms, and most with them small are lazy. Come, help your mothers, and don't "wait for the carriage," but show your fellows that you are able and willing to walk to church, theatre, picnic, anywhere you need to go; and they'll invite you oftener.

571.—The two types of Female Beauty—Rotund and Faun-Shaped.

Minerva illustrates one type of female beauty of form. She represents the ancients' idea of a model woman; Venus of the perfect physical woman; but Minerva, both mental and physical.

They had two Minervas, one of which is here given—good sized, oval in her general outline, robust, florid, and full of soul, sentiment, and delicate emotion,[573] yet pure and classical; the other more long than round, more slim than oval, faun-shaped, prominent featured, and only moderately fleshy, yet no approach to being scrawny. This shows that they had observed

Two types of perfect women. We have just analyzed and long observed two types of model men—one rounder and fuller, the other broader and taller;[550] and also observed, many years ago, two types of model women, ignorant that the ancients had noted and embodied both, till, in searching for an ancient Minerva for a model woman, we saw that they had "stolen our thunder," and booked a point we thought an original observation. This shows that both had correctly interpreted Nature. Yet they seem not to have discriminated between them, nor even noticed that they had two different forms. We note and account for both.

Oval Type of Female Beauty.



Fig. 535.—Minerva.

Menken and Una illustrate one kind—the rotund, broad-built, robust, wide between their armpits; breasts in both large at their base, and plump;[560] a heavy, roomy, broad, deep pelvis;[561] immense thighs and calves, and large necks.

Minerva, rival of Venus for the champion girdle of beauty,

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as here represented, had a like broad, plump, rotund form, with much more delicacy and less animality, and furnishes an excellent sample of this type of female beauty.

EMILY RIGAL ILLUSTRATES THE FAUN-shaped type, and Minerva the rotund.[356] This shape indicates extreme agility, lightness

THE FAUN OR SLIM FEMALE FIGURE.



FIG. 536.—EMILY RIGAL, THE NEW YORK ACTRESS.

and sprightliness of motion, elasticity and rapidity with power of action; besides having that trim, tapering form already discussed.[361] Yet she is too slim and thin to represent a perfect form.

EXTREME ROTUNDITY.



FIG. 537.—MISS SHORT.

MISS SHORT, Fig. 537, is an excellent sample of the opposite, or full-moon figure, carried altogether too far for good looks or utility, as wife or mother. Girls thus formed will suffer in childbirth.

THE OTHER ancient Minerva had this faun-shaped type of beauty, doubtless because this form prevails in writers;[57] and she was the patron goddess of poetry, eloquence, painting, statuary, and elegance and refinement generally.

THE GRACES, Fig. 538, furnish our very best illustration of this deer-shaped figure, without, like Miss Rigal, carrying

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it too far. Her calves, thighs, and arms are altogether too slim. Most modern ladies have very poor arms, especially above their elbows. They have not swept, rowed, and washed enough. "The Graces," however, are tall and slim, without being spindling, have superb limbs, and a fine pelvis, the left-hand one too slim, and right, with more back than looks well, a little too much scringe, and are as good an illustration of this faun-shaped, clean-limbed style of female beauty as can well be desired.

EUGENIE is midway between both forms, a compound of both, and in our opinion represents the perfect female figure still more perfectly. It is without fault throughout. Josephine was quite her equal, both in illustrating this union of both forms, and having much more character and strength of body and mind; and was not merely Queen of France, but *the* queen of her sex in all the physical, all the mental elements of the perfect woman.

THE FAUN FORM IN PERFECTION.



FIG. 538.—THE GRACES.

THE UNION OF BOTH FORMS.



FIG. 539.—EMPRESS EUGENIE.

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MODERN FASHIONABLE LADIES, and those drawn in fashion-plates, have this faun form carried to an undue extreme; besides evincing that excessive excitability, nervousness, susceptibility, intensity of feeling, love of poetry, writing, reading thrilling sensational novels, literature, &c., shown to accompany it in[57]; which readers will find instructive in this connection.

POWERS'S GREEK SLAVE, here well represented, by common human consent the great master model of all female figures, to which all ancient and modern attempts bow in acknowledged inferiority, shows her whole pelvic region large and full, broad from hip to hip, and deep through; besides showing just the kind of breasts, thighs, and limbs here described.

THE PERFECT FEMALE FORM.

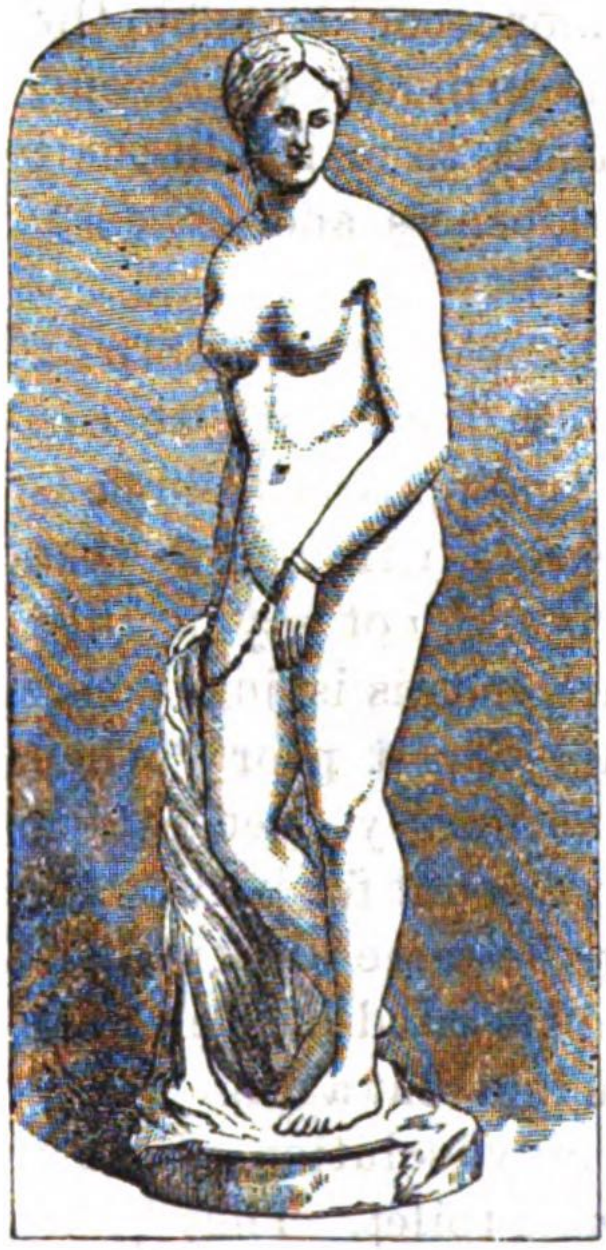

FIG. 540.—POWERS'S "GREEK SLAVE."

THE VENUS DE MEDICI, or best ancient model, has these two marked faults: its Grecian bend, representing modesty by one hand screening her breasts, the other hiding her pubis, both of which Powers obviates by disdaining to heed the former, and covering the latter with her chained hand.

THE STUDY OF STATUARY was highly recommended by George Combe while lecturing on Phrenology in Philadelphia in 1839, when treating Beauty as promoting public taste. This idea the conservative press strongly censured as indecent. His practical answer was announcing its *repetition;* 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 a like public rebuff. Prudery and purity are not twin sisters, but in the inverse ratio to each other.[678] Platonic love generates purity, while prudery is clearly the outgrowth of sensuality; on the acknowledged principle "evil is to

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him who evil thinks." This truth governs the composition of this book, which, unlike some of its peers, does *not* boast of being too modest to be both useful and scientific; and introduces Powers's Greek Slave, Menken, and some of its preceding and succeeding engravings, on the principle that "Beauty unadorned is adorned the most." Whatever God has written into the constitution of man or woman, is *therefore* in "good taste."

572.—Crinoline, Extra Skirts, "Breast Works," &c., explained.

A CLASP ON SOME POWERFUL SENTIMENT alone could enable the supernumerary skirts of past fashions and the crinoline of present, both attaining the same end by different means, to maintain their grip on public favor, despite their ridiculousness and expense. On what?

BOTH BEAUTIFY BY ENLARGING THE PELVIS apparently. Both in effect say—"See here, gents, how large, how fine babies we can bear;" "what a large, roomy female form and apparatus, breasts included, we possess." Of course their wearers little realize that they actually do say exactly this, or they would not say it thus emphatically by piling on so *much* extra, yet this is just what, and all that, they do say practically. They say it poorly when quick motions shake their toggeries around loosely; yet this is their only natural language. What else can account for both, with all other fashionable appendages, attaining the same identical enlargement of pelvis, hips, and back? the antiquated bustle being superseded by the modern panier. Our principle that a large pelvis beautifies,[561] furnishes a complete, and the only, solution of these fashions, and of every single iota of the female toilet. They beautify by making wearers *seem* to be large just where maternity requires that they *be* large.[559]

TIGHT LACING AND CORSETING beautify on this same principle of making the pelvis, breasts, and back *seem* the larger by and in connection with small waists. Mark their extension down to the very point enlarged by early maternity. The "bodice waist" beautifies this same region on this principle.

TO THE MIDDLE of the abdomen fashion usually directs particular attention, by placing some beautiful figure, or something else to attract observation to it especially.

WHY MUST VOLUPTUOUS PARIS originate all civic fashions?

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Because her entire study is to represent women the most voluptuous and passion-inspiring possible. Blush, O American mothers and daughters, in following them!

THE TRUE FEMALE COSTUME, one of the most important of all the problems our century has to solve, would be appropriate here, but more so hereafter. We pronounce the present actually barbarous, and propose to show how women can and should dress so as to appear charming, yet be healthy.[93]

LET UNIVERSAL OBSERVATION ATTEST whether this section does or does not give a correct, and the *only* true exposition of the feminine form ever propounded, with its *rationale;* and also whether it is not PRE-EMINENTLY INSTRUCTIVE and useful to all of both sexes.

SECTION IV.

WHAT MENTAL TRAITS IN WOMEN MEN ADMIRE, AND WHY.

573.—WHY MEN LOVE EMOTIONAL, EXQUISITE, SPIRITUAL WOMEN.

MENTALITY is man's great attribute. "The mind's the measure of the man."[18] A good body is good chiefly because it aids as well as indicates a superior spirit. Indeed, it is good, medium, or poor mentalities which *create* good, medium, or poor bodies. Please note fully and comprehend this great organic principle here referred to.[50-54] Hence men love a fine female body much, but mind much more; else most modern ladies would slide unnoticed into celibacy for want of admirers, whereas cultivated, accomplished women, with poor bodies, stand a much better chance in the marital market than fine physiques without mental culture. Hence this crowding of girls into school from the cradle, though it obviously ruins their health. The existing rage to make girls musicians, a mental talent, is but a section of this law. Men's obvious preference for "society" girls, despite their poor, scrawny bodies, over good bodies without this style, puzzled me till accounted for by this principle; namely, fathers give offspring their physical attributes,[549] mothers their sentimental. Hence women love "able-bodied" men best, who in turn love sentimental women. Behold how beautifully these creative first principles account for the loves of the sexes! What better proof that they *are* laws? Let us see what specific mental traits in women men especially love.

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MENTAL PABULUM is even more important than material, because humanity inheres far more in the mind than body. Woman receives from the male only the rudiments of life, its frame-work, anatomy, organs, and mental Faculties,[554] as it were the warp of their joint fabric, while its manufacturing, weaving, drying, figuring, &c., are hers.

THE VEGETABLE KINGDOM illustrates this principle. All seeds, soaked, subdivide into chit, the great predeterminer of qualities, habits, modes of growth, products, &c., from which spring tap-root and rootlets, stalk, leaves, and fruit, corresponding to the male element; and the kernel proper, which corresponds to the female function of supplying this chit with the nutritive material requisite to establish growth.

ITS SPIRIT NATURE, that which creates its instincts, flavors, habits, &c., must be fed with spirit pabulum. Chestnut food would not feed corn chit, nor corn chestnut; for lack of the spirit sustenance required by each. This the maternal stalk of each must supply. And thus of all animal and human mothers.

MOTHERS MUST POSSESS this spirit pabulum in order to impart it. 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 in 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 influences 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. It produces and appreciates eloquence. 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

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music, and of all female accomplishments. This entire fashionable paraphernalia is its outgrowth.

BEAUTY is its phrenological medium of expression, in concert with a highly susceptible organism, and much larger in females than males, obviously in order to prompt it in husbands, and transmit it to children. Its greater development in woman renders female heads broader, fuller, and more rounded out at the upper part of the temples, and the hair more curving, than in males, as in Fanny Forester, Fig. 541, at 24. It makes the head broad on top, and full where it rounds from its horizontal to the perpendicular form.

BEAUTY VERY LARGE, WITH THE SPIRITUAL TEMPERAMENT.



FIG. 541.—FANNY FORESTER.

WOMEN LOVE EXQUISITENESS and ornament, men utility and practicality, both together being far better than either alone. So, men, indulge the "tastes" of wife and daughters as far as you can, because it is your best means of refining, purifying, and sanctifying your own selves. Squaws are practical examples 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.

574.—LOVE OF YOUNG A FEMALE SPECIALTY.

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.

BEHOLD THAT DOTING MOTHER'S SACRIFICES for her dear child! How many sleepless nights of agonizing anxieties! See how fervently she worships at its shrine. Even self-interest is forgotten, or absorbed chiefly in it. No other slave ever toils as slavishly as she for it. She even starves herself to feed it. If it dies, what agony wrings her poor soul. Mortals suffer not its equal. Thank God for maternal Love. "Can a mother forsake her suck-

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ing child?" Oh, how much are all indebted to "mother" for it? And mothers to it; for what else can develop and inspire equal pride, kindness, intellect, energy, &c.? Does pride in her new dress at all equal that taken in her fine boy? It fades; he improves. Or what pain or shame equals that bad children give their mothers?

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, 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. Let a fact speak.

A DRUNKEN HUSBAND coming home late one terribly stormy night, maddened because he could not open his own door, when his retired wife, her babe in her arms, opened it for him, seized and thrust her and it out into the pitiless cold, *bolted them out*, and tumbled into bed, and on opening it in the morning they rolled in together, *frozen to death!* But before she froze she had torn every rag of her night apparel off from herself, baring her own back to the snow as it *melted and froze* to her, to wrap around it, and crouching on her bare thighs over it, folding it tightly, vainly hoping to save her babe, though she perish!

THE REASON WHY mother loves her infants thus, is, that in requiring her to nurse them, Nature commands her to supply all their other cardinal wants. This imperiously demands that constant attention which only the most intense and sustained affection could secure.

Phrenology shows that Parental Love is much larger in female than male heads.[57] This the accompanying engraving of a most devoted mother but indifferent wife, illustrates, by being small at 8, but large at 10. Many a husband might justly be jealous of their wives doing so much the most for their children, if they were not also his idols.

THIS ALL-POWERFUL MATERNAL PASSION must have its fulcrum in woman's strongest sentiment. Self-Love is the main-spring of all human feelings and

PARENTAL LOVE VERY LARGE, AMATIVENESS DEFICIENT.



FIG. 542.—THE DEVOTED MOTHER BUT INDIFFERENT WIFE.

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actions,[168] which conjugal Love nearly equals, and it is in these two that maternal Love is based. Thus all mothers love themselves supremely. Their children are precisely like themselves.[569] Therefore, their love of their own qualities makes them love these same traits in them. They should also love husband, and his children, because like him. If they bore a monster, they would throttle it as quickly as they could reach it; and they care less for the children of hated fathers, and the more for children the more they love their father.

FIGURE 543 faithfully represents a wife who had too little gender and passion to become a mother, but who was passionately fond of children; while 544 represents one who was both a good wife, and a most devoted mother. Both together are better than either separately.

THE CHILDLESS LOVER OF CHILDREN.



FIG. 543. — LOVE SMALL.

THE DEVOTED WIFE AND MOTHER.



FIG. 544. — CONJUGAL LOVE FULL.

WHAT SIGHT IS AS BEAUTIFUL as a mother ministering to the wants of her children? Woman may look brilliantly in the giddy dance and fashionable soiree, but bears no comparison with the mother in the nursery caring for her babes, putting them to sleep, feeding, watching over and moulding their morals, and evincing a true mother's whole-souled devotion to their improvement. This renders mothers, *ipso facto*, more beautiful than maidens.

575. — MEN LOVE DEVOTED AFFECTION IN WOMEN.

ALL SAMPLE MEN, asked what one female quality they prize most, will answer, —

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

We have shown why.[545] Love and Friendship are contiguous organs; therefore their Faculties should work together. They are destined to coöperate in the production and rearing of their young, which 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 whole being; 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.

THE EXTREME DIFFICULTY OF SHAKING OFF women whose affections once fasten, is fully illustrated and accounted for by this principle. Either prevent their concentration, or else consummate them in marriage.

576.—MEN LOVE PIETY AND RELIGION IN WOMEN.

FEMALE HEADS ARE HIGHER, LONGER, AND BROADER ON TOP, as compared with their basilar width, than male, as is strikingly illustrated by Fanny Forester's, Fig. 541. Accordingly, from the beginning of time women have been most noted for religious devotion. Hence virgins were selected to keep the holy fires perpetually burning on vestal altars. They were last at the cross and first at the sepulchre; and always think most of their church. Catholic women are much more devout than men; and many more turn nuns than men monks. The ancients had more goddesses than gods; and two-thirds of modern church members are females; who support prayer-meetings, and help their pastors by far the most. But for them religious ordinances would be but poorly sustained. Labors of love are carried forward most by them. 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 "sanitary" hospital drudgery. In yellow fever, cholera, and all public calamities,

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they always excel men in self-sacrificing devotion to the common good. In "revivals of religion" they show the most "love for souls." As nurses at the sick bed men bear no comparison with them. Indeed, their distinctive office is to *bestow*. Especially have they the most of that feeling of holy awe of things sacred, and "spirit of prophecy" and inspiration which foresees and foretells, called Spirituality. This renders them spiritual guides, to warn and direct those individual men each may love. Loving women will forewarn against prospective dangers, and advise as to what course they had better pursue touching this, that, and the other measure. While men arrive at conclusions through reason, women jump at them through intuitional impressions.

THE REASON of this higher moral development in them obviously is, that every great function must be carried forward by some specific means. Morality and religion constitute man's highest functions,[196] and must therefore be guaranteed by some special and potential instrumentality. Women are constituted more moral and religious than men, in order both to transmit the most of the moral sentiments to children, and then to educate them religiously, and supervise their moral conduct, as well as that of man, and keep herself, husband, and children "straight." Hence even immoral and irreligious men prefer moral, religious, and church-loving wives, and impious men often select those extra pious. If no women attended church, few men would go.

577.—WOMEN MOST PERCEPTIVE AND TALKATIVE, MEN REFLECTIVE.

FEMALE FOREHEADS ARE FULLEST OVER THE EYES, but generally narrow and retiring in their upper and lateral portions, as in Venus and Psyche; in both of whom the perceptives greatly predominate over the reflectives; yet occasionally women have high, wide, bold foreheads, like Lucretia Mott,[521] inherited from her father Folger. Hence women reach their conclusions more by perception than reflection, and evince more tact than profundity.

EXPRESSION IS RELATIVELY LARGEST IN WOMEN, which, with their extreme emotion and Eventuality, renders them natural and elegant talkers,—a female "accomplishment" incomparably superior to any and all toilet ornaments, and one which will some day be appreciated, but it is not now. Hence natural orators, like Patrick Henry, derive their eloquence more from their mothers than

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fathers. And since piety also comes mainly from women,[576] the two give pulpit eloquence, which is usually inherited most from talented and prayerful mothers. The opinion obtains that talents descend most from mothers. Pulpit talents, brilliancy, poetry, imagination, &c., do.; yet depth and power of intellect, philosophy and originality, come oftenest from superior fathers.[577] Gifted men usually descend from sires who generally possess great strength and power of intellect, though evinced mainly in "strong common sense." Of course literary gifts descend most from mothers.

578. — Reputation, Aristocracy, and Ton Female Specialties.

A WOMAN'S CHARACTER is her all. Few men, however bad themselves, will deign to marry any woman tainted morally. She must be like Cæsar's wife, far above even suspicion; virtuous, and moral in all other respects — must neither steal nor cheat, quarrel, gamble, nor carouse. Men love to sport with "fast women," but utterly refuse to marry them. The reason is that mothers confer the moral virtues,[578] and this love of appreciation keeps her morals good. Her spotless reputation is her moral recommendation.

ARISTOCRACY, pride of character, exclusiveness, love of show, display, style, gentility, &c.,— all outgrowths of Ambition,— originate from this same *rationale*. Emulation, strife for "social position," has supplanted that for war, and is now all the rage, having splendid furniture, dresses, parties, &c., as but yesterday it had the number of "cotton bales" produced.

DISPLAY is now 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, Ambition has left war, Bourbonism, and in this country "the first families," and fastened on millinery furbelows, fulsome furniture, and outside gewgaws. It matters less how smart, even how good a woman is, than how superbly she *dresses*.[579]

WOMEN FEEL SOCIAL POSITION, and manifest exclusiveness many fold more than men; who, however rich, rarely "put on airs," save a few effeminates, who have only gold trinkets of which to be proud; wisely leaving *ton* to their "female household," because so much more "indigenous" to them. How many rich men

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dress and appear plain and common, but how few women! Accordingly

MALE HEADS ARE FULLER AT DIGNITY than Ambition, and female at Ambition than Dignity, which explains her greater love of display, style, *ton;* his of fame, renown, power, command.[553] This law requires women to be much more particular about their characters 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.[556]

579.—CAUTION AND GRATITUDE FEMALE SPECIALTIES.

INFANTS REQUIRE INCESSANT CARE, which Nature demands of their mother. Her Love for them compels her to guard and protect them perpetually against all possible dangers. Hence female heads are widest at the middle of the parietal bones. If dangers threaten, as fire or foes, she seizes them and flees; while the father stands at bay. Men fight, women run.

PERPETUAL FEAR AND TERROR are often caused by Caution in excess, combined with morbid nerves. Many women are in a state of perpetual insanity from fright. The rustling of a leaf alarms, and the jolting of carriage or shying of 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;" and 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 patients old and young; whereas their own *internal* mental resistance to disease is far more restorative than all doctor's medicines, and all other curative agents.[78]

FINE WOMEN ARE NATURALLY GRATEFUL; obviously, because they feel dependent. Gratitude sets off a woman's character, and beautifies her spirit and appearance more even than music; whilst few things deform both equally with ingratitude.[589]

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580.—Secrecy, Tact, and Artifice natural to Women.

Deception, cunning, hypocrisy, intrigue, falsehood are boldly pronounced indigenous in women. These and like accusations are false, yet are based in this shadow of truth: man protects himself and family by bold, manly attack and defence;[551] woman by artifice, stratagem, tact, policy, concealment, and subterfuge. Her Maker understood Himself in creating her thus reserved, secretive, discreet, guarded, self-governed, and politic. These traits in her are equally valuable to him, by enabling them conjointly to work two cards — he force, she shrewdness and art — thereby accomplishing much more than if both had either alone. She sometimes perverts it in using false appearances, even duplicity and hypocrisy, yet her larger Conscience usually does, and always should, prevent her wronging others while accomplishing ends attainable only by tortuous measures.

Men love reserved, coy, proper, discreet women much more than abrupt and blunt; while women like outspoken bluntness and frankness in men, yet hate subterfuges. Our principle shows why, and also explains those practical "falsehoods" so largely practised in the female toilet, and by "society" ladies; such as "false hair," "false curls," "false forms," "false bosoms," "false colors," pencilling eyebrows, painting cheeks, &c., including false pretences, even downright deceptions in pretending to be glad to see those they hate, imploring those to "call often" whom they desire never to see again, &c., of which "society ladies" seem more proud than ashamed.

A three-year old boy, very fond of kissing little girls, on ascertaining that a little girl was very fond of kissing and being kissed by him, would not, could n't be persuaded or driven to kiss her. She was too frank. He wanted one more shy and reserved.

Phrenology proves this summary of woman's characteristics to be scientific and correct, and all men who catechize their own instinctive tastes must admit its coincidence therewith. We claim to have here propounded a most important truth.

581. — Perfect Women unite all these Physical and Mental Attributes.

All ancient female models indicate robustness. See Una, Ceres, Liberty, Aurora, Minerva, Venus the least so, and

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most delicate. Masculine passion was then tremendous, really frightful, and it needed and had vigorously animalized women to match, and to produce powerful warriors. Men then esteemed and treated women mainly as passion-gratifying serfs, and worshipped her most who was the most voluptuous. What one allusion in mythology to "the spiritual"?[873] Note in our future quotation from Sallust, the style of women then in vogue. They wanted such for bacchanalian revels.[911]

MODERNS run to the opposite extreme, by preferring those chiefly emotional. A robust woman is *therefore* neglected, and delicate prized. Ladies even boast of their weaknesses, headaches, sideaches, backaches, nervousness, sleeplessness, "complaints" here, there, everywhere,—boasting that they don't know enough to get and keep well, and are all nerve!

NERVOUSNESS is their paramount ailment. How common, how almost universal. Why? Because pushed right from cradle into school, and *kept* there till too late to develop physically. What martyrdom? Novels, feverish Love, late parties, self-abuse, with an in-door life, and many other like educational causes, complete the ruin of their sensory systems, and make all ladies nervous wrecks. Of course their precocious children are few, and die by millions, while those that live are weakly. And this evil redoubles apace.

EXQUISITENESS AND STRENGTH UNITED constitute female perfection. For bearing were they primarily created, and are they wanted. Perfect maternity is the touch-stone of perfect women.[559] What impairs it impairs them. Robust bodies with strong animal passion make children more animal than sentimental. Nature prefers such to none, but desires mentality in predominance. Modern ladies supply this, yet lack animal vigor.

PERFECT CHILDREN REQUIRE BOTH "strong minds in strong bodies." Therefore perfect women require this union. Modern children must be few and poor till modern women become more robust. Female vigor is the want of the age, because robust children are.

WELL-BALANCED mothers bear the most and best children. Extremely robust women have neither the most children nor the best;[565] nor extremely delicate. To bear well, a woman must be well balanced up throughout all her functions. Only much study can duly impress the importance of this balance. See its utility demonstrated in Human Science.[61, 63] Nature *will have* proportion,

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or cut off those who lack it by forestalling issue, or by their early death. We touch a kindred point under Selection.

ROBUSTNESS AND EXQUISITENESS ARE COMPATIBLE. Nothing in either conflicts with anything in the other. People think otherwise, but mistake. Excellent muscles, digestion, circulation, &c., rather promote than prevent refinement. So does a hearty sexuality, passion included. Indeed, a sexless passive woman cannot be exquisite, yet may be morbid. To create and augment this exquisiteness, so as to transmit it, is the specific *office* of sexuality.

LADIES, CULTIVATE ROBUSTNESS; for you are too nervous now. Save yourselves the future agonies of burying your darlings by present physical culture.

So GREAT A GOOD, individual and public, as this union, is too good for this century; but Nature holds it in reserve. Good Lord, what a luxury their union! Pray hasten its advent. But

WIFE-TRAINERS AND SEEKERS, you alone can hasten its advent. But the time is coming when all wives and mothers will combine in each all the robustness of ancient women, with all the delicacy and sentiment of modern, with both immeasurably redoubled. Oh, what will it then be to have such wives, and be born of such mothers!

SECTION V.

THE MUTUAL RIGHTS, DUTIES, AND RELATIONS OF THE SEXES.

582.—MALES AND FEMALES SHOULD CO-OPERATE IN ALL THINGS.

THESE MALE AND FEMALE FIRST PRINCIPLES just presented solve this whole problem of women's rights, sphere, franchise, treatment, everything in dispute. Nature leaves nothing unsettled or dubious, but has preadjusted all their minutiæ by this sexual tribunal, that the nature of each sex, and its office at the creative altar, determine the status of each, and assign to each as regards the other its respective "rights," "sphere," duties, social and political status, and whatever appertains to either singly, and both collectively.

MAN IS TO WOMAN WHAT HUSBAND IS TO WIFE, and woman to man what wife is to husband. That is: men maintain towards women in community relations corresponding precisely throughout with

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those maintained by the individual husband in the family towards his wife; and women to men with those of wife to husband.

THE SEXES SHOULD CO-OPERATE IN ALL THINGS, just as should husband and wife in creating and rearing children; which compels them to work with each other in everything else. As woman must be man's helpmeet, completing what he commences;[554] so women in general should be men's. As neither can parent or rear children except *conjointly* with the other; so both should participate in all the labors and pleasures of either. Mutuality in *all* things, isolation in none, is the natural law. "Woman's rights" conventions and efforts are precisely like old maids' parties. What is wanted is a mutual convention of *both* sexes to ferret out and right up the wrongs of both.

THEATRICALS ADOPT this co-operative principle by both sexes performing and witnessing together. How long would they "draw" or "pay" if they did not? How debasing are all male amusements?

THE ROSTRUM AND LECTURE-ROOM are appropriately beginning to practise it, and it is just as *per se* proper for women to speak in public as for men; and more luxurious for men to listen to good female speakers than to male; while women love to hear men the best. Yet thus far women have the advantage in listening to more good male speakers than men to female.

SOME RELIGIOUS denominations do, others do not, conform to this law; and those which do not are retrograding. Allowing women to exhort, pray, tell their experiences, lead off in camp-meetings and love-feasts, everything but preach, prospers Methodism more than any other thing. And it is inherently as proper for them to preach as for men; and in every other denomination as in this. Quakers practise it.

PERIODICALS make money by employing it, in both sexes aiding in editing, contributing to and patronizing them; and all volumes should be the "joint" production of a man and woman.

GOOD TEMPLARS AND GRANGERS OBEY this law by summoning women to their meetings, and must prosper; while Masons, Odd Fellows, Y. M. C. A., clubs, &c., violate it. How ungallant. Ladies, fight them. Do not young *women* need associational aid equally with men? What women do not help do is miserably done; what they may not, should not *be* done. Those institutions which practically insult the whole female sex, by excluding

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them *because* they are women, must run out, or change. Shame on them! Those excluded are every whit as good as their excluders. All institutions of learning—collegiate, theological, medical, &c.—should adopt it by inviting both sexes.[655] Heathen saturnalia separated them, yet how loathsomely vulgar? "It is not good for man to be alone in anything."

POLITICS VIOLATE this law. Republicanism is right: therefore women governed and assessed by laws, have inherent rights to be represented in their framing. They have as "inalienable" a right to vote as men. And this would redound as much to man's good as to woman's. Her political card is necessary to play against these shoulder-hitting repeaters, salary grabbers, credit mobilians, corruptionists, and ring swindlers everywhere. A *thirty-million swindle per year, in one city!* What but "female suffrage" can save our republic? For our own and children's sakes we should bestow it soon, and beg her to use it. In Wyoming it has banished rowdyism from elections, and must purify all voting, all legislation. All governments in which she has no lot, must needs be bunglingly conducted.

THIS DANGER AWAITS female voting. Those of high culture might be loth to encounter "these men" at the polls, and leave mainly those uncultivated, and of foreign birth, to vote; thus actually doubling the unintelligent and plebeian vote.

WOMEN'S SPHERE OF INDUSTRY should also be enlarged till it equals that of men. In whatever either engages, both should participate. Neither should work alone, but both affiliate and co-operate in all avocations. Printing, architecture, drawing, engraving, all the arts, all kinds of storekeeping and manufacturing, all departments of literature, telegraphing, law, legislation, public offices and clerkships of all kinds, post-offices in particular, &c., should be shared and filled equally by both, governed only by fitness. In teaching and doctoring, women are naturally men's superiors. All the avenues of industry should be opened to her, and she invited to fill them by praise, not rebuffed.

WOMEN'S WAGES should equal men's for the same work; or else made greater by gallantry,[656] never less. This is sheer palpable justice. The kitchen maid, who begins work first and ends last, should be paid at least equal wages with the hired man; because her work is more irksome and less healthy.

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583. — "WOMEN'S RIGHTS" ANTAGONIZE THE SEXES, AND HINDER OFFSPRING.

THREE OUTRAGEOUS WRONGS seem to sum up this whole women's rights movement.

1. THEY ANTAGONIZE the sexes, whereas the best good of both demands their harmony.[583] Whatever injures or benefits either, thereby equally injures or benefits both. Men lose quite as much by women's wrongs as women, and would gain as much by righting them. But this can be done only by unitizing, not antagonizing, them. Yet its great, outrageous wrong consists in its proclaiming and maintaining

2. WOMEN'S RIGHTS NOT TO HAVE CHILDREN, even in wedlock, and to have them outside of it, just as they please. One of them, rich, masculine looking, consulting me, with several of her clique, on preventing conception, more characteristically of her sect than modestly, used these precise words:

"I WON'T bear all the young ones my lustful husband chooses to chuck into me."

MARRIAGE IS A MUTUAL CONTRACT to have children only together.[661] Women who have once voluntarily consented to this, as they do in and by marriage, have no more moral right to withdraw from it, and thereby rob their husbands of their very dearest earthly right — legal and honorable children — than other partners have to wilfully violate any other vertebral condition of their "engagements." Either not contract, or else fulfil. Worse yet.



FIG. 545. — MISS WOMAN'S RIGHTS.

3. IT ENCOURAGES ABORTIONS AND PREVENTIONS, both utterly accursed. But we shall yet discuss these and many like points bearing on this movement.

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UNMARRIED GRUMBLERS are the chief agitators. Their looks and whole aspect indicate affectional disappointment, and a consequent fault-finding mood. "Public scolds" is their label. What one of them all is in a loving, genial, attractive, womanly, bearing mood? Only those who are, have any right to croak. But they have nothing to say. *Laying* hens alone should cackle. When loving loved *wives* and prime mothers protest, we will listen. If petted American women[552] have just cause to agitate, surely abused foreign might justly make the welkin ring with their outcries.

584.—LOVED DEPENDENCE BETTER THAN UNLOVED INDEPENDENCE.

MATERNITY RENDERS WOMAN DEPENDENT ON MAN.[553] Her independence of him would leave her to struggle on alone through maternity and nursing. She at least cannot afford to advocate or practise woman's rights doctrines. Let the following dialogue show from this one instance how much she owes, in ten thousand other things, to this complained of dependence. The adjournment of a woman's rights convention so filled the cars that a standing conventionist complained that men were ungentlemanly in not proffering their seats, when a Quaker asked her,

"Does thee belong to this 'Woman's Rights Convention?'"
"I do, and contend for her equal rights in all things."
"STAND, then, on thy equal rights."

CHOOSE YE BETWEEN a state of loved dependence on man, and independent indifference. Isolation and Love are incompatible. Man's gallantry and generosity presuppose a dependent woman to be waited upon.[553]

DO MEN LOVE these women's rights croakers all the more, or less, for their independent *spirit*, and admiringly flock around such beseeching matrimonial acceptances, or pass them by? This is the *determining* question. Arguing "women's rights" is the surest possible way effectually to disgust all except a few negative men, who require positive wives, whereas nine hundred and ninety-nine in every thousand feel all over

"AWAY with all these women's rights praters. Let them support and enjoy their independence, for all I care. I want none of them for *my* wife. They disgust me."

YOUNG WOMEN, all women who value masculine appreciation, or desire marriage, take fair warning that this clamor drives men

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from you *always*, attracts never any. Beware how you allow it to blast your marital and maternal prospects—that only "sphere" in which you can ever be happy. Does not this movement array itself against this only end of the female creation? How much are such independent women *loved*, and do they *love*? Do they produce more and better, or fewer and poorer *children*? are the test questions. Let those answer *them* who dare, and stop and *think*.

585.—How all Women can obtain more than their Rights.

Masculine gallantry, properly appealed to, will give all women double what belongs to them in everything. Men will not be driven by men, much less by women; but can be *coaxed* by women into almost anything, as was Samson by Delila. Get a man's Love and you can do with him what you will. Nestle yourself right into his affections, entwine yourself around his *heart*,[575] and he will work his fingers' ends off, every day, just for the fun of letting his darling pet pick his pockets every night.

What is loved, is cared for. A man selling a favorite horse, expressed solicitude that it be well treated; but on learning that it had become a pet, said:

"I am satisfied now, because men care well for what they pet."

Women's rights advocates tack ship. Showing men the female excellences gives woman both all her rights, and all man can do for her besides. Come, try coaxing "these men," instead of berating them. Make yourselves lovable, and men will stand, cap in hand, perpetually saying in action:

"Most cheerfully. Allow me to do this and that besides. You do me the greatest possible favor by letting me serve you."

Get men's affections by manifesting the female attributes,[576] and they will bestow all your rights, and redress all your wrongs; besides loading you down with every good and luxury within their power, as Boas did Ruth; but this "women's rights" clubbing men with "Give us our rights, you heathen," takes their treatment of you off from the sexual plane, and puts it on the human, to your great disadvantage.

Some feudal laws and customs still retained, do injustice to women as such; yet all modern legislation discriminates against men, in their partiality for women. Female legislatures could not have the "cheek" to enact laws as "advantageous" to women as those men are enacting for women.

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586. — Men's Legal Wrongs and Disabilities.

Men suffer many more legal wrongs than women. For example: A man of property 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, 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 can 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 regards public opinion would dare forsake his wife, save for the gravest causes, few men would 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; 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 elder brothers to share equally with a younger sister; 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 to her advantage, but to his perpetual and serious disadvantage. A millionnaire 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 owns one cent; for, however long or hard he may have worked for it, even while she was flirting, any hour, with provocation or without, she can make him a bankrupt, and

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oblige him to suspend business in paying her debts contracted against his remonstrance.

IF WOMAN IS ARRAIGNED FOR CRIME, 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 any woman arraigned, though known to be criminal! How seldom convicted, even when proved guilty! How leniently punished, if convicted; and then how often "pardoned out"? If "testimony" equally convicts a man and a woman of murder, he is "hung," but she 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 be aiding 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 unladylike, treacherous even?

SECTION VI.

SEXUAL ETIQUETTE, OR HOW LADIES AND GENTLEMEN SHOULD TREAT EACH OTHER.

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

A GENTLEMANLY AND LADY-LIKE DEPORTMENT towards the opposite sex, is the very highest type of human manners. Though all owe a genuine human treatment to all, juniors to seniors, adults to children, and all to all, yet another and far higher is due between ladies and gentlemen. As that comportment proper enough from men to men, or boys to boys, would be rude from boys to men, or men to boys; so a style of manners proper enough from men to men, or women to women, would be improper, even rude, from men to women, or women to men. Of course sexual

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laws govern sexual etiquette, which command each sex to learn and conform to them. Indifference in either to the other is abominable.

RIGHT TREATMENT PAYS LARGELY; so does wrong, "over the left." Female indifference to a man costs him all the pleasures their appreciation can give him; while their aversion inflicts on him positive loss and suffering. Scarcely anything affects his happiness as much as women's feelings towards him; while women are more dependent on men's good feelings and offices than on anything else whatever, and work harder to gain them. No lady can afford to incur any man's neglect or odium.

WHETHER EITHER PRIZES, IGNORES, OR HATES the other, depends mainly on this very treatment.[546] It therefore concerns all of both sexes to learn and practise a right style of manners towards the other. Gallantry and ladyism should be taught, should constitute a part of education, as much as chirography, grammar, or anything else. Nothing taught in school, academy, or college contributes equally to your life-long enjoyments. Is not a gentlemanly ignoramus as good as a literary boor? Talented clowns would gain by exchanging some of their learning for good manners to ladies. If talents are preferable to gallantry alone, how desirable are both united? Does not politeness to ladies sharpen up the intellect and refine the soul? To be able always to escort and entertain ladies in a truly refined, finished style, is an art as fine, ornamental, valuable, and self-perfecting as any other. Let men be emulous in its culture.

LADYLIKE MANNERS TOWARDS GENTLEMEN are still more "becoming," "pay" better, and ornament infinitely more than laces and diamonds. No woman can afford to treat men rudely. Then what prompts and guides to a perfectly gentlemanly and ladylike etiquette?

RIGHT FEELINGS. Our behavior emanates 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 neither from study, nor travel, nor culture, but from a high appreciation of woman. He who feels right will behave right, with or without culture; while a boor at heart will be boorish, though all his life in genteel society. As the ass ensconced in the lion's skin shows his

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ears, and when he tries to roar only brays; so no rudeness is as rude as fashionable impertinence. Those who would learn to treat women 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 a hearty sexuality demands that you superadd the sexual one, and inspires both a right estimation, and therefore comportment. Yet

PERVERTED LOVE MALTREATS and perpetrates sins of commission. Men with 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 men's manners to women as utterly odious as lustful feelings. Those who treat women 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 every attempt proclaims her hypocrisy, and engenders their dislike; whereas those act the lady who feel as women should feel towards men. Ladylike courtesy emanates from the *heart*.

588. — HOW MEN SHOULD FEEL AND BEHAVE TOWARDS WOMEN.

A GOOD BOY TEACHES TRUE GALLANTRY. Note how he plays with girls. In parlor, in play-grounds, he edges wistfully towards her, and treats her never rudely, but always blandly and tenderly. If they snowball, he tries to miss, not hit; or hits softly, just to show what he could do. He scuffles with her not rudely, as with his equal, but as with some delicate being he must not hurt. In "sledding down hill," he gladly draws the sled up, and on level ground draws her, not she him. The older and better sexed he is the more considerate and pleasant his behavior towards her becomes. This is Nature, and shows men that they should treat women just so, only more so.

A FREEZING BOY WRAPPED HIS OWN COAT AROUND HIS FREEZING SISTER! Lost near Mount Ayr, O., and overtaken by cold and dark, seeing her suffer, he deliberately *took his own coat off* from

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his own shivering back, carefully tucked it snugly all around her, laid her down in the snow, laid himself down in his shirt-sleeves by her side, and died *clasping her in his cold embrace!* Just what did this? Gallantry, not yet ripe.

ALL HUMANITY SHOULD EXULT in a deed thus noble, sublime, angelic, divine!

WOMAN IS MAN'S CHOICEST TREASURE. That is the most precious which confers the most happiness. She is adapted to render him incomparably happier than any other terrestrial possession. He can enjoy luscious peaches, melting pears, crack horses, dollars, and other things innumerable; but a well-sexed man can enjoy woman most of all. He is poor indeed, and takes little pleasure in this life, be his possessions and social position what they may, who takes no pleasure with her. All description utterly fails to express the varied and exultant enjoyments God has engrafted into a right sexual state. Only few experiences can attest how many and great, from infancy to death, and throughout eternity itself. All God could do He has done to render each sex superlatively happy in the other. Of all His beautiful and perfect works this is the most beautiful and perfect. Of all his benignant devices this is His most benign. All the divine attributes, all human happiness converge in male and female adaptations to mutual enjoyments together.

EACH IS CORRESPONDINGLY PRECIOUS to the other. Man should prize many things, yet woman is his pearl of greatest price. He should preserve, cherish, husband many life possessions, but woman the most. He has many jewels in his crown of glory, but she is his gem-jewel, his diadem. What masculine luxury equals making women in general, and loved one in special, happy?

THE LAW GOVERNING man's treatment to woman is that all things should be treated in accord with their *own* natures. As in handling cannon-balls we may pitch and pound, because they are hard, but in handling watches we must treat them gingerly, because they are delicate; so men may bang men about as they would rough boxes — yet as those who use the sword must expect some time to perish by the sword, so those who will bang must expect to be banged, and served them right — so since woman is exquisitely sensitive and delicately organized,[573] every genuine man should and will treat her kindly, and in a delicate, considerate, refined, polite manner; avoiding whatever can give her pain,

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and doing what contributes to her pleasure. He must not judge her by himself; because his coarse, strong organism would not heed, would contemn, what would torture her delicate susceptibilities with real agony.

SPEAK GENTLY TO WOMAN, oh, man. Command men if you like and can, but let all your tones to her be soft; for harsh ones grate terribly on her sensitive nature. Look at her as if beholding a being highly etherealized. Her natural protector, and she reposing in you for safety, see that you keep sentry around her, to guard her against all evil: much less inflict any. Make her as safe under your guardianship as your superior prowess and strength can render her.[551] Not merely pick up her glove and evince Frenchified etiquette, but yield her your seat in crowded assembly and wherever she needs it, obliging yourself to stand if either; and keep both eyes wide open to discern and supply her rising wants. Nor grudgingly, but as if making her happy made yourself more so.

HOW FAR ANY MAN SHOULD bestow these attentions on any woman, depends on how much of a man he is who bestows, and woman she who receives. The lower the sexuality of either, the more indifferent they may, should, will be towards each other, and adopt merely the human instead of sexual line of conduct; for they could adopt no other. A man in the cars, on buying apples, offered one to a lady passenger, which she accepted. Seeing her vainly trying to find a resting-place for her own and child's weary heads, he proffered and she accepted his shoulder, and slept for hours. Were his proffers manly, her acceptances womanly? They are not customary, but are they inherently proper? in accord with high-toned masculinity and femininity? What says human *Nature*, not custom? Is or is not "society" over-strict, prudish, liable to strangle many bubbling attentions, lest they might be misconstrued? Normal Love feels and hence suspects no wrong; but when unclean itself, it jealously charges others with its own pruriency.

MANY MEN SMOTHER their gallant spirit from bashfulness, or a deferential awe of women as superior beings, or want of practice, or conscious awkwardness, &c. Let all such remember that "a faint heart never wins;" that women love courage in men, yet hate bashfulness as a species of cowardice,[551] and infinitely prefer well-meant forwardness to shrinking diffidence; and doing poorly to doing nothing. Neglect is worse than bungling.

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Break the ice. Do your best, but do something. Note how gentlemen behave towards ladies, and take pattern after them. All true women will accept pleasantly, overlook imperfections, and help you along besides.

GALLANT ATTENTIONS DESERVE PRAISE. To see a stalwart man, whose brawn could get the lion's share, so blandly proffer his comfortable seat to a standing woman, which he would hardly yield to a prince, preferring to stand for hours to promote her comfort, is an act so generous, an oasis on the barren desert of the human virtues so green and refreshing, as to deserve the highest encomiums. I have a thousand times felt proud that I am a man, to see in my crowded lecture-rooms and office men proffer their seats to ladies they never saw before, never expect to see again, as if right glad to thus martyrize themselves to promote female comfort. All honor to him, in rags or broadcloth, who manifests this premium manly attribute; and so willingly as not to oppress the receiver, but as if *she obliged him* by accepting.

THAN GALLANTRY what attribute is more self-perfecting? What defect is as defective, what vulgarity as vulgar, or what wrong as wrong as man's wrong treatment to woman? Let men wrong men if any, but treat all women tenderly and courteously, by virtue of their sex, whether found in velvet or rags, parlor or hovel.

GALLANTRY REFINES MEN, and measures their civilization. Women possess more taste, style, refinement, exquisiteness, than men,[372] whom they purify and spiritualize, as does and can nothing else; so that every individual man shows, by his boorishness or breeding, coarseness or polish, vulgarity or purity, roughness or finish, just how much or little he has associated in female society; and whether with coarser or refined females; the latter adding a finishing touch to his manners and character nothing else can give. How the women of any or all nations or places are treated admeasures their civil status in morals, in all things. Good breeding consists more in natural sexual etiquette than in everything else. He alone is genteel, whether courtier or ploughman, who behaves properly towards women. He need not read Chesterfield, for his gentility is perfect.

THOUGH ASSOCIATING WITH LADIES IS A VERY EXPENSIVE luxury, in these days of fashionable furbelows, yet it certainly does elevate, refine, sanctify, moralize, purify, sharpen up, and improve as can nothing else. Still, could we not get ten times more good

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with a tithe this cost? Do not these artificialities *distort and pervert* the true feminine virtues, smother and crucify female nature, and leave men only a bundle of dry-goods fandangoes and "falsities" to admire, instead of the true woman?

AMERICAN MEN ARE MORE GALLANT than any others. Nowhere else is woman treated as considerately or tenderly as under the star-spangled banner. Frenchmen, more polished, are less hearty and sincere. Here she is petted, everywhere else scolded; here asked, there ordered; here prized, there despised; here treated as superiors, there as inferiors; here kissed, there cuffed. Accordingly, American gentlemen are more polished, dignified, courteous, gentlemanly, advanced, civilized, than any others. And

SOUTHERN GENTLEMEN ARE ESPECIALLY polished, finished, and well-bred towards ladies; while Southern ladies are more elegant and refined in manners, more free and ladylike than any others. And Southern society is higher toned and less restrained and artificial than Northern, or any other; these attentions being proffered and received in a more elevated and gentlemanly style than anywhere else. Wait a little, and Republicanism will show "far greater things" than now.

589.—WHAT IS PROPER FROM LADIES TO GENTLEMEN.

GRATITUDE IS DUE from all receivers to all givers, as much as wages for work. All should pay somehow for all they get. Woman's natural dependence on man consequent on maternity,[553] demands that she "return thanks" for whatever she receives from him. And here payment is deserved.

NO WOMAN IS ENTITLED to any more masculine attentions than her feminine loveliness extorts as a "free-will offering." Those who earn 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, thankless indifference throws a wet blanket all over him, and stifles all future attempts. He cares less for his own sacrifices, than for your non-appreciation.

AS A LADYLIKE ACCOMPLISHMENT, boarding-school mannerism bears no comparison with "I'm very much obliged." She is the

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perfect lady, though plainly attired, who winningly receives masculine proffers with "You 're extremely kind, sir," while she is no lady, though dressed in rich embroidery, who accepts indifferently with a practical —

"No thanks are due, for you ought to; because you 're a man and I 'm a woman."

WOMAN'S THANK-OFFERING is man's most aromatic frankincense. Two not exactly ladies, entering a full car, a gentlemanly judge, seeing them standing, beckoning out his friend, proffered them his comfortable seat, into which they thanklessly slid. Remaining there awhile, his friend asked:

"Judge, what are you standing there for?"
"Waiting for these — hem — *females* to thank me."
"Will you play the agreeable to a young lady bound North? *Planter.*"
"With all my heart. My handsomest attentions are at her service."

NATURALLY 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. 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 from gentlemen is," 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

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could, and even paid your fare and supper, without thinking to ask you to reimburse even them; 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 would 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 GENTLEMAN, smashed with a selfish, heartless beauty, presented her, among many other things before, with an extra brilliant diamond ring, which she clutched with haughty disdain, and scolded him roundly that day, and literally pounded him in rage the next, alternately wheedling and demanding favors, yet abusing. She picked the berries, then trod on the bush. Give them my compliments, with "he 's a fool, and she a virago." Better marry prussic acid.

WOMAN'S GRATITUDE PROMPTS ADDITIONAL GIFTS, whilst her indifferent reception forestalls them. Her pleasant "Thank you, sir," so much more than repays him that, delighted with his "speculation," he turns right round and proffers another like "investment," while no thankless woman will long receive attentions from any one man; for ingratitude soon crucifies that regard which inspires them. Sometimes, in crowded omnibus, church, assembly, two or more gentlemen proffer all their seats to one, not lady, nor woman, but only thing, who selfishly spreads herself and crinoline over both seats, making more stand than need to; while genuine women use the least space possible, and make no more stand than must. Women's selfishness towards men is worse than towards her own sex.

AMERICAN LADIES THANK LESS than they should, and much less than English and French; perhaps because praised, dressed, and petted so much; on the principle of a child spoiled by excessive indulgence. Republican ladies should not omit to thank. Their remissness merits reproof, if only to put them on their "good behavior" hereafter. My countrywomen, consider, and if needs be, reform.

THOSE WHO CAN SING OR PLAY should do so cheerfully when requested, instead of declining persistently till urging becomes painful, as many now do, even though emulous to show their skill. Those are unladylike who can but refuse to contribute to masculine enjoyment. They should come right forward on invi-

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tation, as Spanish ladies do, without waiting to be urged till impatience annuls expectation, and gladly do their best to entertain.

A WOMAN SHOULD NOT ALWAYS TAKE all gentlemen may proffer, lest she thereby robs them; and young women should hardly receive seats from an old man, but by pleasantly declining virtually say, "I am youngest, and can stand best. Keep it yourself." Ladies who accept seats should, after a time, offer to return them, and he, if fatigued, should sit a little and reproffer. All should presuppose that all proffers are made in good faith, and that acceptance will please the giver; yet she who is offered the only peach, or anything else, should accept, yet return a part.

RECEIVING FAVORS OBLIGATES RECIPIENTS. This implication underlies, and necessarily accompanies, every reception of every masculine attention. They have maternity for their only base and *rationale*,[553] either by this or some other giver. They imply gratitude, and this, affection, and their proffer and reception, if continued, Love, and this maternity.

TAKE CARE, GIRLS, how you receive many presents from the same man. Only your bearing children makes them profferable or acceptable. We have made this point too clear to need amplifying.[553]

NO DEFINITE RULES can always govern, because "circumstances alter cases," except this —

LET EACH FEEL AND EXPRESS THAT EXALTED REGARD God has implanted in all of each sex for all of the other; and then follow their sexual *intuitions;* and their sexual etiquette will be perfect.

LET THIS SECTION put all its readers on this exalted sexual platform, and 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.

590.—MEN, WOMEN, LADIES, AND GENTLEMEN DEFINED.

OUR SUBJECT DEFINES the above words, as well as male and female, so exactly that we stop to apply it to them: the more so because we must use them so often.

WOMAN, derived from womb-man, is exactly descriptive of the human female, and a good old Saxon word we very much admire. It implies not alone her physical structure, but those exalted virtues and feminine instincts which constitute her mental sexu-

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ality.[584] Stop to adore whenever you use it. Only God deserves more worship than does a genuine normal woman.

LADY SHOULD, but does not, mean still more, the cultivated woman, and really means the wife of a lord, one having all the attributes of the genuine woman, with the superaddition of those feminine graces and charms imparted by mingling in society; yet, as generally used, its woman idea is dropped, and the mere fulsome, tawdy, gewgaw idea of the outside ornaments of a useless but very expensive piece of parlor furniture, alone retained. It should mean much more than woman; we use it, as others do, to signify — nothing — but the ornate department of the sex. We have faint, yet very faint, hopes of living to see genuine ladies by thousands who *combine* all the adorable attributes of the true woman *with* all the elegance and enamel of character (not face) of the genuine lady; and both, with bodily vigor.[585] In these degenerate days the woman and lady are incompatible. Becoming a lady now implies *un*becoming a woman. No genuine woman can be a genuine lady, nor lady woman; because ladyism implies those practical shams, hypocrisies, deceptions, artificialities, and mere pretences which every true woman must despise and disdain to practise. A modern lady is all "made up" for the occasion; inside by pessaries, false teeth, &c., and outside by cotton paddings, false hair, dead people's curls, fabrics and laces by the hundreds of yards, and God only knows how many things besides[591] — please think how many — whereas a genuine woman needs nothing false about her, because she has enough that is natural.

ALL NOBBILY DRESSED LADIES carry this flag, "Family neglected" —"A bundle of shams." All long dresses are public nuisances. Harlots are often perfect ladies. Women love, ladies hate, to bear children. Women have, ladies lack, soul and female inspiration; excepting young ladies not yet fashionably demoralized. Take ladies to your arms, your bed, your heart, ye who like everything false, made up for the marital market by milliners, but give for my "bed and board," and the mother of my children, a genuine God-made *woman*, not milliner-made show-case. Pet cotton breastworks, but give a good, natural, luscious bosom. Take that bundle of lies, but give one who has and needs no "false" anything, mental or physical. Praising a lady is only praising her milliner. Shame this dragging bride's trousers and ball-dresses into print.

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MEN AND GENTLEMEN need less discrimination. Gentleman means a genuine man polished and refined; yet "sports" are beginning to distort its meaning by being as well dressed and polished outside as any.

MALES AND FEMALES apply to all animals equally with man, yet we shall generally apply it to human.

591.—FEMALE FASHIONS: THEIR INJURY AND RECTIFICATION.

CERTAIN MODES AND CUSTOMS always have been, must be, fashionable, honorable; and others disgraceful. Ambition to excel is a primal human attribute, and always has approbated some things, and disapprobated others.[187] It always should work under man's intellectual and moral Faculties in approving only what is useful, and censure whatever is injurious; yet often does the converse. If women's Ambition, much the strongest, fastened only on female excellences, it would improve as immeasurably as it now injures, every individual of the entire sex and race.

WHAT GIVES this fulsome goddess fashion her power among men? What all-controlling human *motive* enables her to lord it thus imperiously over all civilization? Behold the untold billions expended at her gaudy shrine! How many loving husbands, in this form and that, bankrupted by her sovereign mandates? Hundreds of billions worse than wasted! Ten thousand dollars squandered on a single dress! Women by millions toil on in untold agony, with little food or sleep, to obtain the means of following her requirements! Behold what pride, envy, rivalry, agonize her devotees! Behold women by millions offering up their chastity—about as many "in society" as in prostitution—to acquire her trumperies! Behold all "society," all "respectables," all "social positions," all aristocrats, even all pietarians kneeling at her feet, begging to kiss her great toe! for does she not defile, even *control*, every religious "service," all Sunday and week-day prayer and revival meetings? By what sceptre wields she all this sovereign tyranny?

BY PADDING PELVIS, BREASTS, and back,[572] and painting face and eyebrows. If all this were mere pastime, it might be indulged, but

THIS PELVIC LOAD DISPLACES HER MATERNAL ORGANS, which it thereby inflames and disorders; and thus both stabs her beauty, her utility, her very *selfhood* in its most vital parts, and robs her

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future darlings of vitality; strangles them by millions, so that they die a lingering death; and leaves the remnant too puny to any more than barely live! What lovers of either women or children can witness all this suicide and infanticide on a scale commensurate with civic life, and not cry aloud, and "spare not"? Be entreated, fashion lovers, not to immolate the dearest ties of humanity on this "make-believe" altar, but learn to *be* what you thus appear to be, or at least suspend your pelvic loads from your *shoulders*, not hips.

UTTERLY ACCURSED this whole fashionable paraphernalia. As a total waste of human time, money, and energy, it has no equal; but its great evil is that

IT PERVERTS FEMALE CHARACTER from its pristine purity and sweetness to a vain, coquettish artificiality. If it merely ruined the female physiology, and prevented and killed offspring by millions, all civilization should arouse and arm against it; but when, in addition, it distorts female loveliness into a bundle of *mental* as well as physical "false pretences," leaving man's noble heart desolate for want of genuine women to love and live for; when it profanes the temple of female chastity, most who sacrifice it offering it up on this altar of shams; when it distorts woman's inexpressible loveliness of *soul* into practical falsehoods; what words can adequately condemn it? Where will such folly lead? When will such murderous wickedness cease? O Fashion, thou shouldst not thus outrage every single commandment. Oh, when *will* genuine men be able to find genuine women to love and cherish! When will all concerned learn that Nature excels art? that realities are infinitely preferable to appearances? that *being* is better than merely seeming to be? and that false appearances prevent realities?

"UNGALLANT, even shameful, thus to expose female faults."

IT CAN BE MADE MOST BENEFICIAL. Ladies, these disclosures are expressly designed and calculated to improve, not ridicule you. God forbid making game of your follies or errors except to obviate them. Mothers are hereby taught how to enhance their own and daughters' charms. Every living woman can derive incalculable benefits therefrom.

WORKING ROUND ON OUR BLIND side by complimenting us, is your own true policy. Why thus sacrifice, why not redouble, your own popularity and dollars by praising us?"

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TRUTH is as far above persons as God is above man. Sparing it, for self's sake, is a sin against humanity may I never commit. Let others pander to popularity and seek dollars by sweetening milk and water with palaver; but "let my right hand forget its cunning" before I abate one jot of truth, or write one word of error, to please or avoid displeasing anybody. What? Science play toady to this most ridiculous foolery and greatest evil on earth but one! Must truth "bow the knee"! Let her *be* worshipped always, toady never any. She is mighty, and will some day prevail. For that great day, let me "invest," and wait.

592.—WHAT WOMEN REQUIRE, AND SHOULD DO.

"ALL WOMEN MUST KEEP UP APPEARANCES,[572] or be neglected. Society ostracizes all who neglect their toilet, be they ever so refined, religious, intelligent, and good. As well be out of the world as out of fashion."

NO ONE WOMAN OR MAN can form or stem "public opinion;" any more than one swallow make a summer. Hence, we advise following just far enough *behind* the fashions not to be especially ashamed for delinquency, nor noticeable for conformity; relying on your personal charms and mental excellences.

MEN ALONE ARE BLAMEWORTHY for fashion; while women are its pitiable victim sufferers. God has made them conform to man's requirements, in dress as in other things.[572] Are all ye who dance attendance on finified toilets half eunuchs, that you admire dress so much, and female excellences so little? Out upon you for courting and "popping questions" to those fashionables who have little else to recommend them, yet neglecting genuine female excellence. Devotees to fashion will make you poorer wives and children. "Society ladies" may do to flirt with, but their utility begins and ends there. What real "profit" are they to anybody? Yet, O how expensive!

LAYING OFF DRESS KILLS LOVE, in exact proportion as dressing up awakens it. As far as a false form captivates a husband, so far must he be both disgusted on seeing your lack, and feel "sold dog-cheap" by your practical deceptions. When a false bosom, for example, does not enamor, it is useless; yet as far as it does, it becomes disastrous, and "pays fearfully the *wrong way*."

A MAN'S HEART, ladies, is what you require — his devotion to your *selfhood*, not your artificialities; and your *spirit* nature[573] far

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more than laces. Then seek it less in fashion, but more in cultivating and manifesting the feminine attributes, especially of soul. The whole-souled devotion of a genuine man to *yourself* is a millionfold more to you than his admiration of your wardrobe. She who has thus thoroughly magnetized a man [505] need concern herself only about neatness, not fashion.

NONE CAN SERVE TWO masters. A wife and mother cannot possibly be devoted to fashion *and* family. She must necessarily neglect husband and children in order to *become* fashionable; besides compelling others to neglect theirs to serve her. Choosing fashion *obliges* her to neglect family; for only one can have her *soul's* worship. Every gay, fashionable matron is a standing reproach, a living disgrace to her sex, for leaving her *educational* vineyard and duty to glitter in those fashionable furbelows of which monkeys should be ashamed; unless her husband is silly enough to love her toilet more than herself. About as well not *be*, as spend life on such baubles. She was made for something infinitely higher. All married fashionables carry a flag inscribed on one side, "A FAMILY NEGLECTED," and "A BUNDLE OF SHAMS," on the other. Devote yourself to rearing a family, if you have one; to producing one, if you have not. This is genuine female instinct.

WHEN WILL WOMEN LEARN that only female excellences well manifested fascinate men, or give women any power over them; [507] that a hearty sexuality alone captivates and appreciates, and that those alone admire a woman's toilet who have too little manhood left to appreciate her selfhood? When will this gaudy age of fuss and feathers, of shows and shams, of practical hypocrisies and lies, of artificialities without realities, have an end? Oh, if women would only turn a tithe of the expense and attention to improving their womanhood, health included, now spent on fashionable apparel, how inconceivably lovable and charming they would thus become!

LET ALL GRAPPLE resolutely 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!"

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CHAPTER III.

GENDER: ITS SIGNS, AND POWER OVER BODY AND MIND, &c.

SECTION I.

EFFECTS OF DIFFERENT SEXUAL STATES UPON THE BODY.

593.—THE TRANSMITTING ELEMENT IN SYMPATHY WITH ALL PARTS.

SOME ADEQUATE CAUSES must needs effect this progenal resemblance to parentage already stated.[519-527] By what means are all these paraphernalia of marvels wrought out? How come progeny to have heads, limbs, organs, instincts, &c., at all, as did their progenitors? Especially, how come they to be precisely *like* theirs, unless some cause and effect *relationship* exists between those of both? For instance: How could every minute iota of all progeny be precisely like similar iotas in their parents, unless every part and parcel of this progeny were somehow interlaced with those of their parents? Or how could children take after father in disposition, appetites, tastes, talent, and entire mentality, unless, by some occult means, most powerful and perfect, their whole mental constitution had been created in sympathy, the minutest possible, with that of their father? and *vice versâ* of children like their mother? What begins and consummates this mighty work of resemblance?

A RED-HAIRED FATHER begets a red-haired daughter.[527] Now, how comes she to have hair at all? and how on like parts with his? What renders it coarse or fine, straight or curly, causes it to turn gray, or fall off at a like age, or in like places, as did his? What thus minutely *interrelates* and *interweaves* his and her hair together? And thus of all other parental and progenal qualities.

HUMAN PARENTS AND PROGENY have nails, feline claws, bovine hoofs, &c. Now, what causes these bony excrescences of each at the ends of like parts at all? and to differ thus, as do those of the parents of each? Or how could those sixth fingers and toes descend from parents to progeny, though cut off and decayed fifty years

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before? Or reappear after having missed two or more generations? besides having been amputated at birth in ten or more ancestors.[526] And how come progeny to have just such *kinds* of finger- and toe-nails as did their ancestors hundreds of years before?

A MAN BEGETS A CHILD IN THE DARK, so that its mother never once sees his face — never even hears him utter a sound. He in laughing wrinkles the skin on his nose, or "laughs through his nose;" and in every laugh from infancy to death, his child draws the skin over its nose exactly as its father did. If he "laughs through his eyes," his child laughs through its eyes, from cradle to grave; or, if he puts on a peculiar look when pleased, or angry, or turned up his lip in scorn, or was wont to wink his eye in any peculiar way in any expression, his child expresses like passions or feelings by like means, every single time. Or if he had a peculiar tone, mode of speaking, or any other idiosyncrasy, it manifests the same all through life. Behold in his dark-begotten child just such specialties. And equally of maternal.

How are these and billions of like transfers effected?

TO THE LENGTH, BREADTH, AND IMPORT of this great problem — *how and why* offspring are created like their parents — the reader's special attention is now invited. No ordinary answers will suffice. Only several fundamental natural laws in *concerted* action, could cause and account therefor. Their causes must needs penetrate and permeate clear down to the very rootlets the minutest fibres and recesses of whatever procreates. *Adequate means* alone can effect these transmitting results — means precisely adapted to effect just these *and no others*. Then what?

MARK well our answer as given in this chapter, and see whether it does not disclose the specific *cause-and-effect* conditions required.

594.—THE TRANSMITTING AGENT A SPIRIT ENTITY.

ONLY SOMETHING ETHEREAL, INTERIOR, SPIRITUAL, could possibly cause or account for all the phenomena of gender, or anything like all of Nature's transmitting facts. Life is mainly mental, not physical; spiritual, not anatomical.[18] Electricity is its chief organic agent and motor.[155] Let two classes of facts illustrate:

1. AMPUTATED PARENTAL LIMBS are transmitted. These extra

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sixth fingers and toes descend, though kept amputated at birth in ten or more generations. Parental teeth, eyes, limbs, &c., cut off or extracted in childhood, are complete in offspring created forty years after. A humpback has straight-backed children. How are those parental "crooked places" made straight in their offspring, and parental losses supplied to progeny? Some absolute provision must be made, and law ordained, to meet these and like cases; else who but must inherit these deformities, or those deficits? Mark well our answer.

A SPIRIT ENTITY is that anatomical architect which first makes the body and its organs; makes such a body and organs as it requires for its specific use; makes claws and tusks in felines and carnivora, where it wants them for apprehending and consuming its prey; makes lions largest before and kangaroos behind, where each needs its power located; makes just such organs as its own spirit instincts demand for carrying out its life "policy;" and keeps them alive till it has no further use for them, when it lets them die and dissolve. Readers who love to *think* will find the fundamental principle of all organic formations — *why* each creature and thing is shaped and made just as it is — fully explained in "Human Science." [50-55]

GENDER IS OF THE MIND.[536] The male *spirit entity* creates the masculine organs, and female the feminine; and then makes them larger or smaller, weaker or stronger, and creates all the peculiarities of the shapes of each — these specialties to this woman's limbs, pelvis, thighs, breasts, face, &c., and those different in others; thereby making this woman handsome and that homely, this tall and that short,[565-571] and so of man — his face bearded, hers beardless; this man's beard heavy, that one's light; this walk noble, that sheepish; this splendid man's voice well masculinized, that poor one's quackling and eunuch-like, &c., throughout all those *signs* of sexuality already given — this male and female *spirit* entity making and shaping all these male and female forms to its needs.

THIS SPIRIT-GENDER ENTITY TRANSMITS AMPUTATED LIMBS and parts thus. A workman in the upper story of a woollen factory had his leg so badly mangled in the machinery, that a fellow-workman cut it off with a hand-saw, and so placed it on the mantle-piece that its thigh part lay right under and near a stove-pipe, while its foot hung over the end of the mantle-

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piece; he taken below; where he presently complained that his amputated thigh was scorching, but foot freezing. Said the operator —

"ITS OBVIOUS CAUSE was 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, and three successive times, the moment I pricked above, he screamed and swore below."

A RELATION OF SENSATION, therefore, existed between his cut-off leg above and him below, which sent down through floors, ceilings, and stories something which told him below those changes that instant transpiring in his leg above. *How* told him?

THROUGH THIS SPIRIT LEG. His leg must die. Its spirit leg must leave its material; which it can no longer use. This severing process takes six or more hours; during which this spirit leg, —which is the real leg, its bones and muscles being mainly its agents,—uncut by knife and saw, must needs hold double connection with both dying leg above, and living man below; thereby telling him its changing states. This spirit leg remains still united to him, still maintains its spirit connection with his spirit sexuality, and thereby impresses on those life germs he afterwards creates this spirit-leg, toes, nails, and all, which brings out in his issue material leg, toes, and nails; and just *such* ones as preëxisted in him. And if this original parent leg had its sixth toe and toe-nail, this *spirit* sixth toe still lives, still holds its connection with his sexual structure, which brings out a sixth material toe, nail and all, and precisely the same *shaped* sixth toe and nail as preëxisted forty years before in him. But for this spirit principle, or some kindred means, how *could* lost parental parts be handed down to descendants? and all must needs be born deformed; for whose ancestors have not, in the long past, lost some bodily organ? A calamity thus appalling must be prevented by some *adequate* means. What as simple, as effective, as rational, as this spiritual rapport between all parts and spirit gender. · This view is confirmed by the fact that

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595. — A Male and a Female Magnetism is the Loving and Creating Agent.

Love's messenger is magnetic, because Love itself is; as is also that life it initiates. Cupid's darts are not material forms, faces, eyes, tones, &c., because its work is not. Electricity is the more immediate instrument of life, and its two positive and negative forces obviously embrace its *modus operandi* of both its creation, and all its functions thus: —

Two bodies positively charged repel each other, as do two negatively; while one positive and the other negative, mutually attract. The male is positive, and female negative; and their Love consists in their mutual attraction, which is the greater or less as each is more or less magnetically charged, absolutely, and as regards each other. Two men may love each other, so may two women, when one is strongly masculinized, takes mostly after father, and the other strongly femininized. A man and a woman, both strongly masculine or feminine, may dislike each other, at least feel no magnetic attraction, because both are positive to *each other*, or both negative; but one fully masculine and the other feminine, will be powerfully attracted to each other, generally, and in the creative function, and together create superb children; while those similars just mentioned would create poor, because of their mutual sameness.

Falling in Love is perfectly explainable on this magnetic theory, but on no other. Two meet at party, in church, on steamboat, and instantly, on sight, mutually become perfectly "smitten," "smashed," "electrified," "enamoured," "Love-struck," "dead-in-Love." Mutually "delighted" is too tame to express their passion; for their delight in each other is ecstatic. Each electrifies the other from head to feet, physically and spiritually. Neither ever before felt anything like it. Their two entities rush together and blend like positive and negative galvanic forces, enrapturing both. Their very proximity thrills each other, because their electricities are interchanged through air. Each spell-binds and is spell-bound by the other. Both embarrass and are embarrassed by the other, perhaps too much for utterance. Both were full of this sexual electricity, which both gave off to and received from the other. Life then and there has its focus. They "part to meet no more." How different both! Wherein? Because he has given off of his male electricity, which she has imbibed,

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and she given off of her female magnetism, which he has imbibed, so that both have taken with them the other's sexual entity, which remains till dispelled, perhaps for life! Or

THEY MEET AGAIN: every meeting reënamours, because it remagnetizes both. They dance together. An electric shock, palpable to both, accompanies all their personal touches. All Love-making interchanges this male and female magnetism. This it is which originates Love, and measures its amount; which draws them together in Nature's creative embrace, and then *creates* their offspring; which have the more or the less of life-snap and vigor of functions through life, as their parents brought the more or less of this sexual electricity to the creative altar of each.

ALL MEN, ALL WOMEN HAVE SOME of this galvanic current — the more or less the better or poorer sexed they are. Yet some have ten to a hundred times more than others. And some who have a great amount of it, interchange but little with one, yet much with another. Two who abound in it, and are positive and negative towards each other, experience, when in the same room, a quiet, happy, genial, comfortable feeling while together, and something wanting when apart. Or if both are well charged, and take hands, each can distinctly feel a magnetic current streaming up their own arms and shoulders; each giving and receiving it, to their mutual benefit. This male and female magnetism is the soul of gender, and its interchange, in which loving consists, is Nature's creative instrumentality.

THIS PRINCIPLE CLAIMS, ho! all ye who possess the sacred creative element of gender, to go to its very "bed-rock;" to have dug out its chit; disclosed its marrow; and revealed its essential constituent. Place it alongside of your own experiences and observations, and say whether this analysis of it does not meet all its requirements, and cause and explain all its ever-varying phenomena. Novels describe it; but what predecessor or cotemporary has ever before touched its *analysis?* Mark how many love *facts* it explains, and lessons it teaches. After stating its value, we shall proceed with its effects when in an active state.

THIS CHAPTER REVEALS ANOTHER RANGE of transcendently important truths, by disclosing the

596. — SIGNS OF EXISTING SEXUAL STATES IN EACH PERSON.

NATURE ALWAYS PROCLAIMS her whole truths to those who can read her signs. As some trees grow well but bear poorly, and others grow

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slowly yet bear freely, while others neither grow nor bear, and still others both grow fast *and* bear abundantly; as some domestic animals remain always poor yet bear fat, fine young and lactate freely; while others are fleshy yet bring poor young, and give but little poor milk; so some weakly women bear large, fine children, while other robust ones bear none, or only small, puny, poor ones.[567] And since infallible signs tell whether this animal will produce superior or inferior young, and give much or little rich or poor milk; and similarly as to the offspring of this and that male, why should not like signs proclaim like human creative capacities? They do, only that men and women have not yet learned to read and apply them. Nature puts us all before her confessional tribunal, and makes all "own up." One scrutinizing glance of a knowing observer reveals far more of these sexual conditions than words can convey. Men and women *should and will* learn to read each other's creating capacities and sexual conditions. *What kind* of children this woman or that man will parent — healthy or sickly, good or bad, moral or vicious — is too practically important not to be scanned by nineteenth century utilitarians.[501] This is the very chit of sexuality; so that whatever discloses either, thereby reveals the other. Such revelations are both important *per se*, and *due* from all to all. He who contemplates proposing marriage to any given woman, has an inherent *right* to know beforehand whether she is healthy or sickly in general, and as a female in particular; and she has an equal right to a like knowledge concerning *him;* because their conjugal and parental capabilities, their amiableness and lovableness, depend chiefly on this single condition.[900] Men and women have as good a right to this kind of knowledge, and are as much benefited by it, as any other. As if A. is honest and B. dishonest, their fellows have a natural *right* to know who is which, that each may trust, employ, discard each other accordingly, and thus of all other traits; so all have a greater right to know the sexual states and habits of all. Marital candidates should expect and desire conjoint children,[661] and select each other in view of good, and to avoid bad ones.[501] Think how great the difference; and therefore need of knowing beforehand how much better or poorer a father or mother, as such, this one will make than that; along with all the *detailed* parental qualities of this one as compared with that.

NATURE TELLS ALL ALL ABOUT ALL. How could she tell any one

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anything about anybody without thereby telling the whole to all about everybody? At least she *does* make all proclaim their own honor and shame, by labelling all men, all women, 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 as they actually are. Or, rather, each selects his and her own label by their conduct, and is 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. 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,

"THIS man's conjugal and parental excellences are three, and that one's six, in a scale of seven; while this woman's are only two, but that one's 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.

A CORRECT HOME TOUCH-STONE, by which each person can test and measure his and her *own* creative capacities and sexual conditions — know whether and wherein they are improving or retrograding, their sterility or virility included, — is likewise of the utmost personal importance.

HOW MUCH OF A MAN or how little, how good or how poor a female, am I, both absolutely and relatively, are questions every man and woman should ask, and learn the answers with breathless interest. And all *do* ask them internally. How far, and wherein do I excel or am I deficient, how good, how poor, a form have I, are appropriate and instinctive questions indigenous to all females. All this is given in this chapter, taken in connection with the last.

TO KNOW WHO LOVES WHOM — whether or not your beau or girl loves you, whether your daughter, or son, or acquaintance loves

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this one or the other, or does not love at all—is at least interesting, and to some very important. All this is told by and to all within observing distance. Anger "will out;" so will Love. Many who are transparent tell far too much for their own good, and than they suppose they do. All this, with much more like it, is revealed in this most important chapter. No other ever contained truths as many or as practically useful to mankind, and promotive of human interests. Please scrutinize it sufficiently to perceive and imbibe its self-instructive revelations.

597.—Love located near the Seat of Physical Life.

Contiguous organs work together in executing kindred functions. Of this heart and lungs, liver and stomach, tongue and pallet, eyes and optic nerves, furnish practical illustrations; as do all the phrenological organs of each group. This principle is assumed here, but proved elsewhere.

Love, this transmitting organ, is located right in the focal centre of all those life-organs it transmits; in order that their juxtaposition may aid their conjoint function. Life must have its seat, its head-quarters, its common centre, to which all its parts report, and from which all receive mandates: which must needs be in the brain, and centrally located; and also in its base; and as near as possible to the top of the spinal marrow, which embodies all the nerves from all the organs of the entire body. See all these points demonstrated, and the precise seat of the soul proved, in "Human Science."[37]

The Cerebellum, or little brain, separated from the cerebrum, or brain proper, by a bony plate called the tentorium, receives this spinal cord, and all these nerves from every part and fibre of the body. And most of the cerebral organs of the bodily organs are located in it.

The accompanying engraving, Fig. 546, exhibits the position of the cerebellum, and of Love, in that leaf-like structure just above the back of the neck.

The internal structure of this cerebellum resembles a tree in having its trunk, branches, and sub-branches; and hence was christened *arbor vitæ*, or "tree of life," long before Phrenology proved incontestably that in it is located that organ of Love from the action of which all life originates. This figure shows that all those nerves, from the first pair to the 8′, originate right

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around both this life centre and the organ of Love; while the other four pairs originate but little below it. Mark well these ANATOMICAL FACTS demonstrated in this engraving:

ALL THE NERVES CENTRING AT LOVE.

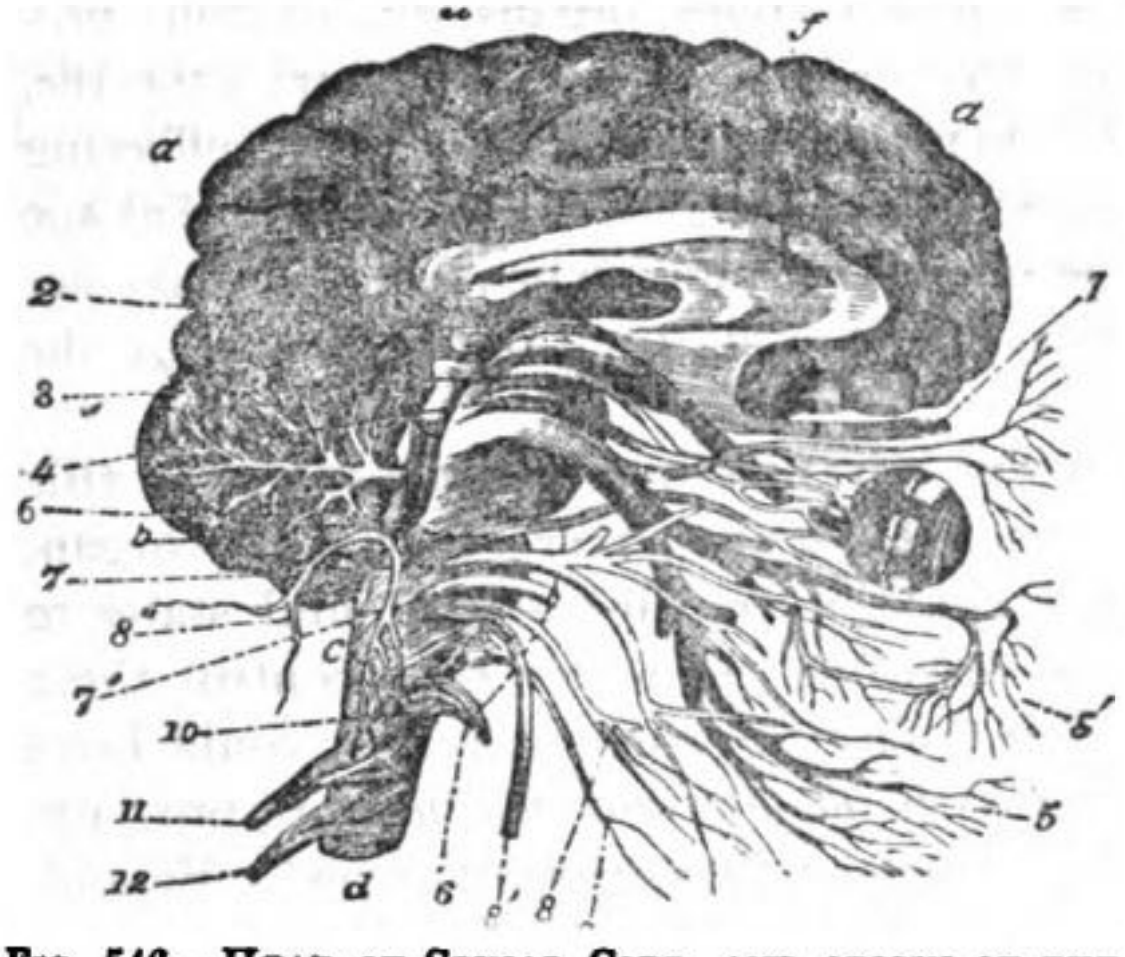

FIG. 546.—HEAD OF SPINAL CORD, AND ORIGIN OF THE SENTIENT NERVES.

1. EVERY ORGAN and fibre of the body lives and acts solely by means of its being connected with the brain. 2. All these nerves, from all parts of the body, enter the spinal column through apertures in its joints; thus forming the spinal marrow. 3. The cerebellum grows out of the *back part* of the top of this spinal cord. 4. LOVE is located in this cerebellum; which puts it into the most perfect sympathy and rapport structurally with every organ, portion, even fibre of the body; that it may reach and control them all. 5. All the nerves of all the senses—sight, touch, smell, audition, &c.—originate just as closely as possible to this transmitting organ. This anatomical structure and location of Love put it in perfect sympathy with every part and parcel, organ and fibre, nerve and life-force, of the entire body. Mark further that

THE OPTIC NERVE runs from the eye, that round ball seen under the fore part of the brain, back around and then flexes *downward* so as to join the brain right where the cerebellum and Love unite with it! The same is equally true of the nerves of taste, sensation, smell, hearing, &c.

THE GREAT SYMPATHETIC NERVE, or 8′ pair, 8′ in Fig. 546, which connects the heart, lungs, stomach, liver, pancreas, bowels, and other visceral organs with the brain, likewise unites with this great nervous centre right where Love also joins it. In short, nerve, that great instrumentality of life, *connects every organic iota* of parents with their brain at that *identical* point where *Love*, the

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cerebral organ of gender, connects with it; thereby establishing a *perfect reciprocal sympathy between all parts and this procreative element.* We showed that every bone, muscle, organ, iota of parental man, beast, bear, tiger, bird, reptile, every thing that reproduces, transmit like-shaped bones, organs, &c., to their progeny.[519] Behold in these anatomical connections Nature's specific, adequate, and perfectly adapted "*ways and means*" of effecting this wonderful minuteness of transfer. Need we wonder that she effects all this minutiæ of resemblance, when we scan this her transferring *modus operandi?* Would it not be the wonder if she did not? In addition

BEHOLD THE MAGIC POWER WIELDED BY DIFFERENT STATES of this gender element and its sexual organs, over every bodily organ, and all its states. How could it transfer all parental states to progeny without first controlling them? or thus control them without also transmitting them? For example, how could Love transmit the eyes, along with *all their minutest states*, to progeny, unless it held an iron sceptre over these parental eyes? Behold, as we proceed, every organ and function of the body, every Faculty and operation of the mind, bound hands and feet, handed over, and bowed in slavish, obedient subjection to this arbitrary sovereign, Love, the creative autocrat! A few examples chosen from among multitudes equally pertinent.

598. — THE VOICE AS INDICATING EXISTING SEXUAL STATES.

EVERY VOCAL UTTERANCE of every man, woman, child, beast, fowl, reptile, even insect, is both sexed, and reveals the sexual *status* then existing in its utterer. All men and women, boys and girls, proclaim their gender, in their every word, every lisp. Are not lion's roar and tiger's yell, stud's neigh and mare's squeal, bull's bellow and cow's low, cock's crow and hen's cluck and cackle, crow's kaw and eagle's scream, gobbler's gobble and mad kike, peacock's yaw, the songs of birds and pipings of frogs, bullfrogs' roll included, down to the hummings of insects and chirpings of crickets and katydids, both sexed, and the direct outworkings and expressions of their several sexualities? Who cannot tell, as far as they can hear any speaker's or singer's faintest vocal vanishes, whether a man or a woman speaks, sings, even whispers?

ALL EXISTING sexual states are likewise proclaimed in each by each. Who cannot contradistinguish, just as far as they can hear

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either, the deep heavy bass bellowings of bulls, rolling over plains and booming over hills, from the weak quackling lowings of oxen? Yet the only difference between them consists in their different sexual *states*—integrity in bulls, and loss in oxen. Oxen low little, bulls bellow almost incessantly during their sexual season, and chiefly as their means of expressing existing sexual excitement; while cows proclaim theirs by a peculiar manner of lowing. Studs neigh and snort during their creative period, in order to express their existing sexual desire; while mares squeal only during heat, and to express and provoke passion. Analogous love-screams are often made by vigorously sexed and impassioned women and girls, at parties, and when animated by the beaux, which their hearty laughters and gigglings resemble: than which no sounds wafted by air are equally enchanting. So give me laughing women, because those well-sexed are natural laughers. Cupid was called "the laughing god," because active Love creates that ecstasy which begets laughter and life. Doves coo, roosters and hens court, and all male and female animals and fowls proclaim existing sexual excitement by these and those vocal ejaculations. How could all this be done unless the vocality is in perfect sympathy with the sexuality? What but different sexual states could cause all these corresponding vocal differences?

VOCAL CHANGES ANNOUNCE PUBERTY in both boys and girls, which consists in sexual development from its chrysalis state into its perfect. Accordingly, it changes the high-keyed, insipid voice of boys into the deep, rich bass voice of men, and the girlish voice into the womanly. And if any boy's voice "hangs fire," or fails in fully changing into a man's, it is only when and because some wrong sexual conditions or habits are impairing his sexuality. And those who become old enough to change, yet retain this puerile boy's voice, have failed to develop, and are virtually boys yet in size, appearance, and mentality, as well as sexuality.

ALL GIRLS' VOICES CHANGE equally, though less palpably, as they merge from girlhood into womanhood. Contrast the indifferent, insipid singing of all undeveloped girls with the rich, thrilling voices of the fully developed women of the choir, and behold the cause of all this difference in the incipient sexuality of all girls, and the complete sexual maturity of women. But let a girl catch a hard cold soon after her monthlies commence, say at fourteen, which stops them, it thereby chills and palsies her whole sexual

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nature, and arrests her female development and sexual growth, holding all *in statu quo*, voice included; so that, as we can tell an old rooster's crow from a young, so this poor girl's voice remains just where it was when this cold struck her. She becomes eighteen, twenty, even twenty-five, and yet you or she behind a screen, so that you must guess her age by her voice, you would declare her's to be that of a girl of fourteen. Marriage may start up this sexual growth; but she will find herself, and be found, to be ungrown sexually, and quite too small for the practical purposes of marriage. To avoid wedding such would be hard on millions thus impaired, and leave the great body of modern girls unmarriageable, yet save many bridegrooms now ignorant of this fact sad disappointment. Such girls will make poor wives. Mothers! are you stupid fools? or crazy, thus to allow your victim daughters and sons to reach and pass this life crisis ignorant of endangered conditions and results like *these!* Too modest, ha! Then accursed you! Most wretched they!

ALL SEXUAL STATES EXISTING IN ALL MEN AND WOMEN, are equally announced in their vocalities. How could the voice proclaim manhood, womanhood, boyhood, girlhood, or tell any one thing about the gender, without thereby telling *all* about it? It does. The sexual impairments of all men, all women, equally impair their every vocal utterance.

WHY DO ALL BULLS BELLOW, cows low, horses neigh, mares squeal, roosters crow, turkeys gobble, male mocking and other birds sing, bullfrogs thum, toads and frogs pipe, insects make their various noises, &c., mainly in their *sexual* season? Obviously, merely to proclaim to the opposite sex their whereabouts, and sexual desires. A hen expresses "desire" by her amorous klucking. A rooster, behind intervening hillock, hears, yet uncertain where his invitress is, darts around this way and that, till he sights her. But human vocalities, in both sexes, furnish by far our best illustrations of this point.

ALL MEN who suffer from sexual exhaustions or diseases proclaim their deterioration to all listeners by their voices becoming dry, husky, thin, weak, piping, grating, broken, and quackling. Every utterance of every man tells both how much original manhood he possessed, and how much and how it has become impaired or improved. So, gentlemen, be careful how you abuse this sacred element; for Nature compels you to proclaim all your sexual errors to all knowing listeners.[306]

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LOOK OUT, ye whose voices are beginning to be piping and husky. If old, your virility is fast waning; if not old, some sexual impairments are creeping on you.

GIRLS SAY "YES" to all questions "popped" in a deep, rich, strong, rumbling, powerful male voice; but "No," much as you want and need to marry, to all "popped" in a weak, quackling, piping, thin, squeak-mouse, gelding voice; for only those can love, or awaken or satisfy Love, who are in a good sexual condition; just as appetite is hearty or dainty according as the stomach is vigorous or disordered; both being perfectly analogous.[544]

HOW TO DISTINGUISH A GOOD MALE VOICE from a poor, thus becomes very important, especially to females. Male animals furnish the required diagnosis. There are two male vocal types, both of which bull illustrates; one in his deep bass rumbling, booming bellow, which lion, tomcat, bullfrog, also illustrate; the other in his high, sharp, piercing, clear, ringing muah, muah. Tenor singers show it, and good speakers often thrill listeners with it.

A WELL SEXED FEMALE VOICE, how inexpressibly exquisite and enchanting! Yet its chief excellences consist in its feminine attributes as such. How exquisitely musical, fascinating, bewitching her tones and vanishes! They all emanate from womb vigor; and all female utterances disclose the sexual statii of all their utterers.

EVERY WOMAN'S VOICE is more or less femininized or else unsexed, in exact proportion as she is well or poorly sexed, and healthy or diseased in this special department. Gentlemen who attune their ears to these differences will be delighted beyond measure with the tones of those well sexed, yet equally disgusted with the quacklings of those poorly sexed and diseased.

THE CHIEF CHARM OF FEMALE SONG 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 hearing. Her voice thereby necessarily becomes dry, husky, quackling, broken, and destitute of that softness, sweetness, richness, and charm, which

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impress 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 prerequisite. This shows why

WOMEN CANNOT SING well after they pass their bearing period. Nor can men excel after virility ceases; for their voices then become piping, and lose their distinctive male characteristics.

THE VOICES OF ALL COURTESANS equally illustrate our subject, by their all being coarse, harsh, boisterous, grating, loud, and extremely ugly. Ears trained to it can tell harlots' voices in parlors and streets, public and private, and tell all the stages of their declension. Please duly consider how great, how important, the practical lessons hereby taught.

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

EVERY SINGLE MOTION of all males, all females, is both sexed,

ACTIVE SEXUALITY IN ANIMALS.

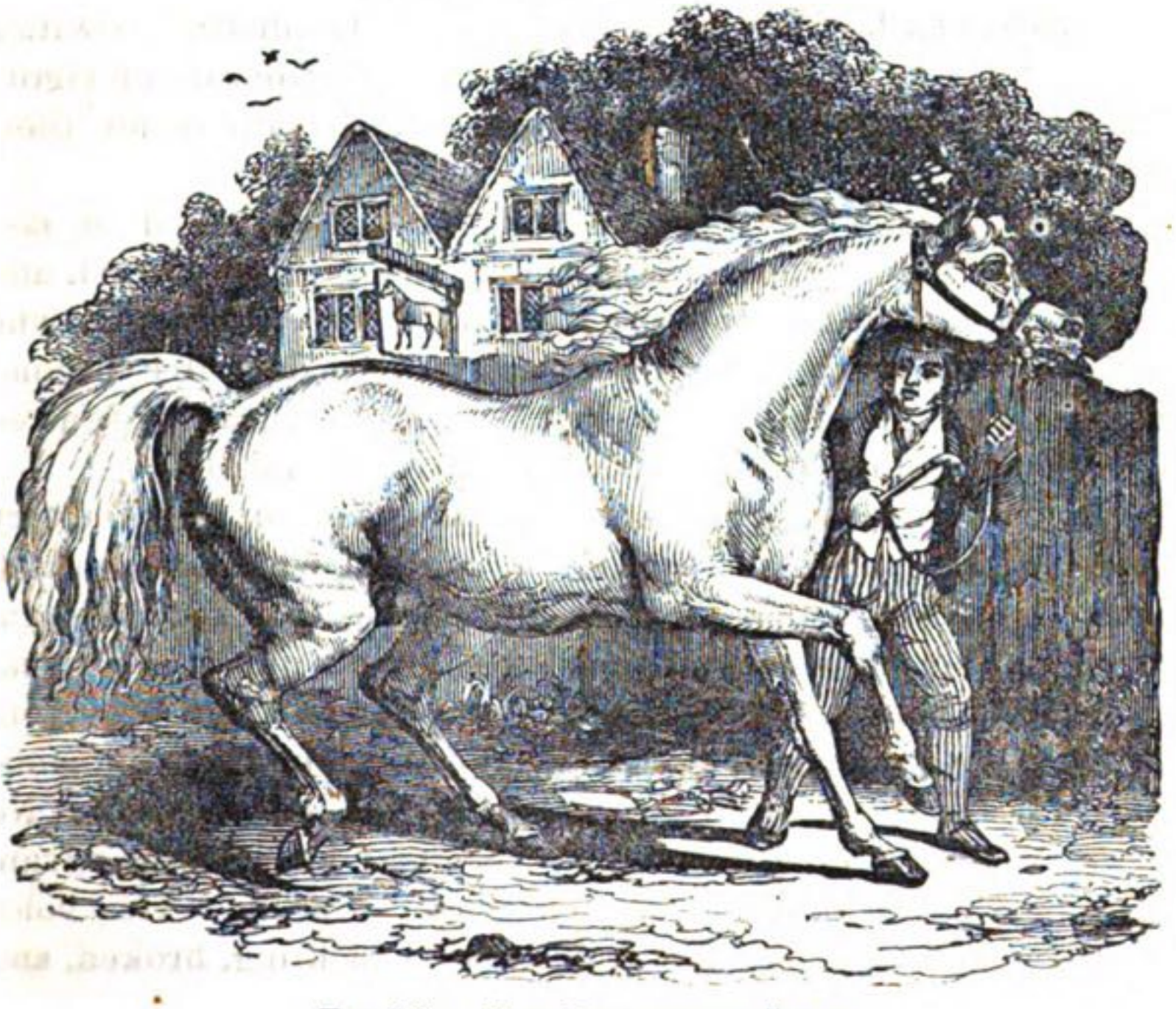

FIG. 547. — THE STALLION IN JUNE.

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and proclaims existing sexual conditions. How totally different the walks and movements of all bulls from cows? and stags from both? and more dignified and majestic of bulls during their sexual from non-sexual seasons? obviously caused by their sexual perfection and imperfection. A stallion, in his proud, prancing, masculine gait, the moment he catches sight of a mare, arches his proud neck into a still prouder bow, and dances and prances in a more masculine style, because his proximity to her quickens his sexuality, and throws additional masculinity into his already well-sexed gait. Roosters, turkey-gobblers, peacocks, equally illustrate this law, and put on their gayest, proudest motions and walks—that is, crowing, gobbling, strutting, &c.—while courting. Who but could discern a man, though dressed in female apparel, just by his noble, dignified, manly bearing and carriage, from a woman in man's clothes, by her light, blithe, sylphlike, pretty agile cast of motion? And the more easily the better sexed either. Therefore

A COURTING ATTITUDE.



FIG. 548.—ROOSTER.

ALL EXISTING SEXUAL STATES equally report themselves in the motions of all men and women, boys and girls. All bull, stag, and ox motions prove this. What means the difference between the movements of all men as compared with those of all boys, and of all girls as compared with all women, and of all of each sex as compared with the other, and of the same one's cast of motion before puberty and after, but that all changed sexual states correspondingly change all the movements of all? It is the quickened sexualities of boys and girls wrought by puberty which thus changes all their motions as well as voices.[566] And the more virile any man, and better sexed any woman, the more this element sexes every single step and motion. Nature will neither falsify, nor let you, but makes you "own up" all past errors, all existing states. Behold how all

SEXUAL IMPAIRMENTS REPORT themselves in the walk and motions of all men, all women. Self-abuse in youth mars or spoils

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this sexual movement of all men, all women who perpetrate it, ever after — by those of men becoming weak-kneed, loose-jointed, sheepish, humbled, cowed, craven; and of females in losing their grace and poetry of motion. "I should think he *felt* like a sheep, for surely he walks and acts just like one," said a well-sexed woman of a poorly-sexed, meeching man.

ALL WOMEN IN WALKING UP-STAIRS tell all knowing lookers-on all about their sexual conditions; and all men sexually poisoned become affected in their groins, for reasons yet to be given, which make them sway or swing their hips forward instead of moving them straight forward, because more or less stiff in the groins. Women, learn this sign.

TO EXHIBIT FEMALE CHARMS and sexual beauties and attractions of person alone is the entire end sought and attained by the female toilet, whether put on for church or party;[672] and hence all women show how much and how little gender they possess when fashionably arrayed. Scanning the motions of all ladies when walking to, into, out of church, and when promenading or dancing, behold *what* a difference between the light, fanciful, stylish, agile, graceful, finished, elegant, spirited, springy, genteel, tetery, dainty, poetic, scrumptious, queenly, snappy walk of this well-sexed woman, in contrast with the heavy, slack, insipid, slatternly, common-place, flat-footed, weak-kneed, tame, slomocky, snapless walk of that one poorly sexed; and know that all this "poetry of motion" and want of it depend on, proceed from, and manifest their different sexual states. And she who has no snap in her walk, has none anywhere else. Or contrast the careless, indifferent, homespun, loose walk of all girls before, with their prettied-up, nippy, try-to-be-genteel walk of the same girl after puberty throws in its fancy touches to all her motions. Or contrast the gay, sprightly walk of "sweet sixteen," with that of any and all women suffering from female complaints, and learn from all these differences that all the ever-varying states of the sexuality vibrate throughout every motion of all men, all women.

THE RAP at the door is sexed, for all can tell whether a man or a woman raps without: and the more easily the more a man or woman the rapper, by male being louder, quicker, positive, and female light, delicate. He who raps softly is a poor male, and she a poor but strong-minded female who raps hard and distinctly, unless obliged to.

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CHIROGRAPHY reveals the gender, its amount, and conditions: for, is there not a marked difference between a man's and a woman's "hand-write"? The more a man one is, the more, like John Hancock's, will his bold, heavy, manly hand-writing show itself in every stroke of his virile pen; and the less any given woman, the poorer a female hand she writes.

YOUNG FOLKS, ALL FOLKS, LEARN TO SCAN every lady's walk, dance, movement, chirography, in order to read their sexual conditions, eligibility in marriage, and joint paternity. Girls, if a half-man, with a rickety, shackling, loose-jointed walk asks you, tell him "no;" but when a whole man, evinced in his proud, lordly, majestic, straight, powerful bearing asks you, say "yes" before he has done asking. And wife-seekers, note the way this girl dances, and that woman walks up-stairs; and ask her who bounds up with a spring, or whose muscles fling her body around lightly in dancing; but if she dances loggily, heavily, as if with effort, or walks up-stairs as though it were hard work, or leans over upon the rising leg, or stops to take breath, say "good-by." If a wife, be alarmed.

600.—EXISTING SEXUAL STATES PROCLAIMED BY FORMS.

ALL SHAPES CHANGE along with changing sexual conditions. That is: This male has the more or less of this masculine form, according as he has the more or less gender; and thus as regards all females. Further: Any and all individual men and women will *change* from year to year in their forms, for better or worse, just as their gender states may meanwhile change. The *general* law and fact of male and female forms [550] makes this specific phase or variation of it an absolute necessity. Gender, in affecting the form at all, compels all forms to change for the time being as this gender meanwhile changes. Let us catechize Nature on this point.

BULL FORM CONTRASTED WITH OX, both proves and illustrates this law; as does the best sexed bull's having the most bull shape. Why do bovine judges pay a hundred-fold more for this bull than that? Because he is that much a better male, more virile, will engender better stock. By what signs do these stock-connoisseurs measure, estimate their virility? By that one which will originate the best stock having the most bull form. Just think out the meaning of this, and then apply it to men and women.

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NATURE WANTS HER STRONGEST MALES to beget the most — an all-wise contrivance for improving all non-mating species. Bulls test their strength, bottom, prowess, all their male attributes, by pushing with head, horns, and neck.. Oxen, having lost their procreative capacity, have little occasion to test their masculinity thus, and hence have long, slim, crooked, weak horns, thin heads, slim necks, and smaller fore-quarters; while bulls, their unmutilated masters, as shown in this accompanying figure of a bull's head, have strong, short, thick, sharp horns; heavy heads and pates, and deep and powerful fore-quarters; while stags are intermediate in form; and the more sexual vigor a given bull possesses, as compared with another, the more masculine his form. Behold the sexual impairment of all oxen as marring their entire forms, from the ends of their horns throughout all their limbs, down to the very ends of their hoofs and tails.

DIFFERENCE BETWEEN THE HEADS OF BULLS AND OXEN.



FIG. 549.— BULL vs. OX.

ALL PERFECT ones stand in striking contrast to all that are emasculated. See how very different bulls' eyes from oxen. All perfect, as contrasted with all mutilated horses, sheep, swine, &c., furnish like examples of the sovereign power wielded by gender, throughout all its various conditions, over the entire conformation.

ALL BOYS COMPARED WITH MEN, and all girls with women, furnish a like illustration. Boy-babes' arms could hardly be contradistinguished from girl. Up to puberty their shapes are quite alike, because little sexed; whereas, at and because of their puberty developing their sexualities, all boys' forms shoot right off into those of men, and girls into those of women; and the better sexed any given boys or girls, the more manly or womanly their respective forms become.

WOMEN, PLEASE NOTE this principle, because future directions for preserving and regaining beauty, and retaining and redeveloping the female breasts, and form generally, impinge on it. It also teaches you men's existing sexual conditions.

601.—FAT AND RUDDY, POOR AND PALE, MEN.

EXTRA FAT ACCOMPANIES SEXUAL INERTIA of some kind. This fact is patent to all, that oxen always fatten easier than bulls

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geldings than stallions, wethers than rams, barrows than boars, caprons than roosters, and old men and women than those in their prime; obviously because sexual vigor throws so much action into all their functions as to consume all surplus material; while sexual dormancy leaves all the other functions too tame to work up this organic material; which compels Nature to stow it away in fat. Right hard workers are rarely fat. "A lean horse for a long pull." Shakespeare was true to Nature in representing fat men as easy, good-natured, and jolly; but lean as ambitious, and surging with powerful passions; their sexual vigor throwing such tremendous energy into all their functions as to keep their fat down. That Pathic, elsewhere mentioned, was represented as spare, yet with tremendous bones and muscles, nose and shoulders. Fat, united with dark-red complexions, is doubly objectionable.

FAT, WITH AMOROUS EXCITABILITY.



FIG. 550.—BACCHUS.

FAT MEN AND WOMEN ARE OFTEN EXTRA AMATORY; yet sexual excitement is one thing, and procreative power quite another; and often in an *inverse* ratio to each other; their passion fierce and quick for the moment, but short-lived. Fat stock bring poor young, if any; fat males being less sure to impregnate, and females to be impregnated; besides giving poorer, smaller young.[567] "Fat, fair, and forty," probably means more passion, with less liability to maternity. Bacchus, Fig. 550, becomes very fat because "used up."

LARGE BELLIES are doubly objectionable. We show why, further on. Genuine men taper *inwardly* from the chest downward, like Hercules. Women, discard those men who, as Bacchus, *taper the wrong way*. And men those women, for like reasons to be given.

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If old and fat, they are too old; if young and fat, they are too excitable and animal, or else exhausted sexually.

THOSE TOO POOR are so from exhaustion, overwork, probably due to more virility than stamina. And yet such are often very tough and enduring.

602.—FACE, EYES, COMPLEXION, &C., MODIFIED BY GENDER STATES.

MALE AND FEMALE FACES DIFFER TOTALLY. Are there not masculine and feminine physiognomies, chins, noses, eyes, countenances, and inter-facial aspects? Do not those of men owe their bold, manly outline, and of women their sweetness, softness, and beauty, to each being modified by their respective genders? What else gives beard to men, but none to women and boys? Well and poorly bearded men are so because well or poorly sexed; yet well sexed women never have any while bearing, though it sometimes appears afterwards. And a fuzz or slight mustache upon any and all women's and girls' upper lips indicates sexual inertia or impairment — a return towards the neuter gender state. Only well sexed women can ever have beautiful faces; while those who lose their sexual vigor thereby also lose their facial beauty.

WHY WERE FEMALE FACES MADE BEAUTIFUL? Solely to enamour men, and extort marriage and offspring. Nature must needs proclaim the superior maternal capacities of this female, and inferior of that, in order thereby to enamour men most of the former, so that they may select the best bearers first, and leave the poorer, if any, unchosen.[557] But why beautify the face most? Because it is the most conspicuous, and seen first and most. Then

WHAT FACIAL ITEMS indicate these coveted maternal excellences?

BRIGHT, SPARKLING EYES are the first prerequisites of any, every woman's beauty. Their power over men is often irresistible, even magical. "Neither let her take them with her eyelids." What are classical features along with soulless, dead-looking, sunken eyes? Far better good eyes with poor features, than perfect features with poor eyes. Good ones amply compensate for homely features; yet bad-looking ones spoil all faces that have them. Ladies, at least, hardly need be told how important a part bright ones play in all handsome faces. Mark this anatomical reason.

THE OPTIC NERVE TERMINATES AT LOVE. Follow it in Fig. 546, from the eyeball backwards, upwards, winding around, and then

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flexing downwards till it terminates in the closest possible proximity to Love,[307] the transmitter, which we hereafter prove to be in perfect rapport with both the sexual structure and the eyes; so that they correctly report all its states, thereby indicating all its conditions.

THE EYES INDICATE SEXUAL AILMENTS. All the world knows that reddish, livid spots under the inner corners of the eyes indicate the beginning of sexual complaints; and that, as these ailments augment, this discoloration deepens and extends; so that black and blue semicircles under the eyes indicate sexual impairments. Let these complaints redouble, and this discoloration still deepens, and extends all around and above the eyes, which become sunken, dark-looking, yellowish, brownish, and have a bad, awful, dull expression. Wives thus tell tales on their husbands sexual excesses.

ALL FALSE SEXUAL EXCITEMENTS, causing seminal losses in males and undue passion in females, report themselves in the eyes. Those who know can pick out such; and also those husbands and wives who prevent issue by premature withdrawals, as far as they can get a good look into their eyes. Girls, those beaux whose eyes have a dull, sleepy, listless, downcast, vacant, glaring, glazed, leaden, spiritless, or a lascivious, learing, vulgar, lustful look out of them, will be much less satisfactory as husbands than those who have bright, sunny, clear, pure, loving eyes. The former may be better than none, but are "poor critters."

"RED RIBBONS" around eyelids indicate sexual inflammation and passion in its more animal, sensuous aspect; while a bluish, azure, leaden-colored white of the eyes indicates sexual exhaustion—impotence in the male, barrenness and passivity in the female. Seminal losses in men, and *fluor albus* in women, are indicated by this white of the eyes having a pale, yellowish, greasy aspect.

THE COMPLEXION especially indicates existing sexual conditions, and therefore maternal excellences and defects. Those of both sexes who are vigorous and perfectly healthy sexually, have a bright, scarlet red in the middle of their cheeks, which vanishes off into pink, and then into a pure lily-white; yet those sexually feeble or impaired, are either too pale or red, too dark or livid, or have a brownish, bluish, "bloody-muddy red,"[609] as Brigham Young's eldest, who ought to know, expressed it. Girls, look out for these tawny, blackish-and-bluish, brownish reds; for they signify false

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sexual excitement, along *with* exhaustion — lust with weakness. They will be perpetually scolding or ravishing you, mostly scolding. And the bluer they are, look out the more.

THE MAIDEN'S BLUSH is caused by this very sympathy between the sexuality and the face thus: Joking her about her beau excites Love pleasurably, or else in reverse, and this Faculty, being in sympathy with her cheeks, sends blood to them, which instantly paints them more beautifully than anything on earth is painted. And it is prized thus because it signifies sexual susceptibility. Those having dormant sexuality never manifest it.

ROSY CHEEKS, without which none can be handsome, ladies now manufacture to order by painting. Yet remember, the Deity is the best Painter. Then beautify yourselves by giving Him a chance to paint you up in His glowing, exquisite pink and white, instead of deforming yourselves with your own miserable daubs.

FACING WINDS, both furnishes excellent paint, and then puts it on; besides giving you "*fast* colors" that bear *washing*.

PALLOR LOOKS BADLY, because it signifies feebleness. Pale mothers either manufacture too little vital force, or else expend too much, or both. Still intense emotionality causes pallor, which is therefore allowed. Ladies, other things being equal, the healthier, more robust you are, the handsomer you look.

AN ANCIENT PAINTING OF A PATHIC, a sect to the worship of Venus what the clergy are to modern worship, whose "calling" was to provoke and exercise this amatory passion, and teach it as an art, was painted as full of blue veins, and blue-black in the face; obviously because ancient artists saw this complexion in those who made the grossest, most excessive lust their very livelihood. I observed a like blueness of face in an old member of the Oneida community, and again in a philosophical sensualist in Baltimore, who kept one fresh, young, amorous mistress after another till each became used up, only to be discarded for another fresh one. This passion in him both inflamed and robbed all his other parts to satiate its ravenous greed. To woman this lesson is instructive, and to both women and sensualists, a warning.

FACIAL HUMORS, red blotches, pimples having a black speck in their centres, along with other complexional faults, are caused by and indicate sexual errors and dilapidations; whilst ashy pallor and whiteness in a woman accompany extreme sexual weakness and disease, and in girls menstrual difficulties, or else self-abuse.

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We here disclose no new truths, only give the whys and wherefores of those long observed, on our staminate principle that every iota of the entire body of all males, all females, is in perfect rapport, and under the tyrannic sway of gender, that the latter may transmit the former: else how could it transfer all?

603.—Posture, and kindred Signs of present Sexual States.

A READING, IMPRESSIBLE MOOD is a first prerequisite for discerning character; just as a recipient mood is necessary in a good listener.

NATURAL LANGUAGE is the great revelator. All the Faculties express themselves through the tones, looks, actions, &c. As Force, Worship, &c., have each their modes of expression, so Love has its: else how could lovers make Love?

HEAD POSTURE is its most declarative sign. All the organs when in action throw the head into line with themselves; the intellectual being in front, and throwing the head forward, &c.[56] Of course Love, located in the back and lower part of the brain,[57] when in action, cants the head backward on itself. Kissing, one of its most impressive expressions, thus throws the head right back on this organ, as in the kissing lover, Fig. 551. See

THE NATURAL LANGUAGE OF LOVE.



FIG. 551.—THE KISSING LOVER.

his head turned back, but not hers. Suppose she were returning his kiss, her head would also be turned back on her neck. No Lovers can well kiss without thus canting their heads backward.

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ITS ULTIMATE action turns the heads of both still farther back, and farther under.

THE POSITION OF THE CHEST AND SHOULDERS is almost equally expressive of every one's amount of sexuality, and also of its existing action. Men powerfully sexed always throw their shoulders clear back, never forward, and carry them high up, never drooping; and those who move and sit thus *are* well sexed. Per contra, seniles both walk stooping, and pitch their shoulders inward and downward; except printers and others whose steady vocation bends their shoulders forward. Girls, eschew Messrs. Stoops, but accept those with straight, military walks.

WELL-SEXED WOMEN SET THEIR BREASTS FORWARD always, whether walking, sitting, or standing, by carrying their shoulders clear back as far as possible; and every woman, all women, when in Love with a man, set their shoulders farther back, and chest forward, than usual, and so present and hold them that, if in low dress, they would exhibit their breasts. Women's love of dressing low in breast and back is based in this law — the *exhibition* of their maternal signs.[572] During impassioned intercourse this tendency is greatly increased; because this is Nature's means of provoking his passion so as to endow their young.

MISS STRAIGHT furnishes an excellent illustration of this chest natural language of superb womanhood. Miss Lucy Long, Fig. 532 in [565], also illustrates this shoulder posture. Beaux "pop questions" to girls who carry themselves thus, much sooner than to those who lotch forward.

BREADTH BETWEEN THE ARMPITS, by showing a place for a large bosom by Nature, even though

A WELL-SEXED CHEST POSTURE.



FIG. 532. — MISS STRAIGHT.

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We here disclose no new truths, only give the whys and wherefores of those long observed, on our staminate principle that every iota of the entire body of all males, all females, is in perfect rapport, and under the tyrannic sway of gender, that the latter may transmit the former: else how could it transfer all?

603.—Posture, and kindred Signs of present Sexual States.

A READING, IMPRESSIBLE MOOD is a first prerequisite for discerning character; just as a recipient mood is necessary in a good listener.

NATURAL LANGUAGE is the great revelator. All the Faculties express themselves through the tones, looks, actions, &c. As Force, Worship, &c., have each their modes of expression, so Love has its: else how could lovers make Love?

HEAD POSTURE is its most declarative sign. All the organs when in action throw the head into line with themselves; the intellectual being in front, and throwing the head forward, &c.[86] Of course Love, located in the back and lower part of the brain,[87] when in action, cants the head backward on itself. Kissing, one of its most impressive expressions, thus throws the head right back on this organ, as in the kissing lover, Fig. 551. See

THE NATURAL LANGUAGE OF LOVE.



FIG. 551.—THE KIS[illegible]R.

his head turned back, but not hers[illegible] returning his kiss, her head would also be[illegible] neck. No Lovers can well kiss without thu[illegible] backward.

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ITS ULTIMATE action turns the heads of both still farther back, and farther under.

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A WELL-SEXED CHEST POSTURE.



532. — MISS STRAIGHT.

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now flattened, signifies proportional sexual vigor; while breadth and mammal fulness, as in Helen J. Mansfield, of Fisk-Stokes notoriety, evince both sexual activity with power: and she

BREADTH OF CHEST AS INDICATING GENDER.



FIG. 553. — HELEN J. MANSFIELD.

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illustrates equally that supreme power over men conferred by her extraordinary amount of gender, as is indicated by this sign. Her perverting this powerful element militates against *her*, not it. Her *possessing* it in such extraordinary vigor, and having its chest sign, alone concerns our subject. Narrow-chested women can never wield this power over men, for good or evil.

NARROW CHESTS WITH LARGE PANIERS look horribly. A slim, spindling woman, short and shrunken from collar-bone to pubis, with it small and set back, stomach and bowels shrivelled, and hence warping *forward* from head to feet, and shoulders warping inwardly, yet projecting anteriorly, and all "set off" with a large panier, a shawl gathered in front by hands, and a put-on Grecian bend, appears a little meaner and more insignificant than any other. Neglect these caved-in, new-moon-shaped ladies. A straight housemaid in greasy calico looks well in comparison. Those who see how much better the expression of the same woman is when erect than stooping, shoulders setting backward than forward, would never sit or walk bending; so girls, cultivate erectness. And this posture is by far the most healthy.

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.

BODILY POSTURE is equally expressive of both the original gender, and all its existing states. The "mount of Love" as a beautifier has been shown.[562] Its development must needs, and always does, proportionally set the lower portion of the female body well forward. All vigorous females involuntarily carry this pelvic portion at least straight, or more projecting than retiring; and presenting it thus, naturally inspires Love and passion in men and themselves. See its presentation, modestly restrained, in all waltzes and round dances. This gives them their great attraction to dancers and observers; and objections to them impinge on this very point. Any woman's walk is inferior with it retiring, magnificent with it well presented.

HIPS ROLLED BACK accompany this presentation. The reception of the life-germ must precede its carriage and delivery, and be absolutely provided for; and is in this pubic presentation. Be-

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hold its necessity and its provision, in superb mother *having* a large "mount of Love," and setting it forward by rolling back their hips, whenever in the life-receiving mood!

MATERNITY IS PROVIDED AGAINST by advancing the hips and retiring the mount; thus precluding access.

MEN EQUALLY illustrate and practise this principle, and for the same reason.

BOTH SEXES IN LAUGHING proclaim their sexual states to a dot; by those strongly sexed throwing this same part forward the more, the more amorous they are. Note this peculiarly vulgar feature in the laugh of all sensual men having precisely the same motion as in its ultimate action. This forward pubic motion is especially apparent in "kissing with an appetite."

THESE SIGNS TELL LOVERS ALL ABOUT each other. What are these lessons worth? Disguising Love is simply impossible. All necessary is to *learn to read* its signs. You are here plainly told just how.

604.—ODOR, BREATH, &C., INDICATE SEXUAL STATES: PERFUMERY.

ODORS appertain to most things, and tell their different conditions. Lions "scent their prey afar off," and many animals detect hunters miles away by it. Africans have their peculiar odor, and each fruit and flower its own; and smell very differently when sound from rotten.

DIFFERENT SEXUAL STATES have their odors. All know that flowers are fragrant; yet the flowering process is their sexual intercourse; and their odor then is only one among millions of illustrations of this fundamental law, that all sexual states emit corresponding odors. In the case of animals, its utility is very apparent as promoting their multiplication by proclaiming their whereabouts, and sexual "desire." All animals manifest it during heat.

THIS AURA IS SEXED[504] as much as voice, walk,[504] magnetism,[505] &c. And the odor of each sex is peculiarly fascinating to the other, when both are in sexual health; yet most nauseating and disgusting when in disease, so as to repel those unfit to procreate. Please note this fact, and its reason.

THE STENCH FROM ALL HARLOTS IS HORRIBLE. Mrs. Tyndale, in 1848, rich and philanthropic, tried to reform twenty or more, to whom she gave a home, and desired me to tell her their characters.

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Every one of them smelled most awfully. A like terrible stench obtains in all male sexual reprobates; whilst that emitted by venereal patients is the worst known.

WOMEN SUFFERING FROM SUPPRESSIONS smell badly, for reasons as self-apparent to sense as is the smell itself to the nose, namely, that which should be promptly evacuated being retained till it decays. It also makes its escape through the skin in the perspiration. We say this not to "spot" them, but with unmitigated pain, and only because we *have* to, in order to instruct. Such may use cologne, rose-water, musk, anything, thereby counteracting one bad smell by another; but

THOSE IN SEXUAL HEALTH EMIT EARTH'S MOST DELICIOUS PERFUME. And doubly when in Love. Those poorly sexed emit but little; and the less, the less they love; while those disseminate the more the better sexed they are; and those superbly sexed *and* thoroughly in Love, fill the whole room with the most wholesome and luscious aroma mortals can quaff. Here description fails. Only experience and close observation can at all realize this fact, or its practical value as a sexual diagnosis.

LADIES, DO WITHOUT COLOGNE, and all other aromatics; for their use proclaims your need of them; and this either sexual inertia, or else impairment. And you who do need them, restore yourselves to sexual vigor, and you will then smell much better without cologne than now with.

OH, GIRLS, if you will only keep up your sexual vigor, go wherever you may, you will spread broadcast an aura so "lovely," a perfume surpassing flowers in paradise, "smashing" the beaux right and left, and captivating any lover you may select. Why *won't* you learn? But others will some day, if you don't now. Yet do, oh, do avoid "female complaints," and their pestiferous, sickening stench, as you would the deadly serpent's bite.

"A ROTTEN, STINKING BREATH" signifies stomach and general disorder, as well as sexual; and all other bad smells indicate the corruptness of their fountain: and in men quite as much as women. A fetid-breathed companion is better than celibacy, yet poor enough. Still, to reject all on this score would leave most unmarried. And you who cannot bestow a sweet breath, and a naturally "sweet-scented" and perfumed person, do not deserve to marry them; and will cheat somebody if you do.

TELLING HOW TO PRESERVE AND RESTORE sexual health and vigo

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tells how to preserve and restore this sexual perfume. You who have it are rich.

BEHOLD IN THESE EXAMPLES the entire physiology of man and beast at the mercy of this sexual entity! 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, posture, odor, and therefore the whole body? 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. This sexual sympathy with all parts *must* be complete; else how could it transmit every iota appertaining to every part?[519] 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. Oh, when will men and women learn to appreciate the incalculable value of sex, both for what it brings, and especially for what it *is*!

YET THIS PRINCIPLE does not end, it barely begins, with the body, and affects its organs and functions far less relatively than it does the mind, and all its operations. No pen can do justice to, ours can only bungle, this all-important subject next in order.

SECTION II.

MIND AS INFLUENCED BY DIFFERENT SEXUAL STATES.

605.—LOVE LOCATED AT THE APEX OF EVERY ORGAN.

THE MENTALITY must be transmitted even more surely and fully than the physiology; because "the mind 's the man."[18] This identical principle of the sympathy of Love with every part it transmits, accounts for the equally minute transfer of that larger, more important, and wonderful segment of all the mental parental specialties, instincts, and habits, to offspring, thus —

LOVE IS MENTAL, proceeds from a Faculty of the mind,[536] not bodily organ; and is to the sexual organism what sight is to eyes. Be they ever so perfect, they are useless unless used by a *mental power* called vision; they being only its tools. How could Love transmit the parental mentality to progeny unless it constituted a part and parcel of the mind? Or how transfer all the

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minutest instincts and shadings of parental character to progenal unless this transferring entity is somehow interwoven with every mental iota of all parents? It is thus —

LOVE IS LOCATED NEAR THE APEX OF ALL THE MENTAL ORGANS. Phrenology proves that those convolutions in Fig. 554, marked

LOVE LOCATED NEAR THE SEAT OF THE SOUL.

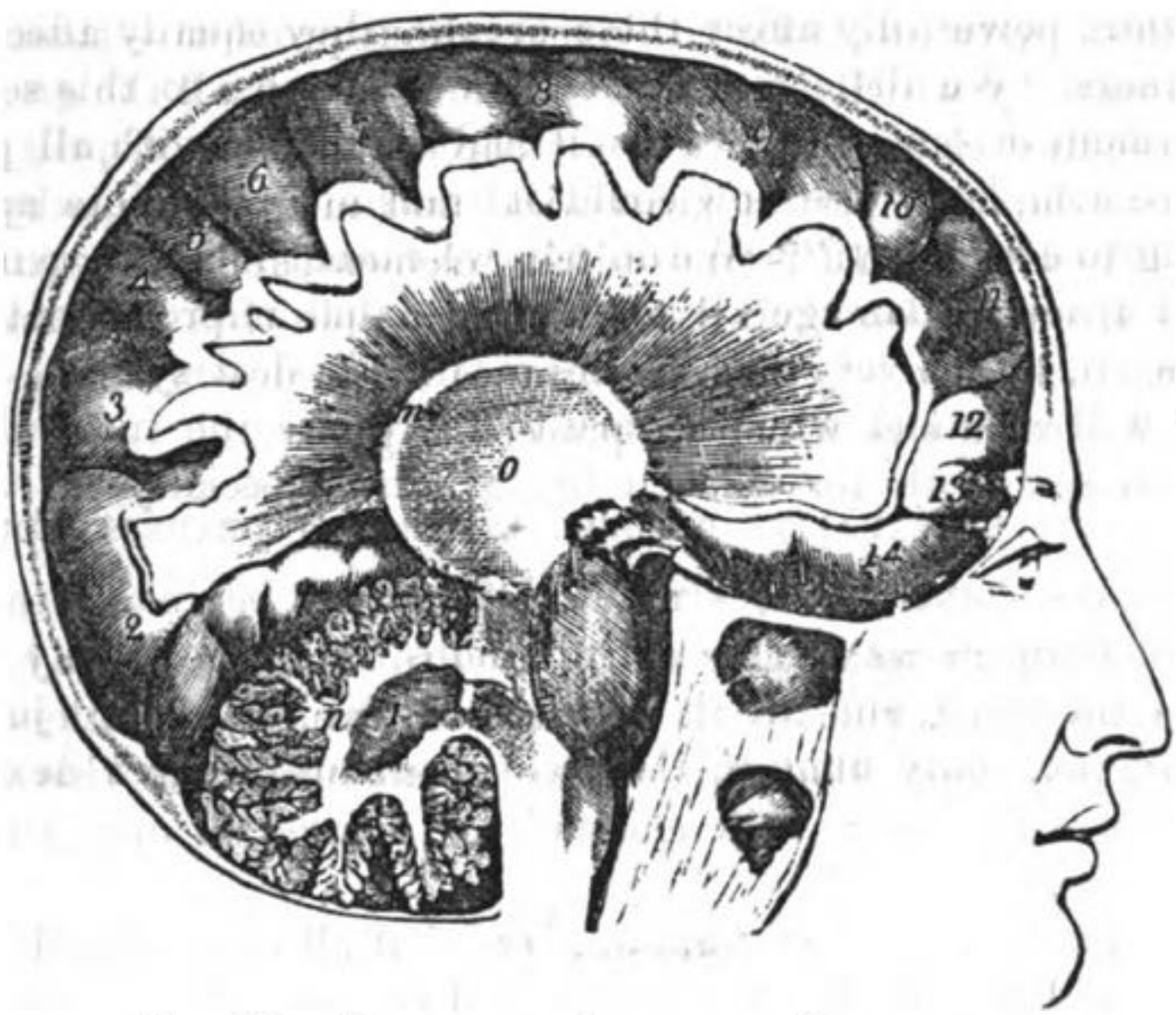

FIG. 554. — LOVE IN ITS ANATOMICAL CONNECTIONS.

1, 2, &c., to 14, are the organs of corresponding mental Faculties; each having its apex — that which is to it what tendon is to muscle, in which its function centres. Now each apex points *inwardly*, from above downward, below upward, before backward, behind forward, and each side inward, all their radii converging to and centring in the *corpus callosum*, *m* in Fig. 554, which consists of bundles of criss-cross nerves uniting the two cerebral hemispheres with each other, and each part of the brain with all the other parts, and of the brain with the body; so that this *corpus callosum* embodies every part, parcel, and iota of the entire being, mind, and body, into a one grand whole; giving to all thus embodied that *collective* action in which life or consciousness inhere.[34]

THE SEAT OF THE SOUL is right *under* this *corpus callosum* at *o*,

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Fig. 554,[345] in the ventricle or open space formed by this dome-shaped *corpus callosum*. See this seat-of-the-soul point demonstrated in "Human Science."[35-37]

LOVE IS LOCATED RIGHT UNDER this seat of the soul, and runs up towards it; which thus puts this transmitting instrumentality just as near as possible to the focal centre of that physical and mental life entity it transmits.

BEHOLD WITH AMAZEMENT this marvellous problem—these ways and means by which Nature sends along down all the great, all the minutest characteristics of all parents to their offspring;[519-521] namely, the most perfect anatomical and mental sympathy thus established between this transmitting element, and all the parental items it entails on their issue. A principle thus fundamental, and of such vast practical importance to all, deserves a more extended illustration, which we proceed to give.

606.—ACTIVE SEXUALITY REDOUBLES, DORMANT DEADENS, COURAGE PRIDE, AMBITION, &C.

THE VERY ETYMOLOGY OF HE-RO, used to signify all that is bold, brave, he-roic, daring, cool, determined, valiant, dauntless, masculine, &c., shows that this male element originates this whole range of attributes; while emasculated is used in opposition to masculine.

ALL PERFECT MALE ANIMALS are bold, but all emasculated, tame. Little bull calf, though hooked around the yard all winter by old ox, becomes plucky just so soon as his sexual organs begin to grow; shaking his head defiantly at old ox, as if saying, "Old fellow, I'll not submit to this much longer," till their additional growth infuses into his whole being a vim, resolution, boldness, strength, and snap, which make him tackle right in with old ox; and if overborne by mere ponderosity, he pluckily grapples right in day after day till he finally conquers. Are not all oxen, all geldings, tamer, more easily subdued and managed, than bulls and stallions? Do not even immature males conquer their mature eunuchs? And those bulls, studs, rams, boars, the best sexed, conquer their inferior males, so as to parent the most young.[600]

THE STRONGER males among all roosters, ganders, gobblers, &c., always whip out all the weaker ones, till finally these two strongest fight each other so long, so desperately, that the poorest

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one surrenders barely in season to save his life. The males of all fighting animals and fowls fight each other much more, and more fiercely during their short sexual season than all the balance of the year; indeed, rarely fight except then, and for sexual supremacy. How plain that this increased courage is due to sexual excitement? In phrenological language — Love, when excited, excites to entail its contiguous organs of Force, Dignity, &c.

SEXUAL ACTION REDOUBLES STRENGTH, bottom, endurance, animal power, and hardihood wonderfully; as all emasculated animals and feeble eunuchs practically attest, in comparison with all perfect males; and mares can endure and accomplish much more, and are hardier, and less subject to disease than geldings, because emasculation impairs the constitution and "bottom" of its victims.

SEXUAL IMPAIRMENTS DIMINISH HUMAN courage and force even more than brute. Courage is man's paramount prerequisite for success, which sexual vigor greatly augments. No man ever yet achieved anything great or worthy unless endowed with all the indices of a powerful male; while he who loses sexual vigor, proportionally loses his interest in life and all its ends, and prosecutes his plans leisurely and tamely, as if glad enough to succeed, yet it matters little if he does not. Could Eastern eunuchs be kept in their abject servility, but that their courage is emasculated along with their gender? Surprising that travellers have not described the practical outworkings of this system.

ALL SEXUALLY IMPAIRED MEN suffer a like loss of snap, courage, and efficiency. Many men will recollect that, when they were budding into manhood, they were full to overflowing with vim, force, power, resolution, determination, and animation, who are now "toned down," careless, listless, inert, and subdued, like oxen, and see by our subject its 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 deterioration by sexual impairments; which make one feel humbled, whipped out, mean, shiftless, good-for-nothing, cowardly, dastardly, afraid of own shadow! whereas those abounding in sexuality are bold, fearless, courageous, spirited, efficient, determined, lion-hearted, plucky, en-

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during, strong, athletic, and all strung up ready for any emergency! Masculinity always conquers its deficiency.

MEN, you cannot 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 its functions, capacities, and enjoyments, worth as much. Men? Women, too.

WHAT ANGER EQUALS that fierce frown, that withering scowl, that terrible indignation those virtuous women, however amiable, even tame, manifest toward men who insult them — enkindled solely by sexual aversion. Reversed Love reverses Force. 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 on her. Why? Because her Love is enlisted for him, so that injuring him outrages it, and thereby rouses all her anger, hate, and fury to their highest pitch. And her fierce hatred and revenge toward 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 men beloved; of which our war furnished many noteworthy examples. Our principle, that Love is in rapport with Force, shows why.

607. — DIFFERENT SEXUAL STATES AS AFFECTING TALENTS.

THAT GENIUS AND PASSION ARE CONCOMITANTS, is the general observation of mankind, and most great men illustrate; as, Webster, Clay, Judge Marshall, Franklin, Byron, Burns, Pitt, Bonaparte, Bacon, Socrates, Michael Angelo, Powers, and many other ancient and modern celebrities. See in the great artist, Rubens, all the indices of powerful masculinity, to which his matchless paintings, especially of the female figure, owe much of their "*character*." Our principle shows why. No man can ever become extra great, or even good, without the

MASCULINITY POWERFUL.



FIG. 555. — RUBENS.

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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, 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. Women equally illustrate this law. All actresses, distinguished female writers and speakers bear all the marks of superior femininity in form, walk, voice, every attribute of the female sex. Charlotte Cushman and Grace Greenwood are specially pertinent examples. So were Mrs. Sigourney, Josephine, Mrs. Judson, and many others. 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. 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. Every actor and actress any way distinguished bears all the marks of superabundant sexuality,—Forrest, Scott, the Booths, Proctor, Mrs. Siddons, Laura Keene, and Mrs. Bowers, now our leading tragedienne. 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. Gender confers the female voice prerequisite for good singing,[566] and true female bust.[568] 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 voice[566] and bust, arms and form,[568] which they usually take much pains and pride in exhibiting.

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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.[555] Ladies, mark this, and learn its cause — impaired sexuality.

608.—SEXUAL PURITY PROMOTES ALL THE VIRTUES, IMPURITY, ALL THE VICES.

ALL MAIDENS, contrasted with all self-abandoned, furnish 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. Sun shines on none quite as pure, sweet, good, spiritual, innocent, even angelic, as pure virgins budding into womanhood. Say or do anything coarse or gross in their sacred presence, and they live in a moral atmosphere too ethereal and exalted to comprehend your meaning. Yet if they do, how disgusted! All history, all humanity, Bible included, invariably associate with virginity all that is spotless, pure, and angelic on earth. Yet

HARLOTS ARE EARTH'S WORST TENANTS. Laura D. Fair shoots Crittenden down like a dog, after he gives her *seventy-five thousand dollars*, while sitting with his family, whom she would horrify and bereave, solely because he would not abandon family and all good, and hopelessly disgrace himself by escorting her to church, theatres, boulevards! Only a premium courtesan could ever perpetrate a crime so horrid, actuated by a motive thus fiendish. And *goes unhung.* Yet depravity like hers is the *rule* among prostitutes, not its exception. As a class, lewd women are gross, low-lived, debased, wicked, and totally depraved throughout. 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. They all were 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 makes them perfectly remorseless. Before, they would not touch a pin not

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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 others 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 hardiness, 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 "tramps" and 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 them, as if their very presence polluted. Even all who keep their sensualities and vices private, kept mistresses, all degraded and all genteel harlots, are alike rotten with moral leprosies of all other kinds, from the crowns of their heads to the soles of their feet.[204]

"THIS EXCORIATION IS OUTRAGEOUS. 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 granting 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 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, the chief sinners.[205] They are far more sinned *against* than sinning. At least, emblazoning their wickedness augments it."

THE FACTS alone concern our present subject, 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 how they can be saved. Will any deny *these* FACTS? Who but must admit that they 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 who will deny that

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THEIR SEXUAL DEPRAVITY ALONE CAUSED their total 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 are not beyond 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.[945]

MERCIFUL FATHER! Is their restoration possible? Must the very flower, naturally, of the female sex live on and die thus polluted? Must those naturally adapted to become our very best wives and mothers,[941] and the greatest of all terrestrial blessings, by only this one condition, thus become 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! Oh, gracious Saviour! Is 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, while sexual corruption corrupts all.

DEPRAVED MEN EQUALLY ILLUSTRATE THIS PRINCIPLE. Do not all instances of masculine sexual depravity equally deprave their victims in all *other* respects? 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 constantly 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! His 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; which inflamed Love

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and spread to the neighboring propensities, Destruction included, and this killed its victim. Amativeness perpetrated that murder; and most others. Keep *it* right, and we shall have no murderers, nor any other crimes, for that matter. Youth coming pure and virtuous from country to city, remain perfectly honest, will not take one farthing, nor knowingly do one wrong act while remaining chaste, till, just as soon and sure as they become enamoured by some lewd woman, they will steal, lie, make false entries, and rob employers and mates in every way possible, with wicked wits amazingly sharpened up thereby. Employer, if your employees run after strange women, your coffers are in imminent danger. Nor can you watch them sufficiently to be safe. All men and women who indulge in this sin, though they "pray three times daily, with their windows open toward 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, rich, 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 lustful women. His heathen wives led him astray.

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

What means all this? Heathen piety then consisted mainly in the most excessive and obscene sexual practices imaginable or possible. Those amatory excesses into which they enticed him inflamed his Amativeness; and this inflamed his surrounding

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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. Lust converts any and all other men and women, however good, into bad, and bad into devils incarnate; made Nero Nero; and the better they were before, the worse they become thereafter. Even confining their sensualities to one lawful wife hardly mends this matter; for the wickedness inheres in the sexual excess itself. One other illustration, on a large scale.

BEHOLD THE 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. All wicked men and women, young and old, everywhere, are both sensual, and their wickedness is *consequent* on sexual depravity; and all sensual men and women are wicked in all other respects. Mark this Phrenological reason.

LOVE IS LOCATED AMONG 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 BREEDS ALL THESE WHELPS of every human iniquity, vice, and misery; so that those who would rid themselves of these whelps, must hunt down and crucify this their great progenitor. Then

PAUSE, O MAN AND WOMAN, especially, O innocent, darling youth, and duly consider whether, by opening the floodgates 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, pleasurably, morally, or in any other

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way? Far better shut out all the other vices by shutting out lust? Soliloquize thus:

"AM I WILLING 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 cannot afford to offer up all my other sources of pleasure and enjoyments on this self-debasing altar. My conscience, my aspirations, my talents, all that is good within me, are 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.[97] When you lose it, better lose life too. Society does not unduly condemn its loss.

Ho, REFORMER! by reforming this vice you reform every other, yet do little good till you lessen this.

Ho, FINANCIER! save your coffers, not by double-entry, safes, bolts, &c.; but by inculcating lessons of moral purity in your employees, yourself leading a life of virtue.

Ho, ALL! surround yourselves and families with every possible safeguard against sexual vices, lest they breed all the others. Even jealously-watchful eyes may be needed, and prove your salvation.

609. — TEMPER CHANGED BY OPPOSITE SEXUAL STATES.

PREGNANCY AND MENSTRUATION furnish kindred contrasts. Naturally amiable women, during carriage, are often extremely cross-grained and ugly-tempered; while menstruation renders those women sexually healthy and vigorous much sweeter, pleasanter, softer, fonder, fondling; but those sexually impaired, often inexpressibly hateful,— facts observable by all, and both caused and accounted for by this principle.

HEALTHY MAIDENS furnish a kindred illustration. What other human beings are equally 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, which moralize and purify,[98]

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over their whole systems. 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. But boys and girls, men and women, who become inflamed sexually, always evince the utmost crossness and hatefulness. Impatience, irritability, and fretfulness are sure signs that lads or lasses are secretly abusing themselves.[208] Till then they bear everything; afterwards, nothing. Any boy who loves to tease and plague his little brothers and sisters, or torment the girls, except in fun, has induced this mental mood by sexual abuse, unless possibly cross from sickness.

HYSTERICS CAUSE HATEFULNESS. What means it 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? Yet 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, tew, 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. Perhaps her husband's fault. *He* took her an angel, because well sexually, but has made her a fiend by diseasing her. Served him right. Or she may have lost both her female health and serenity of temper by childbirth, or by other causes, and now rivals Xantippe in scolding. Let one case serve as a sample of millions.

MISS P. was the handsomest woman in Connecticut in 1838, and as amiable, sweet-tempered, patient, and lovable as 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 beyond all comparison the kindest to the poor and sick possible. And as just and scrupulous as kind; and refined and ladylike as either. But she married out of rivalry, and where she did not love; lived an awful life with her drinking husband, because she loved another; and of all the tattlers and

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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 ladylike 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. She represented all as depraved, because sexual aversions and diseases had soured everything in her own 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 all only through her spleeny glasses; and in telling, added her spleen, which made all she said a slanderous falsehood. None of our tea-table gossipers ever intend to falsify, or know that they do, but they cannot *see* right. Their sexual ailments distort all they see and tell. Millions of women, with really splendid Phrenological heads, 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.

CONCORDANT AND DISCORDANT WEDLOCK furnishes pertinent illustrations of this law "by millions." While courting and in Love, though both parties are naturally bad-tempered, they are as tender, forbearing, patient, kind, and good as two cooing doves; but reversed Love reverses all, and makes both perfectly infernal in their treatment of each other. While in Love nothing could anger them; when in hate, nothing can please; nor can they talk one minute about the kittens or pigs without breeding antagonism. And yet, towards some other woman with whom he is in sexual rapport, he is most patient and amiable, as is she towards some other man. Any courted girl who is cross Monday, had a "Love-spat" Sunday night. Stop and duly consider whether we are, or are not, expounding a natural law. Is it not so 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 evil you cannot afford to incur.

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610.—Sexual Vigor causes Buoyancy; Disease, Melancholy.

The spirits sympathize with different sexual states most perfectly. 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 practical illustrations. Their sexual seasons throw every single one into the most exalted mood.

Bulls in July contrasted with Oxen show how absolute the power wielded by different sexual states over the disposition.

Sexual Action ecstasizes all.



Fig. 556.—Bull in July, on the Rampage.

Oxen then loll lazily in the shade, barely crawling out enough mornings and evenings to eat sufficient to keep alive; while bulls are then "on the rampage," with heads up, "eyes in fine frenzy rolling," stalking forth so proudly, gayly, fiercely, pawing and throwing dirt all around, plunging head into dirt-piles and bellowing, which is only the belching forth of a good, happy, ecstatic feeling they cannot contain. All obviously due to sexual action. Every single animal follows suit. During their sexual season every stallion and jack neigh, bray, prance, rear, snort, paw, bite, kick, everything indicating life and ecstasy, as if they could not contain their rapture.

Peacocks and turkey gobblers furnish other illustrations exactly analogous. They never spread their wing- and tail-feathers, nor 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. All fowls, even butterflies, furnish like illustrations; as do all animals. The fine feelings of deer during this season have passed into this proverb: "As fine as a buck in running time." 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 then, and because sexual excitement renders them too happy to contain themselves.

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WE FAITHFULLY INTERPRET A UNIVERSAL FACT in natural history. Let your own eyes, ears, and experience, 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

WHY NOT MAN MOST? Does sexual action give exaltation to beast and bird, fish and insect, and not even more to man? Look once more at these ranges of facts.

ALL "SWEET SIXTEENS," in full sexual glory, speak for themselves. Those who are budding and blossoming into glorious womanhood, how brimful, how overflowing with the gay, lively, sparkling, queenly, gushing, glowing, rapturous, enthusiastic, and ecstatic! and 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 burst 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 steps, sylph-like movements, bounding dances, and their every emanation betokening irrepressible merriment and happiness. Why? 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. These and like facts tell their own story.

YOUNG MEN EQUALLY. All well-sexed young men, from puberty onward, are full of life, mischief, fun, frolic, raillery, roguery, tricks, as if they really could not restrain their frolicsome spirit. And the more so the better sexed they are; which collegiates illustrate.

WHY INSTANCE YOUNG men and women? Surely not because they alone illustrate this natural law. All well-sexed men and women equally. 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,

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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. A right sexuality turns all the pictures of life merry side up, while sexual impairments turn them moody side up.

ALL WOMEN WHO ARE PROLAPSED, SUFFER A LIKE falling throughout all their feelings. All the world looks dark and dreary to them. In a sunken, relaxed mental mood, they look upon everybody and everything through their forlorn, hopeless glasses. They fancy everybody turned against them; that all despise and make fun of them; and that everything is threatening "evil, only evil, and that continually." Words can but poorly portray the purely imaginary ills they suffer, because, like the skittish horse, they are in a perpetually terrified state. They are literally afraid of their own shadows, fussy, fidgety, in constant dread and apprehension, and keep themselves and all around them in a perpetual stew, scolding husbands and children, right and left, night and day, simply because of their own womb impairments of one kind or another. Poor women! Pity them. Every reader will know one or more such, and may fill out this description from real life. Many miserable women will see in this principle WHY they feel so wretchedly, whereas they were once so inexpressibly happy. Restoring your sexuality will restore your light-heartedness. Many husbands will see in it why their wives, so ineffably pleasing and charming when courted, are now so listless, sad, fidgety, dolorous, and repellant; as well as how to restore their sweetness, namely, by restoring their sexual vigor.

ALL MEN SEXUALLY DISORDERED superadd other illustrations. All lads and men who abuse themselves sexually, become moody, apprehensive, frightened by mere shadows, think their state ten times worse and harder to cure than it really is, are awfully haunted by "the blues," irritable, dissatisfied, restless, and inexpressibly miserable. "The blues" may have other causes; yet sexual errors and dilapidations are their main cause. One right sexually cannot have them; whilst those who are ailing here cannot help having them. So you who feel blue don't tell of it, or knowing listeners will spell out the cause. At least *seem* lively.

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611. — Effects of Puberty on both Sexes.

Puberty gives further proof and illustration of the magic power wielded by different sexual states over the entire being. Besides changing the voices of boys into those of men, and of girls into those of women,[598] and superadding the true male and female forms,[600] 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.[552] We little realize *how* great the difference between the boy and man. How subduable before, how indomitable after! Has puberty no influence in causing his rapid bodily growth? Yet his mind grows still faster. All his feelings shoot into rampant growth and vigor. Before, half asleep; after, 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 pass away. Behold all things 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, his courage redoubled. He aches with surplus strength, and for a comrade with whom to test supremacy. How changed for the better his behavior towards the other sex, because his *feelings* have been "converted" from indifference into admiration![552] Every single attribute of body, feeling, morals, intellect, how wonderfully improved. A mere moiety of this "conversion" is perceivable, and only a tithe of that, describable.

Puberty changes girls equally, and more perceptibly. It transforms their walk from their careless, slipshod, indifferent, merely "go-ahead" cast of motion before puberty, to their light, fantastic, affected, nippy, spruce, scrumptious, try-to-be prettified, after. True, their prettying-up attempts are rather awkward, yet their mere attempt is the indispensable precursor of their future queenly "poetry of motion;" all of which is due to gender.[599]

Study blooming girls with artistic eye. Living beauties, running beauties, talking beauties, loving beauties, and immortal beauties besides! No cold marble beauty of mere form; but their mental and moral charms incomparably surpassing their personal. Celestial stars in the firmament of eternity! Wonder you that fathers dote on and humor them, and mothers compress quivering lips in exultant pride? How much are they worth "*per doz.*

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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. A right sexuality turns all the pictures of life merry side up, while sexual impairments turn them moody side up.

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Put down the figures. Would we had more of them. They are few at best, and many, alas, dead!

BEHOLD THEM USHERED BY PUBERTY from glowing girlhood into glorious womanhood! In "what per cent." does this ushering improve? 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*, gush out through every look, lisp, and act. Behold them transformed from chrysalis girlhood into perfect womanhood! Who can help loving them, 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. Loving, lovely maidens are infinitely man's most soul-inspiring shrine before which to kneel, and through which to thank and love their Creator. Worse than heathen all who do not thus love and worship the Divine Workman through this His most perfect production! Thank Him for furnishing a shrine thus holy, and an altar thus inspiring! Yet modern girls bear no comparison with what they could and will yet become. 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 true estimate, a devoted lover excepted. Doting father, idolizing mother, put your united estimates of your daughter together, and they still fall infinitely below her intrinsic value. We have seen why. 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.

612.—VALUE OF A HEALTHY AND VIGOROUS SEXUALITY.

THE SOVEREIGN POWER GENDER WIELDS over the entire body and mind of all males and females admeasures its value, absolute and relative, when normal and abundant, over its deficiency and dilapidation. Though as well try to measure the ocean with a spoon, yet we may show how much more it is worth than other

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things considered valuable, and how valueless all else in comparison, without it. How much could you afford to take, and allow the painless extraction of this entire section, physical and mental, from your being; leaving not one sexual attribute, feeling, or capacity remaining within you? Those are very poor males or females, indeed, who would take all earthly good.

A YOUTH OFFERED MILLIONS with a poor sexual organism, or nothing with a good one, would be foolish to choose the millions.

BESTOWING ON OFFSPRING A SUPERB SEXUAL CONSTITUTION, without a dollar, leaves them an incomparably better fortune than leaving 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 nature, well regulated.

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 outshine a female so deficient.

PARENTAL SOLICITUDE SHOULD first seek to *confer* on children a hearty and healthy sexuality, and then take 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, expect many superior grandchildren; but with it poor, few and feeble ones.

IF YOUR WIFE IS VIGOROUS and healthy sexually, and therefore full of normal feminine nature and inspiration, you are inexpressibly fortunate. But anon, by some error at her confinement, 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 "bottom 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, until it is lost.

NO WELL-SEXED GIRL IN CALICO need envy any stylish but poorly sexed lady, with her livery and fashionable paraphernalia, who deserves pity, not envy. Pale, or haggard, or badly discolored around her eyes, poor in complexion,[603] 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.

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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.

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 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. All else is worthless without it, yet infinitely the more valuable with it good than poor. Oh, how glorious to be a powerful, perfect man, a superb woman! Angels might almost envy them. Oh, man, woman, do stop and *think!*

THIS PART IS TRANSCENDENTLY important. That ultimate tribunal which adjudicates whatever appertains to men and women, ladies and gentlemen, males and females, women's and men's rights, wrongs, spheres, education, and whatever involves sex, consists in this identical analysis of male and female which it gives. Does it not base its foundation, that most important part of book as of house, and lay its four corner-stones—transmission, masculinity, femininity, and Love — on the "bed-rock" of philosophical first principles, and thus prepare the way for erecting a grand and most useful superstructure in subsequent Parts. Pardon another comparison.

THE CROWN OF every vegetable and tree is at its junction with the ground, where tap-root begins to shoot down, and stalk or trunk up, and constitutes its life centre; besides being the absolute predeterminer of all its qualities and functions. In concluding this Part, we appeal —

DOES IT NOT SEIZE AND EXPOUND THIS CROWN of this work and subject, and follow it along down deeper and deeper, noting where its side-subjects or roots branch off, and just *how* they spring from their tap-root of gender, and dig deeper and lower down to the end of this tap-root, and thus prepare the way for following out these roots to their rootlets and very filaments, and thereby "clear the coast" for following it, in Part II., along up its

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trunk LOVE, to its branches, and in subsequent Parts to its progenal fruit, twigs, and leaves. The entire superstructure of all human interests rests on this sexual base it grapples and discusses. Man can consider no points of equal practical importance. Strange that it has not been analyzed before; yet it has not. Let readers in search of useful truths say how well or ill it is handled; but it claims to stand at the head of all ancient and modern productions in point of deep philosophy, and personal value.

MANY IMPORTANT PROBLEMS NOW demand public and individual attention; yet "*how can I restore and augment my sexual vigor and perfection* to the highest point attainable," concerns every living man, woman, child, all future generations, more than all else combined. The improvement of gender proffers the very best investment possible. All can grow richer, because happier, faster by curing its ailments and restoring its vigor, than by any other means. How infinitely important to those who have little that they obtain more, and that all make the most of all they possess! How to make ourselves and children, and to start out in marriage "perfect men and women," is that august work to which we next address ourselves.

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PART II.

LOVE.

"ALL thoughts, all passions, all desires,
Whatever stirs this mortal frame,
Are ministers of Love,
And feed his sacred flame."

CHAPTER I.

ANALYSIS OF LOVE: AND ITS POWER OVER THE ENTIRE BEING.

SECTION I.

WHAT LOVE IS BY WHAT IT ACHIEVES.

613.—LOVE ANALYZED BY ITS OFFICE.

ALL ENDS EXPOUND THEIR MEANS. Love declares its nature in and by its works. The objects it seeks and attains disclose its inherent elements. Its outworkings and *rationale* accord with each other. Is not this a reliable corner-stone? Then what results was it ordained to effect?

Everything was created to attain its specific end, and every work is executed by its own workman. Propagation, Nature's master-work,[518] must needs be carried forward by its own instrument. And that as wonderful as are its results.[519-527] And those precisely adapted to achieve them, but no others. What, then, is her great reproductive agent? What inspires and enables gender to create offspring; and those precisely like their parents?

LOVE. Only for this was it created. To this alone is it adapted. Whatever appertains to it converges to this its focal centre. It alone incites gender to propagate; therefore, it as well as gender must ramify itself upon and throughout all the minutest rootlets of parentage; for it can transmit only what it permeates and commands. It must transmit every bodily organ and function, and all

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their existing states, with the utmost minuteness and perfection. Parents having strong or weak lungs must have strong- or weak-lunged children.[519] Therefore, Love must somehow be interrelated to parental lungs, and likewise to every other bodily organ, by some most subtle yet all-powerful connection; must seize all their parts, infuse itself upon all, magnetize, and hold all spellbound within its iron grasp; take general and minute pattern after all parental organs, so as to fashion each progenal part precisely like them; permeate each parental bone and part of bone, nerve and portion of nerve, muscle and shred of muscle; else how could it fashion the progenal 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 all the organs, and their functions. This shows why Love necessarily *must* most powerfully affect the entire physical man and woman. Our next sections show that it actually does; indeed, that its power over them is absolute and supreme; in fact, that it is a petty tyrant over every bodily organ and function.

MIND must also be transmitted as much more than body, as it embodies the very *essence* of being more.[18] Since, in order to transmit its animal department, Love must be in minute sympathy with its every iota,[503] it must and does likewise sympathize with every single mental Faculty.[505] Yet all this is by no means enough.

IT MUST BE INTERLACED WITH THEIR INTERIOR SPIRIT, and all their manifestations. Not only must Causality be large in 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 forum, if his sire did, 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 either parent loves and can make music, Love must be so related to this musical Faculty as to entail on the progeny both love of music, and ability to sing and play with the same *kinds* of voice and tones, as well as love the same class of tunes, and manifest every parental musical iota. Abram loved flocks and herds, gold and precious stones, and all his descendants naturally "take to" dealing in woollen fabrics, gold, jewelry, diamonds, &c. He was extra pious, so are they; and they possess his same *cast* of relig-

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ion — trust in the Lord. His Love must be so interwoven with his love of property, with his piety, that in creating them he impressed every shade and phase of his own intellectual and moral *specialties* on them. As the sixth finger and toe, though cut off at birth for ten generations, must be transmitted;[526] 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 engineering, inventive, drawing, or artistic skill, &c.

ARE PARENTS TENDER, genial, and fond, or the reverse, so must be their child. If a parent loved wine, or beer, or brandy, it must love the same *kind* of "strong drinks." Has either parent any hidden feeling of murder lurking in his soul, even though he never injured a hair of any mortal head, yet it must also have this murderous 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 minuteness of this parental and progenal resemblance, and its interrelations with Love.

SOME CAUSE-AND-EFFECT SYSTEM 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 daguerrotyped, must first be thrown upon the transferring lens; so every parental iota must first be thrown upon Love. 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

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A WORK FAR GREATER; far more difficult, still 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* parents in their progeny. Not only must each mental Faculty of each parent be transmitted, but all the mental Faculties of both parents must be *blended* in their progeny. By what "master workman" is all *this* master work achieved? By

614.—THE BLENDING OR FUSING POWER INHERENT IN LOVE.

TWO MUST WORK TOGETHER in achieving this common result. Each must participate only with the other, and all parts of each must co-operate 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 compounded of both, before their united progeny can resemble each. How could their joint issue resemble each unless Love first fused them both into one?

LOVE EFFECTS this parental amalgamation. Unity of feeling, desire, effort, everything, is its one specific effect. All who mutually love, naturally become one. Let all those who have ever loved analyze this sentiment, and answer: Did it not produce and consist in a *flowing together* of thought, feeling, soul? As straws show which way the wind blows, so little things, like the walk, show the outworkings 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 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. 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, 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 compound of both. Those who love often find themselves actually thinking upon the same subjects at the same instant, and speaking the same words

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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.[505] 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, the other is thereby thrown into a like Love reverie at the same time. True lovers, on comparing notes, 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 from pressing business, and rush home, half-crazed to be at her side.

A 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." "Oh, 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! Break all your appointments on account of a whim?"

HE RUSHED to her side, while she clung tenaciously to life by mere will-power[78] till he arrived, and applied those restoratives which saved her life.

A METHODIST MINISTER in Carbondale, Pa., in 1846, narrated this instance, of what he considered supernatural guidance, but

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which our subject shows was but the normal effects of genuine Love.

"MY FRIDAY EVENING appointment was in one direction, and 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 home, just as both trains began to move, something 'came over me,' and, as it were, drew me out of my train, and impelled me to spring upon the other. I obeyed this 'still, small voice within,' and reached home to find that a sudden sickness had that day struck down my poor wife, and laid her at the point of death; but my coming saved her life."

JUST WHAT DREW HIM OUT of this train, and pushed 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 hurt 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 all true lovers. All who love each other feel it; all who feel it love each other. Love is composed of their two sexual magnetisms *blended*,[305] which thus establish a spirituo-telegraphic rapport between them. This oneness of soul is but the legitimate product of 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 it is mutually perfect, and both are highly magnetic; yet this sympathy, fusing, blending, attractability 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 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,

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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

615.—Parental Fusion improves Young: Idiosyncrasies.

Harmony among one's faculties is indispensable to perfection of character.[61] They must work together. Now the

Children of loving parents are harmonious and homogeneous, and better than their parents, because they inherit the excellences of both; while those of imperfect blending, are both inferior to their parents, and self-contradictory; like a compound made by fusing two metals, only partially melted, so that they fail to amalgamate; which leaves 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 created by a Love fusing.

Two commonplace parents brought their children, every way so far superior to themselves, that I even doubted whether such average 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 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 perfect.

The son of discordant parents preaches. Since they fail to blend, of course he must take after the one *or* the other; because their disunion prevents his taking after both. If he inherits mainly from his father, he is perhaps talented and original,[554] but not emotional, and more gifted than good; and hence preaches more to his hearers' heads than hearts: whereas, if he resembles

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his mother mainly, he will evince fervor, glow, emotion, and pathos,[573] but lack power and depth; and reach their hearts, but fail to carry their heads: whereas, the son of loving 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?

Do ITS FACTS agree with this analysis? Do its phenomena tally with this its philosophy? What are its effects on character and conduct? We must explain its two aspects in order to answer.

SECTION II.

POWER WIELDED BY LOVE OVER THE ENTIRE PHYSICAL BEING.

616.—OPPOSITE EFFECTS OF THE TWO ASPECTS OF LOVE.

TWO RANGES OF FUNCTIONS appertain to each primal Faculty; one normal, natural, right, virtuous, in conformity to the creative intention, and therefore happy; the other abnormal, in violation of its laws, wrong, sinful, and therefore painful.[30] The difference between the two is heaven-wide. All "comparisons" fall 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. One state produces relish, the other nausea.

NORMAL KINDNESS DELIGHTS to see and help others enjoy; but when reversed, is agonized by witnessing unmitigated pain.

CONSCIENCE COMMENDS our good deeds when it is normal, but when reversed, lashes us terribly for our bad; and both persecutes, and suffers persecution, for the same cause.

NORMAL CAUTION pleasurably provides against prospective want

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and danger; but when reversed, inflicts the terrible agonies of dread and foreboded evils, creating panic.

REASON argues plausibly for and against the same truths.

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.

THAT SAME LOVE ELEMENT, whose normal action renders its participants so superlatively happy and good that words beggar all description, when reversed, makes its victims correspondingly miserable and vicious. That identical Faculty which makes the true wife all but an angel, when perverted, renders harlots the worst of harpies.[506] 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 *exercise*, 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.[507-903]

NORMAL LOVE 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 Love considers them 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 are 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 praise men. And the higher, truer either sex, the more exalted their estimation of the other. Good wives are forever praising

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all "the men," in general much, and their own husbands in particular the most, and good husbands women and wife; whilst bad ones always berate the opposite sex; and those who berate are bad. For a man to dislike men, or woman women, 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 sexual sinners into true manly and womanly *moods*.

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 the physical power of Love.

617. — Active Love promotes Muscular Action and Power.

Those in Love are stronger than before. All strong animals, and all that propagates, are much stronger and spryer during their sexual season than at any other time.[599] Then should not devoted human Love increase muscular strength? And all chivalry attests that it actually does. Gallantry was inspired mainly by it. 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 active 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. Active Love imparts to the walk an elasticity and grace otherwise unattainable, because its states, with those of the sexual organs, powerfully affect the muscles of the loins. This creates that "natural language" of it which beautifies every step and motion;[600] 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

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when not in Love.[99] All loving damsels, however elegant their general movements, become incomparably more so when in the Love-inspiring presence of their lovers. All lovers' promenades are much more graceful and perfect than their walks are at all other times. A practised eye can always tell whether two walking together love, or dislike, each other. Note the walk of all brides in illustration. And those in Love 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 the same, before either loves the other, and then after they have become thoroughly enamoured, 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, though either or both are weakly, they walk on and on, for miles, so gayly, lively, 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, is now so long, then so charming, now so dull, that they return soured, fatigued, disgusted. Reversed Love renders all muscular exertion most irksome. Men engaged in any kind of labor or trials of strength, become vastly spryer, smarter, stronger, and more enduring when appreciated by women looking on approvingly; yet how their disdain palsies! Unloved wives, though strong, delve on in pain and fatigue when scolded by depreciating husbands, jaded, listless, spiritless, little realizing how much they suffer — alas, how many thus doomed deserve the heartfelt pity of all: — yet even weakly ones work on, wear on, enduring and accomplishing wonders, because their loving and being appreciated by husbands amazingly strengthens female muscle. What wonders of exhausting toil and privation loving and loved wives often undergo in nursing sick husbands! How marvellously weakly ones work on for years after doctors and all expect them to die? because kept alive and strengthened by conjugal affection in both. The same woman, all women, can do and endure many times more when liked than disliked, and from affection than duty. Oh, if husbands could only realize how inexpressibly petting and praising a wife redoubles her power and will to do, and how neglect and blame dishearten and palsy her, and would ap-

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preciate always, depreciate never, they would not have to hire half as much help, because their wives would be able and willing to work; nor pay half as heavy doctors' bills, because this would keep them well.

THE MERRY DANCE still more forcibly illustrates this great truth. Women dancing alone, with only female spectators, dance with nothing like the grace or perfection they naturally assume when dancing with and before gentlemen; while active Love 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?

ACTIVE LOVE THROWS THE SHOULDER-BLADES BACK upon the spine, because it straightens up the person and sets the bust forward;[306] while those in disappointment lotch forward, stoop, round out posteriorly, which causes the shoulder-blades to stand out from the body. This posture in sitting and walking both looks badly, "shockingly," and is unhealthy, by perpetually cramping the vital organs. Girls in Love never sit and walk with projecting shoulder-blades, but always lay them back close upon the spine. Few realize the fact of this power of Love, yet both observation and memory attest that it is perfectly wonderful.

618. — LOVE DOUBLES OR DEADENS CIRCULATION, WARMTH, SLEEP, &C.

AFFAIRS OF THE HEART appropriately designate Love matters, 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 their pulsations; those of Love being fuller and stronger, but of disappointment either languid, or fluttering, or both by turns; while heart ailments are caused mainly by wrong sexual or Love states.

ALL BREATHE, when thoroughly in Love, deeper, fuller, faster, then when in disappointment. Even the meeting of one who loves you, instantly accelerates your breathing, almost to panting. Of the ultimate exercise of Love, this is most strikingly true.

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A WELL-SEXED LADY, cold and weary, entered a car. A returned soldier gave her half his slip. Soon she felt a delightful warmth pervading her side next to him, and anon all over, which she innocently, almost verdantly, often mentions as something remarkable. He, too, was probably warmed and benefited equally. They interchanged their sexual magnetisms. But

IN LOVE DISAPPOINTED, 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 limbs and surface, only to concentrate it in the head, which induces colds, and especially consumption; which hearty Love prevents. And its revival restores dilapidated constitutions by untold thousands, which "broken hearts" have broken down.

THE SLEEP OF LOVE, how inexpressibly sweet and refreshing! that of unrequited Love, how restless, how wearisome! Those disappointed lie awake hour after hour, rolling and tossing upon the heated couch, in a wild delirium of painful, aggravating reminiscences and emotions, till finally imperfect sleep, mingled with fitful dreams, more painful than wakefulness, supervenes to relieve, but not refresh.

STOMACH, LIVER, VISCERA, the entire body, are similarly affected by these different Love states. One law governs all. How could it transmit them all in all their existing moods, unless it were in perfect sympathy with each? Every Love affair demonstrates this existing rapport. Its power is wonder-

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619.—Love redoubles Health, Disappointment Diseases.

Health is controlled by Love. Its value exceeds all earthly values, because the base of all;[69] its loss, all other losses united. Whatever promotes it, is life's *summum bonum;* what impairs it, the consummate evil. Now

Love controls the health both ways, as if by magic. A pure, hearty Love state will regenerate anybody's health; while vitiated Love will break down everybody's. Ninety-nine hundredths of our strong constitutioned men in physical ruin, wrecked themselves on the breakers of abnormal Love. We shall soon show how; while broken-down men by thousands have been, can be, completely restored by a right Love and marriage. Let all fairly happily married men think back how much their health improved within two years from the beginning of their courtship; and those who have lost a loved wife, how much poorer after her loss; while, per contra, many improve their health by losing an uncongenial wife. And let all men note how much better they feel for "going a-courting," provided they court purely. Yet nothing tears the life right out of any, all men, as does lust. Note these facts, and spell out their purport.

"Old baches," a right Love and marriage would probably improve your broken-down health one hundred per cent.; and all ye who marry, make this an era for regenerating your constitutions, and taking out "a new lease on life."

Female Health is still more renewed by right, and destroyed by wrong, Love states. We show why in [927-930]. How many disabled women become rejuvenated, and snatched from consumption, nervousness, &c., by a happy marriage? and, oh, how many break right down from one unhappy! Few note these facts. None trace them to their causes. Readers, look for yourselves. Women by millions attest: Did not your health, perfect till then, begin to fail within a year after your soul-crushing disappointment?[678] and other millions attest that it began to revive soon after you began to love again. And all readers, now unloving and unloved, who establish a future affection, note what a perfect health revolution super-

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Amazing that doctors have failed to note this, and make it a medical *point*.

SEVERAL CAUSES CREATE these facts: 1. The health depends mainly on the mind.[2] 2. Love puts this mind into a delightful state, and this the body. 3. Love quickens every single human function, as we are now showing. 4. The nerves control the body, and the sexuality the nerves, and Love the sexuality.[936] 5. Love states control menstruation,[937] and this female health.[938] 6. Future principles demonstrate and enforce this point. 7. Our magnetic principle[595] shows by what means these good and bad results are effected.

620. — INTONATIONS MODIFIED BY LOVE STATES.

ALL LOVE'S EVERCHANGING PHASES are proclaimed through the intonations. Each phrenological Faculty impresses itself audibly upon them. Force chops the words off short, and Destruction renders them rough and grating, while Worship solemnizes and prolongs the tones which Love softens and sweetens. As if some were praying in one adjoining room while others were swearing in another, a practised ear tells, just from their tones, which party prays and which swears; so the mere tones of animated conversation, where not a word is heard, proclaim correctly the affectional states existing in each speaker. Active Love renders them peculiarly soft, winning, tender, and elongated. Said a fellow car-passenger, "Day has dawned:" a remark no way calculated to reveal his Love disappointment. Reading which in his tones, since no others were near, I inquired,—

"Sir, will you allow a stranger to ask a strange question?"

"Oh, no harm in the asking, surely."

"Then have you not recently béen sadly disappointed in Love?"

"You startle me! Who told you all about me? I came right through by rail from the South, where, teaching, I formed a strong attachment for a young lady just left, whose social position precludes all possibility of our marriage. But who told you? I was not aware that another live mortal besides myself and her knew it."

"YOUR VOCAL INTONATIONS tell all;" meanwhile showing that the softness and tenderness of his last tones told gushing affection,

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and their plaintive vanishings 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 "whispering" as expressive of its most intense action. But as this sentiment rises still higher, words and tones beggar description, and both fall so far below its full expression, that lovers *breathe* out their mutual affections by a peculiarity of exhalation better observed than described; so utterly insignificant is the voice to express their deepest, tenderest emotions. Doubtless

WOMAN'S VOICE IS PITCHED AN OCTAVE ABOVE man's for the very purpose of expressing this Love the better — very high, sharp, shrill, thrilling notes being most enamouring, because created by Love. Her vocal expression is far more charming than that of man, because she is more loving than he. Let all her affections be fully called out and perfected, from the cradle onward, and our whole air would reverberate with intonations in conversation, in song, infinitely sweet and touching, far above anything we now hear. 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.[506] Would that husbands and fathers but understood this point, and developed this perfecting feature in their wives and daughters, by rendering them perfectly happy affectionally.

A LOVE STATE IS INDISPENSABLE to all good speakers, and renders their voices so soothing and melodious, that they win their 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 voices of those who break down under disappointment seem to come from nowhere, and mean 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.

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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. Analyze the laugh of well-sexed maidens when thoroughly in Love. Well may it intoxicate their lovers' hearts, and turn their heads. The laugh of Love is far more touching than 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 forced.

621. — LOVE BEAUTIFIES, DISAPPOINTMENT SADDENS, THE FACE.

FACIAL BEAUTY CONSISTS IN EXPRESSION chiefly, which active Love redoubles, by increasing the action of all the Faculties, and this

MAIDENS IN LOVE.



FIG. 557. — CADDIE, THE LOOK OF LOVE.



FIG. 558. — MISS GAY.

lights up even plain features with a glow, a warmth, a flush, which loving eyes in beholders still magnify;[639] so that those in Love always think their loved one charming; while reversed Love renders even handsome features either sad and pitiable, or else hardened; which pains and repels. A hearty sexuality beautifies form and face,[602] to which Love superadds a radiance really captivating. No face is ever worth a second look when saddened

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by disappointment. Active Love draws all the facial lines upward, disappointment downward; the former irradiating the whole face with its sweetest smiles, and suffusing the loving maiden's cheeks with a blush most adorning and captivating, even angelic, and far beyond all art to imitate, as seen in the preceding engraving of well-sexed Caddie in a loving mood; though just beginning to be saddened by Love deferred. Just see how bright, smiling, happy, buoyant, lively, Miss Gay looks while tying on her bonnet to promenade with her sweetheart. 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 Fig. 558 with 545. 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.

THIS ENGRAVING SPEAKS to the eye. See that merry, laughing, jubilant face, with Love side up. Just turn these same faces upside down, and see how cross and fierce the same noses, mouths, cheeks, chins, and expressions, after the affections have been reversed!

THE HARDENED FROWN OF REVERSED LOVE.



FIGS. 559, 560.—THE LAUGH OF LOVE.

622.—ACTIVE LOVE AS AFFECTING THE EYES AND COLOR.

LOVE AND THE OPTIC NERVES are close together.[567] This shows that and why all the states of Love report themselves through the eyes. Facts fully confirm this theory. The eyes are perfect Love tattlers. Active Love renders them large, open, glowing, radiant, brilliant, and luscious; but reversed, leaden and dead, or else fierce, and bursting with indignation. The difference is heaven-wide between the same eyes in affection, and disappointment. All the world knows that lovers make Love more through their eyes than by any other

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means, not excepting speech and action. How often in church or theatre, when lovers look at each other, do they find return looks? Love prompts oglings, which express and inspire Love. The look of well-sexed woman, thoroughly in Love, furnishes a sight more beautiful and grateful than any other; which, when it is turned, becomes either soulless or hateful; and sensual men and women tell and read each other's lewdness perfectly by their eyes.

LOVE AFFECTS SIGHT. A surpassingly beautiful country girl fascinated and tenderly loved a Cincinnati millionnaire, who proffered marriage; but she declined, from bashful fear lest 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, sore eyes, blindness, &c., often have this origin; as does also impaired hearing. Failing sight is often due to sexual decline or disease.

623.—THE MANNERS IMMEASURABLY IMPROVED BY LOVE.

ACTIVE LOVE ADORNS THE MANNERS of gentlemen and ladies towards the opposite sex much more than does mere sexuality. 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.[587] Are not gallantry and ladylike behavior beautiful? Their mutual regard—that which renders their manners pleasing—ripens 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 more prettily, and behaves more agreeably than before. Humanity is by far the most beautiful when reciprocating Love. Sun shines on nothing as perfect, or perfectly lovely, as on the proper comportment of lovers towards each other; excepting that of affectionate 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, are more unkind and uncongenial, 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?

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624.—HAPPY LOVE MAKES ALL TEN YEARS YOUNGER; UNHAPPY, OLDER.

LOVE DETERMINES THE FEELINGS, and they, not years, the age. All *are* the younger or older, as they *feel* either; and active Love makes any and all its subjects feel from ten to twenty years younger than they felt before: and the more so, the more they love; whilst reversed Love makes all its victims feel ten, fifteen, twenty years *older* than if they had not loved at all—a practical difference of from twenty to thirty years! All this in addition to Love's actually lengthening life from twenty to fifty per cent.[627] Look at facts.

AN ELDERLY HUSBAND LOSES a disliked wife he *wants* to lose, loves and marries one he wants to *keep*, and just see how young and spruce, joyous and buxom, he becomes by his loss and gain—rather two gains: whereas a man loses a good, loved, and gains a poor, disliked wife, and how much older he looks for both losses. All his young sap congeals.

JUST SEE HOW MUCH YOUNGER all, young and old, are at parties and balls, which are only Love feasts. Old maids and bachelors always look older than they are; and flirting widows younger than old maids of like ages.

A WOMAN OF THIRTY, well courted, looks to be only about twenty; but a girl of nineteen has a serious "falling out" with her lover; and within a year looks, acts, and feels as if thirty: and all women look and appear to be ten years older the next day after a love-spat or scold. So do wives.

A KENTUCKY FAMILY moved to Indiana. One from their old place calling, they asked how of this neighbor (I heard this):

"What of Miss Joy? Is she as lively, jolly, talkative, laughing, merry, charming, genial, since her marriage as before?"

"JUST THE REVERSE throughout—sedate, taciturn, demure, reserved, distant, uncongenial, low-spirited, disheartened, pale, and looks for all the world twenty years older than she did a year ago."

OH, HOW MANY such! Look. Yet you 'll see plenty without.

A LOVED, LOVING WIFE and mother, over twenty years ago, brought her son for examination, when the following dialogue occurred:

"Madam, you can't cheat me this way. This is n't *your* son; for a

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NEAR SIGHT, premature long sight, visual dimness, sore eyes, blindness, &c., often have this origin; as does also impaired hearing. Failing sight is often due to sexual decline or disease.

623.—THE MANNERS IMMEASURABLY IMPROVED BY LOVE.

ACTIVE LOVE ADORNS THE MANNERS of gentlemen and ladies towards the opposite sex much more than does mere sexuality. 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.[587] Are not gallantry and ladylike behavior beautiful? Their mutual regard—that which renders their manners pleasing—ripens 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 more prettily, and behaves more agreeably than before. Humanity is by far the most beautiful when reciprocating Love. Sun shines on nothing as perfect, or perfectly lovely, as on the proper comportment of lovers towards each other; excepting that of affectionate 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, are more unkind and uncongenial, more downright hateful and ugly towards each other, than any other human beings to their fellow-men. Need we [illegible]ly examples? Is not our subject patent without?

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624.—HAPPY LOVE MAKES ALL TEN YEARS YOUNGER; UNHAPPY, OLDER.

LOVE DETERMINES THE FEELINGS, and they, not years, the age. All *are* the younger or older, as they *feel* either; and active Love makes any and all its subjects feel from ten to twenty years younger than they felt before: and the more so, the more they love; whilst reversed Love makes all its victims feel ten, fifteen, twenty years *older* than if they had not loved at all—a practical difference of from twenty to thirty years! All this in addition to Love's actually lengthening life from twenty to fifty per cent.[627] Look at facts.

AN ELDERLY HUSBAND LOSES a disliked wife he *wants* to lose, loves and marries one he wants to *keep*, and just see how young and spruce, joyous and buxom, he becomes by his loss and gain—rather two gains: whereas a man loses a good, loved, and gains a poor, disliked wife, and how much older he looks for both losses. All his young sap congeals.

JUST SEE HOW MUCH YOUNGER all, young and old, are at parties and balls, which are only Love feasts. Old maids and bachelors always look older than they are; and flirting widows younger than old maids of like ages.

A WOMAN OF THIRTY, well courted, looks to be only about twenty; but a girl of nineteen has a serious "falling out" with her lover; and within a year looks, acts, and feels as if thirty: and all women look and appear to be ten years older the next day after a love-spat or scold. So do wives.

A KENTUCKY FAMILY moved to Indiana. One from their old place calling, they asked how of this neighbor (I heard this):

"What of Miss Joy? Is she as lively, jolly, talkative, laughing, merry, charming, genial, since her marriage as before?"

"JUST THE REVERSE throughout—sedate, taciturn, demure, reserved, distant, uncongenial, low-spirited, disheartened, pale, and looks for all the world twenty years older than she did a year ago."

OH, HOW MANY such! Look. Yet you 'll see plenty without.

A LOVED, LOVING WIFE and mother, over twenty years ago, brought her son for examination, when the following dialogue occurred:

"Madam, you can't cheat me this way. This isn't *your* son; for a

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woman of only sixteen, as you appear, can't be the mother of a boy of five."

"THIS IS MY VERITABLE SON."

"THEN YOU 'RE THE MOST LOVING and the best loved woman in Providence."

"THAT I AM. I have never felt one spark of regard for any other man but my own dear husband, nor he for any other woman but me. Nor has one unkind word ever transpired between us — nothing but perfect affection."

EIGHTEEN YEARS LATER this same woman brought this same son, now large and tall, neither of whom I remembered, saying:

"YOUR OTHER examination of this, my son, then five, did me and him so much good that —

"YOUR son, madam? You can't cheat *me* this way. You don't yourself look to be over twenty-five, and can't be the mother of a man twenty-three."

"I AM NEARLY FORTY."

"THEN YOU ARE THE BEST LOVED woman in Providence."

"YOU USED THAT SAME expression eighteen years ago at my other visit."

"THEN YOUR LOVE SINCE has been absolutely perfect."

"THAT IT HAS. Nothing but the most complete affection has ever transpired between us from youth, all the way up till now."

THERE, OLD MAIDS, young maids, women, all, is your "perpetual-youth elixir." There, husband, is the way to keep your wife young — prevent her growing old and ugly. People think bearing is what makes married women look so much older than before. No such thing. It is healthy.[858] Their *affections* have been blighted or reversed. "That 's what 's the matter," and what makes most women look, feel, and be old in spirit while yet young in years.

ATTEST, OBSERVE, ALL, how much younger you and "everybody" act, and feel, and are, when in Love than when not, and how much older by Love deferred, or blasted, or soured.

LET THE WHOLE WORLD observe, experience, and then attest the truth of this entire section. Truth? Not its half, not its tithe, is here told, or ever can be.

THUS IT IS, O man and woman, that the states of Love reign supreme over every physical function, and all their outworking expressions; acting like magic both ways, upon all the bodily manifestations of men, and doubly of women.

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Section III.

LOVE ENKINDLES, AND DEADENS, EVERY MENTAL FACULTY.

625. — Active Love electrifies the entire Social Group.

All organs located together naturally act in concert. Love, located in this propagating group, might be expected to, and does, rouse to intense action its every other member. It should and does electrify Friendship, which thus becomes its natural concomitant. 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 Love. Unloving maids and bachelors are generally cold, distant, cheerless, and repellent till a hearty Love affair renders them genial.

Love of children is enhanced by Love. Young men, when courting, instinctively make friends with all the boys, and draw all the little girls cosily to them when waiting for their elder sister; while she is rendered much fonder of them by being well 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 permanent, becomes necessary soon after, and in consequence of, marriage. As birds build their nests soon after they mate, but never before; so home, with all its joys, all its virtues,[180] is the natural product of Love. How cheerless, how awful, all abodes—homes they cannot be—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!

626. — Active Love quickens Force and Destruction.

Resolution and snap are toned up to their highest possible pitch of normal action by a happy "Love affair;" yet less in fierce conflict and ungovernable temper than in determined

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energy and unflinching valor. Men 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 inertly at their sides, those of the loving and loved are taxed to their utmost. No stone is left unturned, no efforts are too great, or obstacles too gigantic, for them to grapple. 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 vacuitive, 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 tussling 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 its inspirations. 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 its end, ever has done, can do, anything great, noble, humane, or worthy, unless inspired by desire to gain or reawaken female affection. What stimulates young Indians to their loftiest deeds of warlike valor, but to enkindle this tender passion in idolized squaws? Two lately *ran themselves to death* in a race, the winner to have a squaw both wanted. Is not this principle quite as applicable to intellectual attainments and moral excellence as to martial exploits? It is applicable everywhere, in everything. Those who ever wish to attain or maintain any honorable position among men, must first *love*. And the more intensely and longer, the more a hero in every sphere and pursuit. All are but tame poltroons who do not love; while Love renders even poltroons heroes.

ALL LOVERS ARE AMIABLE. A happy Love state renders natural churls and shrews pleasant towards each other, however cross-grained they may be. Nothing whatever sweetens the temper as does affection; while nothing sours it as effectually as its disappointment. No coarse, rough, blustering, threatening churl can duly love; for, if he did, he would look at everything

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through pleasant glasses, make the best of what transpires, enjoy what he can, but bear patiently what he must, and always wear a smile.[621] 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 they break down under it, and merely live out a mechanical life, trying to bless others, while desolate within. Are not "old bachelors" proverbially notional and cross, hard to please, and as peevish as sick children? and old maids often real shrews? There are exceptions, consequent on another law, to be explained hereafter; but is not this true of the majority? for the happy state of Love throws all the surrounding animal organs into a like state; while its reversed action reverses them all.[608, 609] 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.

627. — Happy Love doubles, unhappy halves, Longevity.

Desire to live, including fighting off imminent sickness and death, are by far the most efficient of all means of prolonging life, and reinvigorating all its functions.[78] Testify, then, you who have ever loved, if this Love did not intensify your desire to live, both for life's own sake, and for that of him or her you loved. This is its legitimate, universal effect. But those disappointed, care little for life or its pleasures, perhaps even crave death, or commit suicide, as a deliverance from the agonies of affectional despair, which produces sickness and hastens death; while satisfied Love repels disease, and lengthens life by mere force of will. How many invalid women, so weakly that every day would seem to be their last, live on surprisingly and unaccountably; clinging to life that they may do and live for loved husbands and children! A happy state of the affections lengthens, unhappy shortens, any life many years, besides having a like effect on the states of health during life.[619]

Mrs. Gunn, in consumption, tried hard to induce her husband to pledge himself to keep their family together; knowing

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if he said he would, he would: but he would promise only to try. Her disease progressed. All hopes of her recovery abandoned. Her extremities cold and clammy. *She began to die, and knew it.* Failing, in her last attempt, while struggling with death, to extort his final promise, she resolutely exclaimed, "IF YOU WON'T, I WILL," and putting forth her mightiest effort of will, *drove back* the life-current to her surface; arrested the death process itself; induced a crisis; recovered; kept her children together till all got married; and procuring a manikin, lectured for years on female health.

A LOVE MARRIAGE IS YOUR BEST LIFE INSURANCE Company, because it *keeps* alive the longer; while every other "policy" merely promises to pay a bonus after death.

STATISTICS DEMONSTRATE that the married, on the average, outlive celibates by several years; yet even they would live much longer if all loved each other.

628. — LOVE PROMOTES AND IMPAIRS APPETITE AND DIGESTION.

GOOD THINGS EATEN IN LOVE alone can relish: and the more affection, the richer their flavors. Even a dry crust becomes delicious by being fondly shared with one beloved; while "a stalled ox eaten in contention," fails to satisfy. Affection is the best and cheapest, yet rarest, table-sauce; and often renders the poor man's scanty meal more luxurious to him than the dainty dishes and costly viands of wealthy discordants; while good food, mingled with Love, yields the highest epicurean relish mortals can enjoy. Eat ice-creams, candies, peaches, pears, grapes, with one you love, you who would eat the most possible, with the highest zest; yet, old baches, board at the best hotels, call on the daintiest dishes and choicest drinks, as regards fine flavors you might about as well eat boiled chips; for only boys who eat from greed, not flavor, can ever really enjoy table luxuries unless eaten with or in sweet remembrance of one beloved. All can eat several times more, and digest it, too, when in Love than when not; and the best anti-bilious pills are those "sugar-coated" with affection. And *easy to take.* Love happy, always cures dyspepsia; unhappy, causes it. Many an unloving husband is dissatisfied with his dinners because he dislikes his wife, who would like it if he loved her; and many a loving loved wife waits for her meals till her husband returns; because she relishes and digests a cold dinner eaten

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in affection far better than a warm alone. All who would know *how* good good things can taste, must eat in Love.

HUSBANDS WHO DINE DOWN TOWN lose more than they know by rushing from business to dinner, and dinner to business; whereas if, dismissing what they cannot transact, they would quietly enjoy their meals with their families, dyspepsia would neither curtail their business labors, nor sour their tempers. Eating "down town" makes them careless of their families, and families of them. And how much better vegetables, fruits, all edibles, relish when loving loved family pluck and serve them?

CHILDREN AT TABLE ARE INDISPENSABLE to every good meal; and instead of saying, "Let your victuals stop your mouths," encourage them to talk and make merry, while eating. No cross words should ever mar perfect table harmony. In discordant families each snatches a bite and eats alone on the run; while in concordant, all eat together. Which is best?

629.—INDUSTRY AND ECONOMY REDOUBLED BY LOVE.

CONJUGAL AFFECTION GETS ALL IT CAN, and keeps all it gets, not needed for family use. Those married and betrothed prosper best because they ask more and work better, besides being more frugal, and laying up 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; gather the means of creature comforts, and facilitates personal luxury at a trifling cost; and gives an excellent excuse for economy; while those who have no "dependencies," are expected to launch out freely. Celibates must have *some* society, which they seek in club-rooms, dances, theatres, &c. Thus thrown among spendthrifts, they too must spend freely, or 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 Love combined with the family affections? See that

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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 it 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 open, or hum of human industry break in on that universal stagnation, industrial and mental, which must inevitably ensue. We little realize how much our national prosperity is promoted by Love, and its requirements.

LOVING HUSBANDS SPEND LAVISHLY on loved wife and daughters,[555] 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 WOMEN INDUSTRIOUS and frugal. How many extravagant girls become economical housekeepers? Before they love, they refuse to work; whereas, prompted and instructed by affection, they easily learn to cook and sew, wash and bake, and do gladly ten thousand things which nothing else could induce them to attempt; while industrious girls, by over-work and pinching economy, often procure housekeeping articles — a good way to inspire proposals. Yet

BLIGHTED LOVE MAKES ECONOMICAL WOMEN LAVISH. What care they for husband's money, except to squander on dress and style? Or how hard he has to work for it? This culpable female extravagance of fashion is due chiefly to heartlessness. Loving wives will economize, if necessary, not waste. Said a woman, who could not marry the man she loved,

"IF I COULD LIVE IN LOVE with the man I love, I would not care how humble the style or hard the work; but, denied that, I will captivate and marry any man, though old, just to get the means of gayety and display."

DESCRIBING A WOMAN who had large Acquisition 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;

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"Let us lay up something to enjoy together hereafter," that of affection. The difference is amazing.

630.—LOVE ENHANCES OR DEADENS SECRETION AND CAUTION.

LOVE CREATES RESERVE? How recluse young lovers are! Struggling with intense emotion, they yet strive to hide their passion. Women especially often conceal, sometimes deny, 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 each other, and begin to reciprocate Love, do they not desire to be together alone, in groves and by-paths? Or, if they tell their Love to outsiders, is it not always with an injunction of secrecy? Who ever exchange the vows of betrothal before folks?

LOVE AWAKENS CAUTION to its highest pitch. How intensely anxious each loving party is to please and gain the other's Love? How agonizingly fearful lest they displease, and intense the anxieties consequent on making a final choice! You have had many anxious thoughts and hours; but what solicitude as deep as that to awaken Love in return, and decide whether you will choose this one, or that? If damsels ever need advice, it is in deciding the resting-place for their affections. Add parental experience and counsel to youthful affection: and, parents, see that you advise in wisdom, not prejudice.

HOW CAREFUL ARE ALL of loved ones? saying:

"YOU 'LL GET WET, dear girl, and catch cold. Let me throw my coat around you."

"No, dear, you need it most, for your health is the more important."

HOW TENDER, careful, watchful, and solicitous are all men in Love of the women they idolize; while loving women are always advising and cautioning, "Take care, dear," "Now do be careful." These fears evince not distrust, but affection. Caution always accompanies Love.

HOW AGONIZING ARE FEARS that sick loved ones might die? 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 danger. The affections awaken more intense solicitude, as in wives when hus-

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bands are absent over time, than anything else whatever; yet those who cease to love cease to care for. He who takes more care of his horse than wife, loves it best.

631.—ACTIVE LOVE INSPIRES, DORMANT DEADENS, AMBITION.

ACTIVE LOVE ALWAYS PRAISES, reversed, blames. All are prouder of those beloved than of everything else. How vain are girls of their beaux, and all women of attentions and compliments before folks from men they idolize? 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? She who takes pride in rich dresses, sparkling diamonds, accomplishments, and even beauty, knows not what pride means compared with her who is proud of the man she loves, his manners, talents, morals, and attentions to herself. Pride in dress indicates affectional barrenness; because she whose Love for husband is complete, loves to dress only to please him. Dissatisfied Love causes most of this fashionable extravagance. Women dress mainly to gain men's admiration. Therefore those satisfied with one man's praises, rarely seek that of other men by fashionable display. The world is challenged to invalidate this premise, or conclusion.

HOW PROUD IS EVERY MAN of the woman he loves; practically saying—

"SEE how fine the face and figure, how genteel and much admired this lady I can escort, and who leans tenderly on my arm!"

NOTHING FEASTS ANY MAN'S AMBITION equally with praises lavished on and from the woman he idolizes. For nothing else will he work as for this. Yet 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; while disparaging a loved husband infuriates his wife with rage; except, when deserved, it kills her Love, and perhaps herself.

LOVE ALWAYS HIDES FAULTS. Let a man, loved by a wife, come home drunk every night, she will stoutly protest "he don't drink;" or, if obliged to own that he does, always throws the

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blame on others, even takes it on herself, to screen 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 DOES BLAME. It is to it what frost is to tender vegetation, and as instinctively shrinks from both giving and taking offence as from fire; because reversed Ambition reverses Love.

ALL FAULT-FINDING BLIGHTS AFFECTION. One talented curtain-lecture shoots Cupid right through the heart. Reproach makes the blamed worse always, better never. Attest, all ye discordants, did not blame thrust the first thorn into your hearts? It causes a large proportion of conjugal alienations. Whatever implies censure, maddens and hardens. Both sexes were ordained to obviate each other's errors, and develop each other's virtues, by praise always, blame, never any. Express no censure by word or deed, all ye who would retain affection. Beware lest one shot of reproach kill Love dead instantly.

632.—LOVE REVIVES OR KILLS SELF-RESPECT, AND FIRMNESS.

DIGNITY and self-trust, so essential to life's successes and enjoyments, are inspired by right, paralyzed by wrong, Love states. All involuntarily reason, "I must be more than I thought I was, since the one I esteem so much estimates me so highly." Jane's valuing John makes him value himself. She tells him he can do this and that; he believes her, and tries; which otherwise he would not attempt. With what increased dignity and power he steps off after he offers and she accepts his arm? because an idolized woman puts herself under his martial protection.

NO MAN IS DULY ESTEEMED in society till married or engaged; "old bachelor" being a stigma; while praise from a consort wonderfully improves any man's style, manners, respectability; yet nothing creates a feeling of self-degradation, as if he were good for nothing, and cared nought what becomes of himself, a willingness even to throw himself away on any sensuous pleasure, equally with Love blighted; and the recklessness of many a disappointed youth and married man is consequent on blasted Love blasting self-valuation. The woman on whose favor he doted casts 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. No small part of the

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low-lived sensuality and self-abandonment of men and women, married and single, is caused by 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. Even gray hairs still muse tenderly over first Love. Attest all ye who have had occasion to change your affection from one object to another, was ever any other task half as hard, or feeling as persistent? And many, alas, after vainly trying many years, are compelled to abandon the attempt, though demanded by reason, morality, &c. 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. Let those who have defied the difficulties and dangers of the briny deep; gone abroad to make their fortunes in the face of all the diseases and prostrations of climate; dug California gold by the year, half-starved, half-clad, and bereft of most civilized comforts and all luxuries; and by a thousand like ways 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 it furnishes to Firmness. But there is a point beyond which he may not properly press his suit, when Firmness must yield. Yet

LOVE UNNERVED, UNMANS DECISION. Those disappointed drift listlessly onward, they care little where or how; and can be easily persuaded into and out of almost anything, by anybody.

633.—CONSCIENCE ELEVATED OR DEMORALIZED BY LOVE.

LOVERS, ALL, married and single, bear this sacred witness—Did not every loving emotion augment your desire to do right, and loathing of wrong; assuage all your grovelling passions; cleanse all desires; enkindle aspirations for purity and goodness; and place you on a far higher moral platform than you occupied before? How often do Love and marriage make bad men good, and good better? Even religion is no more moralizing. No bad man is in a happy affectional mood; for this would render the worst good, and convert brigands into excellent citizens. Most criminals are single, or else badly married. The only loving criminal I ever knew robbed a post-office to gratify his wife's love of display.

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If all were perfectly happy in marriage, no criminal lawyers, judges, juries, jailers, states' prisons, 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, away from temptation. But ever so good men and women, if unhappy in their affections, even though they do not stray, are desperately tempted. All honor to all those who resist, yet pity, more than blame, all those who fall; for blighted Love deteriorates their moral tone, and reinflames their animal passions,[608] besides irritating the nervous system, and thus begetting passional cravings.[682] Even all the mighty moralizing influences wielded by the family over mankind,[610] originate in Love, and wax and wane with it.

LOVE MUST IMBUE CONSCIENCE as well as all the other Faculties, in order to entail them on progeny.

634.—INFLUENCE OF LOVE OVER HOPE AND DESPAIR.

"Man never *is*, but always *to be* blessed."—POPE.

WHAT PLEASURES EQUAL HOPE, OR PAINS, DESPAIR! Yet hope of what literally transports expectant youth as do anticipations of affectional felicities? Humanity anticipates no other pleasures with a tithe as much rapture of delight as Love consummated. "Oh, if I can only win that dear girl's affections, my fortune is made." "How inexpressibly blissful our future union will render us," and kindred feelings always accompany affection. Hopes of neither property nor fame, of nothing, elate the soul as does anticipating marriage with one beloved. Let all present lovers testify from experience, and all past from memory. A young woman, talking of her lover, exclaimed, speaking for all lovers:

"Oh, if I only marry my George, which I hope to do, I shall be so superlatively happy that I sha'n't want to go to heaven, because happy enough on earth."

WHO BUT PREFERS 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,—

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"SINCE OUR LOVE remains, and we are spared to love on, struggle on together, what matters it?

BUT BLIGHTED AFFECTION BLIGHTS ALL. Ye who have suffered disappointment in both Love and other cherished desires and speculations, did not your Love blight crush you into the very earth far the most? Said one of Nature's noblemen, opening his large, moist eyes —

"YOU GRAPHICALLY DESCRIBED in myself and wife those traits which render it impossible for me to live in affection with her. I married in ecstatic hopes of conjugal felicity, only to awaken, ten days after, as from a dream, to the terrible consciousness that there existed between us only mutual disgust; and have been good for nothing ever since. Before, life was all buoyancy; since, it has been all one sullen gloom. Before, I was rising among men; since, I have been sinking. Before, all my plans and prospects exhilarated me; but this blight blasted them all. I have no heart left even to try. I cannot go into company, because I can neither play the hypocrite, nor bear to disclose my misfortune. Before, I struggled for a furnished home, surrounded with life's comforts and luxuries; but since, a cold, chilling, mental palsy supervenes, and I have done barely business enough to live along; nor care to do more. Ambition fled with hope. My former strong desires for these things and those, are now quenched. Intensely desirous of having a happy group of my own children growing up, yet religiously believing eternal damnation 'preordained' for almost all human souls, I would not create any under so fearful a risk. Thus passed ten years of life's parental heyday. My Calvinistic doctrines changed; yet what but poor children could I expect from so very poor a mother? Your examination said they were inferior, and I own they are; for such *dis*union could not produce mediocrity. I have vainly tried my best to develop something in her, if only a straw, to save my drowning hopes. I asked her in my happiest manner to go to our children's school examination, to which she reluctantly consented. 'Now,' thought I, 'we will have one happy family jubilee;' but she soon began to object, then refused to go. They kept saying, 'Pa, why did n't ma come?' You ascribed to me great energy and power to think, plan, and accomplish, which I know I possess; but I have ever since let my hands hang in listless indifference. Before, I longed to live; since, I crave to die; and, but for disgracing my children and relatives, would gladly throw myself on the track before that ponderous engine, and be crushed to death. I am undone! What shall I, can I do — struggle on, or give up, lie down, and await a welcome death?"

POOR MAN! A noble ship without her rigging! A soaring

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eagle with clipped wings! and lead tied to his claws. A splendid wreck! "good for nothing" to himself, family, fellows! Has he no sorrowing brethren and sisters in blighted Love? The sad, woe-begone looks and aspects of oh, *how* many, proclaim a like vacuity, inanity, such as only frost-bitten Love can cause. Few realize this origin of their own and others' inanity. But

DISAPPOINTED WOMAN suffers far the most. Let her possess fortune, luxuries, honors, everything else heart can wish, yet when the frosts of disappointment nip the opening buds of *her* affections, she yields to unmitigated despair. This hope gone, all is gone. And, oh, 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 anticipations, and to her there remain only the sear and yellow leaf of autumn, and the leaflessness and dreariness of dread winter! Fortunately, however

THE MAJORITY OF MEN DROWN their connubial disappointments in business; which accounts for that incessant drive, early and late, year after year, which many 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 die; and better business than nothing, or vicious amusements. This heart-desolation often renders them all the more indomitable and grasping, stern and obstinate, cold and selfish; perhaps increasing their power, and redoubling their rapacity. And are there no wives 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.[681] Disappointed Love makes them seek its poor substitutes outside of wedlock, which a happy home-love would forestall.

LOVE MUST CONTROL Hope; else, how could it transmit it?

635.—LOVE ELICITS OR DEADENS SPIRITUALITY AND WORSHIP.

LOVE CREATES AN ETHEREAL, ELATED, ECSTATIC feeling, as if not of this world, but of another. Testify, ye who have ever loved,

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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 disasfrous, she foresees it by a spiritual intuition,[214] and sounds her notes 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 against dangers, and point out the paths of safety — a possession truly invaluable! But those who hate, never experience either these ecstatic feelings, or internal premonitions. And that union of spirit, though separated in body, already described,[214] is due mainly to Spirituality being re-increased by Love, in order to its transmission. So too

LOVE ELICITS OR DEADENS WORSHIP. Even atheists, who truly love, will involuntarily invoke Divine guardianship on those loved; and it is when devout worshippers bow before the *family* altar, thanking God for past blessings, and supplicating their continuance, that Worship rises to its highest orisons of gratitude, prayer, and praise. Phrenology sanctions "family prayers" — the confluent action of Worship with the loves. No small part of the church-going of mankind is due to it. 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.[211] You who have ever loved, testify, did not Love create a prayerful spirit? But does not despair in Love breed infidel feelings, and a "curse-God-and-die" spirit?

636. — NORMAL LOVE DEVELOPS, REVERSED HARDENS, KINDNESS. MUTUAL LOVERS NEVER CAN DO ENOUGH for each other; and do all with the utmost pleasure. What superhuman endurance of fatigue and suffering, greater than any other motive could inspire or endure, do fond husbands and wives manifest towards each other in suffering? — only Love's spontaneous free-will offering. What want of either but is gratified by the other, at whatever cost and sacrifice? Love keeps practically saying —

"Wife, I am delighted by seeing you enjoy this and that. Can I help you to anything else?"

"*Husband*, what table tit-bit can I provide you to-day?"

"Wife, you've been confined all day: come, rest or recreate, while I mind our child."

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INDULGENCE is its natural language, and sympathy its universal concomitant. How every loving man enjoys bringing home some dainty luxury for his wife's palate, some nice acquisition to her wardrobe, some article needed about house! Sun lights up no sacrifices as incessant, as spontaneous, as those proffered by affection. All loving wives are perpetually offering themselves up veritable live-burnt sacrifices on the altar of their husbands' interests. And kindness elicits Love most effectually. Yet

LOVE REVERSED HARDENS beyond expression; while unkindness kills it. Indifferent husbands often enjoy seeing their wives struggling on to their utmost, sinking while they struggle under burdens and sufferings amounting to real agony, thinking, "good enough for you, old jade." The most cold-blooded cruelties ever inflicted by human being on humanity, torturing out their very life by slow but agonizing inches, murders included, are often perpetrated 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."

NEGLECT of those pretended to be loved, proves hypocrisy and kills their Love. Said a stricken woman, before him, —

"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, consequent on over-devotion to him, made me sick. But how great the change! I could not tear myself from his sick-bed night or day; he could not stay an hour by mine. His work must needs be done, though I suffered from neglect. Finally, the truth flashed across my mind that he did not love me, else he could not thus sacrifice my relief to his work. My Love perished, and became hardened. Desolate in spirit, another man's kindness involuntarily drew it forth. 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?"

637. — LOVE ENHANCES CONSTRUCTION, BEAUTY, AND SUBLIMITY.

MATED BIRDS BUILD their nests together during their honeymoon. Could they build thus ingeniously unless inspired by Love? How many domiciles do old bachelors or maids rear? Blot out Love, and only rookeries would be made. But no sooner

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do two settle their Love than, if able, they together plan and build their future home; often spending more on it than they can well afford. Does not Love incite and increase his mechanical skill? and prompt and guide her hand to execute many articles of ornament and use which only it would conceive or attempt? Unloving and unloved, she will not work; whereas, loving and beloved, she becomes able and willing to cut and make, work and mend, draw and paint, and do anything to "help along."

ALL LOVERS ARE PROVERBIALLY SENTIMENTAL. Is not Love always poetical? and poetry Love's natural channel of expression? All versifying youth are in Love, and all in Love versify, while disappointment writes mournful poetry. Byron's Love effusions are his most poetical. Burns's are more. Sappho's most. Lovers love to commune together by rippling streams, in shaded groves, by silvery moonlight, plucking pretty flowers, weaving them into each other's hair or dress, admiring together beautiful sunsets and landscapes. They become almost too dreamy and unreal for this gross earth, and its material surroundings. The best way to promote affection and reënlist drooping Love, is 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. Those who admire bird, tree, flower, Nature, and art together, thereby reënlist a higher order of Love than ever before existed, or than they can by any other means.

LOVE POLISHES. Just as soon as that careless country lass begins to love, she begins to wash and comb, mend and make, slick up and look tidy. Female society polishes men, and male women. Parlors, with all their beautiful furniture and vases, refined manners and amusements,[264] originate in Love, and are redoubled by it. In fact, most of the amenities, civilities, courtesies, elegancies, and refinements of civic society grow out of that intermingling of the sexes prompted by Love. It alone, actual or prospective, or else female society, keeps men tidy; while fond wives make and mend, wash and iron, comb and brush, to make loved husbands look nice and clean. Love alone, aided by religion, brought "society" out of barbarism, and keeps it out; which but for it, would relapse into heathenism.

DISAPPOINTMENT BENUMBS TASTE AND CREATES VULGARITY, and debases throughout. What else renders so many tidy girls such

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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. 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 glory has departed. Her very sun rises and sets in gloom. Even life itself becomes a stale monotony! Eclipsed Love eclipses all.

A VELVETY BLOOM covers many luscious fruits. 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.

638.—IMITATION AND MIRTH DOUBLED, OR HALVED, BY LOVE.

WE NATURALLY BECOME LIKE those we love, but refuse to pattern after those disliked. Children are forever doing like father, teacher, uncle, or whoever they fancy; but never imitate those they hate. Is not this human nature? How forcibly this appertains to Love? How involuntarily lovers fall into each other's habits, and conform and assimilate in everything?[614] 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 justly called "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 it. What provokes laughter in refined and vulgar equally with love allusions? How merry and lighthearted, 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

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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![632] Before, how full of fun; since, scarcely one smile enlivens her sunken cheeks. 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."

639. — Love sharpens up all the Perceptive Faculties.

Each sex scans the opposite much more closely than its own. Does not Love observe their every look and motion in general, and those of loved ones in particular? and make them seem to the loving more beautiful than they really are, or would otherwise look? To all 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 than the reality to the disappointed.

Love reddens the cheeks and lips of both, besides making each look still more rosy to the other.[633] Behold in that maiden's blush the most beautiful bloom on earth! Is it not due solely to incipient Love? But when it dies, ashy pallor supervenes. Those in Love never need to paint. All the beautiful colors of all flowers originate in Love; for their blooming period is simply their sexual season. Hence all lovers are passionately fond of flowers.

640. — Order, Time, and Tune re-increased by Love.

Love makes slatterns methodical, spruce, painstaking, neat in person, and good housekeepers. How many women at marriage, ignorant of method and housekeeping, whom no motive but to please those they love could induce to touch household matters, become first-rate housewives! Yet what disorder and confusion, without time or place for anything, meals out of season, everything out of joint, naturally result from discord! Love naturally enkindles Order so as to entail it. Yet

Disappointment sometimes increases Order. Many married women, unloving and unloved, revert to method and neatness as a diversion or hobby; because they have nothing else on which

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to expend their energies, or relieve *ennui*. Such become excessively particular. Are not "old maids" proverbially "old-maidish" as to Order? And do we not find advancing bachelors particular as to the fit and cleanliness of their apparel?

SOMETIMES THE UNMARRIED ARE AS GOOD SCHOLARS, possibly, as if in imperfect Love, while conjugal discord often so irritates the married 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 and all the mental Faculties, a Love mood is indispensable. Thus say both fact and philosophy.

LOVE REDOUBLES TIME. The dance owes its chief attractions to its perfection. Both sexes are necessary to dancing well. That brisk, lively, genteel, gallant style, prompted by Love,[617] also promotes it. Yet those who have lost their Love, care little for balls. Their dancing days are over. Active Love begets, crushed Love crushes, both the desire and ability to shake gayly "the light, fantastic toe." Those who love each other keep step in walking, while those who do not love, rarely step together.[614]

FAMILY REGULARITY in eating, retiring, rising, everything, both prolongs life, and renders it by far the happier; whilst irregularity is practical suicide.[260] Now, Love promotes the former, its disappointment the latter. Those who truly love will be at home in time, keep good hours, and be regular in all their daily habits. In short, nothing promotes health, longevity, scholarship, morals, happiness, and progress as effectually as periodicity, or periodicity as conjugal affection.

LOVE INSPIRES SONG. Do not all singing birds sing most and sweetest in their mating season? Mocking-birds, kings among feathered songsters, singing only then; obviously because awakened Love throws them into an ecstatic mood, of which music is the best expression; and because singing naturally attracts and enamours mates. But for Love, their melodious strains would cease.

LOVE RENDERS THE HUMAN VOICE SWEETER and softer, far more melodious and impassioned,[598] besides begetting that exhilaration of spirit which naturally expresses itself in lively music.[610] Only the music of those who love is truly musical. 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? Not only does sexuality give that deep bass voice to the man, and fine tenor

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voice to the woman, but active Love softens, sweetens, and enriches the vocalities of both.[508] 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! rarely indeed is female Love completely developed, while the great majority have either that mongrel voice, or that tameness and goneness, which disappointment always causes. In short

LOVE CONTROLS PARENTAL TUNE, so as to impress it on progeny.

641. — LOVE REDOUBLES PLEASURABLE AND PAINFUL REMINISCENCES.

LOVE VIVIFIES ALL RECOLLECTIONS associated with it. Review your own past. Some scenes strike your retrospection in bolder prominence, in clearer outline, than others, like mountain peaks on a day's journey. How old hearts throb as memory lights on this, that, the other young Love season! Age remembers nothing so clearly. How distinctly 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 interchanged, and writes every look and act imperishably, as with the point of a diamond, upon the tablet of memory, in characters which grow larger and brighter with time. And nurtured Love in husbands and wives through life, would consecrate all their walks and rides, 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 it. What human reminiscences are as dear as those it consecrates, especially its acknowledgment, proposal, and acceptance? Yet

WHAT MEMORIES ARE AS PAINFUL or soul-harrowing as those of broken Love? The first "love spat" never is, 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 in the face, undying till you die. So be extra careful, all ye who love, to associate with Love only pleasurable, never painful memories.

642. — LOVE AWAKENS AND BLUNTS LANGUAGE AND REASON.

LOVERS ALWAYS TALK, and express themselves elegantly. Wondering beforehand what they can find to say all these long hours,

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Love inspires both matter and manner. They talk 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, whom nothing else could raise to mediocrity. Young man, think how glibly your tongue rattled away while you were courting. And girls who do not talk when well courted, will never talk. Yet there 's no trouble about *that*.

SEPARATED LOVERS WRITE each other sheet after sheet, with post-scripts, yet cannot then 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. How full of meaning is every sentence! How intensified every expression! How delicately they express their interchange of compliments! How full of thought and sentiment! What creates this increased flow of ideas and arguments, reflection and philosophy, depth and brilliancy, sense and discrimination, 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 with Love than is possible without! Are not love-letters, besides being long, beautifully composed and written, glowing, descriptive, full of elevated sentiments, better in every single characteristic of fine composition than writings prompted by any other mental stimulus? A volume of the select love-letters of gifted minds would be the most readable, instructive, poetical, philosophical, and really brilliant book ever penned. See "Loves of the Poets." Re-read your own love-letters. The conjugal correspondence of both the Adamses illustrates this point. The love-letters written to Aaron Burr 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? Is not every sentence literally inspired? Is it in you otherwise to write thus well? Yet if you had continued to love, you would have continued to write still better. Yet

A DEAD STUPOR supervenes on Love blighted. What palsy has seized both flow of thought and felicity of expression? Those in sexual aversion say little, and reply mainly in monosyllables and truncated sentences; 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 their intellects, and muzzled their tongues. Love

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reversed causes weariness the most weary, monotony the most monotonous, repugnance the most repugnant. The treadmill and dungeon are preferable. How pitiable such; yet how many! Let universal experience and observation attest *how* true this is.

643. — URBANITY AND INTUITION ENHANCED, AND KILLED, BY LOVE.

LOVERS ARE ALWAYS BLAND and winning, complimentary and courteous, charming and taking; non-lovers the converse. Those in a loving mood are always fascinating; those in aversion, repel all they meet. The former have a "sweet, pretty" way of saying and doing things which invariaby draws others around them; while those in disappointment, involuntarily displease. The former are lovely, the latter hateful. All feel drawn to the former, driven from the latter. Love throws its votaries into the "*honey* mood," from its first dawn as long as it continues. What else gives the coquette her coquettishness? All the Faculties take on that insinuating action which throws an indescribable charm around whatever emanates from them. This is perceptible to all. Then

HOW MUCH MORE to its *participants?* How spellbound and fascinated each is by the other! Words only mock our subject. Let their actions and memories bear witness, not merely that this is true, but say *how* true. Yet

DISAPPOINTMENT CHANGES all! The whole cast of action, then so attractive, now becomes repulsive. Those very Faculties then in a mood so lovely, are now in one so hateful. Those fascinating little sayings and doings then smooth, now rough. What fiend has plucked that wheat, and sown these tares? *Disappointment.* In describing character phrenologically, I need two charts and descriptions for the very same Faculties and combinations — one for those in a Love mood, the other for those in a disappointed: so effectually does reversed Love reverse the entire tone, cast, and practical workings of all the Faculties, in all their manifestations.[616]

EX-LOVERS ARE DOUBLY repugnant to each other. Actions agreeable to others are odious to them; partly from the disagreeable mood of the acting party, but more from the jaundiced eyes of the hating observer. You in this mood please recall the heaven-wide difference between your feelings and actions then and now, and appreciate this double cause; much in the different *moods*

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of each, most in the eyes through which each looks; and then try to restore your former charms by restoring your former affectional and therefore captivating mood. You little realize how perfectly repugnant this mood renders you; as those in Love are unconscious how inexpressibly fascinating they are.

INTUITIVE 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 much quicker and better than women women, or men men? Do not men scrutinize, scent out the characteristics of women, especially of those they love, with more instinctive correctness than those of men? Hence when a loving wife warns her husband against certain male acquaintances or customers, he had better take heed; and likewise wives, when warned by loving husbands. 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, yet doubles their deformities.

644. — LOVE BUILDS UP OR BREAKS DOWN THE WHOLE BEING.

THE DESTINIES OF ALL lie at the footstool of Love. Its normal exercise kindles a new flame to light, warm, intensify, exhilarate, and intoxicate, almost to delirium, each individual Faculty, and all combined. A right Love state exalts, ennobles, and electrifies beyond all computation; and doubly women. Words are powerless to portray its beneficial effects. No other motive begins to wield over human life and destiny, 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 and others like new beings. Another world has opened upon their enlarged vision; so wonderfully does it quicken and intensify every life-function. Since exercise strengthens all physical and mental Faculties,[64] and Love warms, elicits, and excites them all, it cultivates, expands, improves each singly, and all collectively. And the more and longer one loves, the more it disciplines and develops the whole being; physical, social, passional, aspiring, intellectual, and moral. Nothing equally. It evolves a thousand virtues and powers which otherwise must lie dormant, doing for humanity what good farming does for rich land — crowns it with magnificent crops. Of course it

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reversed causes weariness the most weary, monotony the most monotonous, repugnance the most repugnant. The treadmill and dungeon are preferable. How pitiable such; yet how many! Let universal experience and observation attest *how* true this is.

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LOVERS ARE ALWAYS BLAND and winning, complimentary and courteous, charming and taking; non-lovers the converse. Those in a loving mood are always fascinating; those in aversion, repel all they meet. The former have a "sweet, pretty" way of saying and doing things which invariaby draws others around them; while those in disappointment, involuntarily displease. The former are lovely, the latter hateful. All feel drawn to the former, driven from the latter. Love throws its votaries into the "*honey* mood," from its first dawn as long as it continues. What else gives the coquette her coquettishness? All the Faculties take on that insinuating action which throws an indescribable charm around whatever emanates from them. This is perceptible to all. Then

HOW MUCH MORE to its *participants?* How spellbound and fascinated each is by the other! Words only mock our subject. Let their actions and memories bear witness, not merely that this is true, but say *how* true. Yet

DISAPPOINTMENT CHANGES all! The whole cast of action, then so attractive, now becomes repulsive. Those very Faculties then in a mood so lovely, are now in one so hateful. Those fascinating little sayings and doings then smooth, now rough. What fiend has plucked that wheat, and sown these tares? *Disappointment.* In describing character phrenologically, I need two charts and descriptions for the very same Faculties and combinations—one for those in a Love mood, the other for those in a disappointed: so effectually does reversed Love reverse the entire tone, cast, and practical workings of all the Faculties, in all their manifestations.[616]

EX-LOVERS ARE DOUBLY repugnant to each other. Actions agreeable to others are odious to them; partly from the disagreeable mood of the acting party, but more from the jaundiced eyes of the hating observer. You in this mood please recall the heaven-wide difference between your feelings and actions then and now, and appreciate this double cause; much in the different *moods*

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of each, most in the eyes through which each looks; and then try to restore your former charms by restoring your former affectional and therefore captivating mood. You little realize how perfectly repugnant this mood renders you; as those in Love are unconscious how inexpressibly fascinating they are.

INTUITIVE 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 much quicker and better than women women, or men men? Do not men scrutinize, scent out the characteristics of women, especially of those they love, with more instinctive correctness than those of men? Hence when a loving wife warns her husband against certain male acquaintances or customers, he had better take heed; and likewise wives, when warned by loving husbands. 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, yet doubles their deformities.

644. — LOVE BUILDS UP OR BREAKS DOWN THE WHOLE BEING.

THE DESTINIES OF ALL lie at the footstool of Love. Its normal exercise kindles a new flame to light, warm, intensify, exhilarate, and intoxicate, almost to delirium, each individual Faculty, and all combined. A right Love state exalts, ennobles, and electrifies beyond all computation; and doubly women. Words are powerless to portray its beneficial effects. No other motive begins to wield over human life and destiny, 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 and others like new beings. Another world has opened upon their enlarged vision; so wonderfully does it quicken and intensify every life-function. Since exercise strengthens all physical and mental Faculties,[64] and Love warms, elicits, and excites them all, it cultivates, expands, improves each singly, and all collectively. And the more and longer one loves, the more it disciplines and develops the whole being; physical, social, passional, aspiring, intellectual, and moral. Nothing equally. It evolves a thousand virtues and powers which otherwise must lie dormant, doing for humanity what good farming does for rich land — crowns it with magnificent crops. Of course it

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improves those most who are best sexed: and our description presupposes not mere spiritless things, but love-subjects fully endowed with this element; and its bestowment upon one who completely develops it. Yet

DISAPPOINTMENT DEPRESSES all as far below their natural plane as perfect Love exalts them above. Testify, you who have experienced both. Bear faithful witness, 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 save you. Go back first to your youthful, light-hearted seasons before you loved. Then re-read, in Memory's hallowed page, that delightful bloom your first young Love spread throughout your entire being. How beautiful, how glowing its lambent flame! This sacred life-spell, 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 after as before? Well done, if you so steered your shattered bark before its howling winds as to escape a complete wreck, physical and moral. Was not every seam in your 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 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. Yet just compare yourself since, with what you were before. Life's ideal bloom effaced. Its glowing colors faded. Its exalted aims lowered. Your entire selfhood partly benumbed, and partly corrupted. You are not the same person. Your life is effectually crippled throughout. Then your ambition was boundless, now it is inert.[631] Then you loved and aspired to moral purity and excellence, and shrank from vulgarity and sensuality; now, though you mean to live a medium life, you experience nothing like your former abhorrence of the very appearance of evil.[632] Your intellect, love of knowledge, and capacity to acquire it, have cor-

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respondingly declined. How marked your deterioration throughout!

DECLINING LOVE caused all. You may not fully realize this decline, much less its extent or cause; but there it is. While those who have never loved are yet in a chrysalis state of humanity, as worm compared with butterfly, 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, the more destructive their fall; bones broken, spirits crushed, intellects and morals blunted, and whole entity almost wrecked.

PHRENOLOGY portrays man's pristine beauties and capacities in exalted colors; yet also discloses everywhere its most lamentable deterioration and perversion, along with its one great cause, not in tobacco nor alcohol, &c., but disappointed Love. Even his universal and appalling physical degeneracy and diseases are due chiefly to this same cause. Hear, all philosophers and poets, learned and laborer, and especially ordained moralists, this my deliberate proclamation to all Christendom, all Heathendom, as a conclusion thrust upon me by the largest, most varied, most scrutinizing observation, aided by the best of all facilities for observation, that the great bulk of human misery and deterioration, of enfeebled bodies and wrecked minds, of depressed morals and palsied intellects, of the fallen state of man in every aspect, its total depravity included, is consequent chiefly on disappointed Love. Few escape shipwreck on this deadly shoal.

A HAPPY PAIR occasionally manifests 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," all her actions and motions 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.

HER KIND, TENDER HUSBAND, too, whose perfect conjugal affection has enhanced 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; loving

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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. No human beings can attain their full stature of humanity, except by loving long, and perfectly.

BEHOLD THAT VENERABLE MAN! So mature in judgment, perfect in every action and expression, and saintly in goodness, that you almost worship as you behold, because thus perfected in his virtues, and rounded off and moulded up in his asperities, mainly by Love, which permeated every pore, and seasoned every fibre of his soul, as could nothing else.

SCAN THAT MATRONLY WOMAN, in the bosom of her family. All her looks and actions express the overflowings of some or 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. By what? Chiefly Love, which is specifically adapted to this maturity. Nothing else could effect it. Then go and perfect thyself likewise, by cultivating a like perfect Love state. But

DISAPPOINTED LOVE SOURS AND CRUSHES all; rendering women, however good their heads and hearts by nature, repellent. 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 its crushing effects, 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 injured. And this implied condemnation of husband provokes and sours his temper. Nothing is the matter really, only both have been thus thrown into a hateful mood by reversed Love[616] reversing every other Faculty; thus rendering all their actions and expressions repellent. Two who love each other, feel and behave pleasantly to, and bear much from, each other; yet when their Love is reversed, each becomes cross-grained towards the other. though amiable to others. They cannot talk together one minute, on the commonest 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

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other concordant man. Their amiableness at first, subsequent antagonism, and lovableness towards another in sexual sympathy, is consequent solely on the effects of different sexual states upon the temper.[609] The world is full of just such living examples of this great truth. Our proposition is that —

REVERSED LOVE REVERSES especially the surrounding propensities, which renders the lovely hateful,[616] the lively sad,[610] 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;[30, 616] and the right state of Love both intensifies and normalizes every other human function; while its wrong state withers, sours, perverts, abnormalizes, and vitiates all the others.

645. — LOVE CONTROLS THE DESTINIES OF THE RACE, BOTH WAYS.

DOES LOVE WIELD ALL THIS POWER over human nature? Are these delineations too intensified or sweeping? Instead, not half is or can be told. The more one observes and experiences, the more deeply will these truths sink into the innermost recesses of the soul, as the most potential realities of life. Ten thousand virtues and vices, beauties and deformities, talents and inanities, are traceable directly to affectional states. How great the number of those naturally excellent and lovely, rendered bad and hateful by desolate hearts![682] But they are easily restored, for their good qualities are yet there, though eclipsed. They need only a true Love conversion. A right Love perfectly developed from the first, would change the entire aspect of mankind, individual and collective; convert our moral desert into one great garden of Eden, inexpressibly beautiful and perfect; and make Humanity but little lower than angels. Do devils love? Or if they did, would not perfect Love convert even them? It is the perfection of the law of humanity, goodness, and happiness, as disappointment is of sin and misery. 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 perverted Love for its cause.

RIGHT AND WRONG Love does for the *race* what it does for each; moralizing or vitiating, building up and breaking down the human family as a *whole*. If, commissioned from the court of

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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 prophet ever foretold; take off the raw edge from all his passions; forestall all public crimes and vices; purify parentage; and people the earth with a race most exalted. Children of affectionate wedlock are higher, purer, more amiable and affectionate, more intellectual and moral, than those of discordant.[606] 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.[516]

646.—WHY AND HOW NATURE EFFECTS ALL THESE LOVE MARVELS.

LOVE TRANSMITS. In this consists its entire *rationale*.

THE MIND constitutes the man.[18] Therefore Nature must make her most perfect and absolute provision for its entailment.

THE BRAIN AND NERVES constitute her organic means for their manifestation; and must then be somehow put into sympathetic rapport the most absolutely perfect with this transmitting agent, so that its every action shall rouse the entire brain and nerves, or mental and sentient apparatus, to its very highest pitch of action, in order to transmit it. How else could she entail this mutual life-chit on offspring? So much for the work to be done. Next, just how, by what ingenious contrivance, does Love rouse this mentality? We have already explained that anatomical means by which they are interwoven.[605] But this dry anatomy is only its machinery. Some motive power must set and keep it in action. What is it? This

LOVE ELECTRIFIES THE NERVES AND BRAIN. Electricity is the life agent.[165] It effects their action thus: Mentality, including sensation, originates in and by the action of their *gelatinous* portion.[87] This jelly is on the *outside* of the *brain*, and *inside* of the *nerves*, the balance of both simply transferring what it originates. This outside of each nerve forms a sheath for this inside *pith* to work in. Electricity applied at either end of this gelatinous pith jars, agitates, oscillates, undulates, that end of this jelly where it is applied, which instantly agitates it throughout its course to the

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other end; thus causing sensations of pleasure whenever this touch is beneficial, of pain when it is injurious; as when fire touches the skin.

SEXUAL ELECTRICITY[595] applied at the brain end by Love, instantly flashes throughout the entire brain and nervous system, and creates that action, undulation, oscillation, throughout both, which thrills with pleasure. This electricity is sexed.[595] Reciprocating Love interchanges that of both; he giving off his and imbibing hers, and *vice versâ*. All love-making thus interchanges it, and delightfully *agitates this gelatinous, nervous, pulpy pith*, which *mobilizes* it, and thereby disciplines and cultivates it. See how culture develops all functional activity, power, and efficiency in[62, 64]. This Love making, this incessant delicious agitation of this nervous pith in each, by the sexual electricity of the other, explains that *modus operandi* by means of which the action of all the physical and mental functions are thus wrought up, excited, exhilarated, intoxicated, disciplined, mobilized, thrilled in both. And all this in parents, in order to transmit all to their offspring!

BEHOLD HOW COMPLETELY this theory coincides with and explains all the phenomena of Love. We beg readers to put together those FIRST PRINCIPLES which begin the last chapter, and finish this; and say whether they do not furnish the only rational analysis of Love and its outworkings ever propounded.

THIS VOLUME has Sexuality for its first corner-stone, and this magic power of Love for its second. Are they not well laid, and worth building on; and would not a structure well reared on them be worth enjoying? What superb vantage-ground is thus furnished for expounding and enforcing that most practically important problem next in order —

THE PROPER DIRECTION of this all-potent human sentiment, by answering scientifically this inquiry, most eventful to parents touching their children, and every sexed being for his and herself? —

HOW CAN THIS LOVE BE GUIDED so as to derive from it all these virtues and enjoyments, and escape all those sins and miseries? None ever asked, ever answered any question of equally practical moment to all. Note well our answer.

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CHAPTER II.

MARRIAGE THE TRUE SPHERE OF LOVE: ITS DUTY, ADVANTAGES, OBJECTIONS, ETC.

SECTION I.

LOVE AN IMPERIOUS NECESSITY.

647. — ACTION A FIRST LAW OF LOVE. ALL MUST LOVE.

LOVE CONSTITUTES AS INTEGRAL A PART of every human being as bones, or reason.[534] As air cannot be air without all its ingredients; so man cannot be human without Love.[535]

ACTION IS NATURE'S PARAMOUNT LAW, and the only end of all she creates. As well not be, as remain inert. Whatever God makes, He makes for *use*, 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 for fun," or for anything *but* action? As well argue that ice is cold, as that exercise in carrying forward its natural functions is the one object of everything created. Love is, of course, governed by this law of action.

ITS MISSION IS PARAMOUNT;[536] therefore its action is preëminently important. In making it, God *commands* its use. Action is its very nature, and only object. This renders its exercise a divine command. Our being born with this ingredient is Heaven's imperious mandamus, enjoining its perpetual action on all. As our being created with Appetite, 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? In and by creating each

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and all male or female,[534] she renders it imperiously obligatory on all who are sexed to love. In this war, as in that with death, "there is no discharge." God's having engraven it right *into the selfhood* of all, compels its action, as much as eating.

LOVE, THUS DIVINELY INCORPORATED into the bodies and minds of all, becomes an absolute necessity to all. God will not permit this sexual segment to lie dormant, but renders its action *compulsory*, not optional, by accompanying it with an inherent principle of action. As by creating all with nerves He obliges all to feel; so by implanting all with Love, He *necessitates* its action in some form, and impresses all *nolens volens* into its service. Only those who can put fire to their flesh, yet annul its smart, can help loving. Nature will not permit any delinquency. As well resist gravity as this or any other Faculty.[535] Then

SAY NOT I HAVE NOT LOVED. You know better. God compels it equally with the descent of water.

648. — LOVE ONE OF MAN'S MOST POWERFUL EMOTIONS.

LOVE SURPASSES ALL THE OTHER human passions. All ages prove this, by having justly christened it "the one grand master-passion." Though it is stronger or weaker in proportion to the sexuality, and yields those most pleasure who are best sexed, conform most to its laws, and have the most love-inspiring objects;[540] yet, in the great aggregate, no human pleasures, enjoyments, or luxuries bear any comparison with Love.[544] Other things awaken enthusiasm, this rises to a passion, and renders many fairly 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 women they love.[543] 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 fashions[542] are only so much spent to make woman captivating and enamouring to man. Love, or desire to awaken it, prompts all. How many men, women, farmers, mechanics, workmen, merchants, literati, adventurers, &c., work with might and main, suffering untold pains and privations, to make money solely to expend on Love in some form — on wives, daughters, husbands, sons, "mistresses," balls, parties, or their paraphernalia, &c. Men spend most freely on what yields them most pleasure, and the

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amount spent on this sentiment, throughout all its forms—conjugal, illicit, and the family—fairly admeasures its relative power over them. Then what human Faculty consumes equal "means"? Church-goers go to see and be seen by the opposite sex more than to worship. Let each sex worship separately, and few would go at all, and those soon return disappointed. The untold sums 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 Love going to church; for it has as good a right there as Worship; and young folks to court going home from meeting Sunday evening, as from singing-school or party; yet Love *goes* there the most.

WHAT ONE LIFE EMOTION ever took a hold as deep, or wielded a power half as magical over your whole soul, or permeated the very rootlets of your entire being, as did your Love?[44] Wherever you went it followed you. Whatever you did it haunted you, and compelled you, willing or unwilling, to succumb to its power, and muse night and day on your loved one? What equally revolutionized your whole life? or ever made you half as happy? How infatuated, spellbound, and perfectly beside themselves, it always renders its "love-sick" victims! To enforce its necessity by repeating its rationale.

PROPAGATION IS PARAMOUNT.[513] Sexuality is its only means.[534] Love is the ultimate of both.[535] It must transmit all parts in minuteness;[504] therefore, it must permeate and control every part of the parentage.[505] Its action is as powerful as its function is important.[545] Of this merciful provision of Nature, her true children will avail themselves.

649.—DUTY OF ALL TO SUPPLY THIS NATURAL LOVE WANT.

OUR FIRST DUTY IS TO OURSELVES.[163] God has put all His creatures in special charge of themselves, and imperiously commands each instinctively to take good care of precious self. "Self-protection is the first law of nature," "Every man for himself," and like proverbs are but its laconic expressions. Every living thing is a kingdom to *itself*. Our selfhood is as sacred as that life it embodies.[15] 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; else how could we love, worship, or do anything?

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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 supply ourselves with whatever is necessary for self-development and perfection. After furnishing abundant materials for supplying all the wants of all His creatures, He 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 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.

BY CREATING LOVE, AND OBJECTS enough of opposite sexes from among whom to make our selections, and so diversified that plenty are adapted to our specific tastes and requirements, God commands all to make choice of some sexual mate. Is it not as much our duty to supply this God-created sexual want, by choosing one, as to provide food for Appetite? Would it not be wicked 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 WHO DO NOT LOVE ABUSE their own sacred selfhood.

650. — NATURE REWARDS ITS EXERCISE, BUT PUNISHES ITS INERTIA.

NATURE PAYS for all she orders by making happy — all in life that does pay. She commands all who have lungs to breathe,[68] and pays all obedients by its enjoyments; but punishes terribly those who refuse to breathe. She rewards Love, equally inherent, yet punishes non-lovers with virtual self-emasculation. What is it to be born a man or woman, instead of unsexed? Yet its stifling is tantamount to its non-existence. None can afford to rob themselves of this magical electric stimulus.[69] To rob others of paltry dollars is criminal enough, worse to rob one's *self* of them, yet far the worst of all to rob ourselves of this divinely proffered blessing. Its advantages are too transcendantly great to be ignored. Throwing your own gold into the sea instead of using it is comparative wisdom. As it rejoices or suffers, all else rejoices or suffers with it. Its electricity electrifies all; its dormancy benumbs all; its irritability irritates all. As inertia breeds disease, so dormant Love diseases both itself, and the entire body and mind.[70] Self-perfection is as impossible without Love as without eyes. None

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can perfect intellect, morals, the affections, any of the other Faculties, without or except through it. Without it, like hibernating animals, we can merely exist, but not live.

ITS VIGOROUS action is also demanded. Though as crumbs are better than starvation, and a little action than none, yet its hearty life-long 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. So, delinquents, "make up lost time." Fight off this precious boon no longer. Avail yourselves at once of its incomparable blessings.

SECTION II.

PAIRING THE PRIMAL LAW OF LOVE.

651. — MONOGAMY *vs.* POLYGAMY. A MATING FACULTY NECESSARY.

DOES NATURE RESTRICT Love to one, 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, by breaking Love's laws. It is very wrong, unless it is very right. Which is it, a marked defect, like irreverence, or a priceless jewel, like honesty?

HAS NATURE LEFT THIS MATTER 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? She would not leave this, the most important part of her domain,[518] chaotic; but regulates single or plural Love by natural laws. And they are as imperious as those of gravity. She thereby either requires and rewards one Love, bu‘

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punishes free Love; or 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 at a time, 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," Mormonism, &c., it becomes those interested for themselves or others to determine this problem from its underlying *first principles*, and make its observance a matter of conscience, as it is of self-interest. Then what say these natural laws about one Love and "free Love"? Declamation and argument are good, but what says SCIENCE? Is one Love, or are many loves, incorporated into humanity?

A PAIRING FACULTY has been not engraven, but *incorporated* into it, and forms as integral a part of its mentality as backbone of body. Phrenology points out an organ and Faculty of sexual mating, called CONJUGALITY, which creates duality, exclusiveness, and fidelity in Love, and monogamy or matrimony: from *matrix*, receptacle, and *monos*, one, or when translated literally, *one womb*.

IT IS LOCATED above Love, below Friendship, between them, and on each side of Parental Love, exactly where its office requires it should be placed.

REARING YOUNG is its specific rationale. To carry on one distinct work is every part of everything created and adapted. Every Faculty of the mind, like sight, is a great affair, and executes some absolutely necessary end.[36] None are, ever can be, created without having *all* the Faculties, any more than without a head. Of course all have Conjugality.

WHEN IT IS LARGE, IT SELECTS ONE of the opposite sex as its sole object, and longs to be always with that one; possesses this flowing together of spirit in the highest degree;[614] becomes broken-hearted and comparatively worthless if disappointed; regards this union as life's greatest gem, and its loss as worse than death; is perfectly satisfied with only one, whose excellences it magnifies, and faults overlooks; is faithful and constant, and requires a like fidelity; and allows nothing to interrupt affection once formed. But

WHEN DEFICIENT, especially if Amativeness is large, it is fickle, coquettish, and untrue, loving a little here, there, everywhere, and the last pretty face best; easily forgets one for another, and that for a third; is more ardent than constant; and naturally inclined to flirtations.[738]

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Section II.

PAIRING THE PRIMAL LAW OF LOVE.

651. — Monogamy *vs.* Polygamy. A Mating Faculty Necessary.

Does Nature restrict Love to one, 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, by breaking Love's laws. It is very wrong, unless it is very right. Which is it, a marked defect, like irreverence, or a priceless jewel, like honesty?

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ITS EXISTENCE AND FUNCTIONS are predicated on these primal reproductive necessities.

1. ALL INCIPIENT LIFE IS INFINITESIMALLY SMALL. Otherwise, how could it be created without robbing its parents beyond what any would suffer? Its growth thus becomes an absolute necessity. It must grow a great many billion per cent. before it can accomplish anything, or even take care of itself. In fulfilling the necessary conditions of growth

IT NEEDS PARENTAL CARE. Without some absolute provision for its rearing, its creation would be nugatory. If, like the fabled Minerva, children were ushered into being in the full possession of all their Faculties, capable from birth of caring for themselves, no rearing provision would have been needed; whereas their being born small, feeble, helpless, ignorant, not even knowing that fire will burn, necessitates some absolute provision for infantile food, raiment, domicile, warmth, education, &c.; else all babes must die, and our race soon perish. This provision must take some *tangible* form. Only a primal mental Faculty could guarantee it.

2. PARENTAL LOVE constitutes this provision; and is one of the strongest instincts, human and animal.[317] A cow driven with her young calf into the yard, when a great, savage, terrible bulldog jumped in, "went for him" so fiercely that he jumped right back, though he could have thrown and throttled her any minute. Monkeys evince more of it than any other animal, and men than monkeys, and the higher human subjects the most; because most care is needed. Adults have already acquired a surplus of strength, which Parental Love prompts them to bestow on children. But

3. NATURE MUST COMMAND SPECIFICALLY just *which* adults shall care for just what children; else all would be neglected. As if she left all hens in general 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 in the aggregate, few 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 its paren-

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tal stock, which alone can nurture and mature it. Each animal loves its own young most intensely, yet cares for no others. Though a hen has but one chicken, and could just as well scratch for a full dozen, yet she instantly peels the pate of every intruder.

THIS PROVISION BENEFITS PARENTS as much as offspring. Possessed of surplus strength, they must expend it on something, or die of *plethora* or *ennui*. In what could they employ it as profitably as in rearing their own young? which overpays a thousandfold 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 to parents.

4. EACH PARENTAL PAIR IS BEST ADAPTED TO REAR THEIR OWN children. As elephants are better adapted to bring up their own young than chickens, while hens are better adapted to care for chickens than young elephants, and thus of all animals; so not only can human parents train human young the best, but each *particular* parent has a natural aptitude for training his and her own young far more specific than those of other parents. This likewise feasts parental pride and self-love. All forms of existence love their own form the best. Self-love inheres in all. Parents love themselves, and therefore their children, because they here find their "own image and likeness," faults included. 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 LOVE THEIR MATES, with all their traits, which, blended in with their own in their mutual children, doubly endears children to them.[614]

5. THE FATHER, too, is almost as requisite to their complete rearing as in their production. Though the mother can preserve their lives and supply cardinal wants, yet they imperiously require him to provide food, raiment, domicile, &c., her to administer; 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 their characters. Pity that child brought up by its mother only, because therefore poorly reared. Accordingly, in all those tribes of animals where the male can help feed his own young, we find both this pair-

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ing and fidelity; yet in none where he cannot; because they are not needed. Lions and tigers can hunt for their young quite as well as lionesses and tigresses; and so of birds; and they pair; 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 HUMAN FATHERS, then, help rear their young? Can they not? Then why not help bring up what they helped 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."

THE GREAT AMERICAN "FREE-LOVE" APOSTLE literally practises 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, when they objected,—

"We do not wish, after we have trained it to our liking, to have its father influence it,"—

Answered, "Never fear *his* ever looking after it!"

HIS TWO SONS, eleven and seven, begged my friend to allow them 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 fathers! How cruel to impose on mothers all the labor and pains of bearing and nursing, housing, feeding, and educating their young?

ON WHAT COULD MEN, then, expend their surplus acquisitions and pent-up energies and affections? They must needs live inane, listless, or dissipated 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 blessed that day in which they were born.

6. EACH FATHER MUST KNOW certainly which are his. He obviously cannot rely on physiognomical and other resemblances; because his father's, brothers', cousins', &c., might so nearly resemble his own as to preclude their certain identification, at least at birth. By the importance, therefore, of paternal aid in caring

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for children, it is important that each father shall *know*, not guess, that this is in very deed his *own* lineal child.

7. MATERNAL CONSTANCY to the father of any *one* of her children is his "guarantee deed" that all of hers are also his. Nature couples Fidelity with Love by placing both organs side by side in all heads, and both alongside of Parental Love and Friendship; thereby *compelling* them all to work *together*, by each thus exciting all, and all each. Behold and marvel! This identical Love element which prompts her to unite with him, binds her indissolubly to him alone. Nature makes him impregnate her mind in and by his first impregnation of her body; thereby setting apart and consecrating her whole being to him and his children alone, from her first conception till after their last child is born, by creating that exclusiveness in her Love which assures him that all her children are in very deed "bone of *his* bone, and flesh of his flesh." Every woman rightly impregnated thereby becomes so electrized, magnetized, spellbound, devoted, infatuated by the father of her child, that only his very wrong treatment of her can ever sever her feelings from him. Let the experience of every woman who has ever enjoyed one completely satisfactory sexual interview with, and been impregnated by any one man, attest this truth; and all virgins take warning not to endanger this electric interchange, unless it can be continued till long after their bearing period ceases.

8. PATERNAL CONSTANCY also becomes necessary, so as to *embody* his child-rearing means and efforts; because the same father, in bringing up his children by different mothers, must scatter his efforts and divide his time between this child by this mother to-day, and that by that to-morrow; compelling him and them to undergo his absence from all but one, all his and their time, unless all live together, which they never would do harmoniously, till human nature is made over.

9. ALL THE CHILDREN OF EACH SHOULD be by the other, and all live in one family.[365] The best good of all concerned and of society imperiously demand exclusiveness. Mating secures it. Its being a mental Faculty makes it a natural law; obeying which renders all concerned happy; violating it, miserable. Beneficial even for animals, how much more for man?

10. PLURALITY CHILDREN MUST QUARREL, if together. Two Indian boys of two friendly tribes, encamped on opposite sides of a

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small stream in Pennsylvania, in rival pursuit of a butterfly, caught it, and quarrelled over its ownership. The other boys sided each with his tribe boy, and mother with her sons, and fathers, returning from hunting, took part each with his squaw and sons. War followed, and waxed more and more desperate, till nearly all on both sides were exterminated, and buried in two mounds, each on its own river-side. Brothers and sisters often quarrel. Then how much more half-brothers forced into perpetual contact?

11. PLURALITY WIVES would not, could not live together without incessant contention, unless both were either angels, or else completely cowed. Yet if either, their children would be worthless for this world. They must needs be natural-born fighting-cock Ishmaelites, if their mothers contended, they against all, and all against them; otherwise poltroons.

12. THE GREATEST NUMBER OF THE BEST CHILDREN is the governing principle of whatever appertains to the sexes. Then will one Love, or many loves, produce the most and best? 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 especially 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 rear? What more is desired? Does not promiscuity greatly diminish their *number*, besides vitiating their *quality*, as compared with matrimony? Do "women of pleasure" make the best mothers, and furnish the world with the most or 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 and depraved, their children! Let facts attest.

13. ONE LOVE PROMOTES IMPREGNATION; which promiscuous intercourse prevents; 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.

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CONTINUITY ENVIRONS CONSTANCY. Contiguous organs work together. Continuity thus compels Constancy to cling to one object. Does not this demonstrate one Love?

PROMISCUITY SENSUALIZES Love, always necessarily corrupts the parents, and deteriorates their offspring; while one Love promotes that purity of affection which exalts and ennobles both, as shown in Part VI.

652.—LOVE INSTINCTIVELY DUAL, NOT PROMISCUOUS.

SPONTANEOUS ACTION adjudicates all functions. Nature unperverted is always just right. Love instinctively follows out its own destiny, flows in its allotted channels. If, then, men and women of the highest type instinctively prefer promiscuous Love to dual, such preference renders it "the voice of God;" whereas, if they voluntarily confine their Love to one, then one is "the voice Divine." Which, then, do they prefer? Especially female instinct is Love's infallible test. Since 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 this 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 within her own nature, violating which renders her retribution 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 its 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.[614] Is *that* single or plural? The answer is important. Let experience attest. Then

DID YOU, MAN, LOVE ALL FEMALES, as such, about equally well, and woman all "the men;" or 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 conscious-

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small stream in Pennsylvania, in rival pursuit of a butterfly, caught it, and quarrelled over its ownership. The other boys sided each with his tribe boy, and mother with her sons, and fathers, returning from hunting, took part each with his squaw and sons. War followed, and waxed more and more desperate, till nearly all on both sides were exterminated, and buried in two mounds, each on its own river-side. Brothers and sisters often quarrel. Then how much more half-brothers forced into perpetual contact?

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13. ONE LOVE PROMOTES IMPREGNATION; which promiscuous intercourse prevents; 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.

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CONTINUITY ENVIRONS CONSTANCY. Contiguous organs work together. Continuity thus compels Constancy to cling to one object. Does not this demonstrate one Love?

PROMISCUITY SENSUALIZES Love, always necessarily corrupts the parents, and deteriorates their offspring; while one Love promotes that purity of affection which exalts and ennobles both, as shown in Part VI.

652.—LOVE INSTINCTIVELY DUAL, NOT PROMISCUOUS.

SPONTANEOUS ACTION adjudicates all functions. Nature unperverted is always just right. Love instinctively follows out its own destiny, flows in its allotted channels. If, then, men and women of the highest type instinctively prefer promiscuous Love to dual, such preference renders it "the voice of God;" whereas, if they voluntarily confine their Love to one, then one is "the voice Divine." Which, then, do they prefer? Especially female instinct is Love's infallible test. Since 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 this 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 within her own nature, violating which renders her retribution 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 its 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.[614] Is *that* single or plural? The answer is important. Let experience attest. Then

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small stream in Pennsylvania, in rival pursuit of a butterfly, caught it, and quarrelled over its ownership. The other boys sided each with his tribe boy, and mother with her sons, and fathers, returning from hunting, took part each with his squaw and sons. War followed, and waxed more and more desperate, till nearly all on both sides were exterminated, and buried in two mounds, each on its own river-side. Brothers and sisters often quarrel. Then how much more half-brothers forced into perpetual contact?

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"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 element, from the days when the 'sons of God saw the daughters of men that they were fair,' all along down to our own day, from the least to the greatest of men and women, have favored promiscuity. Abraham, Isaac, Jacob, and other 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, with few worshippers. None of the other ancient gods or 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 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? Where was or is virtue the rule? True, Christianity preaches it, but how few of even its few professors are 'with-

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out 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, '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 stoned, 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 farther on.

653.—Love Self-perpetuating and Self-augmenting.

What could demonstrate the perpetuity of Love equally with its being *self*-perpetuating? that the earth will continue its revolutions than that their *causes* are self-acting? that a tree is long-lived than that it is so by constitution? and that Love is perennial, than that its very action naturally redoubles itself? It does this

1. By its Happiness. All sentient beings involuntarily love whatever promotes their enjoyment, because of, and in proportion thereto; yet hate what renders them miserable. This is the only cause and measure of all likes, all dislikes, animal and human. Therefore, if, and in proportion as, reciprocating Love renders its participants happy, it must necessarily perpetuate itself. What then are its facts? Does its deliciousness naturally cloy, 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 perpetually ripening, and more luscious as it grows older?

The latter, always, because it renders its participants so inexpressibly happy.

Various things make happy; yet what one thing, in the eager-

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ness of youth or the enthusiasms of mature life, ever rendered you as ecstatically happy as reciprocating Love? Fully developed humanity enjoys nothing any more.[666] This fact renders it accumulative. Thus the amount of love-pleasure taken by two during their first interview, renders their second still happier, and every subsequent happier than its predecessor; so that their second decade can and should be incomparably happier than their first, their golden wedding than their silver, and their diamond than golden. This is as true in practice as theory. Therefore, wherever sufficient natural affinity exists between two to initiate Love, cherishing it will continue to re-unite, re-enamour, and re-infatuate each other, more and more, and re-bind them more indissolubly together, the longer they live in its natural spirit.

2. By ASSOCIATION Love is still further re-increased and perpetuated. Even antagonistic cats and dogs, by daily commingling, come to play together. Becoming habituated to noxious substances — 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. This well-known law of mind applies equally to Love, 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?

TAKE A MUSING WALK, when departing day veils Nature in a halo of beauty and loveliness favorable to meditation, and lapse into a sentimental mood. Memory recalls past times and seasons. Yet *what* come back as vividly as those of young *Love?* Your soul and eyes fill with their reminiscences. What would you give for a leaf, a flower, from the pathway you then trod, or the mound on which you sat together? or for apples from that old tree under whose boughs you both talked and feasted on fruit and Love together? or a flower plucked from your loved one's grave? Now, if 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 for some new, untried stranger? Would *then* the newest broom sweep cleanest? If so, take it, but let *me* keep the old. Love both "giveth yet increaseth."

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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. Beneficiaries gratefully love donors, the poor the benevolent; but *givers* experience more affection than receivers, and parents than children; because doing awakens more than receiving. This law of mind naturally reincreases the Love of both conjugal partners for each other. In a true Love state, each is constantly doing—he in his daily toils and business, she in her domestic sphere—for the other, and their mutual young; thereby perpetually reincreasing their own and each other's Love; and doubly so if either is sick. This principle shows why wives should personally 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. This applies forcibly to wedlock. In true Love all their efforts and struggles are mutual.[565] 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, and much more yet in the fortieth, in all-night suppers, recalling college scenes, and intercommuning together, so delighted me as to form an era in my life. Though we graduated with some friendships but more heart-burnings, yet time had softened off its college asperities and redoubled its attachments. Then how much more in a true conjugal state?

5. MUTUAL CHILDREN ARE LOVE'S GREAT PERPETUATORS. Parents love their own children, with the utmost fervor and intensity.[574] All description is utterly inadequate. Then does not each loving and caring together for the same darling objects 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

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almost compels the parents of the same children to love each other. This alone, but for very 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 clearly to any one principle than she points by all these radii to the self-perpetuity of Love as its great focal centre?

6. THEIR PAIRING RATIONALE, 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 itself, which would render either too old to form a second Love.

LOVE DOES NOT naturally wane with its honeymoon, nor is its youngest its most fervent and devoted. Its natural history is *not* first to sate, then cloy, and finally die, or go astray. Instead, only those who have loved each other *long*, ascended the hills of prosperity and descended into the vales of adversity together, long labored and suffered with and for each other, and, 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 it in its fullest perfection, and become perfectly united in its deepest, holiest, most indissoluble ties. It often does decline with years; but this is neither necessary, nor even natural, but consequent on various breaches of its laws, rather than on anything inherent in itself.

654.—THE MINE-AND-THINE INTUITION OF LOVE.

NATURE IMPLANTS A "MINE-AND-THINE" sentiment in every human being, even animal. "This is my bone," say dogs; "my nest," say birds; "my clothes, house, and property," say men. 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 Acquisition, which both inspires us to get and keep, and assures us that things rightly earned are ours. It is necessary, for without it not even our own eyes, teeth, hands, clothes, houses, nothing, could belong to either us or any one else; for all idea of property would be unknown. Blotting it out would paralyze all kinds of business and industry. It is the great motor-wheel of human acquisition and effort. It gives and respects ownership. It instinctively feels, "This is mine, that yours; let each have our own." Theft is but its violation.

IT APPERTAINS TO TALENTS, ideas, inventions, mental acquisi-

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tions, honor, shame, health, life, and a thousand other things equally with property. Then does this 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?

YES, ANSWER ALL LOVERS. 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 work"? This own feeling is as inseparable from Love as even sexuality itself. No high, honorable, conscientious person can love one known 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 possessed? even more? It appertains to nothing else on earth as effectually as to loved ones; is indigenous; and the natural outworking of 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 interference is despicable robbery; that "he who steals my purse steals trash" in comparison with robbing me of my loved one; is demonstration "strong as holy writ," that this "my own" feeling legitimately belongs to Love. This argument is absolute, fatal to a community of Love, and conclusive in favor of exclusiveness.

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. Now

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 hers renders me immeasurably happy — the end of all pay. I "*deed*" away my Love Faculty to her, and take pay in her deed of hers to me, as long as we live. 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

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"*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. Therefore matrimony is an ordinance of Nature.

"Yet this does not prevent one Mormon from owning many wives."

AY, but it effectually estops every 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 instinct, is contrary to Nature.

655.—FIRST LOVE ALWAYS SACRED, AND EXCLUSIVE.

ALL FIRST EXPERIENCES carry along with them a zest and freshness unknown to subsequent, and incomparably the most memorable. How much more life-inspiring is our first breath than any other! How their first walk tickles tottering babes! His first pair of pants delights the little boy more than a score of others. Our first dollar earned pleases us more than thousands afterwards. This holds true of our first ride on horseback, any successful achievement, "first-born" included. Does this unmistakable law apply to first *Love?*

IT DOES, and with far more power than to all else, because its memories are more vivid.[651] 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 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 mutually participate?[651] What relics are 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," its "holy of holies," and the "sacred incense offered up" on the holiest altar of humanity. You who make Love to a second, *feel* that you are perpetrating sacrilege, forswearing yourselves, committing perjury, and swearing away that Love to a second already plighted to another?[652]

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BROKEN LOVE INDUCES REAL 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?[634] You endure losses of property, even honor, but for this loss you "refuse to be comforted." You remember this as the first green spot in life's pathway, while all since has become a 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.[646]

656.—PUBLIC OPINION DEMANDS ONE LOVE, AND FIDELITY.

"THE PEOPLE'S VOICE IS DIVINE," because, though not always just right, yet it expresses some great truth, some human element. "Good and bad names" are its verdicts.

IT DEMANDS FEMALE VIRTUE absolutely, in America and England, though less in France, Germany, and other parts of the world; consigning all women of "easy virtue," married and single, to oblivion. Only those are at all "respected" who, if married, are true to husband, if unmarried, chaste. None, no matter how rich, handsome, refined, can attain or retain "social position" unless accounted virtuous. All watch each other most sharply, and invariably condemn any approach to frailty. All young ladies must avoid all appearance of it, or forego all marital prospects. "*One* false step" known, however bitterly repented, or blameless her after life, even though she yielded to seductive wiles the most artful, and promises of marriage the most sacred, blasts her ever after. "Society" takes no more notice of her. It *will have* exclusiveness in women, or crucify them; because virtue is the natural law, promiscuosity its violation, and "society" its watchman and executor.

IT ENJOINS VIRTUE ON MEN, by expelling delinquents from church, genteel society, &c. Women sometimes invite noted libertines to *recherché* parties, even lionize them, as they would grizzly bears or Fejee cannibals, for reasons given in[656]; yet they would pay them more court, and smile more winningly on them, if they superadded virtue to their other excellences. Say, in reference to business men, churchmen, ministers, literary men, politicians, men esteemed for this, that, and the other gifts, throughout the

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various walks of life, is not trueness to one woman a prerequisite to aristocratic social position, and real male respectability?

"No. WEBSTER was honored in the great Republic and out of it, at home and abroad, by plowman and savan, rich and poor, and set all the women just crazy to see and worship him; and yet was more known and notorious for sensuality than any other, Aaron Burr excepted; and his admirers knew it, for he made no secret of it. Marshall, the head of American jurisprudence, and unequalled abroad, was a noted libertine. Burns and Byron were licentious, yet are still honored. Bacon, Pitt, Johnson, all kings, emperors, noblemen, those arbiters of aristocracy, are known as notorious rakes; and loose politicians run as well as strict. All this and much more like it make your public opinion argument bosh."

MEN LIONIZE GENIUS wherever they find it—those remarkable for anything; but for commanding talents the most, because first on the list of praiseworthy excellences. Nothing but his great intellect could have given Webster his honors; yet they honored him in *spite* of his sensuality, not because of it. Would they not have honored him, and all their "heroes" all the more, if to equally great intellect they had added virtue? He was notoriously dishonest, yet they honored him; though ordinary men, to be respected, must be just. All honored him in *spite* of his known dishonesty, sensuality, *and* drunkenness together; because they esteem intellectual capacity so very highly. But they would have esteemed him far more if he had been temperate, upright, and pure *besides*. This is the simple question—Did they honor him *for*, or *despite*, his sensuality? All in spite of, none for it. Therefore public opinion demands masculine virtue. Society honors those who, *without* anything else especially praiseworthy, marry and are constant; soon "turn out" those who lack virtue.

657.—VARIETY IS NOT THE SPICE OF LOVE, OR LIFE.

"AS NO ONE KIND of food can nourish as well as a varied diet, and no single study as effectually discipline or enlarge the mind as several studies; as journeying over a hilly country is more beautiful than through a savannah; and diversity more pleasant than monotony; so of Love. As artists perfect their female model by *combining* in it the face of this, bust of that, body of another, and limbs of still another; so one man finds one excellence in this woman, and another in that, adapted to attract him, and draw out his Love; as does a woman in different men. Loving thus eclectically the charms of the different ones, naturally develops his and her Love

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much more effectually than if each confined him or herself to any one, however perfect. Therefore this variety of Love develops it, and perfects the character the more fully 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 man, 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. And *vice versâ* of men as regards women."

THIS REASONING IS SPECIOUS. Is variety the spice of life? Does the *rolling* stone gather the most moss? Is love of home better satisfied with getting up and living in this house to-day, that to-morrow, and another the next? or in this country one year, and that the next? on "Greenland's icy mountains" one season, and "India's burning plains" another, and so on through life? Is Parental Love better developed by fondling and teaching a Caucasian child to-day, Malay to-morrow, and 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 Friendship best developed by forgetting the friends and neighbors of yesterday in those of to-day? or by intercommuning through life with the same? is transitory friendship best for the befriended? Rather, is not Friendship like wine, growing stronger with age, and found best in those cemented by a long series of uninterrupted cordialities? Or is Appetite better satisfied by eating Vitellius' forty thousand different dishes at once, or by making a full meal off one substantial dish? All physiologists testify that a homogeneous meal promotes, and 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 cloys. And does not the old man relish his accustomed dishes better than new ones, 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 Acquisition made happier by selling dry-goods to-day, hardware to-morrow, groceries next day, lands and houses the fourth, &c.; that is, by variety than continuity? The whole business world practically refutes this variety argument. Or is Construction better skilled by

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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 in one business? 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, theory, and experience 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, and poplar the next; and a man, a 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.

658.—JEALOUSY PRESUPPOSES ONE LOVE, AND PREVENTS MORE.

ITS EXISTENCE AND POWER are apparent. It is no fungus, but expressly adapted to keep Love at home. If it were naturally promiscuous, every husband would delight in his wife's *liaisons*, and she in his; and lover love his sweetheart all the better the more lovers she had, and she him the more women he loved and loved him; because each sex loves the attributes of the other.[506] If promiscuosity is inherent, it must, like talents, morals, &c., attract and be attracted, honored, prized, praised; but what are the facts? Say, women, do or can you love him most who loves *all* "the women," or only you? Even Mormons punish terribly those who tamper with their wives. Brigham Young's eldest, asked if Mormon wives were not jealous, admitted that this was their sorest cross; but continued—

"WOMAN'S PIETY EXCEEDS her Love. She loves husband much, but God more. Therefore, when her SAVIOUR commands her to bear His cross of seeing her loved husband caressed by and caress other women, perhaps the most, her love of God overrules her Love of man, hushes jealousy, and enables her to endure all, 'for Christ's sake.'"

A WARM SPRING INDIAN killed another from jealousy. The Japanese ambassadors averred that jealousy was their national

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failing; that they allowed their wives to bathe unclothed with men, because all watched all, which kept all straight; yet that they would on no account permit any wife to be alone with any man; that nothing delighted them as much as clandestine intrigues with others' wives, &c. Mahomet had his favorite wife.

JEALOUSY IS UNIVERSAL, not local; inherent, not educational; and belongs to all times, climes, peoples, and persons — even animals and birds.

IN THE MERE EXISTENCE of this green-eyed monster in Utah, in all men, all women, consists our argument. A tender-hearted swain said:

"I HAVE COURTED TWO young ladies, one handsome, the other good — in doubt which to select, till the good one said: 'George, I have this 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, please *discontinue* them to me."

UNIVERSAL HUMANITY said that. If any lover should say, "Jane, I love you for this, that, the other qualities, but I also love Harriet for still others;" "Then away with your Love for *me*. I want the *whole*, or *none*," would be the answer of all maidens.

CUTTING OUT OTHERS is justly considered despicable. In short

ONE LOVE is the universal law of Love, and jealousy its universal executrix, expressly created and adapted to prevent promiscuosity and secure exclusiveness.

659.—WHAT I SAW AND HEARD OF MORMON POLYGAMY.

EXPERIMENT is a final test of all truth. On inductive results we may safely rely. The Jews tried polygamy on a long, large scale, only to have practically abandoned it, undoubtedly because of their advancement. It at least worked badly with Solomon and David. Mahometans have long practised it, yet their women are slaves, and so regarded — their abject condition suppressing all remonstrance. As a people they retrogade. Eunuchism is its outgrowth; and the most barbarous barbarity under the sun. Yet its victims little realize how great their loss. Civilization should stop it more than the slave-trade; for it is worse.

THE MORMONS have tried plurality on a large scale, and under auspices peculiarly favorable to its perpetuity: namely, a scrupulous religious belief that it is imperiously *commanded* by God

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himself — revealed. As pious, Godly, devout, faithful, and religious a people, I have never seen. If it wilts under *their* culture, it must be for want of inherent vitality. It has other aids — Temperance, &c. Does it prosper?

No. A STRONG MONOGAMIC SCHISM, under the leadership of its founder's son, has sprung up in their midst, and spreads. Other schismatics denounce it.

WHAT SAY THEIR WOMEN? They are its crucible. Mohammedan women are *brought up* to it. All their independence is crushed out from girlhood, and they are trained to humor their lord husband in every whim. Mormon women are *par excellence* pious, but have sufficient independence to remonstrate, if they really must; yet their piety will make them submit to it, if they possibly can. Then what is *their* verdict touching it?

ANTAGONISTIC, "tooth and nail." Several intelligent Mormon women told me personally, and most emphatically, that every woman in Utah was "down on it" at heart, and submitted to it only as a divine fiat, and because God and Mormon prosperity demand it; though the bitterest mental pill that could possibly be forced down them. Though they scrupulously believe their husband will be glorified in heaven in proportion to the number of his children, and that their own soul's eternal salvation depends on their pious acquiescence in it; though their laws and customs are terrible on those who resist it; though every possible human motive is forced into its support; yet literally hundreds of them — every single one I questioned concerning it — declared that their whole natures revolt against it, as did that of every plurality woman they ever knew; except one old granny of seventy, almost insanely devout, who expressed delight in having her husband take more and younger wives, and rear Mormon children. Mark the following expressions of the wife of one of their high-priest leaders:

"MY HUSBAND HAS FOUR wives. I have been compelled to live with my children in the same house with all of them, *and room with one*, cook with the same utensils and fire, and endure perpetual insults and wrongs; and tried in vain for years to get a separate room, spider, and pot; and, thank God, finally succeeded. I have myself to earn almost all of my own and children's food and clothing!

"IT DOES SEEM as if God had tried His level best just to see *how* heavy a cross he *could* compel us poor Mormon wives to bear up under.

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But I suppose it is all right; because 'the greater the cross the greater its crown.'

"When his other wives impose on me, which they keep doing all the time, I say little to *them*, but GO FOR HIM."

DON'T HE have "a good time" though? This is not incidental to, but *inheres in*, polygamy. I heard a prominent Mormon official say, in my office, before a dozen listeners—

"I HAVE TO BE VERY JUDICIOUS and careful how I side with either of my seven wives as against any other, or I get myself right into hot water; for one wife pours *her* envious complaints into my ear the night I give to her, and another fills my other ear with her bitter invectives against Mrs. No. 1 the night I give to her; and each really *insists* that I hear and side with *her* as against all the others. I *must* say *something*, and what I say to either about the other is magnified and distorted in being repeated, and goes right straight to the others. I have had seven wives, but lost my favorite, whom I doted on and loved far the most."

"I HAI'NT PIETY ENOUGH to stand *that* (her husband's marrying any other woman). He *dast'nt* do it. And *he* knows it, too,"

said another, in her husband's presence, and with a woman's peculiar emphasis, who *means* more than she says. She had taken lessons.

THREE SISTERS, cotemporary wives of one man, deceased, with their children, came all together under my professional hands; these mothers having superb heads, extra pious and loving to each other, who meekly submitted to polygamy as a divinely imposed cross, had namby-pamby children, with little Force, while it was great in them; their sons' pusillanimity being obviously consequent on their mothers' meek but pious submission to their hard polygamic fate. And I found Force deficient in the great majority of their children; undoubtedly from the same cause. A first wife said:

"WE MARRIED BEFORE polygamy was promulgated, and lived most happily. My husband was *ordered* to take a second wife against his will; told me; refused to obey; was threatened with death if so prominent a Mormon withheld his practical sanction; took a second wife, which broke my heart, and laid me on a six months' sick bed; I recovered; could have borne even all that if he had chosen a refined, decent woman, but he chose a low, vulgar, coarse one; and then another, giving a night to each of us in turn, till I told him to give my nights to them; was left with my chil-

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dren in winter destitute of wood and food; had to keep in bed to keep from freezing; was literally starving; he refused me food and fuel, which he wanted for his *bearing* wives; I was ordered to Southern Utah, where my children mostly grew up, not one of whom will marry in polygamy, so terrible is my and their experience of it."

A MERCHANT in Ogden told me, as did many others, that all Mormon girls, however strictly reared, would always jilt Mormon beaux for Gentile, which he illustrated thus:

"A MORMON having two wives took his girl, whom he intended to marry, to a ball last night. I asked her to dance with me and accept my escort home, both of which she did, with the utmost satisfaction."

She had probably learned something from her mother's experience.

SCOLDED MORMON HUSBANDS take their hats and say:

"NEXT TIME I call, madam, I hope to find your ladyship in better humor;" implying that the more he was scolded the less he should call, and visit those most who scolded him least. Wives, how would you like being lashed with *that* "cat-o'-nine-tails"?

UTAH WOMEN THINK God likes men the best, by His commanding them to pluck and enjoy so many women, whom He dooms to a fraction of a man.

THE NUMBER of Mormon children is certainly extraordinary, and I judge more girls than boys, and seemingly robust.

"THIS SANCTIONS POLYGAMY, then, by your own fundamental principle of its increasing offspring, that paramount end."

BY INCREASING UTAH children it withdraws bearing women from other places. It offsets celibacy and masculine emigration, two great wrongs, which leave excellent bearers by scores of thousands unable, though most anxious, to marry. If any deliberately prefer a fraction of a man's heart and person to nothing — a half or quarter loaf to no bread — they will find it in polygamy; as also all who intensely desire maternity, *per se*. What multiplies good children fulfils nature's economies.

KINDRED POLYGAMIC FACTS will be adduced in illustration of other points. Suffice it here that my observations of its practical outworkings condemn it out and out.

MORMON WOMEN'S VOTES, they say, favor polygamy. Then their tongues and hands tell different stories. I was told that all offered

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up thanks when the railroad was opened. "Creative Science" could not ignore this subject, nor bear any different witness.

As AN EXPERIMENT, it is an utter, downright, shabby, rotten failure; self-destructive instead of self-sustaining; whereas, in case it were inherent in man, it would have no "buts" or drawbacks, no "outs" or repulsions; but be loved, even clutched by man, and especially woman, as a God-send. The race is working itself *out* of free Love into one Love, despite all the allurements of passion.

A POWERFUL INSTINCT, based in a fundamental human necessity, is arrayed against plurality, and in favor of monogamy. The human mind, and especially female instinct, must be remodelled before plurality can be accepted.

"WHY THUS MULTIPLY proofs that one Love is the natural law of Love, when either of these nine render it conclusive?"

To DEMONSTRATE IT. To make assurance tenfold sure. To put a final *quietus* on this vexed question. To give it the elevated rank of a *scientific* truth, instead of leaving it declaratory. To establish a principle thus vitally important to the well-being, even existence, of the race as an ORDINANCE OF NATURE, that all mankind may hear and heed its authoritative edict. This one Love doctrine is the focal centre of "Creative Science." On it all else impinges. Its opponents are hereby boldly challenged to overthrow any one of these arguments, either of which establishes it completely. Which did God incorporate into humanity, and which condemn? "one Love," or "free Love"? Every single fact and principle in the natural history of man sanctions one Love, but condemns promiscuous.

MAN'S MATING FACULTY, or instinct, and its necessity in rearing children;[651] the foreswearings and mutual pledgings of all lovers;[652] the inherent self-perpetuation and augmenting of the Love element itself,[653] its "mine and thine" intuition,[654] its inherent sacredness and inviolability,[655] its public requirement,[656] Nature's demand for continuity *vs.* variety,[657] and her enforcement of it by Jealousy,[658] as well as its utter failure experimentally,[659] either separately, much more all collectively, redouble the accumulative *demonstration* that one man and woman should *continue* to love each other, after they begin, till parted by death, aye, *forever;* that the natural law of Love is PAIRING AND FIDELITY.

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SECTION III.

MATRIMONY: ITS DIVINITY, MISSION, ETC.

660.—MARRIAGE THE ONLY TRUE SPHERE OF LOVE.

A NATURAL PLACE FOR ITS ACTION accompanies every divine creation. Everything, Love included, was made solely to be *exercised*. This necessitates some *place* for this action. God creates a legitimate *sphere* for the right exercise of everything He makes. As in creating a river He makes along with it a valley for its flow; a tongue, a mouth and cognate organs in and with which alone it can work, so

LOVE HAS ITS NATURAL SPHERE IN MARRIAGE, specifically fitted for its action, and expressly adapted to its completest development. This is as apparent as that eye-sockets were made for eyes.

NO OTHER sphere for its action exists. As there is no other place for lingual exercise except within the mouth, and with its group of organs; so what other legitimate one 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; which could be only illegitimate, fitful, and abortive.

MARRIAGE IS PRECISELY ADAPTED, in every possible respect, to its exercise; and specifically provides for its fullest, most varied and perfect culture, throughout all its various phases of blending, coöperation, Platonic Love, and passion.[539] It omits nothing requisite to render its development absolutely complete throughout. Nature is perfect; but nothing in Nature is any more perfectly adapted to fulfil its prerequisite function than is marriage to fulfil every requirement of Love.

MARRIAGE IS MADE A DIVINE COMMAND by its adaptation to action in this specific place and manner. No other will meet the requirements of Nature or individuals, just as nothing but valleys will "fulfil the bill" of rivers. God made it to be exercised in marriage, and *nowhere else*. You who love outside of wedlock break its laws, and incur their dire penalties; from which you cannot escape till you can "flee from the presence of the Almighty." Therefore love;[540] but love only where and as its Creator com-

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mands — in wedlock. Those who do not love are condemned for its non-exercise, and those who love outside of wedlock are condemned for its wrong exercise. The former sin by omission, the latter by commission.

A PARTIAL supply of this sexual element can be had outside, but it is of necessity imperfect, fitful, and utterly inadequate to fulfil its requisitions; because irregular, whereas Nature requires its "day-by-day" exercise; crude and irritating, whereas Nature demands that it shall be, what a true marriage really is, soothing and balmy; and like feeding on husks when we can have grain; like eating hard, sour, bitter crab-apples, when one can easily procure luscious Baldwin and noble King apples; besides being sensualizing. And those who do, know little of either the sweets or advantages of Love in marriage; which fills its participants clear up to the brim, throughout every part of their whole being, with just the most healthful sexual aliment and delicious viands mortals can enjoy. Marriage was not ordained for nought, and can be ignored only at a fearful loss. Then

SAY NOT YOU NEVER WANT OR MEAN to marry. You talk like a fool. As well say you never intend to eat, or talk, or think. Such twaddle is excusable as a make-believe, and to call out additional persuasions, just as musicians half decline to perform, only to re-increase invitation; but as an honest declaration of purpose, every man and woman should say, "I want and mean to love and marry just as soon as I can find a right object; and shall look most assiduously."

661.—PROMISE OF MUTUAL COHABITATION CONSTITUTES MARRIAGE.

SOME ONE THING is to marriage what cloth is to garments, and chit to seeds, and their products. What then is this its constituent, its all-controlling condition? Strange, but true, it has never yet been specifically analyzed.

POPPING THE QUESTION means just and only what? When a loving swain asks his sweetheart to marry him, just what does he ask her to do with and for him? Keep his house? Be his cook, laundress, valet? And when she says "yes," just what does she say yes to? When he proffers his hand in marriage, and she accepts his by proffering her own, what else does he proffer and she accept, and she proffer and he accept? When they invite their friends to see them married, exactly what do they invite

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them to witness?' When they make a great public splurge, ornament the church, spread new carpet between carriage and church, stand up "before folks" to "get married," over precisely what do they "get up" all this "fuss and feathers"? When brides make their wedding "trousseaus," which reporters describe elaborately to the girls, over exactly what do brides and bridegrooms make all this wedding "ado" and "blow out"? It is high time you young folks, all folks, *know what you are about* in "marrying and giving in marriage," and girls especially.

IN JUST WHAT ONE IDENTICAL THING, then, does betrothal, the marriage ceremony, and marriage itself, consist and inhere? This one word — girls, take warning and notice —

COHABITATION ALONE ANSWERS ALL, constitutes all. They do all this solely to say, "Neighbors, we propose and agree to cohabit together." Whatever appertains to gender and the sexes, man and woman, Love and marriage, was created and is adapted expressly and only to enable and induce them to procreate together. Every part and parcel of man as such, of his masculine organism and mentality, and of woman's mind and body as such, adapt and prompt them to participate with each other in this creative act, of which marriage is only its public proclamation. All this is too palpably apparent to need any more than its declaration.

BOTH EXPECT AND DEMAND copulation in order to impregnation of, with, and by each other; and law virtually legalizes this in the wording of the marriage ceremony, and in granting divorce for its incompetency and refusal. Its immediate participancy is neither necessary nor best, but its prospective is. And any bride who finally refuses, after due time for preparation, thereby *breaks her marriage vow*, forcibly divorces herself, and absolves her husband morally; as do either by copulating with another.

ALL MARITAL LAW is predicated on this its underlying principle. Marriage is based in own children to rear.

662.—MARRIAGE A DIVINE, NOT HUMAN, INSTITUTION.

LOVE IS A DIVINE CREATION.[635] In and by creating it, God demands its exercise.[640] He ordained marriage as its only proper sphere;[660] therefore it is a divine institution. As His creating tongues to be used only in mouths renders each a divine institution; so His creating the male and female entities to be exercised only in marriage[660] renders it a divine institution.

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"No. HUMAN LAWS make marriage: hence its origin is human."

ITS MATERIALS, a male and female, which alone render it possible, are God-made, and therefore divine; as is also that Love element, which alone inspires them to marry, cohabit, and create life together. Those who promise to love each other, therein promise to marry each other, and whoever *do* love each other, thereby marry each other; whether with or without a promise; for constancy inheres in Love.[651-659] *When*, then, did all who are married, marry?

"WHEN THE LEGALLY AUTHORIZED OFFICER PRONOUNCED them husband and wife."

No. THEY MARRIED THEMSELVES when and by plighting their troth to love each other; their formal marriage being only its public acknowledgment, to legitimatize its products.[661] To illustrate by a case precisely analogous throughout: Farmer F. promises to sell, and citizen C. to buy, land, on these and those specified terms.

THEIR AGREEMENT constitutes said sale. Their scribe does not make it by reducing its terms to writing, and making out and recording its deed; nor the justice who merely takes and attests their oath to it; nor even their signing it; but *they* themselves make it at and by their mutual verbal *agreement* to sell and purchase. Precisely so throughout, in marriage.

THE CONTRACTING PARTIES MARRY THEMSELVES when and by *engaging* to love only each other, which involves its progenal results. They summon a legalized officer to attest their oath before their invited witnesses, and make out its certificate; yet he no more marries them than the scribe and justice make said land sale. Marriage ceremonies differ in different States and countries, as do the forms of deeds; yet its promise-to-love *spirit* alone is material and constituent. And "public opinion" treats those engaged as virtually married; yet scandalizes all unengaged women closeted with a man, unless courting in view of marriage, which it rightly justifies.

AS SUN, air, man, breathing, sight, eating, self-defence, mechanism, commerce, all natural creations and provisions are divine institutions, reproduction included; so is loving, and its marital proclamation; its form alone being human. See that you fulfil

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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 legitimatize its products, not scandalize them by bastardy.

NOWHERE ELSE, not even in the Bible, however often asserted, has the divinity of marriage been established *scientifically*.

WOULD YOU DEBASE this holy ordinance of Nature by thus humanizing it? Your own souls, even the very stones should protest against such degradation. 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. Making it a creature of law, renders it wellnigh 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, adapts this female specifically to that male, mutually attracts those fit for each other, and then leaves all to select for themselves.

663.—MARRIAGE EMBODIES MANKIND INTO FAMILIES, GROUPS, &c.

MATRIMONY HAS ITS SCIENCE,[500] its end, its laws. This inheres in its existence and divinity.[662] What, then, is its object, its divine mission?

EMBODYING MANKIND INTO FAMILIES. Society must have some cohesive *nucleii*. What could isolated motes of matter, or individual things or persons, do without combinations? One alone could never manifest Friendship, Language, Kindness, &c.; nor carry forward any of the great ends of the race. Religion, manufactures, education, traffic, railroads, telegraph, navigation, governments, &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 and use them alone. Self-protection is good, but communitarian is better. A government of one, by one, and for only one, would be a poor

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affair. In short, community of effort is a necessary means of obtaining most human ends and pleasures.[178]

LOVE CREATES FAMILIES out of husband, wife, and their children; which necessitates united action in everything else, and is as direct a product of Love as light is of sun. Perfect Love creates and *compels* the family.

MANY FAMILIES CREATE VILLAGES, by naturally clustering around sources which supply necessary wants; and these, towns, counties, states, and governments, which are made up of families, with a few unmarried "bricks" "thrown in." As rivers come from springs; so most human interests originate in the family, and it in mating. Reader, what *but* this began your own life, reared you, and shaped your character? But for it, you could never have been.

THE FAMILY NEEDS NO EULOGY. It commends itself. As well praise the fruitfulness of the seasons, or the "god of day." Enough that it is "ordained of God,"[662] and, like all His other works, necessary, and absolutely perfect. To compare it in value with other divine provisions for human happiness, is like comparing that of sun with 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, and "society," religion included, must soon cease to be![510] It abrogated, all else 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 centre in its divine rays; or else "prepare for judgment."

"HOME, SWEET HOME," with all its sacred joys and ties, is created solely by the family. We will not descant on the utility and necessity of the domiciliary principle, but simply ask how many "homes" do celibates 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.

664.—GENDER FULLY DEVELOPED IN, AND ONLY BY, MARRIAGE.

ALL ATTEMPTED ESTIMATES of the value of sexuality but mock its subject.[612] Matrimony, with everything appertaining to it, is

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specifically adapted to develop, stimulate, sanctify, nurture, and perfect this divine element. Love alone can develop it; the only sphere of which is marriage. It alone can convert boys into men, and girls into women. Though forty years old, and weighing two hundred 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 their 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. No words can tell how much true Love ripens, and dormant deteriorates, all the sexual attributes. It 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. Oh, how many thus suffer! Oh, how much! Though their ignorance of how much is bliss. Nature summoned them to the banquet of Love, they disobeyed; and a life-long Love-famine is their dreadful, yet deserved doom. The very power of their Love monitions enforces the importance of fulfilling them.

THIS SACRED SEASON COMES BUT ONCE: make the most of it. Yet it forms an *epoch* in every human life; causes old things to pass away, and renders all things new; opens up a bright, a glorious life-sun; and thoroughly revolutionizes the entire being. Let your own halcyon experience attest, yet it cannot attest the half, *how* fundamental its transfiguration. And let this duly impress the practical importance of improving this sacred era, big with momentous consequences. It is not a "mountain laboring to bring forth a mouse," but is to life's entire garner what seed-time is to harvest. No sacrilege equals trifling therewith.[655] God forbid that any reader should thus sin, thus suffer; and inspire all to hearken to its demands. All you who would make yourselves "perfect men and women," absolutely must mate and marry; for sexuality can be developed only by supplying it with its natural aliment in a pure Love union.

665.—A LOVE MARRIAGE A SACRED SELF-DUTY, BINDING ON ALL.

NOTE THE ACCUMULATION of our subject. God compels all to love,[648] restricts them to one at a time,[651-659] ordains matrimony as its true sphere,[660] and thereby commands all who are sexed to

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mate, 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 divine selfhood. 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 seasonably fill their storehouses 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.

ONLY A LOVE marriage can 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. As poison is worse than starvation; so few things do equal damage with married hatred. Like stoning 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 of all catastrophies to be most 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 heartiest 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.

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666.—EACH SEX OWES A MARRIAGE DUTY TO THE OTHER.

ALL OWE MUTUAL DUTIES to our fellow-men. To let them starve when we can both supply them with food without personal sacrifice, and thereby supply ourselves, would be most wicked and foolish. All have certain "inalienable rights," one of which is to companionship, and offspring. 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 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."

A GENUINE WOMAN. How inexpressibly glorious to a man. God has done all that Infinite Wisdom, Goodness, and Power could do to render her incomparably his 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.

GOD EXPRESSLY ADAPTS one 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 "neuter gender," or worse. You must have the "dry rot." Out upon you. Aside. "To the rear," or mate.

IF MALES PREDOMINATED 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. The eagerness of the women of Benjamin to obtain at least nominal husbands, after most of their men had been slaughtered, shows how eager all true females should 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.[672] By thus diversifying them, Nature creates some one specifically adapted to the particular requirements of each. Those must be foolish indeed who do not

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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.

EMIGRATING MEN SHOULD FIRST establish their affections, and thus give themselves a sheet-anchor to prevent lurching; a pole-star 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—17,305 in Boston alone—demoralizes both. Women highly educated and refined, and rich in all the female attributes, are sexually 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,[634] 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."

667.—ALL ARE IN DUTY BOUND 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.[665] Till our world is packed full,[513] 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

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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,[532] 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, nurse their declining years, bury them, and inherit their property, bodies, and virtues.

THE SURPLUS STRENGTH of all in health 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 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.

668. — APPEAL TO ANGLO-SAXONS TO MULTIPLY.

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.

NUMBERS RULE HERE. 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 these few, 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.[524] *That* gave "Plymouth Rock" the numbers requisite for engraving itself into the laws and customs of this continent. But "modern civilization" practises many abomina-

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tions, 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!

THREE PURITANS, a husband and his two wives, produced twenty-one grown children, nineteen of whom married, forty in all; who produced only *twenty-two* children, after all had passed their productive period! Ten children of one family married, twenty in all, and produced only fourteen. New England families average less than three children each, many of which die young. Add celibates, and say how long will it take, at *this* rate, to *run us out*. Some others besides Indians and Sandwich Islanders are fast becoming "extinct." Curse "the fashions."[517] Too genteel, ah! 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.[518] Natural law will snatch this goodly heritage from non-productive drones, to bestow it on producers of "little ones." Justly, propagators crush out non-producers.

ALL GREAT HUMAN STRUGGLES INDUCE WAR. All history proves this. 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

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side. Patriots, and all who own homes and property, may well tremble for the result; and will then wish their own firesides participated in that "GREATEST CONFLICT OF IDEAS AND OF AGES."

SECTION IV.

CELIBACY: ITS CAUSES, EVILS, EXCUSES, ETC. OLD MAIDS.

669.—IT DEADENS AND PERVERTS LOVE, AND PREVENTS OFFSPRING.

IT OUTRAGES NATURE. No instance of voluntary celibacy exists throughout insects, fish, fowls, or beasts, man excepted. What efforts fish make to ascend rivers, simply for sexual union? Without ridiculing celibates as persons, we yet arraign celibacy itself for trial before this sexual tribunal. Its verdict is, "Abolish it." Let there be no old bachelors or old maids in all our borders. All who are sexed must marry. Those poorly sexed are less drafted, enjoy less in marriage, and suffer less in "single blessedness,"(?) yet on this very account need marriage the most. As action strengthens, while inertia weakens,[62] so sexual dormancy diminishes Love, and its benefits. As weak Memory, Worship, &c., demand all the more culture than if strong, so weak Love demands culture in marriage the more the weaker it is; just as feeble children need nursing more than robust. As simpletons deserve blame not for lacking sense, but for not exercising what little they have; so feeble lovers should improve their single Love talent the more assiduously the less of it they have. Those who desire to marry least, need to most.

CELIBACY UNSEXES, just as marriage develops gender.[664] It impairs gender by its inertia if unexercised; by sensualizing it if exercised. All unmated at twenty-three who exercise it are libertines; virtual eunuchs, those who do not. None can escape this dilemma except in marriage.

"THIS EXCORIATION is terrific. You handle us with feline claws. Call us thieves, liars, swindlers, blacklegs, anything *but* eunuchs."

THIS MERELY CALLS you what your celibacy makes you. It but puts a plain fact plainly. You castrate yourselves by sexual inertia if you do not love, or by sensuality if you do. Better develop what gender remains by at once initiating a love mar-

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riage.[664] 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 for light, and are about as useless isolated. Paul meant *you* when he said, perhaps experimentally, "It is better to marry than to burn."

FATHERS OF FAMILIES, ever since "society" existed, have been the aristocrats, dignitaries, and privileged classes, enjoying special honors and immunities in civic life; while the unmarried have always been looked down on, ridiculed, put off with "second-class" fare, accounted nobodies, edged around, left out in the cold, except when bated, or wanted as makeshifts. Do they ever "lead off" in society? Can they give select parties, or "entertain"? Only a married woman can ever administer style. Preposterous all attempts. Society originates in the family, 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.

670.—THE CAUSES AND EXCUSES OF CELIBACY CANVASSED.

ITS CAUSES make it all the worse; of which self-abuse is the greatest.[901] By sickening, nauseating, disgusting, and weakening the Love element, it makes its victims so feasty, dainty, extra particular, offish and repellent towards the opposite sex, seeing their faults before appreciating their virtues,[678] that, neglecting these and discarding those opportunities, they drift along down the current of time into the gulf of cross-grained celibacy; besides repelling the other sex. Yet some are born natural old bachelors and old maids, through maternal sexual indifference or disgust. This last and one other great cause, told to old maids,[675] deserves more pity than censure.

IT HAS NO VALID EXCUSE. Many say, "Its evils are great, but those of marriage, much greater." Others say:

"I WOULD DISCIPLINE my mind; accomplish these and those desirable ends; go to college, &c., which marriage would prevent."

DOES WEAKENING FEET strengthen hands, or starving stomach develop muscle? Improving and stunting either of the mental powers similarly affects them all. Starving the social to strengthen the intellectual is like stifling the lungs to improve the brain. Affectional culture promotes intellectual.[641-642]

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"LOSING EITHER of the senses surely quickens all the others, as blindness touch. Then why not love-inertia increase intellectual vigor?"

BLINDNESS redoubles sensation by compelling its increased action; yet what prevents exercising touch even more with sight than without?

ACTIVE Love disciplines all the Faculties.[613-645] Engaged collegiates can study best, and married preachers preach, lecturers lecture, writers write, naturalists study, better than unmarried; and all others prosper better in all other pursuits. What! God enjoin marriage on all,[665-668] yet punish obedience with inferiority! The fact is, helpmeets help, not hinder.

"MANY OF THE BEST and most gifted in all ages and pursuits 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 finished among 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 SURE Catholic "Fathers" were born without manhood, or crucify it, or exercise no passion in any way? At least you have no such pietarian excuse, nor any other. Irving loved early and too devotedly to love another after his idol died;[675] yet late in life showed how much he craved and needed female sympathy; as did Peabody.

671.—RESPONSIBILITIES AND EXPENSES OF MODERN FAMILIES.

"TAKING A WIFE NECESSITATES HER SUPPORT, with that of children; and a clinging, dependent family is a serious responsibility."

WHAT A POLTROON, to let this prevent your marriage! Suppose a young lion, shaking his head moodily, should say, "I can hardly hunt for myself, and can't afford to obligate myself to hunt for a lioness and parcel of blind, howling whelps besides, lest they or I might come to want;" would n't the other lions reply—

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"YOU FLUNKY! 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 beef 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 enjoy seeing them clutch and devour it greedily, and look up with satisfied, grateful eyes into your face! Have you no pluck? You are no genuine lion, only a counterfeit. Mate, or quit our fraternity."

"MODERN FAMILIES ARE 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. Only fashionable wives are respected. One had better be unnoticed, than noticed for poverty."

SUPPORTING A FAMILY PLAINLY costs little more than supporting one's self. The necessaries of life, plain food, clothes, &c., better than expensive, are cheap. Other people's *eyes*, looks, fashion, &c., are what mainly cost. Ambition erroneously says, "Better no family than one not *stylish;*" whereas a plain family is infinitely better than none. You incur the terrible doom of a barren heart,[665] which you also fasten on another, 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.[591] Mark, you are preparing your back for Nature's lash.

"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; yet far more by "means" than merit. You will be respected in proportion to your dollars, irrespective of whether you got them before marriage, or after, or even how, for that matter. Yet your having five thousand might enable you to marry fifty, whilst with but one, you could marry only a like sum. Yet this makes marriage a mercenary speculation, of which hereafter.

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"ALL CULTIVATED, educated girls — and I want no other — are brought up in a style of luxury far above my means. Putting such into a common house, with the best surroundings I could afford, would wrong her."

NOT IF SHE PREFERS plainness with you to celibacy. If she is content with your best efforts, and you love each other, you bless both by marrying, but curse both by not. Yet you want none who prefer style to you.

STYLISH LADIES MAKE THE POORER, not better, wives as such. Those who sacrifice marriage to style lose both; for stylish celibacy is impossible. You who prefer celibacy to a plain marriage must take its dreadful concomitants of sexual inertia or sensuality,[333-4] childlessness, and a dreary, uncared for old age; but complain not, in your dotage, when you find your punishment greater than you can bear. Nature will not be crucified on the altar of style, without inflicting a terrible retribution.

HOW MUCH HAPPIER, after all, do a stylish woman and fashionable surroundings render a husband and family, over good homespun affectionate plainness?

ONLY POOR AND RICH, who either disregard appearances, or else are able to support them, can marry in this style-worshipping age; leaving the great body of our well-to-do middling classes too proud *and* poor to marry, though abundantly able to obtain married competence and comfort.

672.—SEXUAL MATES INDISPENSABLE TO ALL LIFE'S ENJOYMENTS.

NONE CAN BE HAPPY ALONE. Created friendly, we 've *got* to affiliate. Companionship is a primal law we must obey, or suffer.

ASSOCIATING WITH OUR OWN sex is better than isolation, but poor enough in all conscience; necessarily vulgarizes, and sensualizes; and disseminates bad habits, such as smoking, drinking, swearing, gambling, &c.; besides each provoking all to harlotage, its natural outlet. Men will and must intermingle with women, and women with men, on some plane; a refined being the only antidote for the illicit. Billiard, drinking, gambling, and other male saloons and resorts are public curses; yet they grow out of celibacy, and are sustained chiefly by it.

WHAT WILL YOU BACHELORS DO with yourselves and yours? To what ultimate *use* do you propose to put all the money you are thus struggling to make, the honors you are acquiring, the

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intellectual and moral culture you are effecting, and other results achieving? Must all die with you, or be "left" to others? Had you not far better *transmit* them to your *own* flesh and blood? You will find some difference between working hard all your life for nothing, and for own children. To accomplish or enjoy much one must be spurred on by some great life objects, motives. What others are half as soul and body inspiring as loved wife and little ones? Investments in *that* "stock" will pay the handsomest dividend you can ever make and enjoy. Better avail yourself of Nature's proffer, and found a family among men.[652] You will find her transmitting capacity worth improving.[652]

ALL MEN MUST PET, nurse, care for, play with, cuddle wife, children, horses, dogs, birds, something. Dogs are better than nothing, horses better yet, because useful, but both are sticks, nowhere, nothing, compared with own woman and children. He who really loves them will rarely pet a horse, except to promote their happiness. Dogs and fast horses would be less numerous and petted if wives and children were more. Which is best? "Dogs," say old bachelors practically; "cats and birds," say old maids; "wife and children," say genuine men. Choose between them. Yet is it not pitiful to waste on animals this divine petting, cuddling sentiment, created for rearing children?[651] What! prefer a horse, a dog, to a woman, and babies! You must be a eunuch, sure.

WOMEN WILL GET MOST of your earnings, by hook or crook, persuasion or intimidation, fair means or foul, virtuously or viciously. You were made thus.[653] Men's greatest luxury consists in making women happy. Now will you spend your time, money, affections, soul, on one woman, or on many women? On anybody's, everybody's, nobody's women, or on your *own* woman?[654] On wife, or harlots? You will find it much less expensive to devote all to your own wife, who pays you back in fondness and kindnesses innumerable, than to harlots, who regard you only as harpies their prey, and love you only as one to "fleece."[608] A wife and family are even less expensive than clubs, &c.; and you will *then* have something to *show*, well worth 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.[631] You who have none should feel humbled till you get some.

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FAMILY ASSOCIATIONS DOUBLE THE VALUE of all life's possessions. How much more are horses, houses, lands, goods, avocations, station, talents, any, every, all life's valuables worth *with* a family to help use and enjoy them, than without? You own a splendid turnout, and take a given amount of pleasure in riding alone; more with a male friend; much more with a female; but immeasurably the most with your *own wife* and little ones. Old baches, club cronies, get up your very best picnic, fishing, or any other expedition, with your spanking horses, robes, sandwiches, champagne baskets, all you like; without some female, all are both insipid and gross; with one or more ladies, vastly more enjoyable; with a loved wife and children, superlatively so; and the more the more affection all around.

A LOVELESS LIFE IS ALMOST WORTHLESS.[613-646] 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. What is it to be loved, and what to love? Look 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.

SINCE MEN NURTURE intellect, morals, taste, music, various talents, &c.; why not Love, 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 its paralyzer. Which will you adopt? If action, pray how give it action, except in loving and providing for your *own* bosom life-companion [654] and children? "What is home without a mother?" What is home without wife, husband, children?

CELIBACY DON'T PAY considered in any, all its aspects.

"MY CHILDREN WILL BE TAINTED, if I marry and have any, with consumption, dyspepsia, scrofula, insanity, sexual weakness, sick headache, &c., as I am."

FIND A SCIENTIFIC answer to this, the only serious, intellectual objection to marriage, in Part III., with directions for its complete obviation.[719, 720]

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673.—I CAN GET NONE I WILL HAVE, NOR HAVE ANY I CAN GET.

"MARRIAGE IS A LOTTERY, with few prizes, and all the rest worse than blanks. All girls who have culture, lack health; have health, lack culture; whereas I want no wife without both. All educated girls are 'fixed off' for the matrimonial market, with false hair, teeth, forms, and worse yet, false manners, and cast of character; whereas I must take a genuine *woman*, physical and mental, to wife,[580] or none. Others may put up with dry-goods and falsehoods, but I prefer remaining single to taking all these chances."

EACH SEX IS WHAT THE OTHER makes it. Every fault of "these girls" lies at the door of "these beaux;" and every masculine fault at that of women. Man's demands regulate woman's supply, and her demands his supply. Mothers rear their daughters according to the matrimonial market, and men conform to female tastes. False style, just now all the rage, is spoiling all but drudges; yet as soon as men flutter around genuine merit, women will be found conformatory. "Served him just right" for thus cursing them. 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." *Many old maids.*

ALL MASCULINE FAULTS lie at the door of women. Instead of censuring men, make them what you would have them. When the female sex bestows marked appreciation on those who are moral and temperate, they will become such, if only "to please the ladies." But the chief error of fault-finders 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 deprecating "these men" is of a woman's.[578] Such little realize what "personal confessions" they make by spleeny tirades. All men-hating women, and all women-hating men, are themselves sexually demoralized,[616] and will therefore make miserable companions, unless "converted" into a true sexual state.

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

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should throw stones, because both occupy glass houses, and are growing no better. May "Creative Science" mend matters.

"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 him. The number of applicants for divorce, despite its odium, tells the story. Most married women advise others not to marry. What does *this* 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? "Creative 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 Ordainer[662] has made one grave mistake.

674. — EXCUSES AND SUGGESTIONS FOR ELDERLY MAIDENS.

"WE OLD MAIDS at least are both excusable and pitiable. Forbidden by 'society' to select our beaux, what if they do not select us? When modest, we are neglected; forward, despised. What can plain women do to attract men, and secure proffers?"

MANIFEST THE FEMALE ATTRIBUTES. Gender is what captivates.[599] And it is in your own keeping. A *vigorous sexual state* is what rounds out your form;[600] reddens your cheeks and lips;[602] renders all your looks and tones, ways and expressions lovely,[620-625] preserves your youthful looks,[624] gives elasticity and poetry to your walk and dance,[617] and makes your person wholesome,[604] and *tout ensemble* perfectly irresistible. Make yourselves *lovable* by promoting womanliness, and beaux will swarm around you imploringly, and give you your pick, regardless of plain looks or expense. Your chief trouble lies in your *own* sickish, mockish, unloving, dainty *mood*.[678] Those run down sexually will and should be neglected. You have allowed your Love *element* to decline, or become sickly. As protracted hunger often begets daintiness; so Love deferred often creates that disgust of the opposite sex which blights female charms, and misimproves all chances it does not kill. Your isolated pinings have mildewed your attractiveness; whereas cultivating a warm, genial, appreciating, cordial, inviting state of feeling towards the other sex, would extort admiration, attentions, and "proposals." You

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have yourselves mainly to blame. Men in abundance are in earnest search of wives, who would choose you if you possessed and manifested conjugal excellences. Deserve "offers," and you will have them. You retire, turtle-like, within yourselves, emboned on all sides; whereas, like the glowworm, you should exhibit your excellences. *Lovely* women are courted; and the *loving* are lovely, and unloving neglected. Let your female "light shine," instead of hiding it under your prudish bushel, and men will discern and court it. As pent-up springs burst forth somewhere, flowers open out their beautiful petals and disseminate their fragrance, and ripe fruits display their lusciousness; so keep your feminine excellences on exhibition. Many are too squeamishly prudish to allow any man to become sufficiently familiar with them to judge of their merits and fitness for companionship. Too modest and reserved to court when they should have done, making their lover think they disliked when they liked, they have fallen back into a cold, distant, sad, misanthropic mood, which always repels. Come, be more free and familiar. Don't be so precise and primped up. Take lessons of girls. Surely, women may be the most "entertaining." Talk and laugh more;[610, 638] this will expose your womanly excellences, and these awaken admiration and Love. Admire and compliment men; this will provoke regards in return. Rely less on dress, but more on womanhood well manifested.[807] Reject no offer because not precisely to your liking; but calculate the main chances,[712] and rely on moulding to your liking after marriage.

THESE EXPOSURES ARE AWFUL. You cannot realize how terribly cutting these strictures are, or surely your gallantry would spare us. Blame "society," not us. False education, custom, each resistless as the tides, have stifled and withered our womanhood. We deserve pity, not ridicule. Change "society," not blame us.

THIS IDENTICAL OBJECT we attempt in this *exposé*. Rejoice that your pitiable condition can be made to warn girls to avoid a like fate by a like means. Mothers, at least, will learn how to save their daughters from old-maidism.

675.—ALL OLD LOVES PREVENT NEW. NO TWO CAN COEXIST.

SUN OBSCURES LARGER ORBS. None can serve two masters, mistresses, or anything else; because liking either generates dislike

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for the other. Enthusiasm for any business, or study, or thing, proportionally deadens that for all others. Here is a veritable law of mind, applicable to Love more than to everything else. See why in [655].

SIX OLD MAID SISTERS examined professionally, all unusually affectionate, wholesome, attractive, smart, good, maternal, and conjugal, on all of whom I earnestly enjoined marriage, after full discussion among themselves, appointed their eldest to reconsult as to their difficulty in suiting themselves in marriage, though pressed with excellent offers. They were told the cause—daintiness induced by a previous Love affair—to which each plead guilty; yet all refused to crucify the old, while confessing the fearful ravages Love deferred was inflicting on their constitutions and minds. Poor creatures! Sacrificing their lives for naught. Yet similar instances of like self-immolation are constantly coming under my hands by the thousand. Let all such learn how to save themselves.[841-844] Mark this instructive dialogue with Eliza White, past fifty:

"ELIZA, WHY DID N'T YOU MARRY YOUNG? One so pre-eminently adapted to be and make happy as a wife and mother, should have had a husband and family of your own."

"THE REAL REASON, Professor, has never yet passed my lips—hitherto sealed on that subject—but I will tell you. When about twenty, I loved a young divinity student, who loved me, both most fervently. But he postponed a formal proffer and marriage because he was poor, while I had been reared in luxury, and had some money; and he was unwilling to subject me to plain fare, and put me on a lower social position than I then occupied. Yet *I* thought his 'liberal education' much more than offset my dollars. He went South to make some money by teaching, that he might come back and marry me, but died of yellow fever; and for thirty years I have felt myself just as much his veritable wife as if we had been married by law; and intend to keep myself pure and true to him alone, for our eternal reunion beyond the grave, where I know he awaits me."

ALL 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 virtual marriage. All similarly situated, of whom Irving was one, are anything but old bachelors or old maids. Eliza had not the least taint of old-maidishness about her. All

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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 to the sick, most benevolent, and a pattern woman. Horace Mann describes one such. Multitudes come under this head.

MANY A NATURALLY EXCELLENT woman, who has a good head, heart, and Temperament, is well-intentioned, and if happily married, would make a prime wife, mother, and citizen, yet soured by "Love deferred," after all is more to be pitied than censured, 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.[633] This punishment increases with age. She may indeed stifle a Love affair at eighteen, survive, and pass on comfortably till towards thirty, when Nature begins to rebel and chastise. Life becomes either objectless[634] or distracted. Patient endurance of Love crucifixion 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 any gentleman, 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. Pity her, but blame and reform "society." "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 parental Faculty eternally.

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676.—Females taking the Lead in Courtship, proper.

Women over twenty-one may lead off in expressing their preferences, which they know just how to do with perfect propriety; while girls before twenty may properly wait to be courted, or court, as they prefer. Many a man remains single because overrating women, yet underrating himself makes him too bashful to express his pent-up regards; yet this very worship is the paramount prerequisite of a first-best husband. Needing a forward wife, he naturally waits for women to advance first and most; whereas encouraging him by lady-like compliments and winning ways, or signifying that his advances would bring a ready response, would draw out a proposal.

Woman is the right one to initiate Love, because its terrestrial angel and governess. See why in [801-803]. Her greater love intuition [730] enables her to judge best whom she can love, and who can love her. Why should not prospective mothers select fathers for their hearts' darlings, as well as fathers mothers. And those marriages initiated by true women "setting their caps" are sure to eventuate happily, unless spoiled by drink, or something besides uncongeniality. Three years should be given *women* to make advances, and leap-year left for men; and then observed. This is correct, because scientific, and practised by some nations, though condemned by Anglo-Saxons.

677.—No Substitute for Marriage.

All substitutes are poor, compared with originals. As false hair may be better than none, so those means of feeding Love detailed in [950] are far better than self-abuse or sexual starvation, and consequent inanity, yet as inferior to marriage in supplying man's, and especially woman's love-wants as stubble to wheat for food. This living on sexual crumbs picked up here and there, perhaps snatched from others' tables, often scant and always fragmentary, is like famishing on poor musty crusts in place of enjoying perpetually the soul-and-body satisfying love-banquet of marriage. One may substitute cork limbs or false teeth for natural, and artificial light for solar, with ease and benefit; yet this trying to supplant Love by other *Faculties* is quite like trying to substitute something else in place of food or breath. Better not make the self-crucifying attempt. Hunting around after a substitute for marriage is quite like trying to devise something

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else in place of eyes or stomach. Make up your minds to *that*, all ye who will not, do not, or cannot marry, or live in marital alienation. When, but only when, you can find a substitute for sense, honesty, courage, memory, tongue, heart, &c., you may find one for matrimony; but hills will vanish and rivers find substitutes for valleys first. In all conscience, why *seek* any for an institute, a behest as infinitely glorious and luscious as Love in marriage?

Section V.

ITS AVERTED, INFLAMED, DEADENED, AND OTHER STATES.

678.—The averted and disgusted Phases of Love.

Excesses always inflame, then disgust. As night gormandizing creates morning loathing; 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 prudèry. 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 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.

"Mock modesty" indicates amatory excesses, just as daintiness is caused by prior over-eating. 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 sex-

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ual subjects 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.

LOVE DISGUSTED is to normal what panic is to Caution; shame to Ambition; seeing others in agony to Kindness; blasphemy to Worship; self-loathing to Self-Respect; grief for a dearly loved child to Parental Love; vulgarity to Beauty; 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; and consists in the *vitiated*, abnormal action of sexuality, mental and physical.[368] 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 PERPETUATES ITSELF. 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 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.

679.—ITS HARDENED, HATING, HATEFUL, VINDICTIVE ASPECT.

THIS IS AN ADVANCED STATION on the same road of sexual decline, has precisely the same rationale redoubled,[369] and is its most utterly heathenish phase. A grass widow coquette illustrates it thus:—

"A SCHOOL-MATE 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

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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, 'Oh, how *could* he be so very, *very* 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 can 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. 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, in 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 men to hate men, but the direst human depravity for women to hate men, and doubly those who have done you no wrong." She promised reform.

IN THE HATERS lies all the trouble in all like cases, not in those hated. 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.[616] Men-hating women are the most utterly depraved objects the sun shines on, except women-hating men; because such outrage their natures 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 Love 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*

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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 own Love-element, and applied the remedy hereafter prescribed, they would restore harmony. They *began* wrong. They *came* to their Love-banquet in a half-nauseated state, and reincreased this qualmishness by putting it too much on the animal base, which only still further averted it; and eventually, by physical necessity, induced that mutual repugnance which ultimately killed this Love element itself.

680.—Its Violent, Insane Aspect infuriates all the Passions.

All inflamed action begets insane mental manifestations; and all mental and moral insanity springs from inflamed brain action. This necessarily results from the brain being the organ of the mind.[35-36]

Inflamed Love creates lust, which inflames all the surrounding organs, and this throws all the other passions into a state of frenzy and fury. Such are like nitro-glycerine, ignited by the least thing, and often by spontaneous combustion. Like a thin glass bottle struck, flying into ten thousand fragments, the least thing enrages them to desperation. Words can hardly describe their irritability and teetotal depravity throughout. Love of money is thrown into that grasping, rapacious, ravenous, insatiable state which *will have* money, if only to squander on feeding this very lust which begets it. Pride, Ambition, domination are thrown into a like wild, fierce state; assuming all, driving and dictating all, claiming all honor, and taking vengeance on all who do not concede to all their unjust claims. Caution is thrown and kept in a state of perpetual yet utterly groundless alarms;[37] borrowing trouble; making it out of whole cloth; and enraged at others because of their accused agency in causing them imaginary prospective evils. Large moral organs, especially Conscience, only make them much worse, by rendering them most censorious, accusatory, condemnatory, and malignant.[38] Xantippe must have been in this mood, as are Mrs. Caudle, Widow Bidott, *et id omne genus*. Having good heads only augments their spleen. Everything said, done, all surroundings, throw them into paroxysms of both rage and despair. Jealousy is its outgrowth. Wives in

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this state are infuriated termagants, snarling hyenas, tied-up wild-cats, towards those husbands or men who have thus turned this Faculty; and a wife tied by law to such a husband, could be no worse off if caged with ravenous wild beasts. They are by far the worst of all human beings. No devils incarnate equal these devils — such devilesses excepted. Old Solomon was thrown into this identical condition by this identical cause.[305] This principle accounts for the depravity of harlots and their paramours; yet all kinds and degrees of sexual insanity create a proportionate amount of this frenzied action of the entire mentality.

WE HAVE USED AND SHALL USE this fundamental principle heretofore and hereafter, yet not stated it as a sexual law. The number of those in this utterly heathenish mood, in its various stages, is amazing. In its proper place we shall show how such can be restored. Reader, catechise yourself to see whether you too are not more or less tainted thus. Self-abuse produces just this result; as does lust proportionally, throughout all its kinds and degrees.

681.— THE INANE, PARALYZED, OR DEADENED STATE OF SEXUALITY.

AMATORY EXCESSES EXHAUST AND REVERSE Love, and finally 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 practically neuter genders. 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 feéls and manifests,[306] and provoke none in return; regard wife with stoical indifference; and may like her for housekeeping, literary or other talents, piety, ingenuity, economy, &c.; but not *as a wife*. They go out and come in without any love-smiles or expressions, because virtual eunuchs; though perhaps its animal phase still lingers. Impotent, yet craving, they are to true manhood what leather is to skin.

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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 may still stand, 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-up sticks. Intelligent, respectable, honest, perhaps sharp in business, they live good, every-day lives, but are only automatic, mechanical, spiritless *have-beens;* and the more pitiable, because they erred ignorantly. Though Nature taught them better, they ignored her instincts. Most lamentable is the number of those in this deadened state of gender, because the lust of so many kills their Love, and then itself. How and why, we show hereafter.

WIVES IN THIS STATE ARE STILL WORSE YET, unless "like husbands, like wives." Moody, automatic, dissatisfied with everybody, everything; barren plains 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.[669] And oh, how many such skeleton victims of parental or personal sensuality, in one or another of its forms.

HOW THESE WALKING SEXUAL WRECKS, male and female, stalking around everywhere, *came* to be thus, engrossed thirty years of my professional inquiries. The answer came slowly, and by piecemeal, but completely.

THE PRINCIPLE which paralyzed them, namely, that intense nervous action often suddenly benumbs, sometimes forever, yet, like muscular paralysis, sometimes gradually restorable, I learned about 1840, 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, became addled, 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 inanity. By virtue of this law—

INTENSE SEXUAL EXCITEMENT PARALYZES the sexual organism,

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benumbing it the more or less as this excitement is the more violent, or oftener repeated. This application of this law was taught me in 1861 by these facts. That magnificent woman whose sexual organs were *pulled out* of her by pulling out a pessary,[861] narrated:

"I HAD A FAIR SHARE OF PASSION from puberty to about eighteen, but not remarkable. 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 at my first conception, words utterly fail to express its ecstatic intensity and pleasure. Yet the next moment it died, instantly and completely. 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." *A barren wife.*

A CHILDLESS WIFE, devoid of both passion and sexual electricity, confessed that up to about seventeen her sexual cravings were most intense, which she expressed thus:—

"I used to lie and think to myself, 'Oh, if I were married, and could only be with a man, I should enjoy it beyond description.'"

THIS INTENSE SEXUAL HANKERING OVER-TAXED and prostrated her sexual organism ever after.[861] She said she would gladly suffer all but death for a child, yet had no sexual life for conception.

CALIFORNIA HAVE-beens, or used-up wrecks of men, furnish another illustration on a vast scale. Those old miners, having made piles of money, determined to enjoy it; and having been long separated from women, and bound to "make up for lost time," yet even harlots being inadequate to supply their great demand, imported from the Mexican and Chilian coasts, for mistresses, robust work girls, whose climate and entire surroundings developed their sexual passion and endurance to the fullest extent in its animal aspect. But they soon found they had *got* "*too* much of a good thing," a great deal *more* than they wanted. Adding

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a powerful physique to sexual culture from girlhood, these lewd girls provoked these male paramours to *such* extreme sexual excesses, as to leave them "played out" within a month, permanently "all used up." These appalling facts are their own logician.

THERE, YE SEXUALLY "FOUNDERED OLD STAGERS," is the cause of your loss of pleasure, or your impotence. The great art and secret of all sexual pleasure consists in sexual sensitiveness; which all violent, fiery, animal, lustful sexual action blunts the more, the more you indulge it. Many thus blunted more or less, little realize the cause, or even fact, that they are benumbed.

THERE, ye who enjoy so much less latterly than formerly, is the patent cause, and restorative principle, as far as you are restorable. This cause is exactly adapted to produce just this precise effect, *and no other*.

682. — WRONG LOVE CAUSES, RIGHT CURES, MOST NERVOUS DISEASES.

LOVE CONTROLS THE NERVES BOTH WAYS; its normal action improving and morbid disordering them as can nothing else. Its restless, craving, rampant, fitful action in all forms of lust inflames the whole nervous system, infuriates the passions, and fairly crazes the mind, which diseases the body; both of which are toned right up by the soothing, balmy, luxuriant exhilarance of its happy state; thereby diseasing or curing every man's and woman's nerves and mind as by magic. Lust tears nerve-life right out, while pure Love is its sovereign panacea. Over forty years' study has just revealed its *why and how*, and modus operandi, thus:—

The life instrument is the *gelatinous surface* of the brain, and *pith* of the nerves.[646] All happy love-states electrify, agitate, oscillate, mobilize, and thrill this brain and nerve jelly normally, which quiets and improves; while all painful roughs up and diseases them: the former being precisely like stroking pussy downwards, zephyr-like, throwing the nerves into that balmy, soothing, sparkling state which improves; while the latter is like stroking her up, besides pulling her by the tail, only to make her bite and scratch, in place of purring. Every hour either continues, the former heals, the latter *inflames and swells* this nervous pith; which makes it act violently and painfully, on the pressure principle stated in[830]. As striking a full hose makes its water rebound the more and quicker, and the greater this pressure; so

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the more the swelling of this jelly pith presses it within and against its nerve sheath; so that the veriest trifle shocks them more than a thunder-clap does healthy nerves.

MOST NERVOUS DISEASES HAVE A SEXUAL ORIGIN AND CURE.

SECTION VI.

SECOND MARRIAGES, MIXED FAMILIES, MOURNING, ETC.

683.—SECOND MARRIAGES RARELY NECESSARY.

THESE PRINCIPLES APPLY TO SECOND MARRIAGES. What says "Creative Science" concerning a subject practically important to many.

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, a law of Love causes the stronger to impart surplus strength to the weaker till their common vital fund is about exhausted;[395] 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, WAR, &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 ARE RARELY NECESSARY, though common. Cholera prevails only in lime-water districts; and using rain-water, kept in deep underground cisterns,[279] will 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 SOLEMNLY BOUND to their families to so observe 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; oblige her to break her heart by mourning his loss, or

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starve affectionately, or else transfer it to another, and run all this risk; besides leaving his children orphans, without a father's educational and advisory influence,[651] even though provided with dollars enough for their comfortable maintenance, is just the *greatest* wrong he can inflict upon them. All can and should live on till their children are grown up. Those who have constitutional stamina enough to become parents, have enough to last them, with proper care, till their youngest 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.

A LOVED WIFE is under equal 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. Far worse for them if she dies.

HUSBANDS should guard their WIVES' health, as well as their own. What are business claims in comparative importance? And yet how many 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, after it is too late; whereas a tithe of the same effort, applied seasonably, would have saved the balance of their money, and her health and life besides. All he has or can get he can well afford to spend wisely to save a good wife's life, or restore a sick one's health.

EVERY WIFE SHOULD GUARD 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, which may yet cost his life. Each member of every family ought to constitute a vigilance committee to watch over 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 either, by violating the health laws, to impose on the others 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,[70-73] and is a luxury (?) those only have any right to who can pay liberally for all the trouble they

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cause. And are not parents under equal moral obligations to preserve their children's health? and guilty if they are sick? But

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,

684.—SECOND MARRIAGES ARE GENERALLY DESIRABLE.

THEY CAN 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 salvoes in bereavement, render happy, and thereby promote themselves. 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 so many as second marriages? and on being asked what his own experience had taught him concerning it, replied,—

"SEVENTEEN YEARS myself and wife lived on this prairie, 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, she died of cholera in a day! The suddenness of the blow completely paralyzed me. I wandered, listless and inane, through woods and fields, 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.'

"'OH, I NEVER COULD DO 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.'

"'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.'

"'I COULD NEVER PLACE MY DEAR CHILDREN under a step-mother. It would be positively cruel.'

"'ARE THEY NOT NOW under hirelings? A step-mother could be no 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

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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 companion 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. 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."[653]

ONLY ONE LOVE AT A TIME, is the natural law, as there stated; yet the death of one modifies it. The law just applied to second loves applies here.[659]

PROSPECTIVE CHILDREN constitute another weighty incentive to second marriages. A Quakeress, of the highest respectability and phrenological endowments, 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 CHILDREN. 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

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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?"

WHO BUT MUST APPROVE? The *principle* here involved deserves universal adoption; but with more judicious application. Yet there are numerous cases in which second marriages are most objectionable. Mrs. G. illustrates one among many thus:

"WILL YOU RIDE along the banks of our beautiful Grand River? My horse and carriage were willed me by my deceased husband, and I am my own postilion? I invite you more on my account than yours, to get your advice on a matter of the utmost importance to me. 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.*'"

"NEVER MARRY OUT OF PITY, for this will soon place *you too* in need of sympathy. I never knew one such 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 your deceased husband occupied?"

"AH, YOU HAVE STRUCK THE VERY point from which my innermost soul recoils. I still feel that he 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.[675] 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."

"YOUR ADVICE ACCORDS perfectly with my own interior consciousness, as well as better judgment. I will."

"IF YOU FEEL LIKE putting on fine feathers, turning gay again, attracting the attention of gentlemen and being attracted, and courting, by all

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means love and marry again; but if not, avoid a second marriage. And this advice is based in this principle, that whenever our system rejects any special ailment it will do injury. 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 THINGS 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, because 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 reasons, should dictate a decline. Especially if the first marriage was not absolutely perfect, a second is all the more essential and auspicious. If a second Love can only be initiated, as it usually can, 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.[619]

SECOND MARRIAGES, FOR CONVENIENCE, 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,[620] 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 may need to marry in order to furnish the best proper sphere for the exercise of the affections; thus supplying her with children to love, and children with female care.

WHY MAY NOT A WIDOWER, advanced 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 to thus 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

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they can base their relations in Friendship, and the amenities due between the sexes,[553,554] 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: 1. On no account whatever draw comparisons; 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.[651] A lawyer said —

"I WANT TO 'RETAIN' you as my counsellor. As I wish my clients to tell me all about their case, I tell you all about mine. Spare no feelings, but give a clear-headed, judicial decision.

"I CANNOT LIVE WITH MY WIFE. We differ constantly about every trifle, and upbraid and wrangle continually when together; which makes me cross to clients, and is ruining my temper, business, everything; to avoid which I sent her to San Francisco, and intend to get a divorce; but wish first to learn from you whether any hope of reconciliation remains. With my first wife, truly angelic, whom I loved most tenderly, I never had any discord, so I don't blame myself; but with this woman, nothing else; so I blame her for it all. I keep telling her how totally different she is, and how inferior, compared with my first wife, and—"

"YOU OLD FOOL! Don't you know human nature any better than to keep twitting one wife of her *inferiority* to another you love, besides incessantly upbraiding her? How could an angel woman love such a heathen man? Besides

"THE WHOLE FAULT IS YOURS, and lies in your *continuing* to love your first wife, after marrying your second.[798] Your old Love prevents your loving any other woman,[675] and makes you treat your poor wife so captiously as to drive her from you. Your first-wife Love antagonizes you towards all other women; which makes your treatment of your second barbarous, and this arrays her against you. It was wrong to marry your second till weaned from your first. Write her a contrite letter to-day, and begin to make Love *de novo*, and treat her as you did your first; and you can and will be happier in your second than first." [656] 2. 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

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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 the sooner the less damage by grief, and better all around.

685.—STEP-PARENTS AND CHILDREN.

AMALGAMATING DIFFERENT FAMILIES usually occasions the greatest evils incident to second marriages. Of course step-parents naturally do and should love and care for their own in preference to step-children, because younger and more needy. Yet this obvious duty often creates hardness. A step-mother's task is indeed trying. She deserves thanks for even undertaking it, and doubly, if she does well. It requires a superb woman to become a good step-mother; and such merit all praise.

STEP-CHILDREN are oftenest in fault. Outsiders ought to lighten her burden by enlisting them in her behalf; yet 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 one worse. Instead of being thankful for what she actually does, they blame her for not doing more, besides misconstruing everything; yet should regard all she does, little or much, more as a gratuity than duty. 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 always promote peace, not 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 for all to forbear than contend.

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A STEP-FATHER, the dignified head of the family, its natural umpire and regulator,[682] should be an arbitrator and peacemaker between all parties, and slow to decide directly for or against either; but 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 both families to live *together*. Yet better scatter than quarrel.

686. — MOURNING FOR THE DEAD AND ABSENT.

ALL PAINFUL action, dead grief in special, scars[680] or inflames,[681] and inflicts like evils with interrupted love. "By their fruits ye shall know them." Then since those of mourning "are ONLY evil" to the living, while they do no manner of good to the dead, are they not inherently wrong? and therefore to be buried, not encouraged? Precisely the same principles govern here, just shown to govern "broken hearts." Then *banish* all painful reminiscences, and seek diversion.[639] Mark

1. THIS GRIEF IS PRACTICAL REBELLION against an ordinance of Nature, caused by violated natural law, or else "a dispensation of divine Providence." If providential, weeping over *God's* doing is the very worst form of practical rebellion. You who believe death to be providential, are the very last to mourn over what your "heavenly Father" has seen fit to send you. Your grief is filial love and obedience "*with a vengeance.*"

2. GRIEF IMPAIRS HEALTH; inflicts irreparable injury; saps life itself and all its powers and enjoyments at their very heart; must be most fatal to the nervous system; induces *colds*, the direct usher of most diseases,[14] by withdrawing circulation from surface to centre, and deranging all the physical functions, besides diminishing the system's power of resistance; and should by all means be resisted, not indulged. 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

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that of several relatives! A youth died of a fever caused by a cold. His brother, while attending his funeral, took a terrible cold, which soon swept him into eternity. A sister, exhausted by watching this brother, also took a severe cold while attending his funeral, was soon bereft of reason, attacked by a scorching fever, of which she died in a week; all distinctly traceable to colds caused by grief. Three or four other members of this self-afflicted family were sick simultaneously from this cause. Strange that a fact so common should not have been observed and traced to this its cause. Those in grief should take extra care of their health. Self-preservation is a first duty and instinct, and injuring it by grief

8. 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 sickness or death an injury they have no right to inflict.[891] Hence injuring ourselves by grief injures others. 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, just 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 has husband, children, relatives, and friends whose creature comforts and moral culture depend much on her life and health, whom her debility or death would injure in ways innumerable. Hence, whatever promotes her health is to them a God-send; what injures it, does them great 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 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? Her *own* hold on life may be but feeble. 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 it, not its means; and it is her

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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 [692].

4. "THEIR DEATH ENFORCES OUR OWN mortality, and tells us to prepare ourselves to follow."

WOULD HASTENING OUR DEATH BY POISON fit us for heaven? Then will it by grief? Is not fulfilling our terrestrial duties our best celestial preparation? Are this world and the next antipodes? Is not that but the continuation, not 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 break the laws of this life to fit ourselves for that? Injuring this by grief *unfits* for that. The 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 grief, by plucking us prematurely from this, ushers us immatured into that!

5. "WE CAN NO MORE HELP grieving, than smarting from fire."

HELP IT ALL YOU CAN. Assuage, not aggravate, it. Nervousness *reincreases* grief, which redoubles nervousness, and thereby itself. You grieve most when most unwell, and least when you feel best. Then assuage it in part by *hygienic* means.

6. REMAINING AT HOME a year after the death of a near friend is unqualifiedly wrong; denies the body that exercise necessary always, and doubly in bereavement; begets a dead, dumb, monotonous state more fatal to health than grief itself; compels the mind to pore perpetually over its loss by allowing nothing *else* to engross attention; redoubles sorrow by keeping clothes, toys, sayings, doings, &c., perpetually before the grievers' minds; whereas they should *forget*, not remember, and *banish*, not revive, all painful reminiscences; and had better pack up or give away whatever renews grief, and go abroad all the more, not less; break away from the scene associated with the deceased; journey, read, converse, seek amusements, lectures, and do anything to divert the mind.

7. FUNERALS ARE WRONGLY CONDUCTED. Their management is directly calculated to ruin the constitutions of the living, with-

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out 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 horrors of death. Reason, the best good of survivors, everything, require that they brace mourners, not soften; extract lessons of health to the living, by pointing out the causes of this premature death, rather than 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. MAKING DEATH HIDEOUS 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.[167] 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 only pleasurably. David pursued a sensible course. While life and hope lingered, he did all he could to save his child; but, dead, instead of grieving, he laid aside his sackcloth and ashes, washed, ordered and partook of food, and said, practically, "My darling is dead, and cannot be recalled. Why weep? Let its death be among bygones, while I dry my tears, and attend to my duties."

9. NATURAL DEATH IS WELCOME to its subjects and relatives. After life has had its perfect work we can bury our aged parents without 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, conscious that, with renewed lives and reincreased powers and virtues, they await our coming. Such lives let us live, that such deaths we may die.

10. HAVING FRIENDS "IN THE SPIRIT," may be quite as beneficial to yourself as if they remained "in the flesh." Our deceased friends "are not far from any one of us." Readers will find immortality demonstrated as a fact in [216], and also that we shall *see*, and *know*, and *commune* with them after our death for sure; that they can and do aid us now far more effectually than when here;[217] that we commune with them after they, and before we,

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die; that the widow mentioned in [932] advised not to marry, who averred that she felt the sacred presence of her deceased husband perpetually accompanying her, and communed with him, was not visionary, but that such attendance of our spiritual friends on us is possible and provided for; and that good luck, and our good "providential interpositions," are often due to their spiritual agencies; and much more of this sort. So cheer up, bereaved mother, for you really can and *shall* again *see and know* your own darling boy; your own beloved one departed — could now, if yourself in a state sufficiently ethereal.

11. MOURNING APPAREL is wrong; because, if it reincreases our sorrow, it is injurious, if not, it is unnecessary; is expensive, and often a heavy tax on the poor they can illy afford; increases bustle and confusion; and saddens others. Then abolish it. Yet dressing the graves of loved ones with flowers is appropriate.

12. THE SICK should never be addressed in a sad, solemn, condolent, pitying mood; because this awakens their fears for the worst, and weakens that will-power to resist disease and death, which is their great restorative.[78] Instead, manifest a lively spirit, by a cheerful, encouraging aspect, calculated to buoy up their drooping feelings and quicken their circulation. Talk and laugh, instead of sigh; and, if possible, make *them* laugh: for nothing equals mirth as a panacea for all diseases.[937]

IN PART II., behold Love man's sovereign autocrat, and your own entire selfhood chained captive to its triumphant car! Struggle lustily to get free, ye who will, only to saw your own flesh and bones with its lacerating cords; you can escape its sacred spell only by emasculating your soul's richest boon, and dethroning your God![939] Celibates, you *know* you love, and belie your own consciousness, if you deny it. Why gnaw its cob in celibacy, instead of feasting and fattening on its "bread and water of life" in marriage? Ho, all ye who lie prostrate, panting and fainting in its seething rays, arise, and let Part III. pilot you into its marital bowers, all redolent with paradisiacal flowers the most fragrant, and fruits the most luscious and reviving mortals can enjoy! Ho, universal humanity, now swinishly wallowing in lust's filthy slime, come, wash in the cleansing and healing "pool of Siloam," quaff the delicious nectar, and luxuriate on the life-reviving dainties of a pure love marriage.

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PART III.

SELECTION:

CONJUGAL AND PARENTAL ADAPTATIONS.

CHAPTER I.

THE TIME, UMPIRES, PREREQUISITES, ETC., OF MARRIAGE.

SECTION I.

THE BEST AGE FOR LOVING AND WEDDING.

687.—FOUNDING 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.[510] As it is, so is all else human.[645] As a "speculation," a "venture," if well conducted, it is the most "*paying* enterprise," yields better "dividends," and is 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 who possess the "capital" to procure a "round-trip" ticket for this matrimonial excursion. It will take you around and through the world in better style, and show you finer "prospects" than any other. Who "GOES"? Female "operators" are allowed on this "stock exchange." Of all the achievements man can accomplish, all the works he can do, and missions fulfil, this stands first. He who has founded a family among men has done vastly 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 "prop-

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erty" 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,[654] with a domicile and necessaries "thrown in," may justly be prouder, carry their heads higher, and "feel their oats" more than any other occupants of this whole earth, childless kings not excepted. 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 luscious, yet paradise "was not arrayed like one of these" families.

How should it be "gotten-up," and managed? One poorly conducted is a poor affair. Wisdom in nothing is as much needed or as all-important as in starting and regulating a family "enterprise."

God ordained the family,[662] and therefore its natural laws, and thereby a family science, as much as a mathematical, or any other; for which, exultant thanks to its Author. Obeying these laws renders a *happy* family 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 laws. Those who follow them, need have no more fear of domestic unhappiness than that the sun will turn backwards.

Learning how is the first step. 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; which is often quite young. And yet

Where can men learn *how* a family should be founded and conducted? Strange that, whilst every other department of science has been explored, family science 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 thousand-fold, than on whether baptism by immersion is better than by sprinkling, and other "dogmas," how singular that this despised "infi-

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del science of Phrenology" must pioneer and engineer this aspect of progress. "Rip Van Winkles" awake, or some domestic apostle pilot inquirers into the delightful haven of "domestic felicity."

"CREATIVE SCIENCE" does just this. 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; and "Creative Science" executes this specific task, 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 your own and children's *memories* be the recording ledger.

SELF-PREPARATION IS FIRST, 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.

688. — WHAT IS NATURE'S TRUE TIME TO CHOOSE AND WED?

PERIODICITY is a universal institute of Nature. It controls every function of the universe; and governs all the motions of all the heavenly bodies, with all the functions of all that lives. 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, 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.

LOVE HAS ITS natural period, and prospers better when it is observed. And it has but *one right* time, which 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

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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?

"YOU SHOULD MARRY AT ONCE. 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*."

THE SEXUAL function matures later than the digestive or muscular; 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 quickened by puberty, which re-increases it till eighteen or twenty, when the body is well grown and consolidated; bones become dense, and their gristly joints hardened up; muscles full-sized and tort; and mental Faculties fully established. Love now begins to assert sovereign control.[545] 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 violent yet dainty,[678] 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 mother[968]

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and aunt, and girls made of by father and uncles,[357] and if this Faculty were duly cultivated in lads, lasses, and young folks,[358] this, its partial exercise, would so far satisfy it in the bud as to hold back Love proper a year or two longer, and mitigate its violence; whereas its juvenile suppression renders it so ravenous that it greedily devours whatever food is offered. Elders consider this point, and compare it with your experience. By all means

LET GIRLS REMAIN girls till Nature makes them women. Girlhood is quite as essentially antecedent to womanhood as is the growth of fruits to their ripening. A girl's weak, because immature, Love is easily reversed, which a riper would surmount. Those very elements of discord which disgust her at sixteen, might be tolerated, perhaps enjoyed, by the ripened instincts of twenty. She is less in danger of contracting ailments by a marriage at twenty than before eighteen; besides being much less shy, modest, and bashful. A right selection requires a fully matured Love intuition and judgment. A thoughtless fancy is one great cause of ill-assorted marriages. Many disappointed in marriage might say,—

"I MIGHT HAVE KNOWN better if I had thought. What now is so obnoxious was plain then, only that I did not stop to consider."

INTELLECT should govern every life movement, and especially marriage. 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 earlier or later, yet it then requires a year or two for both the Love instinct and 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.

LOOKING 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 it back till eighteen, but put thy house in order before twenty-two, and hospitably welcome this Love-guest as your most important life visitant, when it knocks at the door

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of your affections. Be mated before twenty-four at furthest, and then marry when you like.

689.—Great Men come from Mature Parents.

Nature's mating end, offspring, determines its true period. Parental immaturity causes progenal weakliness.[618] Nature will not let juveniles or seniles procreate, but reserves parentage only for life's meridian, or after maturity, but before decline. "The youngest children are the smartest" is a universal proverb; obviously because the animal must precede the mental in formation and decline. Man's intellectual and moral departments both develop and decline after the animal; so that children born during the younger or animal period are relatively the more impulsive and impassioned than those of the same parents born later, under the parental intellectual and moral regimen. Yet when parental health is declining, especially the mother's, the *eldest* are the smartest. The reason is apparent. The following facts are instructive:

Franklin was the youngest child of the youngest child for five successive generations, and on his mother's side, from whom, more than from his father, he inherited his talents. He was the fifteenth child of his father and eighth of his mother.

Benj. Johnson was born when his father was 70, and mother 42.

Pitt, Fox, and Burke, were each the youngest child of their families.

Daniel Webster was the youngest by a second marriage.

Lord Bacon was the youngest by a second marriage, born when his father was 50 and mother 32.

Benjamin West was the tenth child of his parents.

Washington's mother was 28 at his birth, and father much older, and Thomas Campbell's father over 70 at his birth.

Sir Wm. Jones's father was 66 when this intellectual prodigy first saw the light.

Doddridge was the twentieth child, by one father and mother, and his mother's mother was very young when her father died, aged 62, which would make his grandfather above 50 when his mother was born. His father was at least 43 when his son was born.

Judge Story's mother was about 44 at his birth.

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ALEXANDER HAMILTON was the youngest son by a second marriage. E. LEWIS's mother was 33 at his birth.

BARON CUVIER'S father was 50 at his marriage, and of course still older at the birth of his illustrious son.

ALL HISTORY abounds in similar facts. The Bible is especially laden with them. The father of Abraham was 70, of Isaac 100, and mother 90; and of Jacob, Joseph, David, and a host of others, old people when these respective worthies were born. These facts are only samples. Nor are there any exceptions. Where is the distinguished man, born before both his parents had arrived at full maturity? The widest investigation proves that

THE OLDER THE PARENTS the more moral and intellectual the offspring.

THE LEGAL AGES for contracting marriages in different European nations are as follows, the first number of each for males, and second females: Austria and Hungary, Catholics 14, 12; Protestants, 18, 16. Russia, 18, 16. Italy, 18, 15. Prussia, 18, 14; till lately, 20, 16. France and Belgium, 18, 15. Greece, 14, 12; are proposing to enact 15, 12. Spain, 14, 12. Portugal 14, 12; but up to 21 they must get parental consent. Switzerland, some cantons, 20, 17; others down to 14, 12; but in Geneva parental consent is necessary up to 25.

FEMALES can marry about two years the youngest.

690. — THE FEMALE DETERMINES THE TRUE PERIOD.

MALES should be from two to four years her elder, because they ripen later, and retain parental capacity 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 GROWTH she requires a great amount of both organic material and vital force for *home* consumption; so that as great a drain as offspring necessitates would break down her constitution before it became consolidated. The children of too young a mother must needs be poorly constituted; besides exhausting her. City girls mature earlier than country, and southern than northern, and excitable than phlegmatic.

NINETEEN is about the average for mating in females, and twenty-one in males. Yet

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THE NUMBER OF YEARS is less material than maturity. Some, like the Juneating, ripen early, while others do not become men or women till nearly twenty; yet, like the winter-apple, keep the longer, and can bear later in life. Hence, many a woman is neglected because on the wrong side of thirty, though younger in constitution than others at twenty, and will continue not only to bear, but to manifest all the elements of the woman long after the "Early Annes" have become superannuated.

NATURE MAY WAIT, if all her laws were fully observed, till twenty-three in a woman, and twenty-four in a man, but *no longer*. In all who wait longer, gender and Love become weakened and averted by starvation, or demoralized by its taking on its animal phase. Nature 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, reproduction, commands 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.

691.—THE EIGHTEEN-YEAR-OLD FEVER.

"THIS LEAVES THE MATING PERIOD UNDETERMINED, practically, though it embodies its governing principles. Does any law tell 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 Love tells each one just when he or she should mate and marry by its own intuitive monitions. Behold Cupid mantling the cheeks of that well-sexed maiden thoroughly enamoured 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. 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.

BY ALL THIS instinctive Love fervor and power, does God, in her nature, command her to fulfil it in marriage, to which alone

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it gravitates, and is adapted.[669] By this "desire" God commands her to marry then. She disobeys at her life-long peril;[674] and brings down corresponding retribution 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. 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. 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.[668] 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.

NATURE LASHES terribly, 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. 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. The younger they are the longer they may court whilst love ripens; but the more mature it is the sooner they should marry.

THIS TIME-ACCOUNT SUMS UP THUS: Dating from puberty, which hot-house customs, our climate, &c., induce at about thirteen or fourteen, girls should romp, grow, and study till seventeen or eighteen. Neither judgment nor affection are sufficiently mature to *guarantee* a right choice a day sooner. From eighteen to twenty is the true mating period for girls, and from nineteen to twenty-one for men. Courtship should now occupy about two years.

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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.

692. — Important Difference in Ages.

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 his abruptness is likely to bestow. He is apt to err fundamentally by precipitancy, 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 hale, and 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. And she is compelled to look up to him more as one to be reverenced, 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 can she exert over him the influence every man requires from his wife. Besides,

A gray-headed husband's gallanting a girlish wife is incongruous. Her assuming that juvenile 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.

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ALL GIRLS SHOULD LAUGH, play, be juvenile, and mingle in young society,[361] 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, 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, yet another as a lover. At least those elderly men who marry girls must keep only half an eye half open, and see little even with that. Not that their young consorts are faithless, but that they are exposed to temptation. Yet

A YOUNG WOMAN DEFICIENT in Amativeness 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 her preferences may safely be trusted. But

A YOUNGERLY WOMAN had far better marry an elderly man, who is otherwise acceptable, than not to marry at all. If she is satisfied, he should not object. Still, she must look one of these alternatives fairly in the face — either to impart to him of her own life stamina to sustain him longer than he could otherwise live, while she dies sooner; or see him die before her, only to break her heart in case a genuine Love exists, or else be obliged to transfer it to another; from either of which she may well pray to be delivered.

THERE ARE CASES, however, in which girls may marry seniors. One of seventeen fell desperately in Love with her teacher of forty-two. Repelled by her cold, stern father,[362] and denied the society of young men, her innate Love 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.

BETTER OLDER MEN MARRY youngly women, than young men

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elderly women; because paternity continues later in life than maternity. Circumstances may justify the marriage of a young 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 with 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.

THE DETERMINING QUESTION is, can a right *Love* be established between them, and a fine family be produced and reared? This should ever be held sacred, irrespective of ages, circumstances, position, everything.

HAVE WE NOT 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.

693.—IT IS A MAN'S CASTING DIE OF LIFE.

ALL MUST CHOOSE, while passing through life, in many and important cases, between right ways and wrong; paths leading 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 and adversity, weal and woe, virtue and 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 its very *best possible* object as regards general character, and special adaptation to ourselves. We should select acquaintances wisely, since their aggregate influence is great; busi-

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ness partners more so; and intimate heart-friends still more, because all affect 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 wellnigh abortive. However great your income, 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 wellnigh certain, unless thwarted by some marked weakness, or the failure of others. And her influence to encourage or discourage is indeed wonderful.[64]

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

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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 disparagements; yet her affectionate, judicious criticism is even more self-improving. Fortuitous circumstances may 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; a very Satan could almost become a virtual saint.

ARE INTELLECTUAL ATTAINMENTS, in any art, science, or discovery, your aim, a helpmeet wife is even a necessity.[577] 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. 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? 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.

Is A COMFORTABLE HOME, and a happy, quiet fireside, with loving children, your life's aspiration? despair utterly, if she loves fashion, parties, or amusements more than domestic enjoyments; or, if cross-grained herself, she sours your own temper, and that

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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.

THE HIGHEST ATTAINABLE SELF-IMPROVEMENT is life's paramount duty and glory; and that woman alone can evolve masculine excellences, and man feminine, underlies this whole work. 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 celibacy[550] with the cares of a family. Female influence outside of wedlock is mostly 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, ten times more of the man than another. Some have a peculiar "knack" of rousing, inspiring, inspiriting, and bringing out whatever characteristics and capacities a man possesses.[551] 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.

MANY A YOUNG MAN, rising gradually but steadily in public estimation, respected, prosperous, intelligent, and worthy, by marrying an inferior wife, gradually sinks in property, position, and character, till he becomes almost unobserved, leaving barely head enough above water to prevent actual drowning;[554] till, at

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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.

We 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. 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.

694. — Whom she Marries, controls every Woman's Destiny.

The moulding influences of husband over wife are far greater. How much more is all this true of woman? Her marriage affects her more than his him. Has he high hopes and aspirations, and has not she as high? Are her visions of the future less ecstatic, or air-castles less fairy? Are they not generally more so? Can he not render her more happy, or miserable, in the family, than she him?[572] Is she not far the most affectionate, susceptible to pleasure, especially domestic?[573] 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?[574] It is possible for him to pick up fragmentary happiness outside of marriage, but she can find it only there. Despite Love disappointment, 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,

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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 far greater to a woman? Is her extravagance so ruinous to him, and is not his more 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? 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. 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.

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 life itself!

TRUE CONJUGAL LOVE MOULDS each illimitably. By all the power it wields over human life and destiny,[508-646] 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.

THE HEREDITARY ENDOWMENT OF YOUR 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,[501] because that for which all others were ordained, and in which all culminate.[515] Let your

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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

YOUNG FOLKS PERPETRATE MORE and graver errors in choosing husbands and wives than in all else. How often do young men, smart enough in business to rise far above their fellows, and gifted enough intellectually to shine in college, pulpit, editorial chair, politics, at the bar, on the bench, &c., make utterly foolish conjugal selections? Many, 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? Women, too, proffered hands and hearts in overflowing abundance, often fall blindly in Love with the poorest, and ascertain their error only when it is past all remedy; having 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, wrote: "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!

"THIS IS THE VERY BEST, and my beau-ideal of all those within my reach," is what every husband declares of his wife. Then to be ashamed of her, is indeed humiliating! Wives, too, practically proclaim, whenever they appear with their husbands, "This is my choice out of all the men I was able to win." Then how doubly mortifying if they prove incompetent or depraved; because this evinces either want of sense to choose, or else of ability to obtain.

HOW VAST THE DIFFERENCE, how 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

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one, her inspiration is marvellous and perpetual; while another may paralyze you. Trifle anywhere else, 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.

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 re-increases the evil; so, verily, "marriage is indeed life's casting die. No event from birth to death equally affects human weal or woe."

BE NOT DISCOURAGED in view of these momentous results, nor deterred from making any selection, but let all make it as serious as it is important. Indeed, the boundless good consequent on a right selection should encourage, much more than the dire results possible discourage; because all selections, guided by right principles, can and will eventuate happily.[510] A right selection is possible and easy. Then how can it be assured?

695.—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

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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? But

WHOSE SHALL RULE when their rights clash? 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 do it. Mark well our answer, and 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. 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, serpent-like, has 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. And 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. Also

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EACH SEX NEEDS COUNSEL FROM THE OPPOSITE. Daughters require a father's advice,[957] and sons that of their mothers;[958] 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; while all true fathers will enter right heartily into their daughter's Love affairs as if their own; living their young Love over again in hers, and mothers in sons'. 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.

BROTHERS AND SISTERS have 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,[959] they can hardly help both asking and answering in perfect freedom and affectionate solicitude. In fact

EVERY MARRIAGE SHOULD BE A FAMILY affair, 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 fireside circles, so as to embrace the entire family relatives.[785] 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! 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 bad

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worse? Shall a family quarrel ensue because some like, while 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.

696. — PARENTS SHOULD PROMOTE THEIR CHILDREN'S SELECTIONS.

THE PARENTAL DUTY IS IMPERIOUS of seeing their 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.[961]

ANY GIRL IS ALL THE SAFER the more masculine acquaintances she forms, 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 her to friends, and these to their children and friends, and these to others, *ad libitum*.

PARENTAL PREVENTION by persuasion or dictation is outrageous. To hinder their marriage is as inhuman, 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? allow them very few acquaintances, and those of only just such a stripe? What if they are introduced to those unworthy of friendship, they need not form an alliance with them, yet such might introduce 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

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only a dozen of the opposite sex? Readers, has not this parental course wellnigh 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 commaud 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 almost curses him for thus robbing her of her greatest earthly blessing, and blames herself for allowing it. 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 her 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, woe-begone, forlorn, listless, inane state.[634] Her health gradually declined. A terrible fit of sickness supervened. 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.[163] She suffers 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.[673] What parent, by pursuing a like course, is willing to incur like consequences?

AN 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

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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.

A HIGHLY INTELLECTUAL pair, moral and affectionate, 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 to her. There was no objectionable feature except 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,[97] 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.[98]

A DAUGHTER OF FOURTEEN fell desperately in Love with a lad of sixteen. Her mother brought both to me, to inquire concerning their mutual adaptation, and what traits should be cultivated and restrained in order to insure mutual assimilation, anxious to learn and do her whole duty; and was very happy when told that they were unmistakably adapted to each other. 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

MANY PARENTS PURSUE THE OPPOSITE course, especially with their daughters, by hurrying them into company while mere girls; often hastening their womanhood that they may hasten their match-making; actually exposing them to severe temptation, if by any means they can secure proposals. Nor are they particular what company, if only rich. They do everything to

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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?

OTHER PARENTS ALMOST COMPEL them to accept a poor offer, and throw themselves away to get a home, by rendering their present situation 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 SUPPORTED CHEERFULLY by 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.[853] 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.

NATURE REQUIRES ALL 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 all men and women are derelict to self who neglect 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 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 hibernating animals, remain very poor, mentally and physically. This same law governs correspondence. Let all both write and visit.

697.—THE FIRST STAGE OF COURTSHIP. ASKING CONSENT.

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 like mutual 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

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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," nor even sensualities. Postponing all Love till after engagement, will preserve love inviolate, and thereby secure the virtue of all.[693] 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, rather expel him summarily, as if he were an avowed seducer under the guise of courtship.[134]

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 PROCEDURE is this: Before paying his addresses to a young woman, a young man 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.[696] He should next consult his mother; then, whom 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.

SHE should now 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 courses 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. His interests most demand that they 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 marry in spite of parents and friends, yet thus arraying all the members of both families against them injures them the most? His happiness and success in life, per-

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haps 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 retain the affections of her parents, merely by saying, "May it please you," had he not better ask? Is he not impertinent 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 does not? This matter cannot be kept 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 INTERESTED PARTIES 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.

HER PARENTS SHOULD STATE frankly, in accepting his addresses, their objections, if any, 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. But all parties should deem them absolutely sacred, and on no account ever to be divulged. Yet those who prefer a

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haps 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 retain the affections of her parents, merely by saying, "May it please you," had he not better ask? Is he not impertinent 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 does not? This matter cannot be kept 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 INTERESTED PARTIES 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.

HER PARENTS SHOULD STATE frankly, in accepting his addresses, their objections, if any, 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. But all parties should deem them absolutely sacred, and on no account ever to be divulged. Yet those who prefer a

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course more secretive and politic, are quite welcome to its often injurious results.

698.—Self the only and final Umpire.

As a chief-justice is necessary to every State, every tribunal, so selection must needs have its *dernier ressort*. When all agree, "all is right;" but in case of difference, whose will shall be absolute?

The matrimonial candidates themselves should give the *casting* vote. Others may advise, but it is their prerogative alone to rule. Man's most sacred, inviolable, and God-conferred right is that 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, it is the most sacred. 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 excuses 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 to whom.

Neither party can decide for the other; but each must choose voluntarily for his and her own self. 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.

Personal selection is a solemn duty each must meet fully, and in person. Nothing can excuse it. Allowing others to decide it, always punishes the guilty parties. All who do must be miserable. 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.[545] Let all marry voluntarily and

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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 command. Then

WHAT FIRST PRINCIPLES and facts shall guide their choice?

SECTION III.

GENERAL MATRIMONIAL PREREQUISITES.

699.—THE CONSTITUTION, ORGANISM, 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.

OF CONJUGAL FITNESS this is doubly true, and the *main* requisite in a husband or wife. One thus fitted is many times more suitable than one 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, we next 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.[501] 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.[52] The chapter on Temperaments in Human Science will be found most instructive on this point. It embraces physical tendencies to lon-

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gevity and disease, strength, stamina, and endurance, and also all natural proclivities, intellectual, moral, and dispositional; including the talents. Thus some are constitutionally predisposed to consumption, rheumatism, &c.; others to other hereditary infirmities, while others still are sound and hardy.[519-531] Other families are obstinate, or high-tempered, or amiable, or just, or intellectual, or musical, &c. But as our next Section presents 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 inborn, they "will out" in their descendants. These are primal considerations with those prospecting 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. 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.[575] Is she spry, blithe, and hardy, or tainted with any hereditary maladies, remember that vital diseases descend through mothers as well as fathers. Still she may be sickly now, though naturally healthy, and her children have good constitutions.[565] 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 or demure, and what kind of talk; 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: the hereditary *facts* in each case; and the specific likes and dislikes of the canvasser. Growing out of this subject, and forming an almost integral part of it, is

700. — ROBUST HUSBANDS *vs.* DANDY CLERKS.

ANIMAL power is the great base of all capacity, all functional excellence. What is life without health? or what *but* health? What are the sickly worth to themselves, families, or the world?

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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.[549] A good physique is indispensable even to mental power and moral excellence, which wax, wane, or become vitiated, according to existing physical conditions. Men always have worshipped, will worship, at the shrine of female *beauty*,[547] and woman at that of masculine *strength*;[550] both of which consist mainly in vigorous animal conditions. Let those girls who know no better, choose little-faced, little-footed, small-boned, shrivelled, soft-handed, soft-headed, nervous, white-livered young men, wellnigh emasculated by their 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; 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 impossible. Indoor clerks and puny dandies are indeed more polite than sturdy farmers and mechanics; but as conjugal partners, robust workmen are altogether preferable. Men who remain much within doors must exercise daily, or 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. These anti-working ideas of both sexes are rendering them almost unmarriageable just from their muscular inertia, and ruining future generations. At this rate of decline, what feeble, delicate mortals descendants must become in the next generation? And as few as weakly![551] Yet individuals are not to blame. Our societarian *customs* 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

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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.

701.—Healthy Wives and Children *vs.* Sickly.

Robust health in wife and mother is almost as indispensable as in husband and father. He requires one who *helps*, not hinders, and can take part in their mutual labors and interests.[382] 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.

Rosy 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 their 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 weakliness, to be tortured by fit after fit of sickness, till her very helplessness and sufferings have only redoubled your tender sympathy; 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 indeed terrible. Where *is* your sense, foresight, and business sagacity, that you lay a train for these dreadful consequences, when you might just as well lay one for felicitous ones instead? Or 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-

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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 censuring 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 profits and losses of a healthy wife over a sickly. 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, "Oh, not so *very* great a loss either, for she has not been down cellar these five years!" while another, on losing one who made excellent butter, said, "I had rather lost 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 sickly. Words cannot do justice to this subject. Yet

IF ONLY HEALTHY girls 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?

FOR 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 exer-

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cise, and especially allow full *lung inflation.*[865] Yet they should be extra careful not to take cold; *walk* home always, ride never. Unused to much exercise they tire soon, then get chilly going home, and often are sick, or die in a week.

GIRLS NEED SOME similar sport, participated in by both sexes, for summer recreation, such as playing ball, calisthenic exercises, croquet, anything, but something, which receives the approbation of society. Would that our fashions could harmonize with true human character, and promote its development. We would then recommend more heartily than we now denounce them.

702.—INDUSTRY, HOUSEKEEPING QUALITIES, INGENUITY, &C.

IDLENESS BEGETS INANITY. 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; for 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.

NATURE DOES NOT EXEMPT WOMEN from this executive necessity. They may choose what, but absolutely must do something. And what comes as natural as housekeeping? Not but that they can be good wives yet poor housekeepers, or good housekeepers yet poor wives; but that good wives are far better for being also good housekeepers. Houses must be kept, and wives do something, then why not they keep houses? 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, storeroom, 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 her 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

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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 beloved.[556] 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;[562] 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 best advantage.[567] That which *is* best generally looks best, which fruits illustrate. 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.[574] 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

CULTIVATED 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. Sheer laziness is the curse of American girls. Shop girls will make better wives than fashionable.[580]

"HAVING LIVED IN DIFFERENT ENGLISH CASTLES and manor houses, and seen the industrious habits of duchesses and countesses, I was utterly astonished at the idleness of American fine ladies. Few English women, from the Queen downward, ever remain half an hour unemployed, or sit in a rocking-chair, unless sick. Almost all copy the business letters of their fathers, husbands, or brothers; look after the poor, schools, &c.; work in their own gardens; see to their household concerns; and keep up a knowledge of literature, politics, and science."

ENGLAND'S GLORIOUS Queen shows her own daughters how to make pies and cakes, and cook meats and vegetables! All honor

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to one in so august a position, who sets all the ladies and wives of her realm such excellent practical examples, besides bearing so many fine children. Long live England's most worthy Queen.

"LEAVING FOR COLLEGE early Monday morning, in bidding acquaintances good-bye, 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." — *A Divine.*

HOUSES 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 table and parlor, boudoir and laundry with various ornamental and useful articles, which enhance home comforts.

INDOLENT GIRLS SOMETIMES 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 will then do the balance. But

A LORD BLESSINGTON, having plenty of servants, and more money than he can spend, sometimes 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. Yet need 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."

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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.

MANY WIVES OVERWORK voluntarily, 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. 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 any strength they use it up on order. Wives, 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?

703.—MARRYING FOR MONEY, A HOME, &C.

DOLLARS BIND NO 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. Dismiss any who have not. Yet

MARRYING FOR AN ESTABLISHMENT is an outrageous swindle. 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 this most sacred human sentiment, and will be punished accordingly. Men who have money must keep a sharp lookout for such vixen deceivers.

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FORTUNE-HUNTING BEAU! You shameless hypocrite in thus pretending 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! Dastardly villain, ten times more despicable than gamblers who 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*[385] 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; they by false keys, but you by false pretences. Whoever marries a woman for her money, swindles her by false pretences out of the patrimony her doting parents have treasured up for her life-long support, and then abuse her; for all who thus marry, abuse thus. Breaking locks is innocence in comparison with breaking hearts; for this both shortens her life and spoils its remainder.[386] 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 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:—

"KNOW IN THE START, sir, that *my* money bought this establishment; so 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 mecching reply. How

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must such feel, all "bought up," "owned," "supported," and 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. You will soon find yourself where the nether end of the kite is — tacked on *behind and below*, and switched around briskly during every blow. 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 her harrow, and harrow you worse than any other poor toady ever was harrowed; but you deserve all. And yet our highways and byways, even churches, are literally thronged with these miserable, "shiftless," deceitful, scalliwag, pilgrim geldings 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.[382] Let me make my own fortune, rather even than inherit it, and live by the sweat of my *own* brow, in preference even to that of my father's. Enough to derive from parents name, character, and support, till barely able to support 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, while glistening in diamonds, evinces the most hopeless melancholy in the midst of the gayest assembly. Religious herself, she 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? Do not derelictions from virtue naturally result from marrying for money?[383] 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 com-

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pels 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.[674]

MARRYING ABOVE or below your own station involves different habits, education, associations, &c. 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.

WHERE A RICH GIRL LOVES a poor young man, and leads off in courtship,[676] or readily seconds his advances, especially if her parents desire their marriage, he grievously wrongs her, them, and himself by declining; provided he also loves her. A remarkably smart and good California young man, who dearly loved, and was tenderly loved by, a rich but excellent young lady, whose mother, her father being dead, both desired their marriage and offered to advance him capital to start in business, still declined, though withering from Love deferred,[677] consulted me as to his making money *first*, so as to be her pecuniary equal, and was told, "You deserve pounding, and Nature will pound you, every day you wait."

IF A RICH GIRL 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, as was Eliza White,[675] his refusal is most wicked; being almost tantamount to her murder and his suicide. So far from being humbled, or becoming dependent thereby, he but receives a complimentary present. If her parents and relatives second her, she and they virtually saying, "We furnish money, you mind; we position, you brains; we the means, you the work; and are even," by all means let them marry, *providing* both truly *love*. His refusal outrages Nature, and will punish him most terribly.

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.

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MANY RICH PARENTS REQUIRE MIND in their daughter's husband; and the human capacities and excellences, rather than dollars. They can easily lift him 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 God-sends to the whole family by sustaining their business and standing, and transmitting human excellences to their descendants!

HOW CRUEL TO DISINHERIT a daughter for marrying contrary to parental wishes! 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?*[681] Does not love always *indulge*, not cross? Rupturing her affections perpetrates 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, thereby stigmatizing her as 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;[682] while obeying you would disobey Nature.

"BUT SHE HAS DISGRACED US ALL by marrying one far below us."

IN WHAT? *Dollars* merely. Yet is he not as far above 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. Even if he is bad, this renders your darling daughter's lot hard enough without your adding to it disinheritance, disgrace, and the loss of your affections besides. Yet in most like cases he is *conceded* to be good, talented, and every way worthy, only poor. Really, are dollars so much more valuable in your eyes than the human excellences? 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;

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while your unsophisticated daughter recommends herself by loving genuine human excellence, though found in humble life. But

SHE 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 he can 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.

MARRYING FOR STATION, or for any or all motives other than those of genuine affection, is governed by these identical first principles.

704.—HANDSOME, PLAIN, BELLES, "SOCIETY GIRLS," BEAUX, &c.

NATURE'S EXTERNALS always correspond with her internals. Genuine beauty signifies excellence in fruits, animals, and woman, and of course companionship, including a fine-grained organism, as well as moral and intellectual excellence. Yet 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 has been a mother, and perhaps becomes thin and pale? Marriage is for life, while mere prettiness soon fades. But

HOMELY WOMEN, though ever so good, kind, loving, industrious, and much more, have some imperfection, or lack some female attributes; while those who have any objectionable feature, will generally have some objectionable trait. Still beauties, again, will do for flirtation with fops.

STYLE is desirable, if well sustained, and does not degenerate into ostentation.[578] 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.

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DANDYISM, foppery, broadcloth, &c., ladies, must not be allowed to outweigh true manliness of manner, though perhaps eclipsed by bashfulness or awkwardness.[505] 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 originates in that exalted worship of it which is indispensable in a husband.

705.—COMMUNICATING TALENTS, MUSIC, SCHOLARSHIP, &C.

THE EXPRESSION of talents and worth stands second only to their possession. Conversational, speaking, and writing talent can hardly be overrated, yet is almost wholly overlooked. Its manifestation, 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 with 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

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absolutely nothing to do with backbiting. Scandal is consequent on a malevolent spirit,[354] not on a "long tongue." One may say little, but 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 pleased and hopeful ones who paint whatever they attempt to say or do in beautiful, handsome colors, and regard things favorably.

COMMUNICATING TALENTS IN MEN are equally desirable. Should not a wife exult in beholding her husband's superior conversational powers 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.[355]

SUPERIOR COMPOSING talents in both are even more valuable, because 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 should, therefore, be highly prized by each sex in the other. Choose one above all others who writes good letters, and does it easily; especially who composes poetry and essays worthy of publication, and during courtship 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. Drop those girls who in writing notes compose and spell poorly, omit capitals in the right place, and insert them in the wrong, and say bunglingly and inelegantly what little they do say; 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. Those who assume aristocratic airs, and make many pretensions to standing in society, but who use coarse or common

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language, sometimes 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 thus becomes most creditable. "Blue stockings" are, therefore, superior women, and desirable mothers, though 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.

"WHY LAY SUCH SPECIAL stress on superior natural gifts?"

BECAUSE 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 spellbound; who talk much, and inspire you to talk? or those demures, who keep themselves to themselves? Men, do you like those girls best who barely say "yes," or "no," to what ought to bring hearty responses? who let ideas drop still-born, and oblige you to start again? or those who contribute to sustain the conversation? Conversing with whom is up-hill work? or easy?

PARENTAL TALKING TALENTS RENDER OFFSPRING ELOQUENT. This is their chief value. 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

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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.

MUSICAL TALENT is one phase of eloquence, and deserves a like encomium; yet its intrinsic merits are now duly appreciated. 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 deserves 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.

INTELLIGENCE is still more valuable, and the most important matrimonial endowment. 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 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!

706.—MORAL STAMINA INDISPENSABLE.

A HIGH MORAL TONE, along with uncompromising integrity, is preëminently 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. Conscience, located on the top of the brain, must occupy a like supreme place in the conjugal relations.[196] Worst of all,

THIS DEFICIT TRANSMITS ITSELF to those dear children on whom

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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 Conscience. A most excellent, pious, patient, devout, 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, who, being really talented, passes respectably. She bore a son much more cunning than his father, and when told of his dishonest tricks, which sent him to prison, and disgraced the whole family, writhed in a perfect agony, saying, "My worst fears are finally realized! I *did* hope my prayers and counsels would save him; but he proves incorrigible. My own son, whom I nursed, dandled, and baptized, is imprisoned! Oh, I do wish he had never been born, or was buried!" What soul-harrowing pangs must torture her by night and day, from his first boyish roguery till he or she is buried! *Forestall* an event so dreadful, by marrying one endowed with good moral principles.

707.—Disposition; or Temper, Kindness, &c.

A NATURALLY GOOD temper, or a sweet, pleasant spirit *vs.* a cross-grained, petulant, 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; is always in a fluster and bustle, or quiet and even-tempered; uniformly patient, or perpetually scolding; repelling, or attracting; irritating, or calming; rough, or gentle; spiteful, or soft; continually creating disturbances, 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, "Then do as I bid you," or asking them pleasantly for favors. Let scolds alone. I said in a lecture, "While admiring the elegant manners, musical genius, and conjugal and matrimonial excellences of a woman, if you should hear her scold, however justly, would her temper *raise* or lower her in your estimation?" A listener answered,

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"LOWER. 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 spent 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!*[387] 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 flung at 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."[384]

GENUINE PRACTICAL KINDNESS is also particularly important. Especially should a *wife* be kind and self-sacrificing. And one great test of this trait in children, is a like trait in their parents, more especially mothers, and whether their parents live happily or unhappily together.[615]

"GIRLS, SWEET DURING COURTSHIP, often become inveterate scolds. How may we certainly know beforehand which will make an amiable wife, and which a virago?"

SHE 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 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.[730] Still, many naturally sweet and amiable girls, and good-natured men, before marriage, become morose, fault-finding, and utterly hateful afterwards, from causes already mentioned.[609] 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 Love will make each party more amiable, while reversing it, sours the best of dispositions.

TRIFLING THINGS 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 did n't you keep some for ME, for you know I love it?" This told his girl that he was most irritable

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and unreasonable, and 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.

708.—Normal and Abnormal States, other Signs, &c.

Original character often differs widely from its daily manifestations. Everything can be perverted,[614] which then generally becomes as much worse as it was better before. This perversion is much greater in some than others, and extends to more or less of the Faculties.

Normal action pleases and attracts always, while abnormal displeases and repels. The practical difference is heaven-wide between a conjugal companion thus normal, and always happy and agreeable, or abnormal, 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.

Poor health abnormalizes the mental functions.[615] 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.[616] However pleasant any may be when in a right love-state, reversing it reverses the entire character.

Normal love perpetuates this normality; and brings reversed Faculties easily back to their right state. Hence, right management after marriage can generally be made to obviate this objectionable condition; whereas conjugal alienation is certain to induce it, and thereby engender mutual repulsions.

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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.[604] But this depends mainly upon the health, and especially stomach, teeth included. The breath is peculiarly significant, both ways.

A HEARTY CLASP in shaking hands, signifies 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. Find what walks signify what traits in [60], which expounds this point fully.

THE KISS is peculiarly significant as to the affectional traits. Calculate that those who bestow good, loud, ringing kisses are brimful of affection, while soft, sweet ones signify amiableness. A genial atmosphere which draws, is infinitely preferable to a distant, repelling one. A thousand other signs are equally significant, yet belong and are given in "Human Science." These are given mainly to direct attention to other similar ones.

709.— PERSONAL HABITS, NEATNESS, INTEMPERANCE, &C.

PERSONAL HABITS have much to do with conjugal qualifications. Staminate *character* is much more important; 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.[673] 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 luckless or lucky, careful or careless? Does she tear or slat out her apparel, or preserve it for a long time?

HAS YOUR BEAU any bad habits? Does he smoke or drink, swear or chew? The commonness of such habits does not obviate their odiousness.[123] How would a truly refined woman revolt on first seeing a man puff, chew, spit, if ever so genteelly. (?) They are inherently disgusting and filthy. Their universal banishment from car, cabin, parlor, and the society of refined women,

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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. When proposing 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 must spend many days and years perpetrating this repulsive habit out of your society, or else compel you to endure the loathsome sight of seeing the man you love smoke, chew, and spit, 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. Their universality makes us loath to say how loathsome and injurious they really are. To their averting Love, we invite especial attention. Yet "dipping" is equally objectionable?

TIPPLING HABITS AUGUR DRUNKEN HUSBANDS; 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. "Woe to him who putteth the cup to his neighbor's lips," yet how much worse to put it to those of our *own children*, both by example and entailment? What temptations equal those which are *hereditary?*[519] 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 body and soul together. Most pitiable is that drunkard, perpetually haunted by hankerings within and temptations without; yet those whose hankerings are *constitutional* are doubly to be commiserated! What can make amends for such an *inherited* 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,

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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. When proposing 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 must spend many days and years perpetrating this repulsive habit out of your society, or else compel you to endure the loathsome sight of seeing the man you love smoke, chew, and spit, 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. Their universality makes us loath to say how loathsome and injurious they really are. To their averting Love, we invite especial attention. Yet "dipping" is equally objectionable?

TIPPLING HABITS AUGUR DRUNKEN HUSBANDS; 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. "Woe to him who putteth the cup to his neighbor's lips," yet how much worse to put it to those of our *own children*, both by example and entailment? What temptations equal those which are *hereditary?*[519] 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 body and soul together. Most pitiable is that drunkard, perpetually haunted by hankerings within and temptations without; yet those whose hankerings are *constitutional* are doubly to be commiserated! What can make amends for such an *inherited* 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,

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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.[604] But this depends mainly upon the health, and especially stomach, teeth included. The breath is peculiarly significant, both ways.

A HEARTY CLASP in shaking hands, signifies 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. Find what walks signify what traits in [60], which expounds this point fully.

THE KISS is peculiarly significant as to the affectional traits. Calculate that those who bestow good, loud, ringing kisses are brimful of affection, while soft, sweet ones signify amiableness. A genial atmosphere which draws, is infinitely preferable to a distant, repelling one. A thousand other signs are equally significant, yet belong and are given in "Human Science." These are given mainly to direct attention to other similar ones.

709.— PERSONAL HABITS, NEATNESS, INTEMPERANCE, &C.

PERSONAL HABITS have much to do with conjugal qualifications. Staminate *character* is much more important; 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.[573] 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 luckless or lucky, careful or careless? Does she tear or slat out her apparel, or preserve it for a long time?

HAS YOUR BEAU any bad habits? Does he smoke or drink, swear or chew? The commonness of such habits does not obviate their odiousness.[123] How would a truly refined woman revolt on first seeing a man puff, chew, spit, if ever so genteelly. (?) They are inherently disgusting and filthy. Their universal banishment from car, cabin, parlor, and the society of refined women,

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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. When proposing 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 must spend many days and years perpetrating this repulsive habit out of your society, or else compel you to endure the loathsome sight of seeing the man you love smoke, chew, and spit, 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. Their universality makes us loath to say how loathsome and injurious they really are. To their averting Love, we invite especial attention. Yet "dipping" is equally objectionable?

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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 both blighting your own affections, and seeing your sons, otherwise your pride and support, hopelessly ruined; thus redoubling the indescribable misery of 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.

"ADOPTING this anti-tobacco and alcoholic rule would leave half our young men unmarriageable, and women old maids!"

IT WOULD REFORM them all. Men instinctively adapt themselves to female tastes, and women to those of men.[673] Hence, as long as women sanction smoking and drinking, and occasionally sip 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 women to men gives him a like control over female habits in general, and the special habits of his wife in particular. 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

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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. You don't want him.

710.—The Marriage of Cousins Deteriorates Offspring.

Consanguineous marriages deteriorate their issue. This observation is almost universal, through all ages and nations. Christianity, almost from its origin, has interdicted incest. A question thus practically important deserves a scientific solution.

"The marriage of first cousins among the isolated valleys of Switzerland, one generation after another, is of frequent occurrence, and in these cantons 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. Chas. 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. Cadiot.*

"Moses condemns it, even though he thereby practically censures his national patriarchs; doubtless because of its palpably deteriorating effects." —*Dr. Allen, LL.D.*

"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.*

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"ABOUT TEN PER CENT. of the idiocy in Scotland is caused by consanguineous marriages." — *Dr. Mitchel.*

"OF THE CHILDREN OF COUSINS," *Hereditary Descent* says: "'One is club-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 club-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 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.' 'Four simpletons, with one fairly smart.'"

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.

SOME AUTHORS maintain that such marriages do not degenerate offspring, and cite "breeding in and in" in proof. Occasionally the children of cousins do indeed manifest superior vigor and talents. How can these seemingly contradictory facts be explained? Thus —

RESEMBLANCE TO THE RELATED PARENTAGE 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.

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A STRONG LOVE between two cousins is good evidence that they are adapted to each other in parentage.[714] Yet there are plenty of others quite as lovable as cousins, and the mere risk of impairing offspring is fearful.

711.— A RIGHT SEXUALITY THE GREAT REQUISITE.

SOME ONE STAMINATE constituent — that which is to all what foundation is to superstructure, spinal column to physical frame, oxygen to air, head to body, and sun to solar system, must govern marriage, as it does everything else. What is it?

SEXUALITY, normal and abundant,[549] alone creates whatever is manly[506] and womanly;[507] attracts and is attracted,[505] loves and awakens Love,[541] inspirits and is inspirited, fuses and is fused,[614] moulds and is moulded, and both confers life and 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? how much of a *female* is this woman as compared with that?" should mainly determine the choice. "Which is the most magnetic, and capable of the deepest, completest devotion, will inspire the most Love in me, and 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. 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.[547] By its means, all other differences can readily be adjusted, though unadjustable without it. Those in whom this staminate condition is "all right," however dissimilar in other respects, can live happily together though full of faults; yet those who lack this are unmarriageable, though possessed of every other excellence.

ITS MERE AMOUNT is by no means all, for its normal state is also important. Better its abundance, though perverted, than deficiency, though normal; because it is far more easily sanctified than reincreased; yet how infinitely better that it be both hearty and pure! A knowing companion can always easily reform it in

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712.—Select the greatest Aggregate Combination of Excellences.

Similar 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.

Do not choose one too good, or too far above, for yourself, lest the inferior, by dissatisfying the superior, breeds those discords which are worse than mutual satisfaction with those not so highly organized. Don't be too particular; for you might go farther and fare worse. As far as you yourself are faulty, you should put up with faults. Don't cheat a consort by getting one much better than you can give. We are not in heaven yet, and must put up with their imperfections, and instead of grumbling at them be glad they are no worse; remembering that a faulty one is a great deal better than none.

Does this chapter state those 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.

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CHAPTER II.

WHO ARE, AND ARE NOT, ADAPTED TO EACH OTHER; AND WHY.

De Gustibus, non Disputandum.

SECTION I.

THE GOVERNING LAW OF PARENTAL ASSIMILATION AND REPULSION, AND OF PROGENAL ENDOWMENT.

713.—"MANY MEN HAVE MANY MINDS." "ONE'S MEAT'S ANOTHER'S POISON."

MEN ARE CREATED with different tastes and dispositions.[519] 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 and specialties. 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 physical qualities. One woman 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 SPECIFIC ADAPTATIONS of this chapter are immeasurably more important than the general adaptations of the last. What each requires, is one who superadds all the specific adaptations

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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.

THESE LIKES AND DISLIKES ARE NOT FITFUL, but governed by primal laws. Hence, 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 ADAPTS PARTICULAR males and females to each other, and creates 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.

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, samplify 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 me and many friends, —

"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; yet *how* he could do it is one of the greatest wonders of my life, for he never saw her. How could *my* Phrenology describe my *wife*?"

AS IT REVEALS EVERY ONE'S CHARACTER, and therefore tastes,

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likes, dislikes, and whether they love history, philosophy, poetry, mechanics, &c.; and so likewise it tells all men, women, and even children what qualities, mental and physical, they like and dislike in one of the opposite sex. Having made this a specialty, the Author *knows* 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. To this eventful inquiry we next address ourselves.

714.—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 kings are to monarchical governments.

Superior offspring is this royal determiner. Creative science, man, woman, selection, Love, marriage, including even horticulture, pomology, animal reproduction, population, political economy, &c., all culminate in reproducing the most and 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.[579] 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

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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 Love[545] and marriage,[661] thereby imposes offspring; and commands us to so order our Love and marriages as to create the best children possible.

NATURE'S CREATING HEREDITARY LAWS, imperiously enjoin 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 are paramount,[518] and since their original endowments are the great determiners of their characters;[501] therefore those are most guilty who so marry as to curse them with bad proclivities, but most blessed who confer good ones.

"THIS LOOKS AHEAD a great way."

NOT 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.

"FOR YOUNG PEOPLE thus to canvass each other's parental qualities before or during courtship, is at least indelicate, if not improper."

Is NATURE "improper"? Is having children "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

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object of all marriage.[651] 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.[678] 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 REPRODUCTION, from the first dawnings of Love, through selection, marriage, paternity, and maternity, is no more indelicate, *per se*, than sleeping, except that "as a man *thinketh* in his heart so *is* he." No; so choosing, loving, and marrying as to produce magnificent children, is modest; while marrying for any other motive is most decidedly "indecent."

715.—ADAPTATION AND LOVE MUTUAL CONCOMITANTS.

"GIVE ME THE 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."

"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."[508]

ADAPTATION AND POETRY ARE NECESSARY CONCOMITANTS, not antagonists.[546] One cannot possibly enjoy all the poetry of perfect Love, except in and by means of a perfect adaptation. This poetry consists in this adaptation; 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, and because of

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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. Only guide admiration by parental fitness, 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.[697] Though intellect cannot prevent loving any more than hungering, yet it can and should *guide* Love to the most appropriate object.

NATURE'S ENTIRE SEXUAL PHILOSOPHY centres in offspring.[534] Therefore the laws of either are also those of the other. Love is but the servant and instrument of transmission;[535] 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;[546] 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 co-workers, not antagonists. All philosophy, all fact, establish this conclusion. Therefore,

MEN AND WOMEN SHOULD STUDY the laws of hereditary descent, both as a means of choosing congenial partners, and of endowing offspring; their two dearest human interests. 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.

716. — SIMILARITY THE CARDINAL PREREQUISITE.

BOTH MUST BE SUBSTANTIALLY ALIKE. Like likes like, and affiliates with it; but dislikes unlike, and fails to intermingle

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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.

SIMILARITY is equally the attractive principle of all special likes and friendships; as difference is the repelling 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 all affiliations, likes, and friendships; and dissimilarity, of antagonisms? 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.

OF LOVE this is especially true. 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 best to commune with those of the same belief? Do talented men love silly women, and superior women weak-minded men, the most? Instead, do not intellectual, pious, and refined men like those

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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 religiously 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 WHAT RENDERS US HAPPY, because thereof, and in proportion thereto; but hate whatever makes us miserable, because of this misery, and in its proportion. This is the only cause and measure of all likes and dislikes, animal and human. Indeed, by this involuntary shrinking from pain, and love of enjoyment, Nature drives us from disobedience, and attracts us to obedience, of her laws;[22] and has therefore rendered it both necessary in itself, and a universal concomitant of sensation.

2. ALL NORMAL ACTION of all our Faculties makes us happy, all abnormal miserable; 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 others. To detail a point thus basilar and important, and apply all three principles to Love.

ONE LARGE IN BEAUTY, and therefore delighted with perfection, but disgusted with the coarse and slatternly, marries one who has Beauty also large, and is therefore continually feasting his taste with new manifestations of elegance and perfection in manners, expression, and sentiment; besides pointing out to his

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admiring tastes a constant succession of fresh beauties in Nature, poetry, and character; thus perpetually reincreasing his happiness by inciting this large Faculty; his large Beauty meanwhile 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 Beauty, or *vice versâ*, their dissimilarity becomes a perpetual eyesore to both. The practical difference is heaven-wide between marrying one who is similar, and dissimilar.

A PIOUS WOMAN, whose large Worship gives her exquisite pleasure in devotion, 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 vines and fig-trees." Her Worship reawakens his, which makes him happy in her, and therefore love her; while his, by reawakening 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 Worship, 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. Hence, every sect enjoins marrying within itself, as Mormons, Catholics, Quakers, &c.

IF EITHER LOVES TO RIDE FAST, and the other slow, how can they possibly ride together without making one or the other unhappy?

WHEN 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 but the other disliked the same books? Did not Milton's conjugal difficulty grow out of *dis*-similarity? 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 dis-

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liking it will alienate both. If one, having large Conscience, scrupulously loves the right and hates the wrong, while the other, having it small, 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,[658] 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 *dis*agree? 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 *dis*similarity 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?

OF THE SOCIAL AFFECTIONS, this is doubly true. Let a public example both prove and illustrate this point. Many years ago a fair actress captivated a millionnaire, 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:[659] 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

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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 LADY OF TWENTY-TWO, on receiving a fully written phrenological description, modestly drew from her reticule a daguerrian likeness, inquiring, "Am I adapted to this man in marriage?" When I answered negatively, she said,

"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; whose she said they were.

NATURE'S RATIONALE of this similarity both crowns and stamps it as her unalterable edict. Her universal motto is, "Each after its own kind."[519] 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. She both keeps her human productions separate from all others, and 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 cross-breeds weakly;[518] and the children of dissimilar parentage can almost always be designated by their imperfect phrenologies and physiologies, and tendencies to hobbyisms and extremes, while those of similar parentage are homogeneous and harmonious.[615] 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 develop-

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ments promote mutual Love, by promoting their mutual happiness; while opposite ones produce unhappiness, and therefore alienations. 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.

717.—Parental Balance indispensable to Progenal Perfection.

"You certainly misrepresent that Nature you claim to enthrone; for contrasts really do affiliate. The grave frequently love the gay, and gay the grave. How often do the stork-like prefer the dowdy; spare, fleshy; positive, negative; Hibernian, stoical; determined, submissive; slovenly, tidy; talkative, demure; and talented men, affectionate women; common men, uncommon women, &c. Is not this acknowledged Anglo-Saxon superiority traceable directly to the wholesale *intermingling* 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 quotation from 'Hereditary Descent' shows what astonishing improvements have been, and may be, effected by this same union of *opposites*, instead of similarities.[725] Something is wrong somewhere."

Parental balance is the great condition of progenal perfection. Proportion is a paramount natural law. Nature maintains equilibriums throughout all her productions and functions. All vegetable and sylvan roots and tops are and must be in proportion to each other; because each produces the other. Cut off either without also amputating the other, and you damage it that

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much. Cut down the top, and the root dies from self-gorging; or amputate roots, as in transplanting trees, without trimming top equally, and they languish; but cut off as much top in resetting as root in digging up, and they scarcely mind the change. Exercise, breathing, digestion, circulation, perspiration, excretion, sleep, &c., always are and must be in proportion to each other. Increasing or diminishing exercise increases or diminishes them all. Head and body must be equally balanced as to each other; else precocity or obesity ensue; and all the mental powers must be in equilibrio to all; else a warped judgment, and idiosyncrasy of character and conduct must follow.[615] See this fundamental law demonstrated in "Human Science" and applied to Self-Culture, and moulding out the faults, and balancing up the deficits of children.[61, 63] To fully appreciate the necessity for balance will amply repay study. It is too deep to be all seen at a glance.

NATURE WORKS WONDERS in maintaining this balance where it exists, and establishing it where it does not; which making all strong organs foster all weak, causing weak ones during growth to grow fastest, &c., illustrate. Nature will not let one part of any of her productions greatly predominate over the other parts; 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.[58]

TO CREATE IT ALONG WITH life is her great aim. And she begins early — in and by Love's *selections* themselves; causing those who are in balance to choose those like themselves, and those not, to select those who offset their extremes, mental and physical. Both the law itself and its *rationale*, or end subserved, seem almost too plain to need even illustration; yet the superlative importance of this law demands our giving enough examples of it to make it fully understood. The more so, since it will show many discordants that, and why, their very "bones of contention" should be gnawed together *amicably*, as having a great deal of conjugal meat on them for their mutual relish and nourishment.

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 off-

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spring, 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. To begin with bodily proportion:

718.— When Physical Dissimilarities are best: Dummies, Dwarfs, &c.

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, as in the Hatch family;[524] whereas, if very tall men should marry very tall women, this doubling would render their children inconveniently spindling.

Coarse, powerful, loggy, and easy Temperaments must not marry similar, lest their children be still lower. The accompanying engraving, of one of four idiotic children, furnishes a practical illustration of the evils of the union of two low ones. 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 parent had married a more spicy Temperament, their children would doubtless have been brighter and better than themselves, instead of as now, lower.

The Offspring of two Sluggish Parents.



Fig. 561.— Emerson the Idiot.

How often are a strong, robust, coarse, shaggy-locked, red-faced, powerful man, and most exquisitely susceptible, fine-grained, delicate, refined, and pure-minded woman, drawn together? One would think her delicacy would revolt at his coarseness, and his power despise her exquisiteness. What attracts them? Her need of animality. By presupposition her delicate organ-

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ism 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 animal magnetism to support both; so that she literally lives on his surplus animal warmth and vitality, 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 CHICAGO CHILD I saw 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*. Hence 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. Great size, along with extreme susceptibility, expend too much power, and hence 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 had better mortify himself a little, than his children always. Yet she need not exceed him much in stature, 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, for reasons given under confinement.[375]

TOM THUMB,[524] a dwarf himself, confesses to a most marked preference for good-sized women; and his child by his dwarf wife weighed only two pounds at birth, lingered, and died. His co-dwarf,

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COMMODORE NUTT, literally despises little women; said nothing could tempt him to marry Minnie Warren, Thumb's wife's dwarf sister; who paid him back and illustrated this law by expressing her utter repugnance to dwarfs as such; while Commodore Nutt confessed to an even violent Love for a good-sized woman, whom he said he intended to marry. This holds true of *all* undersized people.

"LITTLE FOLKS" MUST NOT marry little, unless they are willing to have still littler children; but must marry good-sized, and their children will be medium.

719.—NATURE PREVENTS POOR CHILDREN BY PARENTAL REPULSIONS.

THOSE DISLIKE EACH OTHER whose children would be any way much out of balance. Thus, the children of two very high-strung persons would be too furious-tempered to be endured. Hence the temper of both provokes that of the other every hour they are together, which makes them dislike each other "to kill;" thereby driving them apart and cutting off both their power and desire to cohabit.[901]

I, so VERY EXCITABLE that my surplus excitability becomes a source of pain to me, marry a woman equally excitable. Of course her excitability perpetually provokes mine, which thus makes me miserable with her, which makes me dislike her;[902] while mine redoubles hers, which makes her miserable in me, which makes her dislike me; while our children, if we had any, besides being so extremely fiery-tempered that there is no doing anything with them, would also be so irritable physically that the first breath of disease would blow them into a premature grave in a day. They would die almost before we knew they were sick; whereas, *per contra*, if I marry a calm, patient woman, whose quiet, gentle, forbearing tones and spirit soothe my excitability, this would make me happy in her, and therefore love her; while my surplus excitability would tone up her passivity, which would make her happy in me, and therefore love me; and both contribute greatly to our having children, render them midway between both, well-balanced, and both likely to live, and harmonious and excellent; besides their soothing me, and exhilarating her. Two very excitable persons rarely produce children; that very fire which would render their issue poor, cutting off their power to have any. Tom Thumb and Commo-

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dore Nutt furnish like applications of this prevention as to size.[766] This illustration expounds a *law* applicable to all the extremes of all, which should govern all marital selections. You violate it at your own, mate's, and children's peril. How beautiful nature's plan for preventing poor children, and obviating the faults, and promoting the excellences, of all future generations. Mark our next point as bearing on this.

720.—Should those tainted with Insanity, Consumption, &c., Marry, and Whom?

Shall those tainted with any diseases or deformities, physical or mental, or those hereditarily predisposed to theft, lust, or any other vices, be allowed, or allow themselves, to marry?

"If we would have no monsters about us, let not idiots or insane pair, or scrofulous or consumptives, those soaked in alcohol or conceived in lust, entering the world diseased in body or mind, or overweighed with any propensity or passion, be allowed to marry, any more than we would have a nursery for wolves and bears, or cultivate poisonous ivy, deadly night-shade, or apple-fern in the inclosures of our houses, our yards and fields. Society, by righteous custom, if not by statute law, has a right to prevent, to forbid the multiplication of monstrous specimens of humanity. That mewling, puking, drooling, wailing baby ought not to exist; it is no blessing, but a curse of nature and God on the misdoing of men and women."—*Rev. Dr. Burtoll, in a sermon on that moral monster the Pomeroy boy.*

George Combe takes like, though not equally extreme ground; and himself postponed marriage and married a wife after both were too old to become parents. Thousands entertain like views, and abstain from marriage lest they entail diseases or deformities on issue. Some go even further, and argue that only the best should be allowed to procreate, as in animals. This question is too personally important to too many not to be adjudicated on *first principles*. We differ from all. Mark why.

All who can, may multiply; because, 1. Progeny is as natural a birthright as eating. All our Faculties were created only to act.[767] As a right to exercise lungs, stomach, muscles, eyes, &c., accompanies their bestowal; so a right to exercise every mental Faculty inheres in their birthright *possession*. Shall human authority forbid what divine more than permits—imperiously *commands*,[767-769] and even necessitates?[769]

2. How can society prevent? Those interdicted would rebel,

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and seek clandestinely that intercourse forbidden them by law, and leave illegitimate issue if denied legitimate. Shall society license only those men and women sexually and morally vigorous? or castrate all inferior boy babes? He who should castrate one man's boy I know would not castrate another. Shall females be examined as to fitness, and allowed or refused intercourse accordingly? Or who be the examiners? Might they not even then be bribed? Or what their rules of allowing and interdicting? Pshaw! Phsaw!

3. GOD ADJUDICATES this identical matter by His natural law, in rendering childless all who cannot have children much better than none. Harlots rarely become mothers, because their depravities would make their issue worthless. All infants 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, and well worthy to inhabit His "premises." 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," are her mottoes. When *God* thus speaks, let man silently acquiesce; nor human law interdict what natural law both licenses and enjoins.

MARRYING OPPOSITES, the great point we are urging, will give good children, if any; or if none, at least the luxury of marriage.

4. TWO EXTREMELY EXCITABLE persons are not likely to become parents together, especially if both are extra amorous; whereas, both could be fruitful with a calm, cool partner. Two predisposed to consumption might be barren, or have consumptive children; yet, by marrying robust partners, parent good children. 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 endowed with extreme physical hardihood; their children inheriting their mentality from the highly organized side, along with the physiology of the hardy; whereas, if both parents had been thus gifted, their offspring would not have possessed suffi-

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cient 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.

CONSUMPTIVES MAY MARRY, BUT ONLY OPPOSITES. If a man thus predisposed 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! To illustrate through the eye:

GRANVILLE MELLEN, a brilliant writer, died of consumption; and his subjoined likeness (Fig. 562) furnishes a good illustration of those hereditarily tainted with this disease; namely, spare, slim, thin-faced and lipped, long-faced, sharp-featured, and sunken below the eyes. See description of consumptives, and

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their cure, in [85, 86]. Now, let him marry one having the general outline form of Miss Chubby, Fig. 563, or Menken, Fig. 531, or Miss Mansfield, Fig. 553, and he and his children are all right. Yet he must not dare marry Miss Slim, Fig. 564, though much the smartest woman. Not that Miss Chubby is the one for him, but one of that general form, though larger and quiet, while Miss C. is too impulsive.

A CONSUMPTIVE VICTIM.



FIG. 562.—GRANVILLE MELLEN.

GEORGE COMBE IS WRONG, therefore, in recommending those consumptively tainted not to marry. They may, provided they unite with those robust and well vitalized. 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,

THE CONSUMPTIVE'S WIFE.



FIG. 563.—MISS CHUBBY.

SLIGHTLY CONSUMPTIVE.



FIG. 564.—MISS SLIM.

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FAR BETTER BE CONSUMPTIVE than *not to be.* "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! Dying while young, and living forever, is infinitely better than *non-existence.*[216] 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 compared with those blessings conferred by immortality![217] 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, rather than none, and make the best of what they have.

NATURE NEVER TRANSMITS DISEASE, but only weakly organs. Thus the children of parents however consumptive, are seldom 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 these 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 then

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 lingering diseases consume all the strong and sound organs before death ensues. Weakly organs, when the health-laws are fulfilled, grow stronger with age; thus both repelling disease, and completing a good, fair human life. How often do feeble children, by virtue of this law of growth, become stronger as they grow older, and make healthy adults?

THIS PRINCIPLE applies to all other diseased proclivities, yet is too obvious to need amplification in a physical direction. Therefore

NONE NEED ABSTAIN from marriage lest they taint their issue; yet those thus tainted absolutely *must* marry opposites; and then CULTIVATE both their own and children's tainted organs. These

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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!

721.—What Deformities are, and are not, objectionable.

Of looks we say nothing, because each can judge for him and herself how far their tastes are disgusted by this deformity and that. Their

Impairment of issue alone concerns our subject. Of this there is little danger. The children of those whose teeth have been extracted have just as good teeth as others; and thus of amputated limbs, lost eyes, &c. Maimed soldiers will have just as good children as if they had not been maimed. The children of humpbacks, male and female, will be just as straight-backed as if their parents were straight. The children of a woman with one leg shortened by a sprain, or a white swelling, &c., are no more likely to be similarly deformed than if both her limbs were alike. See the reason in [594]: an understanding of which will show that scarcely any parental amputations and deformities are entailed.

Birth-marks, such as facial and other blotches, club-feet, &c., rarely descend. Any girl is just as marriageable with them as without. Yet such poor girls are usually "let alone" by men, for they love physical perfection in women; who love those men deformed about as well as if they were perfect.

These birth-marks are objectionable which penetrate the *grain*, and injure the organism. That fiend boy whose mother's rage at Lee's soldiers [851] will father fiend children, if any. So would this Pomeroy boy. Those whose mother's fright sapped their brain and blunted their senses will parent flats, if any. But a sexually healthy humpback girl will bear better children than a straight one sexually impaired.

Those hereditary laws already stated, particularly in [594], may be implicitly trusted; especially that they will *omit* in children every parental evil and error possible.

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Since few have well-balanced heads or bodies, most require to marry their opposites in one or more respects. Almost all

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BRIGHT RED hair should marry jet black, and jet black auburn, or bright red, &c. And the more red-faced and bearded or impulsive a man, the more dark, calm, cool, and quiet should his wife be; and *vice versâ*. 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 color, almost any other, except gray; and so of blue, dark, hazel, &c.

THOSE VERY FLESHY should not marry those equally so, but those too spare and slim; and this is doubly true of females. A spare man is much better adapted to a fleshy woman than a round-favored 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.[601]

THOSE WITH LITTLE hair or beard should marry those whose hair is naturally abundant; still, those who once had plenty, but who have lost it, may marry those who are either bald or have but little; for in this, as in all other cases, all depends on what one is by *Nature*, little on present states.

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THOSE WHO ARE MEDIUM in complexion, stature, &c., who are neither extra dark nor light, large nor small, tall nor short, lean nor fat, &c., may marry those who are medium, or nearly like themselves in these respects, or in either extreme, or a little more or less 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. And the more red-faced and bearded or impulsive a man, the more dark, calm, cool, and quiet should his wife be; and *vice versâ*. 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 color, almost any other, except gray; and so of blue, dark, hazel, &c.

THOSE VERY FLESHY should not marry those equally so, but those too spare and slim; and this is doubly true of females. A spare man is much better adapted to a fleshy woman than a round-favored 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.[601]

THOSE WITH LITTLE hair or beard should marry those whose hair is naturally abundant; still, those who once had plenty, but who have lost it, may marry those who are either bald or have but little; for in this, as in all other cases, all depends on what one is by *Nature*, little on present states.

THOSE WHOSE MOTIVE-Temperament decidedly predominates, who are bony, only moderately fleshy, quite prominent-featured, Ro-

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man-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.

SMALL, NERVOUS men must not marry 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 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.

FANNIE FORRESTER, Fig. 541, is well adapted to Caldwell, Fig. 515, or Sir Sydney Smith, or Everett, for, being small-boned and extra fine-grained herself, she must marry one extra prominent-featured and large; while Caldwell and Stella would not affiliate, because both are prominent-featured, long-faced, and formed upon the same general model of potentiality. Caddie, Fig. 557, evenly balanced, excepting in muscle, is adapted to any large, tall, prominent-nosed man, but not to one small and sharp-nosed, or thin-lipped, like Mellen, Fig. 562, to whom Stella is well adapted, as is Menken, Fig. 581, or Una, Fig. 530, or Miss Woman's Rights, Fig. 545. Nature allows Eugenie, Fig. 589, perfectly balanced, to select from a wider range than most

A WELL-BALANCED FORM.



FIG. 565.—STELLA.

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women. Webster preferred little women; he coarse, they fine; he powerful, they susceptible; his Love animal, theirs more sentimental; he forcible, they pliant, &c. Short, rotund, small-boned women attract and are attracted to tall and spare men; while those women like Miss Slim (Fig. 564), absolutely must wed stocky, wide-jowled, broad-shouldered men.

TWO VERY BEAUTIFUL persons rarely do or should marry; nor two extra 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.

PSYCHE (Fig. 534) LOVED APOLLO desperately, says Mythology, on account of his beauty. Now this must have been purely imaginary. No woman thus beautiful ever loved a handsome man, if she could find any other. Miss P.,[609] a beauty herself, married one of the finest-looking men, but only out of rivalry, and quarrelled. The Greek Slave

THE MOTIVE TEMPERAMENT.



FIG. 566.—ELIAS HICKS, THE REFORM QUAKER PREACHER.

A HARMONIOUS ORGANISM.



FIG. 567.—MISS HARMON.

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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.

PERFECTLY ADAPTED TO DR. LIVINGSTONE.



FIG. 568.—MRS. MCFARLAND.

BONY, MUSCULAR TEMPERAMENTS, and strongly-marked outlines, like Elias Hicks, should marry a smooth, round, plump form, like Fannie Forrester or Miss Harmon (Fig. 567).

DR. LIVINGSTONE AND MRS. MCFARLAND are most admirably adapted, and would naturally be powerfully attracted to each

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other, after her Love had been reversed by McFarland's abuse and drunkenness, for she must love some one.[645] She has all the indices of superior femininity, and he of masculinity; she being most exquisite, he most powerful.

RAPID movers, speakers, laughers, &c., should marry those who are calm and deliberate, and impulsives those who are stoical; while those who are medium, may marry those who are either or neither, as they prefer.

MASCULINE WOMEN, who inherit their *father's* looks, stature, appearance, and physique mainly, should give preference to men who take most after mother, physically; whilst women cast strongly after their mother, should marry those men in whom the masculine form and physiology superabound.

NOSES INDICATE CHARACTERS by indicating the organisms and Temperaments. Accordingly, those noses especially marked either way, should marry those having opposite nasal characteristics. Roman noses are adapted to those which turn up, and pug noses, to those turning down; while straight noses may marry either.

NARROW NOSTRILS indicate small lungs. Such are adapted to those with broad nostrils, which accompany large lungs and vital organs.

PRESIDENT JOHN ADAMS lived in the most poetic affection with his wife over half a century. His subjoined likeness shows why. He had all the signs of a vigorous sexuality, along with that harmonious evenness which would neither give nor take offence. He was so splendidly sexed that any and all women would love him; besides being talented, moral, and most appreciative of the sex. He was best adapted to a woman rather tall, certainly not oval, but especially refined. A little irritability was his only fault.

A PATTERN HUSBAND.



FIG. 569.— JOHN ADAMS.

HEAVY LOWER JAWS, which signify animal vigor, are adapted to light; but two with heavy jowls would create too animal offspring; and two thin ones, those too feeble physically to become, accomplish, or enjoy much. Thus Miss Slim (Fig. 564) may marry Young, Lee, Cuvier, or one shaped like either, but

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not Lincoln, who was well adapted to his wife; he lantern-jawed, she rotund.

LARGE MOUTHS AND LIPS signify hearty sexualities.[573] Small mouths in females are poorly adapted to large-featured, bony, broad-built, robust men, for reasons given in Part VII.[574]

NO TWO WITH NARROW, RETREATING CHINS should marry; but such should pair off with those which are broad, prominent, and projecting downward.

THE NAMES ABOVE AND BELOW these three young lady likenesses, express their best marital adaptations. Miss Exquisite must on

ADAPTED TO MR. POWERS.



FIG. 570.—MISS EXQUISITE.

ADAPTED TO MR. LONG.



FIG. 571.—MISS PLUMP.

ADAPTED TO MR. STRONG.



FIG. 572.—MISS MUSE.

no account marry "a young man of the period," slim, slight built, sprightly, all nerve, the lower part of his face thin, neck small, brilliant, and forehead high and prominent; for their nervousness would engender mutual antagonisms in a week; and their children would not survive a scarlet fever attack a day. Only a large-featured, cool, strong man is at all adapted to her.

NO FAT, SHORT husband would do for Miss Plump. Oval and short herself, only a long-faced, tall, spare man would draw her Love, or bestow children on her worth raising.

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MISS MUSE IS ALL SOUL, and must marry a good body; for if she chooses an exquisite, ornate, nice, finished, bright, sentimental man, their children, if they produced any, would be too angelic for this coarse world, and leave it early. Nor could she endure such a husband.

THE GRACES (Fig. 538) have a large range of adaptations, and will blend very well with men like Bismarck, Scott, Lee, Adams, Franklin, Everett, who was a very great ladies' man, &c., or with athletic men like Jefferson; who, in turn, is adapted to Emily Rigal, Fannie Forrester, or the good wife and mother, or Miss Straight, but not to Lucretia Mott, nor Miss Gay; who will make an excellent wife if treated very gingerly; yet poor if crossed or scolded much.

EX-PRESIDENT JOHN TYLER, long-faced, thin-visaged, long-nosed,

MR. CRANE ADAPTED TO MISS PARTRIDGE.



FIG. 573.— JOHN TYLER.

A STRAIGHT PROFILE, ADAPTED TO A NEW MOON.



FIG. 574.— ADDIE FOSBENNER.

long-necked, built on the crane principle, should not have married Stella, or Lucy Long, or Emily Rigal, or Miss Straight, but McFarland, or Miss Square, or Gay, or Plump; for their form indicates impulsiveness, his coolness; theirs flash, his power.

A TALL pair is rare; but a tall, elegant woman is often found mated with a short, stocky man, and *vice versâ*.

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Ex-President John Tyler, long-faced, thin-visaged, long-nosed,

Mr. Crane adapted to Miss Partridge.



Fig. 573.—John Tyler.

A Straight Profile, adapted to a New Moon.



Fig. 574.—Addie Fosbenner.

long-necked, built on the crane principle, should not have married Stella, or Lucy Long, or Emily Rigal, or Miss Straight, but McFarland, or Miss Square, or Gay, or Plump; for their form indicates impulsiveness, his coolness; theirs flash, his power.

A tall pair is rare; but a tall, elegant woman is often found mated with a short, stocky man, and *vice versâ*.

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A STRAIGHT PROFILE is adapted to one which resembles the new moon, with nose projecting, but forehead and chin retiring. This Livingstone and Fosbenner illustrate — his forehead and chin retiring, and nose projecting, while her forehead, chin, and nose are on a line; her reflectives and his perceptives predominating; his Temperament motive, hers vital; he powerful, she

THE NEW MOON PROFILE ADAPTED TO A STRAIGHT.



FIG. 575.— DR. LIVINGSTONE, THE AFRICAN EXPLORER.

emotional; he practical, she sentimental; he patient, she captious. Yet he could live well with any woman, she with but few men.

TWO HAVING FINE SOFT HAIR AND SKIN are not as well adapted in marriage as those having one the coarser, the other the finer; lest their offspring should be too exquisitely organized for their strength; nor should two very coarse-haired, lest their children

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prove too coarse and animal; yet those whose hair and skin are average, may marry fine, or coarse, or medium.

CURLS SHOULD NOT MARRY curls, — except those 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.

ONE LIKE MINERVA (Fig. 535) is best adapted to one like Livingstone or Caldwell, but not like Everett, or Bismarck, or Young, or Scott; yet is well adapted to one like Sherman, or Farragut, or Lincoln, or Jackson; but not Lee. Menken is miserably adapted to fat, large, tall men, like Bismarck; to whom Emily Rigal is well adapted. It would never do for Una to marry men like Scott, or Smith, or Cuvier; yet she is well adapted to Livingstone, Dix, Jackson, &c. Miss Gay and Miss Short are well adapted to tall, prominent-featured men like Lincoln, Mrs. L. being just this form. The childless lover of children is poorly adapted to any one; while Bibbs is too excitable, wild, hilarious, violent, and fierce to live well with any woman; yet Mrs. B. can live well with any man, even him, if he will let himself be toned down by her peculiarly winning, amiable spirit. She is a magnificent woman. See how enamouring her posture.[603]

AN INFERIOR MAN AND A SUPERIOR WOMAN.



FIG. 576. — MR. AND MRS. BIBBS.

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, none should be rejected because of some *minor* conditions, provided the great *outline* characteristics are all right.

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Section III.

WHAT MENTAL TRAITS HARMONIZE AND ANTAGONIZE.

723.—When and why Similarity is required.

A right mental adaptation is, however, as much more important than a right physical, as the transmission of the mind is than that of the body. Gender, too, inheres mainly in the mind.[386] Then what laws govern mental affiliations?

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 savages, 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 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 will persist that their children shall be educated in their own faith, but not in that of the other.

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.

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CONFLICTING BELIEFS CAN LOVE each other when their sexual attraction is sufficient to overcome religious differences; yet religious harmony increases, and differences diminish, their natural assimilation. So great is this sexual attraction, that a savage man and civilized woman can live happily together; yet how much more cordially could savage live with savage, and one of his own tribe, and civilized with civilized, and one of their own or like mode of civilization. Even those of different nationalities will find their national differences a source of many more discords than concords, and should marry only when Love is sufficiently strong to overrule this national antagonism.

POLITICAL VIEWS are governed by this principle. If a violent northerner, and as intense a southerner 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.

LACK OF AFFECTION in both will render their marriage and offspring 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;[869] and if she marries a cold, distant man, whose Love is merely personal, she must expect to pine and starve, and dispense, during maternity, with that sympathy and tenderness she then so much needs and craves.[870]

724.—WHEN MENTAL DIFFERENCES IMPROVE LOVE, AND YOUNG.

FEW ARE PERFECT, mentally and sentimentally: therefore most require to offset their excesses and defects by marrying those *unlike* themselves. They must be sufficiently alike, in the majority of their great outline characteristics, to fuse their differences; but since almost all have too much or little Caution, Kindness, Selfishness, Taste, Justice, &c., most need to marry those unlike themselves, in one or more respects.

EVENLY-BALANCED heads may marry either those well or poorly balanced, yet prefer those well balanced. Those who marry even, may expect their children to be good, yet not remarkable; those who marry contrasts, may look for those of bolder outlines, who

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will be noted for something special. Yet if these differences are considerable, they produce miserably balanced children,[445] usually unfortunate and unhappy.

STRONGLY FEMININIZED MEN, who 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.[446] 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 on to effort, like Miss Woman's Rights; 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 a man well, must look up to him with awe and respect; yet all women despise weak, vacillating men. No woman who has much feminine intuition can possibly love a putty man.

MEN WHO LOVE TO COMMAND, must be especially careful not to marry imperious, women's-rights women; while those 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 discussion before marriage becomes obstinacy after.

A SENSIBLE 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 help lay out their life-course, while such women could get on passably with such husbands who heeded their suggestions; yet such men plan poorly, blindly follow their own wills, and 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

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like cases such men spoil such women. They are drawn together at first because naturally adapted to each other; yet their adaptation is spoiled by denying her her natural place in their copartnership.

TWO WHO PROPOSED marriage, applied to me to determine their mutual adaptations, 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. Yet they 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 with less judgment than herself.

A SUBMISSIVE BUT INTELLECTUAL WOMAN 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, though 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 Force is large, will work most effectually and willingly with and for him, however opposite their specialties; besides quietly adapting herself to extreme vicissitudes, by making the best of what is. Such, especially if Love is large, make the *very* best of wives, because efficient and sensible, yet affectionate and conformable. And there are many such.

THE RESERVED or secretive should marry the 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 TIMID woman should never marry a hesitating man, lest, like frightened children, each keep perpetually re-alarming the other by imaginary fears; nor yet a careless man, for he would commit

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just indiscretions enough to keep her in perpetual "fear and trembling;" but 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 quiet her natural fearfulness.

A HOPELESS man should marry a resolute, hopeful woman, who is always telling how well things are *going* to turn out, and encouraging, and who has sufficient judgment to be allowed the reins, lest the fears of both render him pusillanimous, and their children cowards. Many men live tame lives, though abundantly capable of accomplishing almost anything, because too irresolute to once *begin;* whereas, with a judicious yet expectant wife to prompt them to take initiatory steps, they would fill responsible positions.

AN INDUSTRIOUS, thrifty, hard-working man should marry a woman 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 is 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 Acquisition in the other is less important; yet a difference here often engenders opposition elsewhere.

GOOD LIVERS should marry — 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 to harmonize other discordant points, and promote concord.

MEN LARGE IN BEAUTY should by no means marry women deficient in it; 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 love him, provided he has sufficient power and stamina of character to eclipse this defect by his sterling characteristics; yet he must let her "fix him up nicely."

A CLERGYMAN of commanding talents, superior eloquence, and the highest moral worth, was publicly described as likely to marry a woman of superior taste, refinement, personal neatness, beauty, elegance of manners, poetry, and many other like expressions denoting large Beauty; whereas she was the reverse; but he lived unhappily, and spent much of his time *from home*, because he

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could not endure her coarseness and slatternly habits, and *never took her out.* He had married her money,[705] and was anything but conjugally mated or happy; so that the prediction was right in principle. The rule was proved by the evils consequent on its violation.

ANIMAL LOVE EXCESSIVE in both, prompts to that over-indulgence which breaks down the nervous systems of both,[856] 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 or accomplish much. And yet such absolutely must adapt themselves to each other in accordance with directions in Part VI. Accordingly, passionate men always 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." Jealous persons cannot withstand much temptation. But Part VI. will show how to harmonize passionate Love with Platonic.

THE IRRITABLE, YET APPROBATIVE, must by no means marry those like themselves, lest the irritability of each, by blaming the other, rouse mutual resentment. Yet 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 Ambition than in any other Faculty.[851] 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.

FAULT-FINDING BEAUX AND GIRLS during courtship, are sure to scold intolerably after marriage. If your moderate Ambition can

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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. To illustrate by likenesses —

ADAPTED TO MISS SQUARE.



FIG. 577. — GOVERNOR DIX.

ADAPTED TO MR. CRAM.



FIG. 578. — MISS SQUARE.

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GOVERNOR DIX AND MISS SQUARE will affiliate, and their children inherit his great perceptives, with her reflectives, and thus be much better than if both were perceptive or reflective. For this same reason Fosbenner is not adapted to Bonner, because both

ADAPTED TO ONE TALL, PROMINENT-FEATURED, AND QUIET.



FIG. 579. — ROBERT BONNER.

have much the same cast of forehead, and shape of heads, as well as that impulsive Temperament which would repel each other, and render their offspring little pepper-and-salt spitfires, and liable to sudden death. Yet he is adapted to Miss Straight, but not to Miss Square, or Short, nor to Lucretia Mott; nor she to Adams, but would to the Jew; while Franklin would affiliate with Lucy Long, Miss Straight, Helen Rigal, the Graces, &c., but not with Fosbenner, or Minerva, or Menken; who in turn would mate well with Dix, Livingstone, Sherman, Lincoln, or Granville Mellen. And this same principle applies equally to the moral, passional, affectional, and all the other human elements.

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A PHRENOLOGIST, who had a high, long, and narrow head, with predominant reflective and moral organs, with deficient perceptive and selfish, 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.

VERY LARGE PROPENSITIES must not marry. Patty Cannon's mother was lewd and father a murderer, and she murdered victims by dozens, whom she attracted by her lewdness. Her sister Betsey was about as bad, and son as bad as he could be; for his mother's vices dwarfed his intellect.

UNFAVORABLE COMBINATIONS DETERIORATE marriage and issue, as much as favorable ones improve both. Thus, if one has predominant Secretion and the other excessive Acquisition, though Conscience may suffice to keep both honest, yet their children, inheriting the Secretion of the one *superadded* to the Acquisition of the other, may become thieves. Conscience could manage

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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."

ALL 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.

NO ATTENTION has ever been paid to this vastly important subject. Only the Author has ever analyzed it; nor any other applied it to marriage, and hereditary endowment. Where have preachers and others been not to have seen and presented it?

725. — 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 the Diana grape, a seedling of the Catawba, contains all the rich flavor of the latter, and ripens two weeks earlier, and the Walter grape, a seedling of the Diana and Delaware, embraces all the excellences of *all* four of its grandparents; as we unite speed, bottom, draft, &c., in horses, by parental combinations, fine fleece and 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 "Hereditary Descent:"

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"THE CONFLUENCE of this principle of illimitable improvement with this law of the reincrease of organs by cultivation, constitutes Nature's *top stone* of human hope, and divine wisdom and goodness. None of her provisions are more promotive of human happiness than either separately. Then how infinitely more are both 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. A few examples.

"LONGEVITY is both transmitted, and capable of being re-increased by a rigid observance of the health-laws.[83, 84] 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, because of the *confluence* of two long-lived parental conditions. If, then, these children 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, as in the Rothschilds; so the marriage of the long-lived with the long-lived will increase and re-increase the ages of every succeeding generation; while a rigid observance of the health-laws *superadded*, 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,

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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. 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.

"INTELLECTUAL AND MORAL improvement is governed by this law; for each and all the mental Faculties and characteristics can be equally re-improved illimitably by applying this combining law, already shown to produce great men by combining physical stamina with intellectual strength.[81] 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!

"A LONG SERIES of well-assorted intermarriages with others equally

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gifted in other directions, could be made to add 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, and all observing that paramount law of well-balanced *proportion*,[151] '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! Yet 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 the race for nought. Physical contrivances thus wonderful, and mental gifts thus God-like, will not always remain in their present low estate, nor be marred by these moral deformities. God mercifully 'created man in His *own image* and likeness,' and will not suffer this masterwork of His hands to remain forever trodden into its present 'slough' of depravities. 'He *shall* see of the travail of His soul, and be satisfied.' Thank God, this mighty hereditary fulcrum and self-cultivating 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.'

"THESE PRINCIPLES ARE NOT FABLES. Are not all well demonstrated 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 BE thus 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 decade, 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 proposed 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 admeasured 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 he long be content to improve children only by education, when a tithe of the same effort employed in their hereditary *endowment* will yield intellectual

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and moral harvests so infinitely greater?[732] 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. These momentous truths are 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."[733]

726.—These seeming Self-Contradictions made Self-Consistent.

"You befog us. You tell us *similar* qualities blend,[734] 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,[735] 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?"

That principle of balance already stated,[737] answers, "There is," thus: "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 *un*like 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. If your children would be the better by having the more or the less of this or that than you have, marry accordingly.

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 expounded?

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SECTION IV.

PHRENOLOGY SHOWS WHO ARE, AND ARE NOT, MUTUALLY ADAPTED.

727.—SELF-KNOWLEDGE THE FIRST STEP IN A RIGHT CHOICE.

MARRIAGE HAS ITS FIRST STEP; and as in every journey no subsequent one can be taken right without first taking this just right, because all depends on this; so *starting out* just right is of paramount importance.

SELF-KNOWLEDGE is this first step. What you require, depends on what you *yourself* actually are; yet, if *you* were different, you would require one different. Since those who have particular characteristics attract and love each other, and since Phrenology discloses these characteristics; therefore it shows who naturally affiliate with, and who mutually repel, each other. The inherent reason why this one is, and that one is not, adapted to you, depends on your own and the other's traits; both of which this science reveals.

THIS KNOWLEDGE MUST BE SPECIFIC, not general, *precise*, not surmised. You require to know just what you are, and are not, both hereditarily and practically. Like the base line of a survey, this knowledge 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 in making 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."

THIS IDENTICAL "POWER" Phrenology imparts. It tells by admeasurement, and scientifically, just how much or little, of

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Benevolence, justice, affection, &c., you have; 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, thereby preventing a life-failure; yet its telling you who is, and is not, naturally adapted to your conjugal companionship, is far more so. One can well afford to labor ten years for such a guarantee; yet this science 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.

728.—PHRENOLOGY TELLS WHEN YOU HAVE FOUND CONGENIALITY.

BY A LIKE admeasurement, it proffers 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 needed 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 God-send 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 needs in a husband, and that John is adapted to her, while James is not; and Nancy, that James is adapted to her, but John is not — thus guiding each to the one required, but warning against all others. Then

ALL ARE MORALLY BOUND TO BE guided by it. Nature requires you to marry the right one,[666] and has ordained phrenological science as your sure guide: therefore it is your highest self-interest to avail yourselves of all her aids in making this eventful selection; else you perpetrate a great sin of omission. Your own self-improvement,[666] your duty to that man or woman to whom Nature has adapted you,[666] your paramount duty to endow your posterity,[667, 668] each and all command you to guide your choice by the best lights at your command; and therefore by

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Phrenology. This is not optional, but *obligatory*. God ordained this science to be *used*, not ignored; and commands its use.

"BUT I KNOW LITTLE OF it, cannot postpone my marriage till I can learn it, and have not the time to spend, and perhaps not the required capacity."

CONSULT ITS PRACTITIONERS. As you consult a lawyer on law, a physician on physic, why not a phrenologist on your marital adaptation? 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. We esteem other kinds of useful knowledge much, why not this more? It may save you a life of misery, and confer on you one of happiness; besides highly endowing your children; instead of cursing them with bad proclivities.[501] And do not women need to ask such questions most, because their happiness is most entwined with husband and children?[574]

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 BRING 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 avoided. An eminently gifted clergyman said,

"I WANT YOUR HELP in selecting a wife. 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 tomorrow is adapted to me in marriage."

FULL WRITTEN DESCRIPTIONS of their general characters, and

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specific adaptations and incongenialities, were furnished; after which their marital adaptations were predicted thus: "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, you being thus and so, require one thus and so; which this woman is not, and therefore not adapted." By this written out opinion, I am ready to stand or fall. I have predicted 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 would find discord here, there, almost everywhere; and hence were not adapted. The girl, fearing lest she might not have another offer, for which I could not blame her, refused to relinquish her claim, which he cancelled by marrying her. At my next visit they had been *divorced!* If they had followed my advice, he would have saved his lawyer's fee, and she stood a much better chance.

"Examining each other's Phrenology is so obviously indelicate that no genteel person would ever adopt or allow it."

She who is too delicate to learn the characteristics of her proposer, is quite welcome to the consequences of her gentility; but all whose sense predominates, will take pains to learn them. What greater indelicacy in inquiring of his Phrenology than acquaintances? All seeming ridiculousness grows out of no *inherent* impropriety, but only out of the errors of courtship, soon to be shown. They are now only *selecting*, not loving.[637] Then is it not proper that they know each other's traits thoroughly? If not, nothing is proper. Then why any more impropriety in ascertaining them by their Phrenologies than by their physiognomies, manners, conversation, or anything else? Surely they *must* 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?[637] yet her Phrenology tells him with cer-

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tainty; and thus of her other qualities. 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.[46] He requires that *certain* knowledge which her Phrenology gives him. 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. How he obtains it is of little account, so that it is reliable.

ONE GIRL SEEMS extravagant, because brought up in luxury, yet may be economical, because she inherited full Acquisition from a business father, but has had no incentive to its action; while another, brought up by a parsimonious mother, may seem saving because drilled, though naturally extravagant from small Acquisition, derived from an improvident father; and is sure to be the more wasteful on account of her parsimonious training. Yet their Phrenologies show that the former is constitutionally saving, 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 like cattle to water, yet has 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 Phrenologies tell the natural devotion of both. Then is it so *very* "indelicate" for her to learn, in this way, just how much of this religious sentiment each actually possesses?

"THE WORLD ALWAYS HAS got on well enough as to marriage without Phrenology. Then why not do as well hereafter?"

How "got on"? Let the multitudes of matrimonial malcontents attest what wretched work men have made! The way the world has hitherto "got on" proclaims its need of some better mode. Here is just that *right* mode of which it stands in perishing need. It got on, too, without printing, or steam, or telegraph, or railroad; yet how much better *with*? Then why con-

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tinue 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.

"I'LL RISK MYSELF. None can take me in."

MANY OTHERS, quite as shrewd, smart, and intelligent as yourself, have thought so before you, 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."

729.—A MATRIMONIAL INTELLIGENCE OFFICE.

"I WOULD MARRY TO-MORROW if I could find one adapted to myself; but prefer celibacy to a union 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., do 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 in 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 I broached this idea in a stage in 1836, only to be ridiculed, an elderly Quaker summed up thus:

"THIS IS PRECISELY WHAT I NEED. I have seven daughters. Able and willing, I gave them an education far above that of the young men of our village, whom fear lest their deficient education might cause their rejection, has kept aloof, till every daughter has grown up uncourted, save one, who accepted a proffer from a city coxcomb, and has been miserable ever since. They remain on my hands for life, suffering for want of companionship, while there are unmarried men in abundance just adapted to make them the best of husbands, and they the best of wives, if they had 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 and another,

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till just the right one for each was found, and these daughters, instead of 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."

THEIR RESPECTIVE PHRENOLOGIES must, of course, be taken into account; and the Fowlers owe it to the public and their own position to lead or second some such movement. The progressive spirit of the age will not long allow a human want thus pressing 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 is otherwise possible. Yet this need hinder no other modes of search. 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 one is established

COMPARING THE LIKENESSES of two or more is a good substitute. Obtaining one's own phrenological character shows what is required in a matrimonial partner, and photographs of this one and that show fully whether or not two are adapted temperamentally, along with their general phrenological adaptations.

I NEVER EXAMINE ANY PERSON, not even a child, professionally, without describing the one to whom they are adapted in marriage, and telling them whom they must not marry; besides *writing it down* for perpetual reference, whenever I write out the character. Or a man, after being told, "You should marry one thus and so, but not thus and so," shows one or more photographs of his lady acquaintances, asking, "How far and wherein is this lady adapted to me or not suitable?" or, "is this one better?" And I always tell him which; and *why* which. And this why is more important than which; because it gives the *laws* which govern his specific adaptations. Or

A LADY, after receiving her description, being told whom to marry and whom not, draws a likeness, inquiring, "How will this one do for me?" "Which of all these is the best suited?" and I tell her plainly, without fear or favor. Or a mother makes a like inquiry respecting the marriage adaptation of her daughter thus. One of the richest F. F. mothers in Wilmington, Del., brought her daughter for a phrenological examination, saying,

"THIS GIRL IS OUR IDOL. A fortune awaits her. Whether she is happy

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in herself, or her parents 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 one similar. 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, if 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. The fact is

ALL MALE AND FEMALE ATTRACTIONS and repulsions are governed by natural laws as fixed and well defined as those of gravity. These are mutually attracted and those repelled because of their respective mental specialties;[718] those being mutually drawn together who can parent good children together; but those repelling each other whose mutual offspring would be poor.[719] Their respective Phrenologies reveal their attracting and repelling mentalities. I understand Phrenology, and can therefore predicate before or after experimental trial, with infallible accuracy, whether, wherein, and wherefore any two will attract or repel each other. I can describe any and every one's "beau ideal" to the life and the dot — tell the color of their eyes and hair; their height, weight, size, build, &c.; their shaped head and individual traits of character, just as correctly as if they were before me. If you have married for money, station, or any motive other than a genuine mutual attraction, I cannot describe your husband or wife; but if you are courting or married to one naturally congenial to you, I can describe her or him physically, mentally, and morally to an iota. And wherein he or she is not as I describe, therein you find repulsion, or at least want of satisfaction.

LAWYER POPPLETON, on being publicly described, among other things as splendidly sexed, and therefore likely instinctively to

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choose one thus and so, but not thus and so, looking up, inquired

"YOU ASTOUND me. Have you ever seen Mrs. Poppleton?"

"No, sir; nor have I ever heard one word about her."

"HOW CAN YOU DESCRIBE, then, with such absolutely perfect accuracy, her stature, complexion, peculiar traits of character, and everything else thus minutely?"

"YOUR PHRENOLOGY, sir, reveals your *own* traits of character, which would naturally attract and be attracted by just such qualities as I have described in her; and your strong masculine relish, so to speak, would affiliate with and select only such a woman for a wife, and then live happily with her."

"WE DO INDEED LIVE MOST HAPPILY together, but I can't yet see how you get all this *minutiæ* thus perfectly."

MY CONSULTING AID, in making selections, and indeed in all other cases, can always be had on terms stated in my fly-leaf advertisement, by addressing me, Box 1501, Boston, Mass. Man does not, cannot give knowledge to his fellows as practically promotive of human weal, or preventive of individual woes, as this.

730. — INTUITION, OR "THE LIGHT WITHIN," THE FINAL UMPIRE.

"There is an inspiration in man, and the breath of the Almighty is in him." — *Job.*

"YOU TANGLE MORE AND MORE as you proceed. You first make us tremble in view of the influence Love necessarily wields over us,[644] and frighten us with the direst penalties if we neither love nor marry;[645] then show how infinitely eventful for good a right, and for bad a wrong, marriage;[646,647] and crown all by demonstrating how exceedingly important that we choose one exactly adapted to ourselves, and how many conditions make up that adaptation;[717-728] and cap this climax by calling in Phrenology and its rules, with which few are familiar.[727-729] 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 any *sure, yet simple,* guide, neither elaborate nor doubtful, by which the illiterate and learned, even 'the wayfaring man, though a fool,' may be conducted to a right conjugal choice?"

INTUITION ANSWERS "YES." Instinct equally expresses it. All instincts harmonize with the wants they were created to subserve. As we instinctively crave food when we need it, and the particular *kind* then required,[98] and thus of sleep, &c.; so every one carries with him an intuitional standard of what is, and is not,

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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 all other matters. This great natural principle governs all men, even all animals and vegetables. Spirituality is its phrenological base.[214] Though reason is man's governing Faculty, yet he is often required to choose in cases where the data requisite for its correct decision has not yet transpired. He must "leap in the dark," unless guided by this premonition, this "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 the more fine-grained and mental; both of which usually accompany each other. Ignore this guide, you who will, by calling it too visionary to be relied on in deciding matters thus 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 Habakkuk used means to induce the prophetic spirit; so you can and should induce a like mood in reference to whom you should marry. 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 and that? Which seems the most desirable? When your mind is previously occupied, and instantly recurs to this one or that, which involuntarily strike you in the most pleasing, inviting aspect? Or comes there along with either a repulsion, a cold shiver, as if you were about to take some fatal step? Of several proposed candidates, which suddenly strikes this inner sense as *just the very* one for you? Above all, whenever you find yourself musing over this or that proposed marriage, if you experience a certain indefinable shrinking therefrom, or

IF A "COLD SHUDDER" comes over you, as you contemplate it, as if some guardian-spirit whispered, "No, there is death in that pot," on no account consummate it. You will find salvation in

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heeding this premonitory warning; 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 till now you recollect its aversion to your marriage more distinctly than any other event? Say further, you who married in spite thereof, whether you have not ever since regretted that fatal day? Those who are miserably married can almost always recall such premonitory forewarnings. Some feel 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 were about to sign their death-warrant; or 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 all happily married

FELT INVOLUNTARILY DRAWN to this particular person. Attest, did you 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 though it exactly met your specific wants, and harmonized with your consciousness; and was "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, after all, only 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. When

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Nature does thus assent, she attests her sanction by impressing these delightful whisperings on the interior auditions of both. One alone does not suffice. "It requires *two* to make this bargain." Love must be mutual.[113, 114] Any sentiment not mutual is not genuine Love. *Both, or neither.*

WHEN SUCH MUTUAL INCLINATION IS instinctively felt by each towards the other, neither should allow parental authority, nor outside opposition, nor circumstances however untoward, nor anything whatever, to prevent their marriage. If you cannot marry to-day, bide your time; but make your vows and wait till time and circumstances bring you together; and, if necessary, *bend* circumstances.

LET NOTHING PREVENT. Strain every consummating effort. Ignoring or neglecting this light will prove FATAL.

"YOU SAY PURE INTELLECT and reason shall determine this point, and give us, seemingly, excellent rules of selection, but practically ignore them all by subjecting all other conditions to this one indefinite mythological feeling, which often proves contrary to reason, yet which you make the final arbiter."

SPIRITUAL GUIDANCE ACTS WITH reason, generally, 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, with all their objections 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.* Yet when everything makes against a proposed marriage, pause, or else abandon.

SOCRATES WAS EXECUTED for preaching this same doctrine, that a good spirit attends us to guide and instruct. We do not now enter into the philosophy which underlies this internal guiding, only present its results. It consists in an inherent Faculty of the mind;[114] obtains most in those most highly endowed; 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."

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THUS MUCH OF SELECTION. Say, you who have made a good or a poor choice, whether these directions are, or are not, worthy of becoming mating *landmarks* for the young. What one but is intrinsically adapted to promote the conjugal happiness of all who follow it? Are none of you suffering under the consequences of their ignorant violation? Does not its first chapter tell you how to *start out* just right upon this greatest work of life — getting up a family? besides virtually telling all what conjugal attributes should be *cultivated* by those who would *fit* themselves for becoming good husbands and wives, by telling those in search of a companion what traits to select, and what to reject?

WHERE ELSE ARE THE GOVERNING LAWS of male and female attraction and repulsion stated? Where, before, throughout all human history and science, have the underlying principles which

GOVERN AND PRODUCE PERFECT OFFSPRING ever been propounded? Look at their sense. Test them by facts. They are infallible.

WHAT ARE THEY WORTH to all who desire either a happy marriage, or magnificent children?

THEY ARE PERFECT, both as a whole and in detail. And the more they are scanned and tested, the more their superlative excellences and value will manifest themselves in PERFECT FAMILIES.

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PART IV.

COURTSHIP.

CHAPTER I.

ITS FATAL ERRORS, AND RIGHT MANAGEMENT.

SECTION I.

ANGLO-SAXON LOVE-MAKING ERRORS.

731. — COURTSHIP HAS ITS SCIENCE.

NATURAL LAWS govern all Nature, and reduce all they govern to eternal right. Therefore Love, by being one of her departments, is reduced by its governing laws to the same scientific rules to which mathematical and all other natural laws reduce whatsoever appertains to either.

COURT SCIENTIFICALLY then, all ye who court at all. Bungle whatever else you will, but do not *dare* bungle courtship; because its right management will conduct all to that happiest issue of life, a happy marriage; whilst its wrong is commensurately disastrous. Its august mission is to 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.

ITS BEGINNING is equally regulated by these laws; so that all the power wielded by Love over man barely admeasures the blessings conferred by its right initiation, and the miseries inflicted by its wrong. Indeed, its first stage is by far its most eventful, for good and evil. When begun and conducted just right it waxes better and better; but worse and worse when started wrongly. So

COMMENCE BY RULE, and *learn how* beforehand. To teach a right beginning, and forewarn against a wrong, is the specific object of this Part. As

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TEARING DOWN AN OLD ROOKERY is often the first step in erecting a magnificent villa, with all its appurtenances; so before showing how courtship should be conducted, we must expose its existing errors. Upsetting Anglo-Saxon courting customs is a "labor of love" as great as man can well do for man. Young folks, this subject concerns you as much as does a happy marriage.[863-4]

PARENTS, YOU HAVE A STAKE in this matter equal to all your interests in your dear children's marital well-being.

732.—WRONG COURTSHIPS SPOIL MOST MARRIAGES.

SOME FUNDAMENTAL ERRORS alone could blight the great majority of marriages as now. No minor superficial causes could effect results thus terribly fatal. Only a very wrong beginning very wrongly continued could even prevent all marriages from being superlatively happy; much less mar most of them, and render even the majority of them wretched.[772] So great is the power of Love to unite two of even opposite Temperaments, fuse those naturally uncongenial, amalgamate those actually repellant, and harmonize even civilized with savage,[745] that only some monster wrong in its very beginning could eventuate thus disastrously to the great proportion of matches. That a wrong selection is not this cause, is proved by the law already established, that Love is both self-perpetuating, and self-augmenting;[863] that all who once begin, naturally love more and better the longer they live in Love. The number of divorces applied for by Anglo-Saxons, despite their great unpopularity, even disgrace, children, and all other ties and obstacles,[773] proves that our marriages are far the more unhappy than those of the bulk of mankind; whereas they should be as much the happiest as we are the most enlightened.

LOVE MISERIES OUTSIDE of marriage at least equal, probably surpass, those within it. Ye celibates attest how inexpressibly you have suffered in your affections. What miserable days! How many agonizing nights! because made thus wretched through Love disappointed, and this through errors in love-making; but for which you would have kept your sweetheart, and been as happy as you have now been miserable.

COMMENSURATE CAUSES have effected all these losses of enjoyment, and inflicted all these penalties. Then . . .

WHAT ARE OUR MARITAL CANKER-WORMS? What wolves and

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tigers perpetrate all this dreadful havoc? What love-making ordinances, violated, inflict all these untold yet ever variegated pangs on wretched millions, in wedlock and out?

ALL CIVILIZATION is concerned in the answer, as much more than in "the laws of trade," as a fortunate marriage makes happier than fortunate speculations. First and foremost,

733.—FLIRTING; COURTING "JUST FOR FUN;" COQUETRY.

THEY ARE UNIVERSAL, almost. Who can say I never made Love, and had none made to me, except to and by the one I married? What means all this street gadding after dark, so common in factory and other towns, but to see, be seen by, and flirt with, the "fellars" and "gals." "Big school boys and girls," answer:—Don't you cast sheep's eyes back and forth, and spend more time in enamoring each other than in study? in loving than mental culture? and give more soul to cultivating the more sensuous aspect of Amativeness than to mental discipline? Even Sabbath-school and Bible-class scholars, don't you coquette back and forth with much more thrilling interest than you study "the Word of God"? and your own soul's salvation? Teachers, confess whether you do not reciprocate much more Love with scholars and each other than you would acknowledge, perhaps yourselves realize? Or if not, my eyes badly deceive me.

CHURCH ATTENDANTS, go ye not "to meeting" more to oggle than pray, flirt than adore, worship Venus than Christ, go home with a girl, or be going home with by "a fellar," than to "Love the Lord"? Ladies, what induces you to dress thus voluptuously, behave so fascinatingly, and comport yourselves thus stylishly? "To win the beaux, admire and be admired by them," is your *practical* answer in most that you say and do there. You do not "primp up" and "pretty off" thus for naught. Only some great motive could inspire and prompt all this; and that this is Love, is attested in all your ways and actions. Come, "own up," at least to yourselves.

PARTIES, BALLS, &c., are obviously and avowedly "got up," loved, and conducted to make conquests, "cut out" each other, enamor and be enamored. I saw a Kentucky maiden rendered just as furious, mad is too tame a word, as she could live, because another girl at a superb party had drawn off her escort. "Society girls" proclaim in all their winning actions, their entire

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spirit and make-up, that captivating and being captivated engross their whole souls, and inspire them throughout.

ALL COQUETTES equally illustrate our subject of "making Love merely for the fun in the thing;" as well as all encouragements without a marriage purpose. "I never am, intend never to be, not if I can help it, without some fellow to keep company with," said a maiden of thirty.

COXCOMBS, what are *you* after in all your compliments and gallantries? Girls' *hearts* is the answer returned in all you say and do. A dozen maids and widows consulted me as to their marriage adaptation with the same man, a most desirable "catch," who was courting and fooling them all, and doubtless other dozens besides, with marital encouragements.

NINE PER CENT. OF ALL WHO COURT do so chiefly to "have and give a good time" with their virtual paramour, under pretence of courting.

BROKEN HEARTS BY MILLIONS were broken only by the flirtations of their arch deceivers.

MANY KINDRED illustrations of this almost universal flirtation in civilized communities exist. It seems to be so inwrought into the very frame-work of civic customs as to need no more, hardly this much, amplification.

734.—TRIFLING WITH ANOTHER'S AFFECTIONS, MOST WICKED.

INFLICTING PAIN IS DIABOLICAL, except in doing good. All mankind have justly cursed Nero's cruelty, the "Inquisition," &c. All wanton tortures of man by man are heinous in proportion to their severity. Yet

MEN WHO TORTURE WOMEN CAP THE CLIMAX of human depravity. Worst of all, how fiendish for *young* men to elicit only to blight the affections of young women! Attest, all ye who have suffered, thus, what other life-misery was equally protracted or agonizing? Women suffer more than men; and girls most of all. How fearful the effects of affectional blight! Only those who have suffered thus can begin to realize how awful. And even they barely begin. Yet you, flirting culprit, inflict all this on a fellow-being, a child of our common Father. Men should promote the happiness, not cause the misery even of beast, much more of man, most of all of females. Let savage Indians torture captives to death by slow, agonizing inches, but shall civilized men inflict years of mental

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wretchedness on a woman till she becomes a mere wreck, in mind and body? Torturing the opposite sex is double-distilled barbarity. Yet

YOUNG men agonizing young ladies thus, is cruelty the most cold-blooded and desperate men or devils can perpetrate. And that after you yourself, by proffering your own affections, solicited hers in return. Even if she made the first advances, and you tacitly assented, how cruel! But since "society" allows her only to accept men's proffers, for you then to select your confiding victim, as the owl his sleeping bird, and prey on her *soul*-vitals, is a crime unequalled, except by her seduction. What intensity of Divine wrath, here and hereafter, can duly punish so great a sinner for so great a sin!

NATURE devises and executes adequate punishment. Leave that to her. "The soul that sinneth, it shall surely die" a death commensurate with the sin; for God is infinitely just. He punishes partly by that terrible tormentor, memory. Though no human eye saw that murder, yet its very doing struck such terror into the murderer's soul that, go where, do what he may, by night and day, waking and sleeping, that awful vision haunts and horrifies him perpetually. Calling out and blighting the affections of a confiding woman, brands Cain's mark right into your *own* innermost soul. Her memory haunts you continually. You cannot help recalling her sweet, happy looks as she drank in your expressions of Love, her melting eyes and glowing cheeks, her tender, thrilling love-tones while accepting and returning your caresses. Yet now, O how changed, pale, sad, broken-hearted, and pitiable to behold! Yet no eyes can read half her wretched visage tells, nor face tell half her soul suffers! "A wounded *spirit*, who can bear?"

"THOU art the man," stares you ever in the face. "*I* did it," haunts you continually. In vain you dash into business, seek pleasure in club-rooms, in flowing bowls, and gambling hells. There sticks your soul-struck brand for all. Yet even you little realize its depth; which all time redeepens. Then what must eternity do? If this sin can be forgiven, in God's name seek pardon first, for you need it most, yet deserve it least. And she, poor despoiled mortal, perpetually exclaiming in spirit:—

"O HOW COULD he be so *very* cruel!" She may not seek vengeance, yet her wounded *soul* is its own avenger. Isaac, in saying, "I have blessed Jacob, and he shall *be* blessed, cursed

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Esau, and he shall be cursed," expressed this eternal natural law that all human blessings and cursings actually *do* bless and curse their objects. The blood of Abel in crying for vengeance avenged itself. Your wounded victim's spirit-agony curses you, even though she intends it not. Her distress of mind hangs a millstone around your doomed neck. Better be Abel than Cain. Yet how many miserable women and exorcised men throng our streets, pack our churches, fill counting-rooms and parlors, club-rooms and fashionable and political arenas! Who and where are they *not?*

YE WHO HAVE NOT thus cursed your own future by blighting female Love, be entreated never to let any woman even *begin* to love you unless willing to enshrine her queen of your heart and life forever! A woman's Love is your talisman, her heart-broken moaning, your death dirge.

"I NEVER ASKED her to love me: then how am I to blame?"

BY OFTEN ESCORTING her to church, concert, picnic, party; by looking so blandly and seeming so happy with her, as if you could not bask enough in her affections; by your actions, which always "speak louder than words;" and many like means, you solicited hers in return; until, reluctantly, confidingly, she took you at your *act.* By thus inviting her affections, you proffered her your own far more than any words could proffer: else actions are only farces. Your gallant attentions on their very face assured her, that if she would reciprocate your Love, you would continue to love her alone for life. How outrageous to solicit and accept hers without returning your own.[545] He is far less a robber who asks a merchant his price for specified choice articles, seems satisfied, and *takes the goods*, but sneaks out with "I never *promised* to pay."

"YOUR TAKING THE GOODS implied and expressed your promise of payment, and holds you thereto," is the only business answer; and is that woman's whose Love you solicit and accept. Paying equal court to all by gentlemanly deportment only,[546] does not commit; whereas singling out *one*, proffering her your escort, and expressing and reciprocating Love, constitutes the highest proffer of marriage man can make to woman. Besides,

WHAT BUSINESS have you with any woman's Love except as your *wife*, actual or prospective? It is her wifehood. And *all*

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of it. Its entire rationale is to render her a wife, and thereby mother.[555] And the stronger it is the better a wife and mother it renders her.[641-2] Your blighting it *de facto* mars or spoils her wifehood.[675] Or if not, no thanks to you; for you did what is precisely adapted to spoil it. Loving you unfits her for loving and marrying another.[656, 675] You either spoil both her and thereby her future husband if she marries, or by sickening her of marriage, render her an old maid,[675] and thus rob some man of all the happiness she would have enjoyed and conferred with husband and children.

YOU INJURE HER RELATIVES. After her doting parents have done their best to fit her to become a superb wife and mother, you visit her as a suitor. They tolerate your visits only as such. If they supposed you came merely to fritter away your and her affections, they should and would bar their doors against you. Their being her natural protectors makes it their bounden duty to see that all her lovers come, not as wolves in sheep's clothing, but only as genuine marriage candidates, or otherwise eject you indignantly, even violently, just as if you assaulted her virtue. In this false disguise you win only to break her heart, and then turn traitor. Confidence between friends, should never be betrayed; much less between the sexes; last of all between lovers. What is breaking faith as to dollars, word of honor, veracity, everything else, compared with betraying a woman in that holiest relation, her affectional? Behold in the terrible consequences of interrupted Love[935] what damage you do her body and mind. You *reverse her gender*—think what that means—and stifle her sexuality, or else make her a harlot.[934] Robbing her of her apparel, jewels, all she is worth, leaving her "pure in spirit," is a crime as much less as she is worth more than they. But

FEMALE FLIRTATION IS ALMOST AS BAD. After coquettishly inviting and allowing a man to love and caress you, how wicked to agonize him by his causeless dismissal? Be not so cruel. Inflict not a wrong thus great on a *young* man who has paid you that greatest practical compliment of loving you, after you have expressed for him that tender fondness and exalted regard inherent in loving. Perpetrate almost any other sin, inflict any other torture, but spare him this agony, yourself this crime. Yet

"HAVE we not the same right to leave off, we had to begin?"

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No: because this would break Nature's first law of Love—constancy,[581-9] and incurs its penalty. Perhaps better "pay up" now than redouble this terrible account; for all her bills *must* be paid; yet better not thus "gather up wrath against her day of wrath." Nor does ignorance mitigate her penalties; for all her instincts forewarn all against all flirtations, all inconstancy.

EVERY GIRL SHOULD 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 certain that her affections can and will be reciprocated, and eventuate in marriage.

WOMAN SHOULD GUARD MAN'S Love likewise? Shall she allow him to wait on, and proffer marks of special regard, when she has no intention of marrying him?[589] 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 no true woman should ever inflict on 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.

NONE CAN CHOOSE WISELY AFTER BEGINNING to love; for Cupid is, always has been, must be blind to the faults, while magnifying the virtues of the one beloved.

WOMEN NEVER bestow affection 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 wellnigh impossible.

"WHY should, *how* do these youthful flirtations, conquests, &c., so trifling in themselves, cause all these varied and aggravated evils of vitiated Love, and marital miseries?" Because

735.—LOVING IS MARRYING; AND INVOLVES COHABITING.

SOME ONE thing constitutes marriage. It does not inhere in law, else it is human; changes with legislative enactments; is one thing one foot east, another west, of this state line, and that; and differs *toto cœlo* in England, Turkey, China, and Africa; whereas it is divine,[602] permanent, and the same everywhere, and always.

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RECIPROCATING LOVE throughout all its aspects is its only constituent. Solely for this was it instituted. To this only is it adapted. Love alone begins, consummates, and perpetuates marriage. All marriages without Love are abortive, a seed without a chit, a bodily carcass without life.

LOVE AND MARRIAGE 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. Loving actions and expressions are *marriage* actions and expressions. He who makes Love to any woman thereby makes marriage to her; and she, by allowing it, consents to marriage, and by reciprocating it marries herself to him. Nature has so linked Love and marriage together that man can never separate them. And he who, after having made Love to a woman, discards her, has divorced himself; as she divorces herself 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 must "reap the whirlwind."

LOVING IS COHABITING IN SPIRIT. Love and person are necessary concomitants.[782] Both are created solely for each other, and converge to the same focal centre, parentage, with a power almost resistless. Water does not run down hill more naturally and inevitably than Love merges into cohabitation; of which all billing and cooing, kissing and cuddling, are only antecedents and incentives. If not carried thus far in act, it is in *spirit*, which is its essence. Look at this conclusive proof:—

REPRODUCTION is the only end, the sole rationale, the one distinctive mission of sexuality, Love, marriage, and whatever appertains to either, and to the sexes as such;[539] of all which intercourse is the single centre, means, and ultimate. Therefore,

HE WHO ELICITS A VIRGIN'S LOVE THEREBY SEDUCES HER HEART. Getting her befiddled after him, "on the string," demoralizes, debases, defiles, at least her soul. Her Love for him is desire to have intercourse with him as much as her hunger is desire to eat; the former being the natural craving of her stomach, the latter of her sexual organs.[781] All logic, all human experience is defied to invalidate this conclusion. In short,

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MALE LOVE CONSISTS IN DESIRE TO IMPREGNATE, and females to be impregnated by, the one beloved. A plain fact, plainly put. Hence

THE SIN AND PUNISHMENT OF SEDUCERS rest on all you who call out only to blight a trusting, innocent, loving virgin's affections, and then discard her. You deserve to be horsewhipped by her father, cowhided by her brothers, branded villain by her mother, cursed by herself, and sent to the whipping-post and dungeon.

KISSING, FONDLING, CARESSING MEN, know that all this, and all like it, is the natural, instinctive, and universal predecessor, commencement and incentive of sexual intercourse. What man but always involuntarily begins it with them? prepares its way by them? and brings his participant into the desired passional or reciprocating mood thereby? Impassioned women return this compliment. And the more the more amorous either. Let universal humanity attest experimentally. Even all beasts "do likewise," as cooing doves and all fowls illustrate.

KISSING WITH AN APPETITE * is all right where its participants have a right to, and are preparing for, intercourse; otherwise wrong, except as a mere salutation, or of girls by elderly men, or boys by matrons. And yet, marvellous,

MEN WHO CLAIM STRICT HONESTY, pay every dollar, and stand high among men, make no scruples, even boast of getting this, that, the other innocent girl dead in Love, only to take advantage of this very passion they have thus wickedly provoked.

LOVE-MAKING GIRLS, know this: In and by the very act and fact of making Love to any man you virtually offer to marry, cohabit, and procreate with him. Not that this is wrong, or even immodest, if you can and want to; for you have just as good a right to offer them to him by making Love to him as he to you, by courting with you. In fact, Nature makes the female the true one to lead off in mating.[676, 808] We are simply analyzing, not condemning love making; are indeed commending you for thus fulfilling your female mission, provided you desire and have a right to.

COQUETTES, SOCIETY AND CONQUEST-MAKING GIRLS, all one, "know ye" that all your fascinating ways, taking actions, loving smiles,

* A RELIGIOUS SOCIETY, whose rites allowed "brethren and sisters" to kiss each other as a part of their devotions, most strenuously forbade kissing "*with an appetite*."

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bewitching winks and blinks, praises, kisses, caresses, &c., by trying to elicit Love, proffer its consummation: else why begin what you do not mean to complete? You are thereby actually perpetrating mental sexual intercourse, and preparing and inciting each other to physical. 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 this right by betrothal?

736.—Liberties during Courtship. They kill Love.

Whatever conditions create good children attract, poor, repel, the opposite sex.[544, 559]

Platonic Love is Nature's great creative prerequisite, because it initiates the mind—that great constituent of life.[787] Lust can create only animality, whereas Nature requires mentality. Hence purity always enamors, while sensuality disgusts the opposite sex.

Purity in woman is doubly attractive, and sensuality repellant; because she transmits relatively more of the mental and sentimental than man;[573] he more of the animal than she.[549] This causes and accounts for the fact that men "let alone severely" very amorous women, and those whose passions are all on fire, and easily excited. Nymphomaniacs, whose sexual inflammation, mental and physical, unfits them for maternity, always drive men from them, except those attracted by mere lust, just as they seek harlots. This shows *why* liberties kill Love. Next, *facts*.

A virtuous girl of nineteen was arrested by two policemen in order that they might ravish her, which they did. This so inflamed her feminine organs as to create a perpetual and intolerable sexual craving till her marriage, eleven years after. All this time whenever any beau called to see her she shrank from him, seemed provoked at him for calling, drove off all suitors, and had to be scolded to induce her to treat men half-way politely. The law which produces this and kindred phenomena is stated in[719]. This shows why passionate girls repel men, and love solitude, besides being so offish and awkward in their society; and applies equally to all victims of self-abuse.[923]

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LET THE EXPERIENCE of every courted woman attest whether all kinds and degrees of sexual freedoms she ever permitted any man to take with her, did not obviously deaden his Love for her. What though she yielded reluctantly, just to oblige him, and only at his most earnest solicitations — the more earnest the better for our argument — what if her whole being shrank from them, yet they killed his respect and affection for her, however great both. And he despised her more the more she tolerated, even if they did not extend to intercourse; and if they did, they killed it, because of necessity mutually unsatisfactory.[814] All sexual familiarities breed contempt.[752] The observation and experience of most women have taught them this fact by the loss of one or more lovers if they have allowed freedoms, by instinct if they have not. Girls note:—

"I TRIED TWO YEARS IN VAIN, while courting my wife, to get her to kiss me; but she would not, and I married her because she would n't. I would n't marry any girl who would. The more she would n't, the more I wanted to marry her; for I wanted kisses from one whose kisses were exclusive." —*The ablest criminal lawyer in Ill.*

LOVE IS EXACTING, and men unjustly jealous,[778] often rendered doubly so by physical inflammations. They seek freedoms, yet despise her who merely tolerates them. And the worst the most. Though they have no claims on your exclusiveness till engaged, yet they reason thus:—

"SHE WILL ALLOW IN OTHERS what she concedes to me. Since she lets me kiss and caress her, she will let others; and though I will keep calling on her just to get her kisses, yet nothing would tempt me to marry one thus free."

LIBERTIES KILL FEMALE LOVE also.

"DOES A MAN'S AND WOMAN'S kissing, fondling, sitting in laps, and hugging each other ever kill *her* love for him? I and the woman you saw me escorting in California have indulged thus for several years, but with no approach to intercourse, till lately she repels me with marked aversion. Why?"

"BECAUSE THUS PROVOKING WITHOUT GRATIFYING her passion has turned her whole sexual nature against you. See this result, with its reason, given in [805]."

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BEAR THAT LESSON EVER IN MIND, all ye who court, and tremble whenever you violate this sexual law.

YOUNG MAN, though you respect neither yourself nor virtue, yet if you would get or keep any virtuous woman's regard or affection — all others are worthless — manifest no passion *per se*, lest by kindling her passion or resentment you kill your prospects. Only those demoralized will endure you.

COURTED FEMALES, make "HANDS OFF" your motto. Say practically or literally:—

"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 by wrong usage."

YIELDING GIRLS BE FOREWARNED that all courting liberties both gratify your fellow without marriage, and disgust him with you, and you of him. Do you desire to marry? Would you retain men's respect? Freedoms cost you both, and self-respect besides; yet give in return only the lowest, poorest momentary indulgence — an investment which pays fearfully in three great losses — your admirer's *Love* (how much is *that* worth?), a proffer of marriage (pray how much more?), and your own self-valuation. The fact is, "RIGHT IS right," and blesses, while wrong is wrong, and curses.

MEN TELL EACH OTHER their amours, and say more by vague insinuations than words. This is devilish in them; so give them no grounds. Pursue towards all who knock at the door of your heart a course not merely virtuous, but almost prudish. To this your innate modesty prompts, which you ignore at the peril of alienating a lover, which none can afford. A man's Love is your choicest life-profession, and too infinitely precious to be sacrificed to your or his momentary indulgence.

PUT AND KEEP YOURSELF ON HIGH LADYLIKE GROUND. Show your admirers that however freely you manifest your intellectual, literary, moral, religious, domestic, and all other qualities, yet that you hold your Love too choice and sacred to be conferred, even in the least, except on your affianced husband, and that no semblance of passion can be extorted till after engagement; and this "high-toned" stand more than all else will exalt you in their estimation, increase their admiration, extort proposals, and bring them upon their bended knees in solicitation. All worth having will "go and sell all" to obtain such women; whereas, holding your-

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self cheap by reciprocating caresses before he proposes, and especially letting Love drop down upon its animal base, will make him content, and breed his contempt of you, and yours of yourself.

SEXUAL FREEDOMS BELONG ONLY TO MARRIAGE — *are* marriage.[736] They have no part nor lot in courtship, none till after betrothal; none even then till Love is sufficiently matured to justify and prepare for the earlier steps of that parentage which constitutes the only ultimate of sexuality,[530] Love, and marriage. Nature demands purity,[787] and punishes all departures from it, and all merely animal indulgences, from first to last. It is your winning card. Still,

TAKE NO OFFENCE WITHOUT AMPLE CAUSE. Fierce wrath is your least effective weapon; because it maddens without humbling. When he lays hands on you, no amount of resentment is too great. Yet gentle reproof is far more effective, and stuns without maddening. The veriest debauchee quails before a virtuous woman's rebuke, which petrifies male passion instantly whenever administered, and compels repentance and reform. This renders her, if self-possessed, perfectly safe with the worst of seducers; whilst she who dallies is lost. Yet, *per contra*,

EXCESSIVE COYNESS and distance sometimes repel. Love must be mutual:[545] hence bashful suitors often fear lest they obtrude themselves on a reserved woman. Many a courted girl represses all advancements, even manifests aversion, though bursting with affection; whereas showing him that she is approachable instead of repellant, would encourage his attentions. I myself have learned from broken-hearted women by thousands that they lost their lovers by extra reserve and apparent stoicism, whom a more reciprocal course would have retained.

WOMANLY INSTINCT, followed, will pilot you safely through these courting straits between the Scylla of undue freedoms, and the Charybdis of excessive prudery.

THE PURITY AND IMPURITY of all males, all females, are proclaimed by this principle, that in exact proportion as Love is sensuous and debasing is it fickle. Shun such as vipers; for their lust will vanish with indulgence,[789] 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 lust precludes both; yet Love based on the higher Faculties

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kills sensuality as such, and remains satisfied with its spiritual intercommunion.[730] This unerring test applied to the conduct of suitors, will reveal, in all their naked deformity, the designs of many a villain, however solemn his protestation of true Love; discover the tell-tale asses' 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 most suitors that their Love is mainly animal.

ALL YE WHO COURT, put yourselves on your own highest manly and womanly deportment towards each other, and neither take nor give any more freedoms in the most private apartment than you would before all the world; for what is improper "before folks" is wrong *per se*, and insures Nature's avenging rod.

LOVE LASTS.[652] PASSION IS FITFUL, and wanes or perishes with indulgence.

737.—WASTE NO MATING TIME. "SORTER COURTING."

"DO WITH YOUR MIGHT" what you undertake, is both a scriptural and sensible injunction. "Whatever is worth doing at all, is worth doing *well*," is a good life motto. And applies to courtship more than to everything else.

NATURE'S MATING PERIOD IS SHORT, lasting only from nineteen to twenty-three:[653] so make the most of it. Waste no more of your own time, or that of the other sex, than is absolutely necessary to a right selection and mating.

YOUNG FOLKS MAKE A BUSINESS of courting, or else let it alone.

A YOUNG HOOSIER asked a young Hoosieress for her company, and was answered thus: —

"SALL, aint nobody acourtin you now, nor nuthin?"

"WALL, SAM, there 's one fellar a *sorter* courtin, and a sorter not; but I reckon as its more sorter *not*, than sorter: so come along."

THIS "SORTER AND SORTER NOT" mode of courting, this calling every now and then on a girl, just often enough to encourage her and discourage all her other admirers, till her sexual bloom wanes, and mating season passes, does her an injury about as great as any one can ever perpetrate; and wrongs her as no man should wrong any woman. You *sorter* courters, hurry up.

WOMEN, PROTECT YOURSELVES against all such outrages by virtually saying, in words or deeds,

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"WHEN YOU MAKE A DEFINITE PROPOSAL, I will gladly confer with you concerning it; but till then, please excuse me."

THIS COURSE WILL BRING proffers, or else clear the coast, ready for "the second advent." And she who fritters away her mating season by such waiting, deserves to atone for it by celibacy,[671] or a "Hobson's choice" marriage. Patient waiting here is a crime against one's self no girl can at all afford.

GIRLS, KEEP SUITORS WAITING NO LONGER than is absolutely necessary for a judicious decision.

YOUNG FOLKS, ALL, MAKE LOVE HAY WHILE THE LOVE SUN SHINES.

738.—LOVE-SPATS; TESTING EACH OTHER'S LOVE, &c.

"I MUST KNOW FOR CERTAIN whether or not Jane really does love me, and will find out by courting others, just to see what she'll say and do."

ASCERTAIN BY ASKING THE ONLY ONE WHO KNOWS, just as you would anything else. How could she well assure you otherwise. Must she disclose this delicate secret unsolicited? Custom requires you to make known first. Read those love-signs already given. [606, 604] Those are dummies who cannot tell by them.

COURTING ANOTHER LACERATES HER AFFECTIONS; turns against you her pride, Conscience, all her Faculties; and embitters both her Love and life. Does she deserve all this agony? or if so, turn the other cheek, not smite a woman back. If she is innocent, you thrust a barbed arrow right into her heart, which will ache, fester, and perhaps break; which you have no right to do, and for which you must atone. What *good* does this course accomplish? Does it disclose the desired secret? Instead, it represses it, engenders her hatred, and 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 else 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.

WOUNDING EACH OTHER'S FEELINGS is as if both were sipping the most delicious and soul-inspiriting nectar together in overflowing abundance from one goblet, which Nature refills faster than both can quaff, till your own accursed hands drop in a bitter pill, which continues to dissolve and embitter, while you sip on

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till you have drunk enough to fill thousands of goblets, yet the bitterness still remains; besides this pill's containing a chemical element which, combining with some otherwise sweet ingredients of the nectar, turns them also into bitter poison, and thereby continues to reëmbitter and repoison this nectar the longer you drink; while both are compelled to drink on 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 in the levee of the great "Father of Waters" soon widens and deepens, till it finally overflows "all the country round 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 is wellnigh impossible, but not till then, let both stand sentinel, neither giving nor taking offence, nor causing pain in this or any other way.

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 Love-blights cross your flowery pathway. Their effects on future affection are almost paralytic, and should on no account be allowed. What is settled hatred in marriage but prolonged "spats"? They are the more fatal the oftener they recur; are a 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,[716] 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 embittered your subsequent affectional cup, and spoiled your lives? With what inherent repulsion do you look back upon them? Their memory is horrid, and effect on Love most destructive.

THEIR ANALYSIS reveals their inherent deformity. They consist wholly in mutual animosities and reproaches; and imply or

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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 the positive resentment of even lovers. For acquaintances to "fall out," is bad; 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 thus resent supposed grievances thereby charge the accused with conduct too outrageous to be borne, and condemn in language and manner; while those who sulk, imply that their "grief is too deep for utterance," and anger too strong for speech. What condemnation could be more condemnatory? What is this 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*. Blaming acquaintances is wrong, unless their guilt is palpable; those of opposite sexes worse; lovers by far the worst. "If mine *enemy* had done this, I could have borne it, but it is my *friend*, with whom I have taken sweet counsel." What are all lovers' "spats" but disappointment in its very worst form? They necessarily and always produce all its terrible consequences.[834]

THUNDER-STORMS CLEAR the atmosphere, and promote vegetation; then why not Love-spats promote Love, as they certainly often do?

THEIR VERY NATURE blights it. They always might promote it, because nature extorts good from evil;[119] yet "shall we therefore do evil that good may come"? Is that "wrath" less evil which is made to "praise God"? But 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 confesses, begs pardon, and promises never to sin thus again; and both mutually do forgive, revow, and re-resolve to do better ever afterwards; thus virtually remating. But *re-cherishing* Love is what both staves off this dire alienating consequence, and substitutes reincreased affection. When "spats" work out their own legitimate effects, they always reverse and destroy affection; and mere snarls redouble them in proportion to their frequency and intensity.

HOW DO THEY MAKE YOU FEEL afterwards? As though a terrible storm had chilled and drenched you, and a lightning flash came near destroying roots and top; as though snatched from the very edge of a precipice, and saved from a yawning gulf; ashamed,

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humbled, and "extremely *sorry* this difficulty ever happened;" "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 new one only reincreases their fatality. Even the strongest Love will endure but few, nor any survive many. Their final impression is, "I will overlook this one, but don't provoke me again." They leave it on a plane far below that on which they find it; not on a familiar, but on a suspecting or hating one; substitute distrust for confidence; and induce a feeling of commonness or else contempt, in place of exalted admiration; and totally change all your looks and actions. Both now eye each other like two curs, each watching lest the other should gain some new vantage-ground of assault. Before so tender, now so cold and hardened! Before so coy and familiar, after, how reserved, distant, hard, and austere! How talkative before demure after, as if attending to something else, and trying to forget that each other is present! Your mutual platforms and stand-points respecting each other how strangely altered, but only for the worse! If you 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."

"THEY ARE ALMOST UNIVERSAL, and in the nature of our differences cannot be helped. The more two love, the more they are aggrieved by each other's faults; of which these spats are but the correction."

FALSE, EVERY SENTENCE. Instead of being universal, they are consequent on imperfect Love, and only aggravate, never correct errors. Sexual storms never improve, whereas Love obviates, faults by praising the opposite virtues.[651] Every view of them, practical and philosophical, condemns them as being to Love what poison is to health, both before and after marriage: They are nothing but married discords. Every law of mind and Love condemns them. Shun them as you would deadly vipers, and PREVENT them by forestallment. Begin by vowing to each other that neither will give nor take offence; because each *knows* the other *intends* no wrong. Those who start their Love-career on

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this platform 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. Love partly reversed by fear, or any other Faculty, produces that suspicious state which is to genuine what jealousy is to conjugality, and tears the core out of its pitiable victims.

ESTABLISHING A PERFECT LOVE IN THE BEGINNING constitutes a preventive. Fear that they are not duly loved, and mortified pride, usually pave the way for these "spats," by reversing Love. Then let all who make any pretension guard against all beginnings of this reversal, and strangle these "hate-spats" the moment they arise. "Let not the sun go down upon thy wrath," not 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 spat before marriage, must quarrel after.

739.—FAULTS, EVERY-DAY APPEARANCES, DISGUISES, &c.

TRUTH WILL OUT, surely after marriage. Both should, will, must know each other. To decide wisely whether they can love and will marry, each must ascertain the other's tastes, likes, dislikes and specialties, faults included. Love can fasten only on excellences, known or supposed; and is proportionate thereto.

FRANKNESS THUS BECOMES INDISPENSABLE, and the only *paying* policy. All concealments before marriage are fatal ever after; for it reveals faults sometimes. If known before, each naturally expects to tolerate them, yet Love for all; which half obviates them, by almost compelling allowances; whereas the one deceived feels "sold." Thus:—

"GEORGE, YOU TOLD me, before I consented to marry you, that you never did or would chew or smoke tobacco, yet then did, still do, both. I have married a *liar*."

MAKING YOUR BEAU THINK by millinery appearances that you have a splendid form, when marriage reveals only padded shams, throws a "wet blanket" over his Love, the more fatal the more he is thus enamored. So equally of false teeth, making believe younger by dyeing hair or whiskers, &c. The age should never

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be concealed. Even reluctance to tell it virtually says, "I'm ashamed to tell how old I really am." Yet Nature's infallible age-marks unmask all.

A SPLENDID YOUNG MAN, whose Love was quite personal, on marrying a supposed beauty, found she had a slight umbilical blemish; which so disgusted him of her that he abandoned her, though enamored of her otherwise; which agonized both beyond description; yet would have been prevented by its mere mention.

ALL DECEPTIONS REACT against their authors, and lay and fire trains for nuptial explosions fatal to the marital enjoyments of both, by putting the wronged, and thereby both, into a hating, hateful mood.[ae] Lies never *pay*, but always punish, all liars. Throughout all God's domains "*honesty is policy.*" Truth triumphs. Nature punishes all who "bear false witness" in any form. "Thou shalt not *lie*" is doubly imperative in marriage.

BOTH SHOULD MAKE CLEAN BREASTS of all their traits, good, bad, and indifferent, before loving or engaging, and in order thereto. But

THIS WOULD PREVENT OR BREAK OFF MOST MARRIAGES.

WHENEVER IT WOULD, IT SHOULD. When knowing faults before would turn Love, learning them after will kill it; and that after marriage prevents placing it elsewhere. Yet candor only promotes them; because both are in a loving, overlooking *mood*, which is everything.

"THIS MUST 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 SHOULD START with this understanding, that neither, on any account whatever, shall ever divulge any such secrets; and those who do, thereby brand themselves with infamy. What could be as mean, or detestable, or utterly contemptible and wicked? The parents, at least of the girl, should 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. Having stated times when both see each other arrayed only in their best habiliments of character and attire, is not adapted to reveal their genuine traits. After engagement, both should "put their best foot foremost," which is natural to Love;[af] but before it, they should see each other in

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their every-day apparel, 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.

MEN OFTEN COURT TO GET MONEY. Any woman who has saved up a few dollars by whatever of labor and self-denial is in danger of being courted out of it, on the obvious principle that the shortest way to her pocket is through her heart. Women,

TURN ALL MEN RIGHT OUT the moment they suggest your letting them have one dollar, no matter how plausible their pretence.

ONLY THE WORST, meanest, cursedest villains will ever play *that* card. In comparison, robbery is a virtue.[703]

740.—MAKING AND RECEIVING PRESENTS BEFORE ENGAGING.

THEY OBLIGATE BOTH PARTIES, before either is ready to be obligated, and embarrass their decisions. Is a scrupulous girl left as free to decline his offer from whom she has received many or costly presents as if she had not? Is not their proffer by him at least prefatory to his proffer of marriage? As a delicate way of "asking and granting consent to court," they are useful and proper; yet are justifiable only on this precise ground. If this is what both really mean, all right; otherwise, wrong.

THEY EXPRESS AND ELICIT LOVE, which should not be done till after engagement.[735] As long as a man makes presents to this, that, and the other girl, all right; yet by his proffering some *one* girl gift after gift, he awakens her gratitude, and this her affections. She is highly susceptible to Love already, can hardly help bestowing it on some one, much less on one so kind to and obviously fond of her. Note this underlining law, all ye present-receiving women, that

MATERNITY IS THE BASE OF ALL GALLANTRY,[553] of which all presents from men to women are an inherent part. All attentions, regards, admiration, presents, Love, from man to woman as such, have their sole rationale in her need of his aid in bearing, and presuppose it; for which they prepare the way. So

TAKE CARE and know what you do, all ye present makers and takers. To keep on proffering rich presents implies proffering a proposal; and to continue to receive them implies the reception of it, with offspring. They are keepsake tokens of friendship,

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and between young folks of like ages, unmarried, imply and express an affection permissible only between lovers.

RECEIVING PRESENTS ENCOURAGES and inspires affection in the giver. To thus exalt his hopes, and then dash them down by declining marriage, besides draining his purse, is unladylike and unjust. Young folks,

WAIT TILL YOU ACQUIRE A RIGHT before making or receiving many presents.

741.—COURTING SUNDAY EVENINGS AND NIGHTS.

SABBATH EVENINGS ARE DEVOTED TO COURTING, by Anglo-Saxons generally, when all the beaux and girls, arrayed in their gayest attire and loveliest smiles, visit and expect their lover, if they have any, and try to get them, if they have not. Many go to church daytimes to see and be seen, and at night to "wait on" or be "waited on home," and some to stay "or to be stayed with." "Holy time" is none too sacred for Love-making, the most sacred of transactions, but this

NIGHT COURTING IS MOST OBJECTIONABLE, and courting all night outrageous. Everything has its season; and night is demanded for sleep, with which the young must not interfere.

ITS PERVERSION OF LOVE is its worst evil, and most fatal and reprehensible. Interrupted sleep causes that false and abnormal excitement of all the Faculties, Love included, which puts it more on its animal base than day 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." 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 NEED NOT BE IN PRIVATE. As we express Conscience, Kindness, Friendship, all the other Faculties before others, why not also true Love? Why not intermingle it with them all as their natural flavorer, by courting 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

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before them, should not be said or done at all. This chastens and purifies its exercise, besides banishing its animal phase.

TAKE CARE, judicious parents, how you allow your susceptible daughter to "sit up" *alone* with a beau all night if they like, with all but them asleep! and with one who has expressed no matrimonial intentions, but is apparently courting "just for fun."[734] Is that "proper"? Then nothing is "indelicate." Yet you require her to be even prudish at all other times. Passionate youth should not be thus tempted. Mothers, how can you thus expose your daughter? especially since you watch her every hour with lynx-like vigilance, but now expose her to the severest temptation possible. If habitually thrown upon her own self-protection, she would be safe even here;[967] 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 to tempt and *repeat* temptation, is a wicked exposure to which she ought not to be exposed. If it were necessary it might be justifiable, but it is neither. And she who can withstand this temptation, needs no watching. You proffer her an incentive to a life more free than virtuous.

WHAT PREVENTS SENSUAL CELIBATES from taking advantage of this custom to turn all our dwellings into houses of illicit Love, and gradually but effectually undermine the virtue of all our daughters; besides plying, under a guise the least suspected but most dangerous, all those wily arts they know how so insinuatingly to employ, by first eliciting their Love, only thereby to pervert it?[735] Parents, tremble not sleep over your daughter's temptation! or, rather, save her the disagreeable necessity of dismissing beaux, by asking them to leave before ten. They have asked neither your nor her permission to court in view of marriage,[967] but come "just to have a good time."[735] The natural protectorate you exercise over a daughter protests against your allowing her to *be* courted, unless with the implied and *expressed* design of matrimony. You should stand sentry around her Love as well as virtue, repel whatever endangers either, and *know*, not surmise, that her 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. If his intentions are honest, his own common sense will show him that such a request is proper, which, by awakening his admiration, will promote, not

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prevent, the match. You want no 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.

AN INDULGENT MOTHER, wealthy, fashionable, and occupying a high social position, took summer 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 encouraged their familiarity by urging that "courtship" is the only genuine Love-season of life; that marriage is fatal to Love;[773] that, therefore, lovers should make the most possible out of this only sunny gala-day of life; and that, as she would indulge her daughter in dress, jewelry, everything else to please her, so she would treat her to one good, long, bright, balmy, luxurious courtship, which she prolonged by postponing their marriage. But a more "advantageous" offer made her break off this match; which 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 it,[833] a wrong she had no right to inflict; besides most effectually demoralizing her daughter. What if she did make other conquests, and flirt on, which she did, was she therefore happy? Or does she make a good wife and mother? A sweet, innocent girl then; what is she now?[834] What are her ideas of virtue? Should she not *curse* such a maternal education? Let her example warn other mothers not to tempt their daughters in like manner.

742.—SUDDEN LOVES; AND CHANCE MARRIAGES.

"MARRY IN HASTE AND REPENT AT LEISURE," is an experimental truism worthy of respect. Gourd Love may be pure, but is quite likely to be animal; because inspired by personal qualities. Those denied all association with the opposite sex till this element is almost starved, may possibly conceive a pure mutual affection "at first sight;"[835] yet spiritual Love is inspired mainly by mental excellences, to appreciate which requires time. Suddenness is no objection to one prompted by mutual fitness; yet it requires watching till its purity is undoubted. The more sudden it

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is, the more deliberate should be the marriage. Genuine is content with being reciprocated, without hastening marriage. That is best which grows *gradually*. "Early ripe, early rotten," applies to it equally with fruits. Yet its purity is the main thing.

CHANCE MARRIAGES ARE MOST OBJECTIONABLE. Lord Byron let the toss of a copper decide whether he should marry Miss Milbanke. A living English Duke wrote a friend:—

"YOU NEED NOT MEET me to-morrow, for I fancy, by a remark of my father to-day, that I am to be married to-morrow."

"THE DUKE OF SUTHERLAND, the morning of his wedding-day, was found by a friend leaning carelessly over the railing at the edge of the water in St. James' Park, throwing crumbs of bread to ducks. Surprised to see him at such a place, and so engaged, within two hours of the time appointed for his marriage to one of the first women in England, in whose veins the blood of the Howards flowed, this friend 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.'"—*London Society.*

WHAT! NO CHOICE, NO CONCERN IN HIS OWN MARRIAGE? to whom, or when? Americans, how would you like *that?* We little realize what our freedom is worth, or even is.

743.—DISMISSING SUITORS, UNDUE ENCOURAGEMENT, &C.

WOMEN, YOU MUST SOMETIMES DECLINE proffers. This must wound a sensitive suitor's feelings keenly, blight his cherished hopes, and impair his future chances. So sugar-coat this bitter pill by dismissing him as pleasantly and affably as possible, with thanks for that greatest practical compliment inherent in proffers. Your negative itself is almost cruel; so soften it all you can; for his bad feelings injure him proportionally. Only a giddy, vanity-struck girl not worth having, will dismiss in a proud, haughty, disdainful manner, as if he were inferior. His very proffer may have prompted her dismissal that she might boast of having "given him the mittin."

CONSOLE yourself, discarded swain, for having escaped a life of married misery with one thus unladylike and unfeeling. Yet it may be fun for her.

AMPLE REASONS are certainly due him. Showing *why* your pro-

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posed match must needs injure both, will most effectually reconcile him to his fate. By all means

PART FRIENDS. Mutual respect marvellously softens the blow, and may even turn it to the good account of both.

LET HIM DOWN GRADUALLY. Note the moral in this dialogue between an attractive daughter, her suitor, and father.

"MISS B., would you like to go with me to hear Rev. E. H. Chapin lecture to-night?"

"I SHOULD; for I desire to hear this eloquent speaker."

"MISS B., will you accompany me to the museum to-night?"

"I WILL, with pleasure, Sir."

"MISS B., will you ride with me to-day around our city?"

"I WILL, and be much obliged."

"MISS B., the moon can be seen admirably to-night. Will you visit our observatory, which has a first-class telescope, with me, and be introduced to its managers?"

"I WILL, with many, very many thanks, for I've long desired to view 'the queen of night' through a telescope."

"KATE, do you think to make S. your husband, if he offers?"

"No, indeed! The farthest possible from *that*."

"THEN WHY ACCEPT all his invitations? If you keep saying yes, he will soon ask your hand, and expect you to say yes, as usual. When will you begin to say no?"

"THE NEXT TIME. I'll cut him off short."

"BY NO MEANS. Let him down gently. Accept some, decline some, and always in a pleasant, ladylike 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, decline as if reluctantly, and lower his raised hopes by littles."

SHE DISMISSED HIM ABRUPTLY. This stung him to the quick. He had been elated by his success, but was now humbled by her "change of base." He had boasted over his rivals, who now ridiculed him. His bad feelings induced a terrible sickness. He was really an injured man: yet both meant right. Call it "the fortunes of war," yet if she had stopped to think, she would have dismissed him gradually and pleasantly. But sometimes

A MAN MUST DISMISS. He should have less occasion, because he had his pick, while woman is allowed only to say yes, or no! This, with her far greater sensitiveness, requires him to be extra careful to give her the least pain possible; continue friendly; and

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introduce others as substitutes if he can. Yet reluctance to dismiss should never be allowed to incur a life or marital misery, nor postpone the dismissed; for her love-making hay-day is short, and precious.[666]

SUBSEQUENT CHANGES may make it best to renew their courtship. If so, the *dismissing* party is the one to reopen it. Either may at any time properly inquire whether the other has changed;—there 's no harm in asking—yet if the female has dismissed, she is the proper one to recommence.

A LOVING GIRL DISMISSED an idolizing Doctor of commanding talents, because her parents commanded her so to do. His heart and constitution broke, yet were resuscitated by a long travel abroad. Her affections still clung to him fondly. She made me her confidant.

"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 fond word or act from you would bring you together? Will you spoil both, rather than inform him that your sentiments have changed? Tell him frankly; or send some friendly token, for Love is sacred. Do not let so very a trifle as your coyness spoil both."

744.—BREACHES OF PROMISE DEMAND PUNISHMENT.

CAUSELESSLY RUPTURING a Love elicited under promises of marriage deserves legal penalties as much more severe than breaches of other contracts as it surpasses them. Dollars poorly express the amount of "damages" due. Yet

DISCOVERING SOME MARKED FLAW, some repellant trait, some heart-sickening conduct which has killed Love, throws the damages on the one discarded. As a misinforming seller cannot compel a cheated purchaser to fulfil a contract made under false representations; so those causes which reverse Love should be allowed full weight, and might even throw the damages on the complainant.

FANCY-SMITTEN GIRLS and love-struck boys artfully captivated, brought to their senses by "sober second thought," deserve allowances, release, perhaps even pity. Minority releases from other contracts: then why not from marital? No girl who "goes back" on an "engagement" made before nineteen, should be compelled to fulfil it. Whoever takes it should hold it subject

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to her after reversal. Yet a man whose broken engagement has prevented his affianced from having or accepting other offers, doomed her to celibacy, and broken her heart besides, should at least make her the poor compensation of dollars enough to support her.

WHEN EITHER FINDS LOVE REVERSED by instinctive repugnance, more mature reflection, one liked better, discovering repellant traits, or any like cause, the disliked party should cheerfully release the disliking, if not from magnanimity, at least from self-interest and respect; for all marriages repugnant to *either* must prove fatal to the life-long happiness of both. Mutuality is indispensable in Love.[545] Reluctance in either must needs spoil the happiness of both.[799] Those refused can do themselves no greater damage than to compel one dissatisfied to fulfil a loathed engagement. Their true *policy* lies in releasing the other, and looking elsewhere; for the temporary pain of changing affectional objects is far less than the life-long wretchedness of living with a dissatisfied, or repellant, or merely tolerating or passive companion; or one simply duty-bound[762] by an "engagement."

EITHER OF THESE ERRORS 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. They are 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.

ARE THESE DIRECTIONS TRUE GUIDING LANDMARKS for all who court, and inherently adapted to promote the conjugal happiness of all who follow them? Are no readers suffering from the evil effects of their ignorant violation? Are they not eminently reliable, because scientific?

WE NEED NOT EXTEND THEIR LIST, because *pointing out a more excellent way* obviates all wrongs much more effectually than exposing their enormity; and we have dwelt thus long chiefly to expound

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the *underlining principles* of this whole subject of Love, by showing the miseries entailed by their violation.

SHOWING THE RIGHT course, to which we next proceed, most effectually "shows up" and obviates the wrong.

SECTION II.

JUST HOW LOVE-MAKING SHOULD BE CONDUCTED.

745.—ITS PLEASURES; AND WHAT IT CAN ACHIEVE.

COURTSHIP! Its theme, how delightful! Its memories and associations, how charming! Its luxuries the most luxurious proffered to mortals! Its results how far reaching, and momentous! No mere lover's fleeting bauble, but life's very greatest work! None are equally portentous, for good and evil.

GOD'S PROVISIONS FOR MAN'S HAPPINESS ARE BOUNDLESS and endless. How great are the pleasures of sight, motion, breathing! How much greater those of mind! Yet a right Love surpasses them all; and can render us all happier than our utmost imaginations can depict; and a wrong more miserable. Though it is ordained to create offspring, not for pastime, yet as a luxury it has no peer, but stands first; so that mere self-interest commands all to learn and fulfil its right conditions, and avoid its wrong.

RIGHT LOVE-MAKING IS MORE IMPORTANT THAN RIGHT SELECTION; because it affects conjugal life far the most. Men and women need knowledge concerning it more than touching anything else. Their fatal errors[733] show their almost universal ignorance concerning it. That most married discords originate in wrong love-making instead of selection, is proved by Love usually *declining* many hundred per cent.; while adaptation remains the same.

RIGHT COURTSHIP WILL HARMONIZE NATURAL DISCORDANTS, much more concordants, still more those already in Love; which only some serious causes can rupture. The whole power of this Love element is enlisted in its perpetuity,[653] as are all the self-interests of both. As Nature's health provisions are so perfect that only its great and long-continued outrage can break it; so her conjugal are so numerous and perfect that but for outrageous viola-

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tions of her love laws all who once begin can and will grow more and more affectionate and happy every day, year, decade.

ANY MAN WHO CAN BEGIN to elicit any woman's Love, can perfectly infatuate here more and more, solely by courting her right; and all women who once start 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 compared with that 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 do exactly as you desired? If you had only courted him just right, he would have continued to grow still more so till now. This is equally true of a man's power over every woman who once begins to love him. What would you give to again wield that same bewitching wand? Learn how in this Section, and the next. Parents who teach their children to court right, need have no fears for their virtue. Forestalling that monster vice sexual depravity throughout all its forms, is just as easy as courting right; which is just as easy as breathing. *Knowing* what is due between lovers is its chief means. Young folks intend no wrong, but by following current customs embitter and rupture each other's Love; which drives them into sensualities, if it does not crucify their gender. We beg special attention to this declaration, and its vouchers.

THE LOVE-MAKING ART which can effect all this and much more, thus becomes well worth knowing; yet is one of "the *lost* arts." Since the art of gallantry is thus valuable,[855] how much more that of Love-making? — only its perfection.

DISSEMINATING SCIENTIFIC KNOWLEDGE concerning this much-joked-about subject of Love-making, thus becomes a work of philanthropy and social reform far transcending all others. Yet whoever teaches or learns anything concerning it, except in this volume? What wonder that nearly all thus ignorantly spoil their marriage? Why not give and take lessons in courtship as much as in music, or grammar? Is it less important? Parents should teach their children early,[926] and those taught "by sad experience" should instruct those not yet maritally spoiled. But

INTUITION, OUR OWN SELFHOOD, is Nature's highest teacher, and

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infallible; and tells all, by her "still, small voice within," whether and just wherein they are making Love right or wrong. Every false step forewarns all against itself; and great is their fall who stumble. Courtship has its own inherent consciousness, which must be kept inviolate. Then

THROW YOURSELF, O courting youth, upon your own interior sense of propriety and right, as to both the beginning and conducting of courtship, after learning all you can from these pages, and have no fears as to results, but quietly bide them, in the most perfect assurance of their happy eventuality!

746.—THE GREAT SECRET — HOW TO ELICIT LOVE.

"WHAT CAN I DO OR OMIT to advance my suit? prevent dismissal? make my very best impression? guarantee acceptance? touch my idol's heart? court just right?" — *All true Courters.*

CULTIVATE AND MANIFEST WHATEVER QUALITIES YOU WOULD AWAKEN. You inspire in the one you court the precise feelings and traits you yourself experience.[716] This law effects this result. Every Faculty in either awakens itself in the other. This is just as sure as gravity itself. Hence your success must come from *within*, depends upon yourself, not the one courted. To be more specific:—

THOSE FIVE RULES in Part V., with all their concomitant directions, suggestions, and reasons,[759-771] apply to all stages of love-making, and quite as much before marriage as after.

MEN can learn in [549 to 556] just what attributes in them "take" with women in general, and their own admired one in particular; while women are told in [539 to 572] what traits in them awaken masculine appreciation and Love. Next,

STUDY THE SPECIALTIES, likes and dislikes in particular, of the one courted, and humor and adapt yourself to them.

BE EXTRA CAREFUL NOT TO PREJUDICE him or her against you by awakening any Faculty in reverse. Thus whatever rouses the other's resistance against you, antagonizes all the other Faculties, and proportionally turns Love for you into hatred. Whatever wounds Ambition reverses all the other feelings, to your injury; what delights it, turns them in your favor.[761] All the Faculties create, and their action constitutes human nature; which lovers will do right well to study. To give a few illustrations.

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747.— An Exalted Estimate of the One Courted.

A young backwoodsman, starting out to obtain an education, unused to society, found himself, after a long journey, in the family of a New England divine. Two highly-cultivated young lady teachers, who arrived soon after, and were treated most cordially, he revered as so near angels, that, when he saw them eat, he wondered that beings *so* ethereal could descend to what was so material; yet rated them as angelic still. This almost worshipful admiration by each sex of the other, is just as spontaneous as breathing; swelling up in all who are well sexed as their strongest sentiment. In all genuine men's eyes all true women are perfect: as are all men in women's. This is doubly true during youth, and is reaugmented by Love, which sees only the good, magnifies it tenfold, and admires in proportion. And the higher and truer one's own sexual nature, the more exalted this estimate. Say, ye who have passed this poetic period, did you not fairly idolize the opposite sex till your *own* love-nature became demoralized? And each sex *is* even better than the most poetic imagination of the other can estimate it. All comparisons utterly fail to admeasure the intrinsic worth of each to the other; because of the happiness each can confer on and receive from the other.

The choosing one should think the one chosen the most perfect and best for them obtainable, and "thank God for having created one thus perfectly adapted to their precise needs."

This worshipful appreciation never can or will give or take offence till annulled; re-enamors and is re-enamored more and more perpetually; inspires just those sayings and doings which enamor the other; and renders all they say and do just right, because their heart's-core promptings are so, like sweet water bubbling up from a sweet fountain.

Esteem inspires esteem. Enamor *yourself* of the one you would enamor. *Admire*, all ye who would be admired.

748.— Affection begets Love.

Friendship is Love's forerunner and incentive.

All Love experiences, especially female, prove this. All young women on beginning to Love, protest sincerely, "Why, we 're only good *friends*, not lovers at all." Bear witness, all ye who have ever loved.

An elderly man, with points in his favor, having selected a

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woman eighteen years younger, but most intelligent and feminine, had two young rivals, each having more points in theirs, and came to his final test. She thought much of having plenty of money. They saw they could "cut him out" by showing her that he was poor; she till then thinking his means ample. All four met around her table, and proved his poverty. His rivals retired, sure that they had made "*his* cake dough," leaving him with her. It was his turning-point. He addressed himself right to her *affections*, saying little about money matters, but protesting an amount of devotion for her to which she knew they were strangers; and left his suit right on this one point; adding: —

"YOU KNOW I CAN MAKE money; know how intensely I esteem, admire, idolize, and love you. Will not my admitted greater affection, with my earnings, do more for you than they with more money, but less Love?"

HER CLEAR HEAD SAW the point. Her heart melted into his. She said "yes." He triumphed by this affectional card alone over their much greater availability.

MANIFESTING THE DOMESTIC AFFECTIONS AND VIRTUES, a warm, gushing friendly nature, fondness for children and home, inspires a man's Love most of all,[575] while evincing talents by a man peculiarly enamors woman.[855] In short,

THE LOVE-INSPIRING ART CONSISTS in *manifesting lovable qualities*, particularly the domestic, those which promote Love's great end, perfect children.

749. — PARENTAL CONSENT, ELOPEMENTS, &c.

SECURING THE BENEDICTION OF ALL FOUR PARENTS is certainly most desirable. Assenting to their courting,[897] implies acquiescence in their marriage; yet a formal one is desirable, and by letter its best form. If either parent objects, both lovers should try all possible means to win them over; for their blessing and aid are most desirable, and antagonism injurious. You cannot afford to array your proposed family against their established one, if this can be avoided. Indeed, getting the mother in Love may be a first step for obtaining her daughter; which her good-will greatly promotes, but ill, retards. At least, asking is much more politic than demanding. Establishing friendly relations all around is worth much patient assiduity and perseverance. Both should be loath to defy or provoke the antagonism of either. Yet

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SOME PARENTS DESERVE DEFIANCE. Whilst affectionate intelligent ones merit only filial obedience, yet those prejudiced for their own child and against the one chosen, especially who storm, blurt, and command a daughter to marry here and not there, deserve defiance, and to have Fremont's bold card played against them. He loves and is loved by Jessie. Benton, enraged, forbids Fremont his house, and locks Jessie up; who escapes, elopes, marries, and they return; when Benton, finding himself fairly out-generalled, makes friends, and backs Fremont. Those old enough to love and marry are old enough to decide to whom. Their parents' rights are only advisory; their own supreme.[606]

OUR RIGHT TO CHOOSE OUR OWN CONJUGAL AND PARENTAL PARTNER is more sacred and inalienable than any other human right whatever.

YOUR DUTY TO YOURSELF AND EACH OTHER IS PARAMOUNT to parental authority, and all else. Those united to each other in a genuine love sympathy are therefore divinely united:[652] and "Whom *God* hath joined together, let not man put asunder;" much less adverse circumstances. You now belong not to parents, but to *yourselves* and each to the other.[654] Fulfilling this Divine mandate to love each other, and resisting all interference as you would attempts on your life, rewards gloriously; while letting others break up a true Love, punishes terribly, without exception. Nature will neither be molested nor violated without punishing. By the sacredness of Love[655] and the evils of its violation[933 to 999] you are solemnly bound, each to yourself and the other, to consummate it. Let neither adverse surroundings, nor temper, nor wounded pride, nor fear of want, nor persecution, nothing but utter impossibilities, prevent your marriage: else you are a traitor to your highest natural obligations, and will surely spoil yourself and each other. Defy all difficulties, even dangers. If you must bide your time, watch it. Commune with each other in spite of fate. Elope only as your last resort; yet when all other means fail, if she will jump into your open arms, catch her, and, Priam like, scale all intervening battlements. Of course she must be willing, glad, to "forsake father and mother, and cleave to you;" yet if thus willing, woe to both if you do not thus carry her off "a willing captive." Be wise, but determined. Plan well, and execute boldly. Have no "faint hearts" here, but courage. Strong wills find sure ways, and God speed you. Yet

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ELOPING FOR NOTORIETY is despicable. That girl was silly who was sorry her father gave consent, "because she could not then get into the papers by a romantic elopement."

A GIFTED LAW STUDENT became thoroughly enamored with an excellent young lady attending the same school, who reciprocated his affection; each more than satisfied with, and both intending to marry, each other. Yet her proud mother objected, that "he was not good enough for *her* daughter." Though the girl thought differently, and had done nothing to lessen his Love, yet his pride made him ignore her altogether. He met and passed her daily without recognition, till years afterward his Love conquered pride, and he reproffered 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's prizing her daughter highest maddened him. For shame! He did not take a lawyer's view of *that* question. He should have cherished her Love, snapped his finger at all others, and let nothing in the heavens above or earth beneath interrupt a fully established affection.

RELATIONS, YOU SHALL NOT interfere, where even parents may not. Make your own matches, and let others make theirs; especially if you have bungled your own. One *such* bungle is one too many. Learn just how far you may go in [695, 735] and stop there. The parties are betrothed. Their marriage is "fore-ordained" by themselves, its only rightful umpires, [698] which all right-minded outsiders will try to promote, not prevent. How despicable to separate husbands and wives! Yet is not parting those married by a Love-*spirit*, equally so? [735] Its mere legal form cannot increase its validity. Marriage is a divine institution, [662] and consists in their own personal betrothal. [661] Hence breaking up a true Love-union before its legal consummation, is just as bad as parting loving husband and wife; which is monstrous. All lovers who allow it, are its wicked partakers.

750.— HOW LONG SHOULD COURTSHIP CONTINUE?

THE SHORTER THE HIGHER THAT EIGHTEEN-YEAR-OLD FEVER RUNS. 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 spe-

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cially requires its early consummation, hasten it; yet cementing the affections is the great work in hand, which to close intimacy at first rather hinders than helps. As whatever grows has its natural period for maturing, so has Love. At engagement you have merely selected, so that your familiarity should be only intellectual, not affectional.[667] You are yet more acquaintances than companions. As sun changes from midnight darkness into noonday brilliancy, and heats, 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 more impatient it is; yet to establish its Platonic aspect takes more time than is usually given it; so that undue haste puts it upon the carnal plane, which soon cloys, then disgusts.[668]

COYNESS AND MODESTY ALWAYS ACCOMPANY FEMALE Love, which involuntarily shrink from close masculine contact until its mental phase is sufficiently developed to overrule the antagonistic intimacies of marriage. Besides,

. WHY CURTAIL THE LUXURIES of courtship? Should haste to enjoy the lusciousness of summer engulf the delights of spring? The pleasures of courtship are unsurpassed throughout life, and quite too great to be curtailed by hurrying marriage. And enhancing or diminishing them redoubles or curtails those of marriage a hundred-fold more. A happy courtship promotes conjugal felicity more than anything else whatever. A negress, asked why she did n't marry, since she had so many making Love to her, replied "Because

"BEING COURTED IS TOO GREAT A LUXURY to be spoilt by marrying."

NO MAN SHOULD WAIT TO MAKE HIS PILE. Two must *acquire* a competence conjointly, in order fully to really *enjoy* it together. This alone can give full gist to whatever pleasures it produces.

751.—THE PROPOSAL, ACCEPTANCE, AND VOW.

A FORMAL PROFFER OF MARRIAGE naturally follows a man's selection and decision as to whom he will marry. Consent to canvass their mutual adaptations implies consent to marry, if all is found satisfactory; yet a final test and consummation now become necessary, both to bring this whole matter to a focus, and allow both to state, and obviate or waive, those objections which must needs exist on both sides; including any improvements pos-

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sible in either. The best time to state and waive or remove all objections, seeming and real, not already adjusted, is at his proposal, and her acceptance. A verbal will do, but a written is much better, by facilitating future reference. A long future awaits their marriage; hence committing this its initial point to writing, so that both can look back to it, is most desirable. And he can propose, and she accept, much better when alone, and each has all their Faculties under full control, than verbally, perhaps when excited. Those same primal reasons for reducing all other contracts to writing obtain doubly in reference to marriage.

YOU WHO FEAR AWKWARDNESS on paper, remember that true human nature always appears well, even when poorly dressed. A diamond is no less brilliant because set in clay. Mode is nothing, reality everything. All needed to appear well is to *feel* right,[746] and express naturally what is felt. Saying plainly what you have to say, is all required. An unreserved tender, or dependant conditions plainly stated, is sufficient.

THE ACCEPTANCE OR REJECTION should also be unequivocal, or any contingencies stated, and waved if minor, but if they can neither be obviated nor compromised, should terminate their relations, that both may look elsewhere. If any bones of contention exist, now is the time to inter them finally, and to take the initiatory steps for perfecting both in each other's eyes. Bear in mind that as yet your relations are still those of business merely, because neither has acquired or conceded any right to love or be loved.[735] Without pretending to give model letters of proposal, acceptance, or rejection, because varying circumstances will vary each *ad infinitum*, the following may serve as samples from which to work.

"MUCH ESTEEMED FRIEND: As we have agreed to canvass our mutual adaptations for marriage, and my own mind is fully made up, a final decision now becomes necessary."

"WHAT I HAVE LEARNED of and from you confirms that high opinion of you which prompted my selection of you, and inspires a desire to consummate it. Your pleasing manner and mode of saying and doing things; your intelligence, taste, prudence, kindness, and many other excellences, inspire my highest admiration."[6]

"WILL YOU LET ME LOVE what I so much admire?" But

"MY AFFECTIONS ARE SACRED. I can bestow them only on one who

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reciprocates them; will bestow them upon you, if you will bestow yours on me; not otherwise; for only *mutual* love can render either happy.'" I can and will love you alone, with all my heart, provided you can and will love only me, with all of yours. Do you accord me this privilege, on this condition? for life? forever? I crave to make you my wife; to live with and for you, and proffer you my whole being, with honest, assiduous toil, fidelity to business, what talents I possess, and all I can do to contribute to your creature comforts. Do you accord me this privilege, on this condition? May I enshrine you as queen of my life?"

"SAY WHEREIN YOU FIND ME FAULTY, or capable of improvement in your eyes, and I will do my utmost, consistently with my conscience, to render myself worthy and acceptable to you."

"I WISH SOME THINGS WERE DIFFERENT in you — that you had better health, arose earlier, were less impulsive, knew more about keeping house, &c.; yet these minor matters sink into insignificance in comparison with your many excellences, and especially that whole-souled affection obviously inherent in you."

"DELIBERATE FULLY, for this is a life affair, and if, in order to decide judiciously, you require to know more of me, ask me, or —— and ——. Please reply as soon as you can well decide."

"DECLINE UNLESS YOU ACCEPT CORDIALLY, and can love me truly and wholly; but if you can and will reciprocate my proffered affection, say yes, and indicate your own time and mode of our marriage. Meanwhile, with the highest regards, I am, and hope ever to remain,

Yours truly, A. B."

A TRUE WOMAN could give a better answer than the following, which does not claim to be a model. It is hardly time yet for a gushing love-letter, or we would not profane this sacred subject by making the attempt; yet should like to receive one in spirit somewhat as follows: —

"DEAR SIR: Your proffer of your hand and heart in marriage has been duly received, and its important contents fully considered."

"I ACCEPT YOUR OFFER: and on its only condition, that I *reciprocate your Love*, which I do completely; and hereby both offer my own hand and heart in return, and consecrate my entire being, soul and body, all I am and can become, to you alone; both according you the 'privilege' you crave of loving me, and 'craving' a like one in return. Since you are now mine,

"LET ME MAKE THE MOST OF you, by obviating your faults, and developing your excellences, that I may love you the better."

"ABSTAINING FROM TOBACCO will greatly enhance my esteem and affec-

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tion for you. I shall love you with, but much better without; and if you will relinquish it to please me, I will do even more to conform to your wishes, and improve myself in those faults you mention. Yet I leave you at full liberty to do as you like."

"THANK HEAVEN THAT THIS MATTER IS SETTLED; that you are in very deed mine, while I am yours, to love and be loved by, live and be lived with and for; and that my gushing affections have a final resting-place on one every way so worthy of the fullest reciprocal sympathy and trust."

"THE PRELIMINARIES OF OUR MARRIAGE we will arrange whenever we meet, which I hope may be soon. But whether sooner or later, or you are present or absent, I now consider myself as wholly yours, and you all mine; and both give and take the fullest privilege of cherishing and expressing for you that whole-souled Love I find even now gushing up and calling for expression. Fondly hoping to hear from and see you soon and often, I remain wholly yours forever, C. D."

"PLEASING MANNERS," "rising earlier," "using tobacco," &c., are only samples of other traits, and must be varied in both. Their style and details must emanate from the head and heart of each writer; their two main constituents being his proffer, and her acceptance, with or without conditions, according as either may determine.

THE VOW AND ITS TANGIBLE WITNESSES come next. All agreements require to be attested; and this as much more than others as it is the most obligatory. Both need its unequivocal and mutual mementos, to be cherished for all time to come as its perpetual witnesses. This vow of each to the other can neither be made too strong, nor held too sacred. If calling God to witness will strengthen your mutual adjuration, swear by Him and His throne, or by whatever else will render it inviolable, and

COMMIT IT TO WRITING, each transcribing a copy for the other as your most sacred relics, to be enshrined in your "holy of holies."

Two witnesses are required, one for each. A ring for her and locket for him, containing the likeness of both, as always showing how they now look, or any keepsake both may select, more or less valuable, to be handed down to their posterity, will answer.

752.—SEXUAL FREEDOMS BETWEEN MATING AND MARRYING. KEEP LOVE PURE.

YOUR MARRIAGE IS NOW COMPLETE, its legal proclamation alone excepted; which each *telling* their engagement to friends partially

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supplies. This entitles you to all its rights and privileges as concerns natural laws, yet not as concerns human. Then

"IS INTERCOURSE BEFORE MARRIAGE RIGHT?"

IT IS NEITHER BEST NOR WISE; because,

1. LOVE MUST BE KEPT PURE. See its almost infinite importance in [787]. At first it is naturally, spontaneously, always Platonic. For this, and its perpetuity, Nature has made ample provisions, which neither can at all afford to despoil. *Facilis est descensus averni.* Easy is its debasement. Attest all who ever loved: Were you not more than satisfied with being together, walking, talking, singing in concert, without any thought or desire for physical commerce? Did it even enter into your cravings for some time after you began to love? Nature graduates all her operations. As daylight comes and goes slowly, and seasons wax and wane into and out of each other gradually; so Love, to become complete, must grow and advance from incipient friendship into complete sexual communion. Haste spoils it. Only its animal aspect is ever impatient; and when so, needs restraint.

KEEPING it on this pure plane is easy; so is its descent upon its animal; restoration from which is difficult.

2. UNSATISFACTORY intercourse kills the Love of both.[814] That its *first* should be enjoyed completely by both, as is immeasurably important as is your marital felicity.[782] This requires that all Nature's conditions for perfect children be fulfilled;[785] and this that all surroundings be favorable.[809] Anything, everything, internal and external, must promote, nothing antagonize its luxury. Either feeling that it may not be exactly right, or fearing premature issue, or trying to prevent conception,[816] or apprehending detection, or anything else which mars it, will embitter your conjugal enjoyments in this and all other respects.[782] Conscience is its powerful antagonist. Female modesty is another. There are many others. O *don't* array them against it! Neither can at all afford it. Especially

THE FEMALE must feel at perfect ease, and participate fully. Please note its underlining principles detailed in [794], and their specific application to this particular case. Complete isolation, perfect secrecy, the absolute acquiescence of all the Faculties, and all the conditions for initiating the highest order of life, and many more, must be concomitant; yet each is absolutely impossi-

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ble in all snatched, stolen, and chance conjunctions. Apparel impediments are not least. Subsequent shame or self-reproach will spoil it, *ex post facto*.

ABSTINENCE TILL SOMETIME AFTER marriage is the only policy, and best for both, the female especially.[818]

3. YOU MIGHT NOT MARRY, after all. Then what? "Many slips happen between cup and lips." Hundreds of heart-rending cases of desertion after engagement have been told, are known to all; and usually caused by that disgust or dissatisfaction begotten by these very intimacies being unsatisfactory.

A MOST EXCELLENT CANADIAN girl of twenty, betrothed, was to be married Monday at 10 A. M. All her preparations were completed; her affianced visited her Sunday evening, and by dint of persuasion and entreaty, under solemn assurance that they were to be married within ten hours, induced her to yield her person; hurt her terribly, without giving any pleasure; and left her that night for good. Monday morning, she, friends, minister, all but her betrayer, were on hand for their marriage. He not only stayed back, but *scandalized* her as not virtuous, alleging her dereliction with him as proof. But, a church-member, she stood so high that he was not believed. Yet

O WHAT HEART-BROKEN AGONY she suffers! It has completely unstrung her nerves. Yet she loves him still! All the details of her case are most heart-rending. Fool she. Devil he. And both have many kindred.

PRACTISE SELF-DENIAL if necessary. Two, engaged, consulted, alleging:—

"WE LOVE EACH OTHER WITH INEXPRESSIBLE fervor, yet being together intensely impassions both. What shall we do?"

"MARRY. And the sooner the better for both."

"BUT I must fit myself for civil engineering, and cannot get ready for two years. Why not a clandestine marriage, with indulgence?"

"BECAUSE SECRECY IMPLIES SOMETHING WRONG to be concealed. Issue might follow, or its prevention would spoil your bliss.[819] Only marriage will do. Make all else succumb to it."

GIRLS SHOULD BE AS PURE WHEN LED TO the hymeneal altar as they were when they began to be courted.

Fr[illegible]ESTY enamors, and passion disgusts men more than a[illegible] except during intercourse. Coyness, bashfulness,

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reserve, are yet due from and to both; whilst manifesting passion begets a mutual commonness, a letting down in each other's eyes, which proves fatal to future Love. In fact,

NATURE WILL HAVE PURITY, or nothing. Lust kills Love.[780]

753.—ASSIMILATION, AND PREPARATION.

GETTING READY to start out together on your life journey, should now engross both. Though virtually married, you are still only friends, and should now begin to make Love; though its full period has not yet quite arrived. Giving up to nothing else, like eating honey alone, might cloy. Its gradual incipiency favors its permanent continuance. Excessive growth, bursts. Greed soon cloys.

YOUR MODE OF CONDUCTING YOUR FUTURE AFFAIRS, should now be arranged. Though implied in selection, yet it must be specified in detail. Both should arrange your marriage relations; say what each desires to do, and have done; and draw out a definite outline plan of the various positions you desire to maintain towards each other. Your future home must be discussed: whether you will board, or live in your own house, rented, or owned, or built, and after what pattern; or with either or which of your parents, &c. And it is vastly important that wives determine most as to their domiciles; their internal arrangements, rooms, furniture, management, &c.; respecting which they are consulted quite too little, yet cannot well be too much.

FAMILY RULES, as well as national, state, corporate, financial, &c., must be established. They are most needed, yet least practised in marriage. Without them, all must be chaotic. Ignoring them is a great but common marital error. The friends wisely make family method cardinal.

YOUR GENERAL TREATMENT of each other now especially requires to be mutually agreed upon. Each should say, "I should like to treat, and be treated by, you thus, but not so; and let you do this but not that;" and both mutually agree on a thousand like minor points, better definitely arranged at first than left for future contention; each making requisitions, conceding privileges, and stipulating for any fancies, idols, "reserved rights," &c.

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mutual satisfaction. Or if this is impossible, "agree to disagree;" but settle on something.

A CONCESSORY SPIRIT is indispensable, and inheres in Love. Neither should insist, but both concede, in all things; each making, not demanding sacrifices. The one who loves most will yield to oblige most.

WHAT COURSE WILL MAKE BOTH HAPPIEST should overrule all your mutual relations.

WRITE DOWN AND FILE all. Your present decisions, subject to mutual changes and amendments, will become more and more important for future reference, as time rolls on, by enabling each to correct both; for our own changes make us think others have changed.

A MUTUAL DIARY is desirable; for incidents now seemingly trivial, may yet become important.

SEE OR CORRESPOND WITH EACH OTHER OFTEN. Love will not bear neglect. Nothing kills it equally. In this it is most exacting. It will not, should not, be second in anything. "First or nothing," is its motto. Meet as often as possible. After its fires have once been lit, they must be perpetually resupplied with their natural fuel; else they die down, go out, or go elsewhere; and are harder to rekindle than to light at first.

A SPLENDID YOUNG MAN, 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; persuade 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 oak rived by lightning and torn by whirlwinds; its foliage scorched, bark stripped, 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. In attempting his salvation, by proffering advice to

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the "broken-hearted,"[965] he respectfully but firmly declined; deliberately preferring old-bachelorship, with all its dearths,[966] 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. He felt the deepest, fullest, manliest Love, and revelled in anticipations of their future union, but did not *express* it;[967] which was to her as if he had not felt it; whereas, had he saved but one minute per week to write lovingly, "I long to be with you, and love you still," or, "Business does not, cannot diminish my fondness," he would have saved her broken vows, and his broken heart.

CORRESPONDING, OR WRITING Love naturally puts and keeps it in its Platonic mood, more than talking it; besides enabling you to discuss subjects like those just named in the best manner.

MINGLING OTHER ENJOYMENTS with Love, by going together to picnics and parties, sleigh-rides and mayings, concerts, and lectures, marvellously cements the affections.

MEET IN YOUR MOST ATTRACTIVE HABILIMENTS of mind and person. French ladies will see their affianced only when arrayed in their best toilet. Yet mental charms vastly surpass milliuery. Neither can render yourselves too lovely.

EXPRESS AFFECTIONATE FONDNESS in your visits and letters; the more the better, so that you keep it a sentiment,[787] not debase it by animal passion. It is still establishing its rootlets, like young corn, instead of growing. Allow no amatory excitement, no frenzied, delirious intoxication with it; for its violence, like every other, must react only to exhaust and paralyze itself by its own excesses.[681] Affianced young man,

LIFE HAS ITS EPOCHS, which revolutionize it for good or bad. You are now in one. You have heretofore affiliated much with men; formed habits of smoking or chewing tobacco; indulged in late suppers; abused yourself in various ways; perhaps been on sprees, &c., &c. Now is your time to

TAKE A NEW DEPARTURE FROM whatever is evil TO all that is good and pure. Break up most of your masculine associations; and affiliate chiefly with your affianced. Be out no more nights. Do quit the use of tobacco and spirituous and malt liquors, if you have ever begun their use. They are vulgar and injurious; will disgust your wife, and injure your issue; and are unworthy

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of yourself. Let your new responsibilities and relations brace you up against their temptations; and if these are not sufficient,

YOUR PROSPECTIVE SPOUSE WILL HELP. No other aid in resisting temptation and inspiring to good equals that of a loving, loved woman.[940]

BREAK OFF FROM YOUR CRONYISMS, clubs, societies, odd-fellow and masonic included. Your new ties furnish an excellent excuse. All your spare time and small change are wanted for *her*. To give to them the time and money due to her and setting up in life, is outrageous. Bend everything to your new relations, them to nothing. Now's your time to turn over a new leaf, and turn all the angles, coruers, and right-about faces needed.

AFFIANCED MAIDEN, YOU have some departures to take and corners to turn. Your life has till now been frivolous, but has now become serious. You have no more need of toilet fineries; for "your market is made," and you have work on hand far more important, namely, fitting yourself for your new duties. Find out what they demand of you, and

SET RIGHT ABOUT MAKING A PREMIUM WIFE AND MOTHER.[786]

BOTH BEGIN LIFE ANEW. Forgetting the past, *plant and sow now what you would gather and become always.*

BEGINNING AND CONDUCTING courtship as this Part directs, avoiding the errors and following the directions it specifies, will just as surely render all superlatively happy as sun will rise to-morrow. Scan their sense. Are they not scientific? Do they not expound Nature's love-initiating and consummating ordinances? Are they not worthy of being put into practice? Discordants, can you not trace many of your antagonisms and miseries to their ignorant violation? Parents, what are they worth to put into your children's hands, to forewarn them against carelessly, ignorantly, spoiling their marriage? Young ladies, what are they worth to you, as showing you how to so treat your admirers as to gain and redouble their heart's devotion? Young men, what are its warnings and teachings worth to you? God in his natural laws will bless all who practise, curse all who violate them. They prepare our way for our next and paramount theme.

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PART V.

MARRIED LIFE.

CHAPTER I.

HOW TO ESTABLISH A PERFECT AFFECTION.

SECTION I.

THE MARRIAGE, HONEY-MOON, AND RELATIVES.

754.—THE WEDDING.

ALL MANKIND PROCLAIM MARRIAGES BY SOME CEREMONY, usually religious. This custom is, must ever be, coextensive with the race; because inherent in human nature.

MARRIAGE IS A GREAT AFFAIR, life's boldest promontory, from which are mostly taken its latitudes and longitudes. Make the most of it, by rendering it the most impressive, pleasurable, and sacred possible. All mankind always have done this; and each mating pair should follow this excellent usage. "Custom is law," and should be obeyed except when it contravenes Nature's "higher law."



FIG. 580.—THE MARRIAGE CEREMONY.

"A POOR WEDDING FOR POOR FOLKS" must suffice; yet it can be made impressive and delightful with little expense. Those most stylish and costly are usually therefore the less sacred. They eclipse themselves. Extravagance in dress, refreshments, show, numbers, &c., make them poor commemorations of a true conju

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gal union. Some waste on them money needed for setting out in life. Simplicity is far more appropriate than ostentation. Yet each should accord with the tastes and means of its lord and lady, under whose general directions its managers should conduct its details.

A PARENTAL ABODE, and if convenient, hers, is its most suitable place. Only those who hate their parents should marry "on the sly." The "old folks" on both sides, are entitled to its joys; should enter into it right heartily, as if repeating their own; and regulate and defray its expenses. Its subjects should have nothing 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. Of course

WITNESSES AND GUESTS ARE INDISPENSABLE, but a crowd is not desirable. As general an invitation as its allotted apartments will accommodate, is best; while a marriage in church is quite too showy and unsocial. 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 concealed or conciliated. Those who hold grudges against either should have "no part nor lot" in them, or 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. After the marriage ceremony is over, its administrator might appropriately say to them: —

"YOU HAVE NOW ENTERED TOGETHER upon relations as sacred and momentous as mortals can assume. Having pondered before taking this eventful life-step, it has now become irretrievable. You have '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 its relations. Let them not oppress you, yet duly consider their momentous importance; and devote your entire beings to their fulfilment. Having now become an integral part of your very life, they should be your paramount life-work. Thank God that you are married, and pray Him to enable you to live a perfect conjugal life."

A WEDDING-FEAST is indispensable; for appetite affiliates with

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all our functions, and most with the social. Its edibles may yet need not be rich nor expensive; nor composed of many or indigestible compounds. Guests need not gormandize, or get intoxicated; but should drink something delicious, yet not exhilarating; for the natural hilarity of the occasion is sufficiently intoxicating.

THE WEDDING APPAREL should correspond with the tastes and means of the parties; and be worthy of being consecrated by the occasion; and kept as a momento forever; to be worn only on special occasions, yet need not be gaudy. That of the bride should set off her person to the best advantage; since no more appropriate occasion can occur.

BEHOLD THAT CHARMING BRIDE, the central figure of the occasion! All she says, does, and wears should express female loveliness, and conjugal affection. A confiding, loving expression towards her lover-husband is her chief ornament, and most brilliant jewel. As far as she manifests affection, all is beautiful and appropriate; yet if this is wanting, all is a soulless sham. If she is happy in him, all else is complete; if miserable there, all else is lost. Angels might admire as they behold her forsaking girlish associations, friends, 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. All her dearest interests are embarked in this life-voyage.

MANY CRY at weddings whose own have proved fatal, yet all should rejoice; because, if conducted at all aright, nothing else is as joyous as marriage. She has the good wishes of all friends. Would that she knew what is requisite for rendering their wishes prophetic.

THE MARITAL RITES OF DIFFERENT NATIONS in various ages, are appropriate here, and might please girls, but, teaching few practical lessons, are left to others.

755.—SONS AND DAUGHTERS-IN-LAW; RELATIONS, &C.

ALL FOUR PARENTS should embrace the married pair with open arms in genuine parental affection, warmly expressed; neither sorrowing over the loss of their child, but all rejoicing in having gained another; taking their newly acquired sons and daughters-in-law right home to their heart, and talking or writing somewhat thus:—

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"DEAR CHILDREN: Your marriage renders you both equally our own son and daughter; and we shall feel and act towards you as if both were 'bone of our bone, and flesh of our flesh.' Call us father and mother, as we shall you son and daughter, and make our house, your home, our table and fireside yours, for a time at least; and always consider us in spirit, as as we are now in law and fact, your fond parents.

"TELL US FRANKLY when you may think we wrong you, and we will tell you; that we may nip all hard feelings in their bud, adjust all differences as they rise, and all live together cordially. Nor need you fear to ask our aid.

"BE LILLIE'S PROTECTOR, FRIEND, AND TRUE HUSBAND, overlooking her faults, or correcting them through her affections. That life we have originated and thus far nurtured, and you selected for your wife, we now resign to you. Make the most of her: and dear Lillie, having chosen Charles for life-companionship, make yourself the very best wife you are capable of becoming.

"LET US ALL bear ever in mind that pure *affection* is alike our pleasing duty, our glorious privilege, and the heart's-core of all our relations; cherishing which will make all happy. Begging that neither may wound the other's feelings, nor allow their own to be wounded, and bestowing on both our parental benediction, we remain

YOUR EVER DOTING PARENTS, E. F."

"DEAR PARENTS: WITH YOUR REQUEST, that I will consider myself your son, and call you father and mother, I comply with all my heart, and will do my utmost to fulfil these filial relations; besides doing all I can to promote Lillie's happiness, and gratefully loving you who have provided me with so choice an idol to love. Your affectionate Son, A. B."

MR. AND MRS. E. F. TO MR. AND MRS. H. I.

"DEAR SIR AND MADAM: Our children's marriage imposes on us, heretofore related only by ties merely human, the additional duties and feelings due to and from *relatives;* and we hereby proffer the right hand of friendship due to our new family relationship. Let us bury all past differences, cherish only a spirit of mutual affiliation, frequently interchange visits, frankly avow and speedily adjust dissatisfactions, and establish and keep up genuine good feelings. Our latchstring is always out. Our family joins in this tender of cordial sentiments, and promissory endeavors. Hoping this new relationship may become more and more agreeable with time, to all concerned, we remain yours in the spirit of true relatives,

MR. AND MRS. C. B."

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MR. AND MRS. H. I. TO MR. AND MRS. C. B.

"DEAR RELATIVES AND FRIENDS: TO EVERY SENTENCE of your grateful tender of family friendship, we and our family respond in a right hearty amen. We will do our best to meet you half-way in cherishing both true hospitality, and genuine cordiality; open wide our doors and hearts to welcome you and yours; and will vie with you in manifesting those family ties of which the marriage of our children is the heart's-core, and we the corresponding members.

"Your cordial family relations, MR. AND MRS. H. I."

WELL-MATED COUPLES WHO BEGIN married life under auspices like these, could hardly wrangle if they tried.

CONJUGAL DISSENSIONS FREQUENTLY COMMENCE ABOUT RELATIONS. Hers have opposed their union, and said hard things against him, which, magnified before reaching his ear, rouse his anger; and her natural sympathy with them initiates a difference. Doubtless he was more indignant, and she more defensive, than either side required. Discord thus begun, the crevice now open, out rush the waters of Love, only to drown the happiness of both; besides creating a loathsome pestilence, which poisons, maddens, tortures both all their lives: whereas concord between their families would forestall or at once obviate all causes of difference, and redouble their Love. How many conjugal animosities originate with outsiders? Their parents should be a self-constituted "committee on the state of the union," to discern incipient differences, obviate them at once, and be daysmen to nurture, instead of interrupting, their children's affections. But, often,

A BROTHER ASKS HIS SISTER to help his new wife start housekeeping. Rendered envious by seeing him lavish so much attention on his wife, and so little on herself, she prejudices him against his wife, by pointing out now this, then that fault. Such sisters deserve, if not to be pitched headlong out at the window, at least to be told, "viper, there 's the door." All good sisters will try to heal, not begin or aggravate their differences. What if he is her superior? Does his knowing her faults unmarry them? or do either three one iota of good? or anything but unmitigated evil? How much better that, deceived, he should enjoy her shortcomings than suffer inexpressibly from their discovery? His "ignorance is bliss." Her being perfect *in his eyes* about equals her being perfect *per se;* and is immeasurably better

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for him than her inherent perfection without his appreciation. As he thinks she is, she is *to him.*

PREJUDICE AFFECTS MARVELLOUSLY BOTH WAYS.

NATURE REPAYS such sisterly deviltry in its *own* coin. Her own spirit must make herself affectionally wretched; because suspicious, hateful, and therefore hated by her own husband. Such a married sister once consulted me thus: —

"I FILLED MY DECEASED MOTHER'S PLACE to my youngest brother; 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, and sweet indeed, but common born. To see the rising hope of our proud family, on whom I doted, who could have commanded the wealthiest heiress in Detroit, marry a mere seamstress,—intolerable! I remonstrated, he persisted. Provoked, I finally said, 'If you marry her, she shall never be *my* company.' '*Nor you mine, ever,*' he replied, banished himself from my presence, and 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."

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 broke your own. God is just, and Nature inexorably retributive. You deserve all this, continued, 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; shall treat her at least politely; and will try to love and render her worthy of my noble brother."

NEWLY-MARRIED COUPLES, 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,"—yet better give preference to those unmortgaged,—see that they *toe your mark;* and expel instantly any who try to prejudice you or your wife against each other.

YOUNG HUSBAND, IF A FEUD should spring up between your mother and wife, choose between them; and either get a divorce

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from her and *marry your mother;* or else get a divorce from your mother, and marry your wife over again. Yet better "forsake father and mother, and cleave to your wife."

756.— The first Married Year: A Honey-Annum.

This is far the most eventful epoch of married life, and withal, the hardest. Since beginning courtship just right is thus important,[732] how much more marriage? for whatever is begun wrong, waxes worse, right, better.

A wedding-tour, begun right from the marital altar, is more fashionable than sensible; costly; far less enjoyable now than if postponed, and than home quiet; and especially fatiguing and injurious to the bride; whose commencement of her specific marriage relations[661, 812] must needs exhaust all her strength; besides inducing certain physiological changes which, superadded to the exposures and fatigues of travelling, must injure all not extra robust. But, going or staying,

Give yourselves up wholly to each other. Heretofore you have made Love at arm's length: make it now in each other's arms. Take it at its ebb, and waft on in conjugal felicity. Consecrate your "honey-moon" wholly to it, and waive whatever interferes with it. Yet why not

Make your honey-moon a honey-annum? Why cut it short in thirty days? Love is now your most important life *business:* then shape business to it, not it to business. That good old Biblical custom which excused every young husband from war, public service, &c., the first married year, requiring him to "stay at home," and "comfort his wife," should be modernized. After your mutual affections are once well started, they will grow on without special nurture.

This is your great life-labor. Think how great; and how infinitely important that it be commenced not about but *just* right; which requires time. No great work can be finished up hastily; and the greater, the longer its incipiency. Neglect other things, but take time enough to make this thorough. Surrender yourselves wholly to it. Let it imbue and engross your whole beings.

Young husbands, note. Your doting, clinging, dependant young wife has just forsaken loved home, friends, and parents for you; torn herself from all her girlish associations; thrown her entire being confidingly into your arms; and is pouring out her whole

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soul into yours. Then should you not take ample time to reciprocate her Love, nestle her close to your bosom, and intertwine all your and her heartstrings together? Forsaking all has softened, perhaps melted, her soul: then fuse it the more perfectly with your own. Be not so cruel as to shake her off just now for business, or anything else; spend your spare moments with her, instead of old cronies; and give her and yourself one long lovers' holiday. You can find plenty of ways to enjoy the year together. Attend church, picnics, parties, concerts, &c., and read, especially this volume, together; for nothing as effectually deepens and perpetuates Love as intermingling it with the moral and intellectual Faculties.

STUDYING AND ADMIRING NATURE TOGETHER, her laws and facts, beauties and wonders, is the great cementer of hearts, and means of harmonizing differences; because intellect is ordained to rule and promote action in all our other Faculties.

"AN ORTHODOX, ATHEIST, SKEPTIC, AND I, A RADICAL, agreed to read and discuss the Bible intellectually one hour every Sunday; and though at first as antagonistic as possible, yet we soon found we differed but little, entertained many similar views, and became warm personal friends."—*Dr. Elder.*

THIS LAW OF MIND APPLIES TO HUSBANDS AND WIVES with redoubled effect. Reading together furnishes its easiest and best application. Any two, however unlike, who will read and discuss this volume together intellectually and kindly, will soon find a warm affectional sun melting their differences, and cementing their affections. Of incipient Love this is surprisingly true. Hence, take long lovers' walks, rides, and talks; pick bouquets and press choice flowers as memoranda of these and those pleasant seasons; and commune with each other as vesper's departing twilight casts her mellow tinges over vales and mountains, till "the queen of night" throws her silvery rays over your enchanted pathway, or heaven's star-spangled dome deepens your mutual Love by leading you "through Nature up to Nature's God;" adoring whom together redoubles your Love for each other. You should also now

COMPLETE THOSE LIFE PLANS begun during courtship;[753] stick your stakes; draw your lines; establish your rules; lay off your business course; decide what each shall and shall not do and

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become — whether you will eat, retire, rise, &c., together; wait or be waited on in these things and those; furnish your domicile this way or that; open each other's letters; go to this church or that, and separately or together; whether she shall go to parties and he to clubs individually, or both visit entertainments together; &c., &c., and, in cases of disagreements, decide on its conditions. As different fruits have differing flavors; so determine how you will *flavor* your marriage relations. Yet *leave out all bitters*, and most acids; adding saccharines to your liking.

THE EARLIER AND MORE COMPLETELY ALL LIKE DETAILS are settled, the better for both ever after!

NUMEROUS SHOALS AND QUICKSANDS throng your *first* year's marital voyage, easily avoided, even turned to good account, by patient forbearance. They inhere in your differing constitutions, educations, associations, and views of things; and may be mutually beneficial.[715,723] Yet they chafe each other like an irritated corn. Unless softened off somehow, they will become intolerable. They often get calloused over the second year, or else break up their affections. Time often *compels* patient endurance with: — "It *is* so. I *can't* obviate, and must patiently endure it, or abandon all, which I can't afford to do." "*Endure* what you cannot cure."

WIVES SUFFER MOST during this breaking-in process. O how many break *down* in spirit, perhaps health, merely staying, not living. Take care how you give up. Better summon tact, shrewdness, sense, patience, affection, all your faculties, than despair. You can't afford to be indifferent. An "uppish" *spirit* will pay fearfully the wrong way.

WEDDING ANNIVERSARIES AND PRESENTS can be made greatly to promote mutual affection, just as we promote patriotism by observing Independence Day; and these perpetually accumulating mementos should be brought forward at your tin, wooden, silver, golden, and diamond weddings.

757.—HOME; KEEPING HOUSE *vs.* BOARDING, &C.

MARRIAGE AND HOME are each created and specifically adapted to each other, and should not be separated. Birds build their nests right after mating; which is their marriage. A rented domicile is far better than none, yet *own* "home, though ever so homely," is far the best.[180]

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HOME COMFORTS PROMOTE, DISCOMFORTS WEAKEN LOVE. Good victuals nourish, poor starve, the affections.[628] None can love well on an empty stomach; while feeding a husband well is the easiest and surest winning-card a wife can pay.

BOARDERS' FOOD AND FARE ARE POOR, almost always; because preparing it for many necessitates its neglect. Any and all who compare home-cooked food with even the best hotel and boarding-house will marvel that the family edibles should be so much the best. Only home-raised fruits and vegetables are fully ripe, fresh, and really good, while those got in the markets are picked green, wilted, and scarcely worth eating.

PRIVACY belongs in with marriage,[630] publicity contravenes it. Being by yourselves cements you together, with others, satisfies you apart. All must affiliate; and affiliations *from* home deaden those *at* home; and *vice versa*.

BOARDING AT HOTELS IS DANGEROUS for both. Young accomplished wives, admired, praised, are apt to flirt, unless perfectly satisfied with husbands; which many are not at first.[756] They meet men in parlors, at table, who have no one to love, crave female sympathy, perhaps are demoralized, even sensual, and "up to intrigues;" while he meets other ladies, loving, sympathetic, fond, "gushing" for some one to commune with; whereas at their own home, no such temptations arise; for they select responsible acquaintances.

BEING TOGETHER PROMOTES, APART, IMPAIRS LOVE.

HOTEL LIFE MAKES WIVES LAZY, by giving them nothing to do but dress. Inertia spoils. "Idleness is Satan's workshop." Having nothing to do makes everybody a nobody. Something to interest, some soul-engrossing work in hand, is indispensable to self-development. An objectless life is a poor one. Besides,

A HOTEL IS NO PLACE TO BEAR OR REAR CHILDREN. Yet

HOUSEKEEPING EVILS ARE GREAT. Servants in this country are badly demoralized. Scolded, abused by former fretful mistresses, they have become hardened, antagonistic, towards all; besides their stealings, often enormous and incessant, and that independence inhaled in our political atmosphere.

WIVES MUST NOT BE DRUDGES, especially while bearing or nursing. Then what can be done to get good food, and yet avoid pestiferous domestics and wife drudgery?

1. DO WITH LESS KINDS. That prepared plainly tastes and nour-

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ishes better than fancy cooked. We eat what is too rich to live long, or be healthy. One substantial dish, as bread, potatoes, and one kind of meat, is far better than several kinds of meat, cakes, pies, &c. Seasonable fruits should be the chief desserts. Better both agree to put up with a few and plain kinds, than be at so great trouble and expense to "live high."

TWO GOOD MEALS DAILY are ample for all dietetic purposes; one of which may consist chiefly of good bread[554] and fruits. A quarter of housekeeping is thus saved, and you are better off.

EXCESSIVE NEATNESS AND TASTE, with too little strength to secure them, are the torment and destruction of most wives. How can this evil be obviated? 1. By their letting sense overrule, and 2. by husband and all hands being as cleanly as possible.

ENTERTAINING, parties included, chiefly necessitates servants, variety in edibles, &c. Entertain more intellectually and socially, less dietetically.

WANT TO SHOW OFF is the rule. You'll be happier with less pride and more sociability. Let those stay away who come mainly for good dinners.

2. DON'T LET HOSPITALITIES OVERLOAD WIVES. Many husbands invite friends to dine and stay, little realizing how much extra worriment and work they thereby impose on wives ambitious for a good housekeeping reputation. A superb wife, very enduring and loving, said: —

"MY HUSBAND AND I LIVE MISERABLY together. I am dying for want of sympathy and affection, but get none of either from my husband. He, a banker and speculator, and a very hard worker, is kind and indulgent, but neither fond nor considerate. One Sunday he required me to prepare for a party of sixty guests, given in honor of his niece, to whom he is partial. I told him I was really unable, from my monthly sickness, to undergo its labor, and my only servant was in a like state. He persisted. I complied, and have never yet recovered from its exhaustion, nor has my girl."

WIVES AND DAUGHTERS should do most of the work about house, except chamber-work and kettle-washing, that too if possible, and husbands put up with what they can do; because, 1. Servants are telltale slanderers in all families, 2. Things are done immeasurably the best by those personally interested, 3. Antagonistic servants curse and spoil all families. Only those that love the family should stay in it even a day.

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AN OCTAGON FAMILY PALACE, with forty or more feet per side, five, six, seven stories high, lighted by Hyat's new invention for lighting inner rooms through the roof, so arranged as to give a family parlor, sitting-rooms, dormitories, closets, &c., on each side, each story, their cooking and warmth supplied in common, from its central court, built and owned by its occupants, and its profits divided by shares, might be contrived so as to accommodate forty-eight families; give such food as each likes at a nominal cost, because bought and prepared by wholesale, and middlemen's profits saved; unite society with isolation, and home with hotel advantages; and houses and living be more or less expensive and varied, as different joint-stock company owners might prefer. This hint will some day be applied to triple home comforts, while quartering its exponses.

758.—CONJUGAL CONCORD *vs.* DISCORD: THE DIFFERENCE.

THE AGGREGATE AMOUNT OF PERPETUAL pains and pleasures is really incalculable; such as incessant weariness *vs.* delight, an aching corn or head *vs.* a pleasing picture or prospect; &c. Far more so a happy and unhappy affectional state; with this almost infinite additional difference, that a happy flavors *all life's other* interests, possessions, and enjoyments delightfully, while a wrong sours all else. Thus

A FINE HORSE gives many times more delight to each one of a loving family by all riding out often *together* in cordiality, than if all were antagonistic and hateful to each other. Every meal, night's rest, moment of the former, how pleasurable; latter, unsatisfactory. Every call of every friend, ever article of furniture, even every apple, pear, cherry, berry, iota of everything else, little and great, illustrates this heaven-and-hell-wide difference all through life, on our inner selfhood, of these two states.

How YOU BEGIN married life mainly predetermines and creates all this. All things grow, mentally and morally, pleasurably and painfully, much more than organically, financially, &c. Of incipient Love in wedlock all this is doubly true, a hundred-fold.

How TO PROMOTE CONCORD AND PREVENT DISCORD thus becomes the one great problem for each to study individually and conjointly, in "theory and practice." We proceed to show how.

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SECTION II.

SPECIFIC LOVE-MAKING RULES AND DIRECTIONS.

759.—1. BE THE PERFECT MAN OR WOMAN TO YOUR CONSORT.

"WE HAVE RESOLVED TO FOLLOW your directions to the letter, as far as we can learn just what to do and avoid. Can you give *rules* to guide us in all cases, by which to regulate our general and detailed treatment of each other? Most natural truths, like mathematics, have their governing axiomatic *formula:* has marriage its? If so, what are they?"— *Married Pairs by Millions.*

"MY WIFE LOVES ME MUCH LESS than she once did, and can do again. For my, her, our children's sakes, I would elicit all that wealth of affection she possesses. How can I engross her Love completely, and prevent its straying?"— *Many Husbands.*

"MY HUSBAND'S LOVE IS MY LIFE. How can I make myself his idol, and him my complete devotee, as he was during courtship? We have been very happy in each other: how can we become even happier?"— *Wives by Hundreds of Thousands.*

"WE ARE ANTAGONISTIC: can we be reconciled? If so, how? Our mutual aversions make both perfectly wretched. How can we live without contention?" — *Myriads of Married Haters.*

"OUR DISCORDS ENDANGER ENTAILING THE FAULTS of both aggravated, with our virtues diminished, on our children; thus enhancing their depravities and miseries.[615] How can we prevent thus cursing these idols of our hearts? How, instead, endow them with talents and virtues?"— *Untold Numbers.*

THE POWER OF LOVE IS PERFECTLY MAGICAL for happiness, when its laws are obeyed; for misery, when they are violated.[616] Not a tithe of the Love inherent in all is ever called forth; because these laws are little observed; and this because few understand them; notwithstanding all the hecatombs of works and novels, love stories included, written by both men and women, on this love theme.

THIS SECTION ANSWERS SCIENTIFICALLY, by giving six *laws* which underlie and govern love-making, reduced to conjugal formula or *rules;* observing which only one year will render all who love each other ten times fonder at its end than beginning;

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re-enamor all who have loved but become indifferent; and reconcile all who are discordant, however antagonistic. Come, then, all ye who would perfect yourselves as husbands and wives, and learn *how*.

MARRIAGE EMBODIES ALL NATURE'S SEXUAL LAWS AND FACTS, together with whatever appertains to men and women as such, throughout all their inter-relations.

HUSBANDS AND WIVES are to each other precisely what men and women are to each other; and every individual husband is to his wife just what a man is to a woman; only as much more so as the latter should love each other the better. Therefore,

MANIFEST NORMAL MALE OR FEMALE NATURE towards your mate. No man ever did, does, or can express true manly attributes to his wife without proportionally enamoring, or unmanly without alienating her. How much she loves him depends chiefly on how much true manhood he evinces towards her; though also on how much love capacity she has, and its state. As if in eating one dish supposed delicious you find something bitter and nauseating, or another you suppose common, an inexpressibly luscious flavor, though you know not just *what* you relish and loathe; so as far as you feel and express true manly attributes, you enamor your wife; but as far as you depart therefrom, you excite her loathing and disgust; even though she has no idea just what she likes and dislikes.[512] Hence,

BEING THE TRUE MAN to her, attains two most glorious human ends,—perfects your own manly nature, and enamors her. As every man who does business should pride himself on doing it in the best manner possible;[506] so every man should pride himself on being true to manhood, and attaining its two ends, a wife's Love, and fine offspring.

BEING THE TRUE WOMAN ENAMORS A HUSBAND, and compels him to love her in proportion; yet just as far as any wife departs from a true feminine comportment towards him, she obliges him to taste and loathe her unfeminine bitterness. Many wives take great pains and pride in being "in fashion," yet none to be or act the genuine woman; whereas, being a mere fashionable in comparison with a true woman, is like having only a farthing compared with a fortune. One stylish observer of etiquette said, "I was so mortified, last night, at that fashionable dinner-party, so shamed, that I did n't know what to do or where to hide my head, for my breach

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of etiquette, by being *so* rude as to speak to a gentleman *across the table;*" and yet she had doubtless done ten thousand things to and before her husband each ten times ruder, without one tinge of shame.

CREATING OFFSPRING TOGETHER is the only rationale or natural end sought and attained by male, female, Love and marriage. Since initiating life is the only office of the male as such, therefore

HUSBAND, TREAT YOUR WIFE AS IF SHE WERE BEARING YOUR CHILDREN. There's the law, and its reason. Should you scold her then? No more than burn yourself. Then don't ever. Would you not then cater to her creature comforts; satisfy all her wants, even whims; and be inexpressibly careful and tender of her? Then be so when she is not; because she has borne, or is preparing to bear. Every

WIFE, TREAT YOUR HUSBAND AS THE FATHER, actual or prospective, of your children. Just *think* what a child is, and is worth; and love and treat him who gave it you accordingly; and as if he were to bestow others.

THIS IS THE GOVERNING LAW of all conjugal feelings and treatment, with its reason. This is the meat and marrow of this matrimonial bone, bone and all. A law thus universal and important deserves additional illustration and enforcement.

760.—2. BE THE PERFECT GENTLEMAN AND LADY TO EACH OTHER.

THIS RULE ORIGINATES IN THE LAST, and has the same rationale; is that rule amplified. See its complete demonstration in [653, 388-a]

GALLANTRY, polite attentions from gentlemen to ladies, including their pleasant, grateful reception by ladies,[589] is another primal law of Love having maternity for its base; and this in bearing women's need of masculine aid in providing them with creature comforts. Thus a man and a woman, a perfect gentleman and lady, meet at table, on steamboat, in parlor, anywhere. Their sexual natures impose on each towards the other a comportment quite unlike that due from either sex to its own[587-9]. They mutually like, admire, each other: this prompts still more gallant attentions from him to her, with their thankful reception. This begets that mutual Love which inspires more and more of this identical reciprocal treatment the more they love. They marry: this requires and begets still more of this same comportment; and their becoming parents together more

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yet; because reproduction together is the rationale of all males, all females; and doubly in marriage. Therefore,

THINK WITHIN YOURSELVES just how a perfect gentleman should treat a perfect lady, and she him; and then be and do more so. What is being a gentleman but expressing manly characteristics[351-6] gently? Think out just what that signifies. Analyze gallantry, from gallus, rooster, and used to designate that courteous, gallant way roosters evince towards hens; or the way in which all males naturally treat all females. Note the attentive, kind, generous, tender, sympathetic attentions all model gentlemen bestow on model ladies, and treat your wife accordingly; and you will soon find her "*dead* in Love," literally infatuated with you. Do gentlemen behave or speak rudely to ladies? or frown, scowl, sulk, or swear, before them? or ever tease, blame, scold, provoke, or satirize them? Are they not refined, polite, attentive to their wants, and complimentary? Would one angry frown distort their pleasant countenances, or rude act mar their polished bearing? Would they not watchfully discern and commend every charm, draw the mantle of charity over all faults, and tear out their tongues sooner than upbraid? Yet how often do legal husbands commit improprieties and perpetrate downright vulgarities to and before their wives of which they would no more be guilty towards other ladies than forfeit their reputation as gentlemen? or if they did, they would be banished from genteel female society: and yet wonder why their wives do not love them! For a husband to be ever so extra genteel, gallant, spruce, talkative, gay, lively, complimentary, and much more besides, to other ladies, yet dull, listless, commonplace, unappreciative and inattentive to his wife, is a conjugal outrage which must forestall further Love, and kill existing. Yet no matter how gallant to others, provided he is more so to her.

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"PATHERICK, why can't we live as pacable and loving togither as that cat and dog?"

"JIST tie 'm togither, and see how they 'll fight!"

A WIFE'S THANKFUL RECEPTION of her husband's attentions is as much more due to him than a lady's to a gentleman's, as the former should love more.[589]

A YOUNG MARRIED MAN treated his bride very gallantly at table, waited on her himself as far as possible, and had servants wait on her in double-quick time, comporting himself towards her in a true conjugal manner; while she received his gallant attentions with indifference. Meeting them at another table a few weeks afterwards, he had discontinued them; and doubtless that forlorn

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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 honey-moon 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?

EVERY WIFE MUST REPAY by thankful pleasantness what attentions she receives from husband more than ladies gentlemen,[389] and thank the more the more she desires; and deserves no more than is thus paid for. Her passive indifference forestalls his future proffers.

NO THANKLESS WIFE DESERVES OR WILL LONG RECEIVE attentions and courtesies from her husband. Wives, remember that thanking husband pleasantly, even coquettishly, for all the favors he does grant, is your best way to inspire him to bestow more; while "you ought to, and no thanks either, because you 've married me," will soon kill his Love and courtesy together.

A WIFE'S GRATITUDE IS A HUSBAND'S NECTAR.

LOVE CAN NEVER CO-EXIST WITH UNGENTLEMANLY OR UNLADYLIKE TREATMENT.

"THIS SEEMS ALL RIGHT IN THEORY, but imposes on us men a burden too great for any to carry. No husbands do or can treat their wives thus."— *Most Husbands.*

THOSE IN LOVE CANNOT HELP it. So far from this treatment being a task, it is a luxury. A deep, abiding affection will prompt all this, and much more. This mutual treatment actually does and must proportionally obtain between all who love; yet declines as Love wanes. Indifferent manners accompany indifferent hearts; while reversed Love renders behavior perfectly hateful. Though he who dislikes his wife may try to and *think* he really does do his whole duty to and treat her about right, yet all his actions towards her are abominable, and a perpetual insult; because his feelings are so; though perhaps neither can specify exactly wherein.

"WE WIVES HAVE SO MANY CARES and vexations, the more aggravating by their very insignificance, that we cannot always be as winning and coquettish as careless girls; cannot help feeling cross, and acting ugly. None realize how much we have to sour, and little to sweeten, our tempers." —*Many Wives.*

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DOES FRETTING over troubles remove, does it not aggravate them? And necessarily alienate a husband besides? He may pity his irritable, irritating, fussy, fidgety wife as he would a sick child; yet such wives are an abomination to all husbands. Men do love sweetness in women, cannot but hate crossness.

761.—PRAISE *vs.* BLAME. LOVE-SPATS. ALL SCOLDS ARE FOOLS.

PRIDE OF CHARACTER is one of man's best and woman's strongest traits; and in this country, enormous and inflated. All fashions, respectability, society, &c., come from it. Honor, ambition to be first, emulation to excel, love of display, &c., are its products. Only Love surpasses it as an incentive to effort. Insults, by reversing it, create the fiercest rage.

IN ALL FEMALES IT IS EXCESSIVE, and inflated — this being one of two indices of the female head;[573] — while its perpetual stimulation by praise from cradle to marriage, usually renders it a real female insanity.

PRAISE DELIGHTS it; and is due for every good deed. Blame outrages it, and when not deserved, is most unjust. Stealing is no worse than falsely accusing; as is most scolding.

PRAISE KINDLES, BLAME KILLS, LOVE; especially in woman. Nothing equally. How very much she does set by tokens of masculine appreciation, and is cut by depreciation? On both she is indeed a little soft. She was wisely created thus.[631] This trait is inherent in her, and must be respected.

SHE DESERVES COMMENDATION FOR ALL HER GOOD, condemnation for few bad, deeds. Why is not Ambition entitled to its pay for good services rendered, as much as Acquisition for goods delivered? Is not neglecting to pay its dues as disgraceful and palpably wrong as not paying a monetary note? When a wife has done her best to get up a good dinner, even though she fails, is she not as justly entitled to her pay in praise as that grocer in dollars for flour? Bestowing it will surprise you that she sets so *very* much by it, in its delighting her so that, unless her Love is already chilled out by neglect, she can hardly contain herself. Though so very easy to cancel these love dues by appreciation, yet how seldom are they "honored"? But how cruelly aggravating, how *very* wicked, to blame her after she has done her best to please? Scolded wives do ten times less, praised, twenty times more, than blamed ones. A superb wife, married two years, said:—

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"ONE WHOLE YEAR I TRIED MY BEST to suit my husband, avoid his blame, and get his praise; but the harder I tried the worse I fared. My meat, too rare yesterday, was overdone to-day. I fretted, cried, 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 grumblings, even scolded back; and a wretched life we have lived. If required to choose between another such marriage and death, I certainly prefer to die."

SUCH CASES ABOUND; yet are not all on one side, as many a henpecked husband, who deserves only praise, can attest. As we "praise God" for good received from Him; so appreciating favors bestowed by husband or wife is their due.

FINDING FAULT ENGENDERS MORE MARITAL ALIENATIONS than most other causes combined; stabs Love right under its fifth rib; spills its warm life-blood; and must never on any account be inflicted by or on either. Blame from one's own sex is most provoking and unendurable; but from the opposite, absolutely outrageous. No concatenation of circumstances can justify it. This is not the way the sexes were ordained to lessen each other's faults, or promote each other's virtues. All scolding is but driving and threatening; which makes even boys, much more men, defiant and vindictive. Driving contrary mules is easy in comparison.

MOST SCOLDED WIVES DESERVE PRAISE OR PITY.

MARRIED LOVE-SPATS ARE WORSE THAN courting,[738] and inexcusable. Loving and spatting are absolutely incompatible and antithetic; and can no more coexist than health with disease, fire with water, heat with cold, or life with death. As disease must conquer the constitution, or the constitution disease; 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 its virtue. This is but resinning and repenting; which soon turn these new resolutions into animosities.

YOUR FIRST SPAT IS WORSE THAN YOUR HOUSE BURNING. *Put it right out*, or it will consume your future conjugal bliss. Even your first blame, if only by implication, and seemingly trifling, is really horrible, in itself and its effects. If you do not have the first, you will never have any; but the first is about sure to breed multitudes of those "little foxes that spoil the vines" of Love.

ALL SCOLDING WIVES ARE STUPID. All men instinctively loathe them,[707] and husbands the most. The impregnating mood is the

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wifely one;[730] yet angel and devil are not more antagonistic than are scolding and cohabitation. *There* is the touchstone.

CURTAIN LECTURES are far the worst; because spleen boiled down; and all on one side. Be fatigue, nervousness, female complaints, or anything else their cause, they are utterly without excuse, and absolutely heathenish.

ALL MRS. CAUDLES ARE STARK MAD FOOLS, and deserve to go to both the lunatic and idiotic asylums. They cut off their noses to spite their faces. They curtail their *own* supplies, and hurt *themselves* ten, yes, a thousand-fold more than their scolded husbands. Every iota of censure, implied equally with expressed, kills Love, and all those favors it bestows;[553] takes both off from the male and female plane only to put them on one merely human; and antagonistic at that. No scolded husband, unless angelic, will do any more for his scolding wife than compelled to. All Caudles, all scolds, even fault-finders, remember this:—

ALL BLAME MAKES YOUR NEXT DRESS MUCH LONGER—in coming—yet much SHORTER, when it does come; and poorer in quality; and thus of everything else; because even stingy men give lavishly to women they love, yet naturally generous ones are niggardly to those they dislike.

ALL SCOLDS, IN EVERY SCOLD, PROCLAIM THEIR OWN inanity, stulticity, insanity, haggishness, and devilishness. Alas how many! Yet

THEY DESERVE MORE PITY than blame. Sexual ailments and reversed Love are the chief causes.

HENPECKING WIVES, what! Love a cowed, humbled, meeching, subdued husband; or he you, after you have broken his spirits! Or if so; shame on *you* and him.

WHAT SHALL A HENPECKED HUSBAND DO? Let her *peck away*, and say nothing, because, 1. *Fighting a woman*, however justly, is mean, despicable: 2. Unsuccessful; for no fighting woman can possibly be conquered, ever: 3. Talking back only spills still more fat into the fierce fire. She "*will* have the last word," and use you up. Every woman's tongue is longer and sharper than any man's sword. *Keeping her from beginning* battle, is your only resort; for, once begun, you are worsted in advance. Surrender at discretion.

"IT DON'T HURT ME MUCH, BUT IT DOES DO HER such a *proper* sight of good that I let her pound away."—*A Broom-sticked Husband.*

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PUT YOUR EAR-TRUMPET BEHIND your ear. A patient husband, married to a terrific scold, unable to hear except through an ear-trumpet, knowing from her looks and manner whenever she was scolding, always put his ear-trumpet *behind* his ears. Of course when she scolded into it he could not hear a word she said, and so never answered back.

DON'T HEAR OR NOTICE when your wife scolds.

DOES TAMING THE SHREW by being so much more violent and abusive than she is as to frighten and subdue her, express a law, applicable to the best way for managing high-strung wives? Its Shakespearian origin is high authority. It might subdue some merely pampered indulged women; yet the experiment is dangerous. Letting her distinctly understand that every scold *lessens her supplies;* that the more scolding the less money, and less more, will bring most shrews to time, by touching *self-interest* and their *purse*, that "apple of their eyes." Better

AVOID HOSTILITIES, KEEP MUM, starve her out, "turn the other cheek."

YOUR OWN MOODS, ye scolds, and scolded, are everything. All in an ugly state of mind, will always find something, many things, to be ugly about; and the reverse.

"NOW GIVE THE MEN THEIR DESERTS."

Find them in [810].

762. — PROPERTY IN A WIFE'S NAME. MERELY DUTY CONSORTS.

A WIFE'S HOLDING THE HOMESTEAD DEED is a plan very good or poor, according as she is either. If it is done to elude paying just debts, think out its morality; yet as guaranteeing a domicile in cases of pecuniary reverses, its utility is obvious. But it is a two-edged sword, and may cut the wrong way; so be careful into whose hands you put it. If she is good, doting, loving, unselfish, and humble, all right; if proud, conceited, fashionable, selfish, independent, "uppish," arbitrary, or tyrannical, this will make her far more so; and she may make it too hot for you in it. Many are domineering enough without.

DEED REAL ESTATE TO A GOOD wife, but not to a poor, or she'll cane you with your *own* stick. Of course

WHATEVER A WIFE INHERITS SHOULD REMAIN in her possession, unless she voluntarily gives or lends it to her husband. For him to squander her patrimony, even lose it in speculation, is the cream of meanness, and a monster wrong.

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MERELY DUTY CONSORTS are better than none, and a great deal than antagonistic; but bear no more conjugal fruit than a barkless, sapless tree.

"I ENDEAVOR TO DO MY WHOLE DUTY, now that I am married. Though I do not love my husband, yet I try to be strictly conscientious in all my relations, especially conjugal."

WHEN "DUTY" ALONE CAN CREATE OFFSPRING, it will suffice between parents; but not before. *Love*, not duty, creates, is "the one thing needful;" and to marriage what "faith" is to salvation — its one great, all-determining condition. Better duty than nothing; but duty *and* Love, with kindness and all the other human attributes, are required. The one paramount conjugal duty is affection, and affection is a first duty. Being loved by one beloved is the great 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 it beams in a wife's 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 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! But a duty consort is only a legal one.

763. — 8. SHARING INTERESTS, PURSE, KNOWLEDGE, EVERYTHING.

CREATING OFFSPRING TOGETHER is the one natural end of Love and marriage.[613] This requires that their entire beings, mental and physical, blend into one homogeneous whole. See why in [614], behold in [615] the evils of not uniting.

A FUSING PRINCIPLE inheres in sexuality itself. Male and female instinctively assimilate, each with the other. For this blending alone were they created. In it only do they consist. Both must become like two confluent "drops of water, which cannot be separated;" every particle of each intercommingling with all the particles of the other. As it is the nature of fish to swim, eagles to fly, and appetite to relish food; so the very nature of gender is to amalgamate each sex with the other in Love and parentage.

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Those who have the most of it fuse the most perfectly.[511] Its analysis in [64] will bear reperusal as showing all just married, all throughout all conjugal states and stages, precisely what each and all must do in mating; namely, *melt* themselves, and each other into a one entity composed of both. Without this, everything sexual becomes nugatory.

ALL LOVE-FACTS confirm and illustrate this theory. All who have loved, attest: Was not desire to *intermingle* all your thoughts, feelings, interests, everything, your paramount desire? Both longed to be always together. Whenever either went to a picnic or party, both must go. Whatever either had, both considered common property. Both must know all either knows. Neither could or desired to live without this mutual sharing, even in matters the most trivial. And the more you loved, the more you craved to share everything, all things together. Indeed, this oneness *constitutes* Love and marriage.[514]

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 either lights, the other lights on the same tree; what one eats, both eat; 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. Whenever the lioness begins to roar, her mate chimes in, and roars still louder. All mating animals are always together. Killing one serpent soon brings its mate.

WHEN A FOND WIFE IS INVITED TO RIDE, party, or any amusement, how often does she prefer not to go at all unless accompanied by 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 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; thus evincing this first and highest attestation of a genuine Love. This probably offended him, yet was true conjugality in her. All you who have experienced this divine sentiment, please analyze 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

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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?[505]

ALL THE PLEASURES of wedlock cluster around and depend upon this very sharing. Enjoy a given walk, ride, scenery, or luxury of any kind separately, and then *share* it in the spirit of affection; this sharing redoubles it many times. No old bachelors or dissatisfied husbands, none who have no woman with whom to enjoy life's luxuries, can enjoy much.[672] Let them "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 enjoy all, accomplish all, they can enjoy and accomplish little, and are almost nonentities; while prisons, shared with a loving woman, become palaces, tasks pleasures, and all things delightful. You who know little of the luxuries of this sharing, may *think* you enjoy much; but a rich sharing experience will prove that your former lonely habits render everything insipid.[672]

OF WOMAN this is doubly true. Let her who has no husband to love, or with whom to share her lot, dress gayly, sing sweetly, do and be whatever she pleases, no life-pleasures really count unless shared with the one she loves. Enjoying alone, like talking to one's self, is better than nothing; but how spiritless when compared with this intermingling of two loves! Most insipid are all things *not* thus shared; and pitiable those, married and single, who do not thus share. Let me make her whom I have chosen and who has chosen me, my very bosom 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 THE MARRIED ESTABLISH this sharing in all the other relations of life, the more perfect their Love, marriage, and offspring.[615] And any failure in other respects will bring a failure in this heart's-core of marriage. Hence,

SHARING OR SEPARATING PECUNIARY INTERESTS is most effective in uniting or separating them in all other respects. Ignoring her

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business counsels and aid initiates a practical divorce in all other respects; and is incompatible with a perfect Love.

DOLING OUT GIVEN SUMS, at stated times, to a wife for "pin-money," separates 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 will desire this dress or that luxury, unless she knows her husband likes it; or else leaves it wholly to her judgment. Both should plan, work, and be interested *together* in whatever interests either. If woman lacks man's planning power to forecast results, she has the more tact and intuition, and a nicer sense of right; that most important means of ultimate business success.

FARMERS AND THEIR WIVES probably come nearest to Nature's conjugal co-operation 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; both making common cause in everything. All should follow their example.

PHILADELPHIA MERCHANTS are pre-eminently successful; obviously 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.

MAN'S MIND MUST UNITE WITH WOMAN'S in order to take correct views of things. He looks at them only from masculine, she from feminine stand-points; so that neither can take a complete view of anything except in and by *uniting* both their views; by which each completes the other's.

"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. What an indescribable pleasure to both to talk over plans and prospects, and consult together on anticipated results! The mere pleasure of the conference doubly repays its trouble. What a luxury to her to *be* consulted! It gratifies her kindness that she is serviceable, and pride that she is esteemed as a "*helpmeet.*" Her being required to help carry out plans, the *very* office of a wife,[345] gives her a right to have some say as to *what* she shall help accomplish.

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NAPOLEON BONAPARTE furnishes the best illustration on the largest scale of the "aid and comfort," and want of them, rendered by a true wife. Josephine was 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 TO HER as much as to himself. He was often rash in his boldness, and would sometimes devise plans sure to cause defeat. The remonstrances of all his generals and staff had no effect on him. But he never finally acted on any measure without her approval. Her quick instincts saw and pointed out any defects, which he perceived and obviated; and when his army knew that *she* had approved any measure, they were sure of success. His divorce caused his downfall. His new wife's jealousy 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 CO-OPERATION 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 genius, but full of those rough corners and glaring imperfections calculated to injure his cause. Yet 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, rewrote this passage, erased that, and added the other; thus pruning them of 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.

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"MY WIFE'S LONG TONGUE WOULD DISCLOSE MY RUINOUS SECRETS, if she knew all about my business."—*Many Husbands.*

NOT IF SHE IS PERSONALLY INTERESTED. She will then both keep them, and put others on the wrong track besides. Let a knowing woman alone for keeping dark, and hiding your "fatal secrets" in utter impenetrability. And when you have anything to do requiring the utmost of art, policy, management, even downright intrigue, you require an interested *woman's* head and hand in its device and execution.[580] Many men are not fit to manage anything intricate or complicated without feminine co-operation. At least, any man will prosper all the better for calling in the aid of his wife in his business operations.

NO MAN KNOWS TILL HE LOSES it how much a genuine helpmeet woman does help. For want of it, many stumble and fall soon after her death, or desertion. All ye who desire success in your respective pursuits, consider this natural law, and avail yourselves of its instrumentality of success. As your winning card of prosperity, 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, his guardian angel against defeat, and a guide to success,—his "cloud by day, and pillar of fire by night."[635]

764.—SHARING DORMITORIES *vs.* SEPARATE APARTMENTS.

THIS CO-OPERATION APPROVES THE ENGLISH custom of SHARING dormitories, but condemns the French, of occupying separate ones. The main objection to the English, 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 and give* strength. Even the stronger is improved more by what he gets, than injured by what he imparts. It benefits all who love each other.

IT INTERCHANGES THEIR MAGNETISMS; which marvellously vivifies both throughout all their functions;[595] creates many a cosy chit-chat; and 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 craves rest, cuddles into its

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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 takes the same relative position towards both; he the external protector of both her and it, while all sleep cosily together.

WOMAN, usually the "weaker vessel," should be the last to complain; because she usually receives so much more vitality than she bestows. Or if he is the weaker, this drawing on her strength to prolong his life may be her *own* best investment.

"STRONG-MINDED" WOMEN, BE CAREFUL, lest by advocating this doctrine you discourage even the few now matrimonially inclined. Urge it, 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 that French, and adopt this English "mode."

MANY AN EXCLUDED HUSBAND FEELS ROBBED of the preconceded right and pleasures inherent in marriage of enjoying his wife's personal charms and this luxurious interchange of magnetisms so marvellously vivifying to both.[812] Only poorly-formed wives should thus deny.

NO EXCLUDED HUSBAND WILL DO A TITHE as much or willingly as if admitted; but will seek from other women that reciprocal magnetism denied him at home. Her exclusion is his divorce. Every such wife, know that

EJECTING A HUSBAND FROM YOUR DORMITORY EJECTS YOURSELF FROM HIS HEART AND PURSE!

ONLY THOSE WHO MUTUALLY REPEL each other should ever sleep separately, unless for special reasons, and desired by both. Yet such repellants should sleep, eat, and live as far *apart* as possible.

THE WIFE'S BED ROOM, not the house in general, nor its parlor, nor husband's room, nor dining-room, nor even kitchen, is the real home-centre of every dwelling; or if not, there is none. The wife makes, rather *is*, the heart's-core centre of every family. There children, husbands, servants, all, love most to congregate, if she is good; but if hateful, that family is homeless. "What is home without a mother?"

OCCUPYING SEPARATE APARTMENTS OUTRAGES every conjugal requirement in spirit, and will soon alienate both, even though demanded by both.

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765.—Disadvantages inherent in not Co-operating.

Separating interests induces evils as great as the good derived from co-operation. Its pecuniary drawbacks equal the monetary "profits" of co-operation.[768] While male magazine writers were charging "the hard times" to feminine extravagance, and female to wines, cigars, and other masculine luxuries, one man wrote:—

"A fifteen-hundred dollar outfit at marriage furnished our house to the complete satisfaction of my wife. By mutual consent I drove right into business, while she received and returned calls, attended parties, &c.; but when it came her turn to *make* them, complained that parlor carpets, chairs, sofa, &c., good enough when we married, must be moved back, and more stylish ones substituted. Now if I gratify her extravagant ideas, I fail pecuniarily, and lose social position, and therefore domestic happiness; but if I deny I offend her ladyship, and have no domestic peace. What shall I do?"

Interest her in your business. She supposes you are making piles of money, and can spare fifties and hundreds without feeling their loss: whereas, if you had consulted her as to this speculation and that, knowing your straits, she would cheerfully put up with the old, till long after you were able to get new.

When a husband dies or is absent, his wife requires to know all about his pecuniary affairs, in order to give right directions as to this and that, else things must take their course; and in case he dies, to prevent rascally harpies from preying on the estate, by showing them that she understands what he does and does not own and owe. She must then take the helm, and bring debtors, pretended creditors, administrators, and all, to time; which ignorance of his business affairs prevents her doing. Yet many husbands operate in and of themselves from year to year, without telling their wives one word about their affairs. "I know no more about my husband's business than the dead," is a common saying. Is this conjugal? Has not a wife a *right* to know? Do not duty and policy require it?

An independent purse, and some business by which she can earn and use her own pin-money, are directly contrary to all the instincts and practices of those who love, in wedlock and out. No courted girl who evinces it will be courted long. No genuine wife ever desires it; but only those who are in an unsexed state.

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All who are truly married make their purse, possessions, expenditures, all their interests, like their children — ours, not mine. Co-operation is marriage, while isolation in anything is proportionate divorce. No man can love any woman who does not depend on him; nor any woman any man without feeling this dependence. You who clamor for pecuniary independence, know not what ye say.[553] Think how many things men bestow on women.[553] You need their arms to lean on, and they you to lean on theirs. Neither sex can say to the other, "I have no need of thee."

MANY WIVES GREATLY NEED SOME means of self-support, as marriage now is, but not as it should be. When a husband grudges his wife every dollar; keeps her on the shortest allowance or berates her for spending so much; or when she squeezes out of him all she can for *her*, not their use, they had better divorce themselves in all other respects, as they do pecuniarily. Yet we are now presupposing right marriages, instead of counselling about wrong.

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 mutual sympathy, and become no more to each other than as though not married; whereas, if the same chords of association and interest are kept vibrating throughout the beings of both, the resultant harmony redoubles and even creates Love. Exactly wherein and as far as they pursue *different* paths, they stray *from*, similar, draw *to* each other.

COMMUNITY OF KNOWLEDGE is equally re-enamoring, 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 she is, and he was at marriage; whereas she, confined mostly at home,

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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 stand-point 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, only aggravates it by blaming her therefor. Yet what else could he expect, or she become? If he had furnished her with papers, intellectual associates, &c., he might justly have required more; but cannot now. 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 SIMILAR BROTHERS 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;[763] 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 affairs. A, by thus keeping his wife growing along up with him in knowledge, spirit, and culture, kept their mutual affections warm and fresh; while B's wife declined till they 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*. "His sin had found him out." The next day after hearing this point enforced in a lecture, a widow said:—

"IT DISCLOSES THE 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 through my very soul. I found my heartstrings breaking one after another, till the last tie that bound me to him was severed. Then hatred supervened; I was glad when he went to his store, sorry when he returned; glad when he went to New York for goods, sorry when he came back; *glad when he died!*"

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"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.

"MY HUSBAND IS OFF MOST OF THE TIME, and I'm glad of it; for I don't know what I *should* do if he was n't."—*A legal heathen Wife of a heathenish Husband.*

"WIFE, THAT PHRENOLOGIST WHO CAN DESCRIBE our difficulties so accurately, can also prescribe their *remedy*. Let us consult him again on this point."—*A Judge.*

"COME, EACH TELL YOUR own story, fully and frankly."

"MY WIFE IS FRETFUL, and keeps complaining to me about this, that, and the other thing, servants, and every little household vexation."

"MY HUSBAND COMES HOME SURLY AND GRUM, combative and —"

"TRUE, wife, yet this 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."

"I COULD EXCUSE THAT; but on entering he throws his head back, feet up, and taking the last paper, reads on, says nothing about what he reads, sometimes finds something to laugh at,—which I do 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 return to tea to-night. Do not wait for me, or even sit up; for I may remain out quite late.' He says:—

"'WIFE, HERE ARE GARDEN and gardener. Manage both, and see that garden truck enough is raised for winter;' 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:—

"'THERE ARE HORSES and groom. Ride out when and where you please; they will be the 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:—

"'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 only go once per quarter to their 'examinations,' see their progress, and advise with me, I and they would be so delighted; but he is always too tired, or too *busy!* He says:—

"'GET AND DISCHARGE JUST SUCH and as many servants as you please, but do not trouble *me* with your petty household cares;' whereas, if he

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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*."

THAT POOR WIFE TELLS THE HEART-STORY of wives in untold numbers, if not in these particulars, 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.[552]

766.—4. MOULDING AND IMPROVING EACH OTHER.

AFFECTION CREATES CONFORMITY. All children, all adults, instinctively become like those they love. Each sex mutually conforms to the tastes and habits of the other.[553] If a courting man says he admires small waists, his lady-love inflicts real agony on herself in reducing her waist; while conforming to her tastes is his chief delight. This glorious natural provision gives each sex perfect control over the other's habits, and re-enamors both.[673]

LOVERS AND THE MARRIED CONFORM MORE YET, and in proportion as they love. Nature creates that oneness necessary for transmitting their united qualities to their children. Loving without, is impossible.

EACH SEX JUDGES BETTER respecting the other's excellences than its own. As those who love horses better than dogs estimate them most correctly; while dog fanciers judge canines better than equines; so woman discerns man's excellences and defects better than he his or she her own. Love redoubles this judgment. The more they love the more correctly he estimates hers, and she his. And the more she loves him does she become what he admires; while he conforms to her standard in proportion as he loves her. Therefore

EACH SHOULD STUDY THE OTHER'S TASTES AND CONFORM to them. Is not this experimentally the first instinct of all in proportion to their Love? and inseparable therefrom? Each should and does vie with the other as to which conforms the most: each being like potter's clay, fully tempered, all ready to be moulded into whatever pleases the other the best. And the one who loves most will conform most completely, even to the other's very whims. She is the best wife, other things the same, who conforms most,

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not to the tastes of other men, but of *own* husband. Did you not at marriage soliloquize:—

"ALL I CAN, 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, and take real pleasure in complying with his wishes."

NO MAN EVER EVOLVES HIS OWN talents or virtues: they must remain dormant till the magic moulding hand of some loved and loving woman elicits them. In war, in college, in church, in business, in everything, man's love for woman in general, and his own loved one in special, can alone inspire and enable him to exert all his capacities, and manifest all his excellences.[634] This principle underlies this volume, and all the sexual relations. [616 to 646] So, too,

ALL FEMALE excellences must lie dormant TILL LOVE for some man calls them forth, and renders what was before commonplace now almost divine. 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 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 I can." Let all who are married drink in its *philosophy*, and then put in daily practice this heart's-core conjugal *principle*.

"MY WIFE HAS FAULTS. If I yield myself passively to her moulding hand, she will mould her faults *into* me, not mine out. How then?"

MOULD HERS 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, go undeveloped, or else be poorly moulded. Either horn is awful, but one is inevitable.

WANT OF MUTUAL MOULDING causes most of the discordance of married life. 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 merely *choose* the green-tree material; which must now be felled, and in a particular way; cut and sawed into special

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forms adapted to your required purpose; and seasoned, worked up, painted, and placed in accordance with your special likes. In the very nature of things, this fashioning must be done *after* marriage, by the other party. How can either safely mould or be moulded before? Yet both may after. Selection is but the untempered clay, which Love now sets about fashioning into its beau-ideal conjugal pattern. Herein consists the very art of all conjugal arts, the great labor of all married labors; and yet the one universally ignored.

WHEN DIFFERENT views or feelings arise, which is almost a necessity, instead of trying to mould *out* the bone of contention, both become indignant, and have a "*spat.*"[761] Perhaps this point has never come up before. Neither knows the wishes of the other concerning it. How could they be alike? An affectionate discussion, but no other, might now obviate it. If they can meet on any mutual phase of it, they by all means should; but if not, 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, then leaving the other his or her own master; that is, obviating their differences as far as possible, and tolerating the rest. This mutual conformity will soon superinduce mutual similarity. Behold this triumph of conformity!

"WHEN I MARRIED, ONLY ONE point of similarity and sympathy existed 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 created concord on another key-note; cherishing which soon brought us into union upon third; and so on, till now every discordant note has become concordant, and we live most happily."— *Mrs. F.*

THE HIGHEST PLEASURE 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 these rooms; so what greater task or pleasure is permitted to a doting husband than daily to improve his darling wife? or what greater pleasure can she experience than in seeing him discontinue this bad habit, adopt that good one, and grow better every way, under her

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tutelage? Just try whether you ever experienced a greater luxury. A wife, whose husband was described as improving, responded:—

"NOTHING DELIGHTS me equally. 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; a third from this man, who was smart and moral, but uncouth. I married this because he had the real worth and talent in him, and by turning *home*-missionary, saw I could polish this genuine but rough diamond. To have succeeded delights me immeasurably."

THIS MOULDING SHOULD BEGIN WITH MATING, of which it forms a conspicuous part [751]. Both should practically say, "Here I am: make of me whatever you would love me the better for being." Intelligent, affectionate reader, is not this obviously the outworking of true conjugality; and the constituent of that parentage for which you are preparing?

TO BE MOULDED, how delightful! 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:—

"BEFORE I CAN SAY YES, Patrick, you must take the temperance pledge, on the oath of the 'Holy Catholic Church.'"

"I DRINK ONLY at 'Christmas and St. Patrick's,' Kate, and then only with a friend. You never have seen, will see, me drunk."

"MY MIND IS MADE UP, Patrick."

"OCH, KATE, SINCE IT'S YOU that asks it, and I love you so much more than liquor, I will sign the pledge."

"I WILL NOT keep cleaning up after a tobacco chewer or smoker. You must give up your pipe and quid."

"FAITH, KATE, IT'S A CLOSE BARGAIN you're driving with me, but as I love *you* so much better than tobacco, I will quit both."

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 afterwards, when he said, falteringly:—

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"JULIA, IF YOU HAD ASKED me never to drink again, I would have sworn, and kept my oath."

"YET JULIA SAVED HERSELF doubtless thereby from the agonies of being a drunkard's wife."

SHE WHO HAS AND KEEPS A MAN'S LOVE, can persuade him into and out of almost anything she pleases; and its strength measures 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 of those well-sexed,[648] her power over him becomes both magical and absolute. Behold and wonder at the power the fascinating coquette wields over her victim! She picks his pockets perpetually, only to give him additional pleasure in refilling them for her; and makes a perfect fool of him, only to reincrease her power to lead him spellbound and charmed whithersoever she pleases. Then how much more can a genuine settled Love be made to mould its participants! When wielded to its full extent it enables any loved woman to mould any loving man into any image possible she desires. He becomes her *willing* captive. "*I wanted to help him be good.*"

NO 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. Since women can thus mould lovers,

HOW MUCH MORE A LOVING, LOVED WIFE, her husband? And the more as they advance in life and Love together.[653] Nature puts unlimited power into every wife's hands over her husband's character. Let a fact show how much.

COL. J. J. POINDEXTER, described as idiotic in colors, endowed with commanding talents, and downright obstinate; yet so superbly sexed and devoted to wife that she could turn and mould him as she pleased, after affirming his utter absence of color, continued: —

"I TOOK MY WIFE ON OUR WEDDING-TOUR to New York. Kean being then the theatrical star, I purchased tickets to a favorite play; telling her 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

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drank freely; so that, instead of returning at six, I was helped home at eleven. Expecting a curtain lecture, yet all fortified with my good excuses, 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 NOT SAY "TIGHT," and have done with it?'

"'PERHAPS I CAN RELIEVE YOU. 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 my 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 pleasantly turned the conversation; I meanwhile deferring my morning cigar till I had 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 her first allusion to that drunken spree; and then, as I was censuring a man for getting drunk so soon after marrying so fine a wife, she playfully remarked, with a roguish twinkle in her eye, 'True, but are *you* just the one to throw the first stone?' I thought, since I had a wife who could put up with my coming home drunk, and depriving her of a theatric treat never again to be proffered, yet be just as kind and fond for all, even without requiring any apology, or allowing me to humble myself by making one, she should never again see me in that sorry plight; and I have yet to taste the first intoxicating drop since. Her loving course alone saved me from a drunkard's grave.

"YEARS AFTER, having ordered my horse one Sunday morning for a hunt, then a common practice in Mississippi, even for church-members, my wife inquired, pleasantly:—

"'HUSBAND, DOES CHARLEY know that to-day is Sunday?'

"'O, NO, NOT YET, he is too young. Charley, what day is to-day?'

"'WHY, SUNDAY, father. Do you think I'm such a fool as not to know when *Sunday* comes?'

"I SENT MY HORSE BACK, and have never hunted Sundays since.

"IN MANY 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."

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ONE SET OF MOTIVES moves this man, another that; but all men have some tender place, some "soft spot," which a knowing wife can learn and employ to incite his virtues, and soften down his faults. To find and use it a wife requires tact and knowledge of a husband's specialties; which Nature bestows 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, they could have made good husbands out of them.

WIFE, LOOK YOUR HUSBAND OVER, scan his traits, study him up, in order to see what can be made of him, and how to turn your acquisition to the best paying account. Set your wits to work to devise and execute some means for improving him adapted to his particular requirements. You complain that he has these bad and lacks those good traits, so that you cannot love, can hardly live with him: lies not the fault partly in your magnifying his faults, and not evolving his virtues?

COMPARE HIM NOW WITH WHAT HE WAS at your marriage. Has he not woefully declined on your hands? If a real knowing woman had taken him when you did, and employed all those little charming ways coquettish Delilahs often use wrongly, to polish his manners, encourage his hopes, inspirit him to effort, guide his judgment, and 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 less faulty and better, would he have become than he now is! Perhaps some little flaw you ought to perceive and mould out, now impairs both his lovableness and success. Or he may need encouraging, inciting to trust himself, and attempt more. Or perhaps some fault of yours — temper, extravagance, low spirits, nervousness, &c.,— hangs like a millstone about his neck, and drives him to drink, or bad company. Canvass this matter. Wives, if you understood and practised this "knack" of persuading your husbands from evil to good, they would have ten times more nobleness, manliness, goodness, and talents, and less animality and debasement, than now. How surprising that

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THIS SPECIFIC WIFELY ART, GIFT, DUTY, *summum bonum* to both, has become nearly extinct? and your early instinctive yearnings in this direction have since perished?

MARRIAGE SHOULD IMPROVE, yet often deteriorates. Compare married with single at kindred ages. They should always be the most brisk and healthy; yet often are the most broken-down, plodding, mechanical, spiritless, slow-motioned, and sickly-looking. Exceptions exist; yet their general comparison should melt hearts of stone. Let the inner consciousness of most attest your decline in spirit, tone, memory, ambition, energy, ecstasy, aspiration, everything desirable. Is your husband a tithe as spruce, lively, blithe, genteel, inviting, gallant, noble, quick-witted, smart, manly now as then? Has he not become serious, dejected, staid, forbidding, downcast, monotonous, mechanical, grum, glum, and repellant? But

FEMALES ILLUSTRATE THIS DECLINE the most piteously. Compare women with girls; and if you do not weep, where are your eyes and hearts? Contrast fresh-looking, blooming, bright-eyed, rosy, luscious-cheeked, sweet girls of eighteen, with wasted, dried-up, broken-down, pale, invalid wives of twenty-five and upwards. The facial aspects of girls, how pleasant, inviting, and sparkling; of wives how staid, forbidding, dissatisfied, dejected, melancholy, and forlorn! How patent yet painful the contrast! The manners of maidens how pleasant, attractive, agreeable, glowing, merry, fascinating, captivating; those of wives cold, stifled, with ten sighs to one laugh! Is your *own* wife half as loving, tasty, gay, lively, charming, now as she was before marriage? Then patient, kind, lovely; now, cross, fretful, hateful. Words utterly fail to depict the difference. How disgraceful to let your *horse* run down thus! And how foolish, if he earns your daily bread and shelter? How great the *loss* of a good consort? yet is not their decline a proportionate? All this when

MARRIAGE NATURALLY DEVELOPS body, mind, virtues, everything; and women the most. O rich and poor, one and all, awake to discern and obviate these fatal results.

"WE SEE AND LAMENT OUR COMPANIONS' DETERIORATION, but how can it be prevented, and their improvement substituted?"

ASCERTAIN AND OBVIATE ITS CAUSES. They may be little suspected, even by their pitiable victims; yet are none the less real

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and fatal. They may be buried away down in the deepest recesses of the soul, under the dire resolve never to disclose them. And these *internal* cancers are the most deadly. Yet a kind, fond, tender, sympathizing tone and manner will soften and extract the festering thorn. Or protracted business or family cares, or excessive toil, or "hope deferred," or sleepless vigils over sick children, or family drudgery, without any diversion, year in and year out, or fears, excessive order, &c., &c., may have paralyzed a wife's life *chit;*[681] or your stern, authoritative, domineering manner, unnoticed by you because natural, or induced by your driving business or help, may have crushed her spirits. At first she trembled and wept; bending gradually like a tall sapling loaded with snow before the blast so long that she *stays* bent. Or your prolonged indifference or eternal grumbling may have quenched all her fond hopes of ever getting your Love; while her marriage precludes all others. More likely her very devotion to you and your children, by disordering her nerves,[682] renders her peevish and almost useless till restored. Probably you unwittingly induced, and can alone obviate them.

FERRET OUT these wife-crushing influences. Even if she refuses to declare them by speech, she proclaims enough in action for you to discern them. Be these causes what they may, in the name of crushed and bleeding humanity, of her wounded angel spirit, of your own impaired happiness, raise her drooping head. Press it to your manly chest. Stroke her throbbing temples. Revive her crest-fallen spirit. Retune its relaxed strings. Pity instead of scolding her that she is this, or not that. Quench that smoking flax, instead of rebreaking that broken reed. She is sick in *spirit*, perhaps love-sick, or rather love-*starved*. Love her into a loving, lovely mood. Probably her only needed restorative is the anodyne of affection. Wives are often sick at *heart*, and need only a love-tonic. Its reviving virtue is magical; and yet so easy for you, so grateful to her. Try it. Most wives have a world of troubles, real or imaginary — and their imaginary are real to them — and are often far more pitiable than blamable. Though furnished with all that heart could wish, and apparently without one cause of unhappiness, yet they deserve pardon, even pity, though seemingly so utterly inexcusable in their ugliness. As the horse is as terribly frightened by a buffalo-skin as by a live buffalo; so some very scarecrow terrifies some women as effectually as if a lion crouched in their path.

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BOTH IMPROVE YOURSELVES. Love must progress; which requires either the culture or discernment of new lovable qualities. For your own and each other's sakes, 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 redelight him: while he must be able to "report progress" in whatever he engages; and especially in *himself*. How delightful to both, to see this improvement in the other; how painful their decline?

PERSONAL EFFORT is its great instrumentality. 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. 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. The decline of either after marriage grossly wrongs the other. Begin here now, and redouble the other's Love by rendering yourselves daily the more lovable and worthy.

767.—5. PROMOTE EACH OTHER'S ENJOYMENTS.

LOVE SEEKS THE HAPPINESS of its object as uniformly as water its level, and light diffusion. Kindness accompanies Love as surely as gravity matter; and always augments it. While it is due from all to all, even beasts, and doubly between the sexes, yet Love augments it as sun warmth. Let all who ever love attest whether desire to make loved one happy was not your paramount instinct. Since genuine gallants are naturally attentive to ladies, never waiting to be asked to do this and not that, but anticipating and supplying female wants, and lovers more so; how much more a loving husband those of his idolized wife? He will early learn just what she likes and dislikes, and provide the one, avoid the other. Indeed, kindness is Nature's great means of expressing and awakening Love.[636]

A SEPTUAGENARIAN QUAKER, visiting, when taking leave, 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, half lifted her in, and going all around tucked in buffalo-robe and blanket tightly around her feet, with the utmost tenderness, as if she were his choicest

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jewel. Will not the loving husband treat his precious wife as his darling pet, his idol, his other self, 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; and by perpetual attentions at table, in parlor, nursery, boudoir, and especially in company, both manifest his Love for her, and re-enkindle hers for him?

SUCH TREATMENT IS YOUR DUTY. Your conjugal relations absolutely require and demand it! As the inherent dependence of a helpless child on parents obligates them to provide for its creature comforts; so a like dependence of a wife on her husband imposes on him a like moral duty. He who does not fulfil it perpetrates a sin of omission against her.

A MARRIED PAIR MAY BE KIND 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; but they can no more love without being kind than live without breath; and their mutual tenderness waxes and wanes with their affections. The more they love the more their kindness overflows in all their minutest actions and feelings towards each other. Love's eyes, lips, hands, and heart are brimful 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.

HAPPINESS IS THE NATURAL ALIMENT of Love. That of each is in the exact ratio of the happiness conferred by the other.[78] 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, redoubles the other's Love; and every twinge of pain either gives the other, engenders dislike. These results are as absolute and certain as those of gravity, because equally governed

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by a first natural law. Thus, 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 thus compels you to hate her three, or five. 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 no more absolutely infallible than are these her Love equations. No will-power of either can prevent these results, any more than smarting at the touch of fire. Please, husbands and wives, learn from the *principle* here involved, both the one generic cause and remedy of most conjugal discords, and means of redoubling each other's Love, to any desired extent.

SOME pairs can live neither together, nor apart; because certain characteristics of each render the other so happy as involuntarily to draw them together; and others so miserable that they cannot stay together; and hence quarrel and separate to-day, only to come together and make up to-morrow; which they perpetually repeat. An antagonistic husband, the second year after marriage, taking his market-basket on his arm, said: —

"I MEAN TO GET A TURKEY for dinner to-day."

"HAD N'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 CAN DO WITH TURKEY, yet very much prefer lamb."

"COME TO THINK, I HAD MUCH rather have turkey than lamb."

"GET YOUR TURKEY, then; I'll cook it, but *I* don't want it."

HE GOT TURKEY, 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 — a punishment none too great for a sin so seemingly trivial: because whenever great *evils* follow any wrong course, commensurate good follows a right.

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This hatred grew where Love might just as well have grown. Suppose he had said, tenderly: —

"WIFE, CAN YOU GO TO MARKET to-day with me to help select dinner?"

"I SHOULD DEARLY LIKE to, husband, but our babe prevents."

"THEN WHAT SHALL I GET you for dinner?"

"ANYTHING YOU like. What suits you will please me."

"CAN YOU not think of some dainty dish you prefer?"

"THEN GET A LEG OF LAMB, if you please; unless you see something else you like better. If so, get what *you* prefer, and it will suit me."

BY GETTING THE LAMB he would have made her grateful: and a grateful *woman* returns and re-returns kindness for the thousandth time, yet the grateful fountain still overflows; rendering him a thousand times happier than by gratifying himself. The only true way for each to secure merely 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, the male treats the female with more and still more tenderness.

MATING SHOULD CONSIST in the self-consecration of each to the happiness of the other.[751] 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, reacts for the giver. Yet

MANY HUSBANDS DENY, instead of indulging, their wives. Is not indulgence affection's greatest privilege? Does a doting grandfather ever deny his darling grandson, even in trifles? What if he sees that the boy is "pleased with a rattle, and tickled with a straw," he *gives* 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!" he should say, "Wife, I am glad 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 them."

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INDULGING A WIFE IN SOME TRIFLE often makes her inexpressibly happy, fond, and kind in return; whereas, denying her some little thing, sours and spoils her throughout. Husbands, by all means, humor even their whims.

HEREIN CONSISTS YOUR OWN greatest life-luxury. That millionnaire husband who takes all the pleasure he can in recounting 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 finds his own highest happiness in toiling 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, you have only trash. Have this, it hardly matters how few besides, and you have "all things added thereunto."[672] Yet you must do not for another man's woman, or no one's, or everybody's, but for your *own*.[654]

768.—6. REDOUBLING LOVE BY ITS REDECLARATION.

EXPRESSION is a first law of Nature. Her heat, cold, facts, laws, and all her operations, mental included, declare themselves.

THE EXPRESSION of every Faculty in either, enkindles the same one in those around.[746] Anger in man and beast always provokes anger. Revivals of religion proceed on this principle, and are caused by Worship in one or more, eliciting a like devout feeling in others. Moody and Sankey get up their revivals solely by this means. Seeing others eat makes us hungry; laughter awakens laughter; thought, thought; taste, taste; music, music; and thus of every other human function. Nothing can equally intensify the action of each and all the Faculties.

THIS PRINCIPLE APPLIES TO LOVE; and can be employed to elicit it to almost any desired extent.

ALL COURTSHIPS PROVOKE LOVE BY ITS EXPRESSION.[553] No known means of promoting affection equals that of declaration. One cannot feel Love without showing it by words and deeds; which

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reincrease by redelighting. How simple a means of its promotion! while omitting to express it leaves its fires unsupplied by fuel. How intensely pleasurable is its first full declaration! Then why not every new one re-enamor? 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 stopped loving."

MANY HARD FEELINGS, or open "spats,"[761] have occurred, and been mutually overlooked since its first declaration; yet as neither has expressed much since, both infer that the other's has ceased; which chills that of each, till both settle back into apparent indifference. They took lovers' walks once, take none now. They were talkative then, are now demure. They part and meet many times per 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. What each desires of the other is asked for, and done freely enough, but without any expressions 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 out. How many such! Why? Because both neglect to supply the other's Love with its indispensable fuel, have burned out their first, buried its fires under its own ashes, and just live along, neither hot nor cold, dead nor alive.

"MUST THE MARRIED BE ALWAYS BILLING AND COOING? This may be tolerated in young lovers, and during the honey-moon, but is perfectly sickening, if not indelicate, even immodest, between the married, except in private.[630] Besides, those who appear so loving before folks always quarrel behind the curtain."

WOMAN IS LOVE'S UMPIRE. Hence, if *she* wants to be made Love to, the man who has a right to should make it. If she

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wishes to caress, and be caressed, he should help not hinder her. She is 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," but that custom frowns thereon. Women, tell the world in general, and your own husbands in special, just how you desire them to comport themselves towards you. I saw Black Hawk's wife lean fondly on him in Barnum's Museum.

THE MARRIED SHOULD LOVE each other just as young lovers do, only as much more as they are older.[653] Then, whatever it is proper to *feel*, it is equally proper to *manifest* "before folks."

IT IS MANLY for a man to love his wife. He was 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 when it is perverted is it indelicate. And if husbands and wives would but manifest more Love in purity, they would experience far less of its animal aspect.[789] These young lovers are true to the mating instinct; but discontinuing these 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 the real trouble lies here.

LOVE BECOMES CARNALIZED soon after marriage,[813] 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 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 manifestations. Woman, what say you to this change? Husbands and wives,

MAKE RECHERISHING 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 reawaken 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 trying in your

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best style to gain his or her heart and hand; and 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; each making 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.

INDIFFERENT OR REPELLANT CONJUGAL MANNERS are odious. Lion and lioness, tiger and tigress, are never indifferent, much less 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, when antagonistic, are as much more brutal than 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, is divorced *practically;* for this indifference "puts her away;" while her indifference towards him is virtual abandonment. What ergot is to grain and poison to food, conjugal neglect or coldness is to true conjugality; but what rich, luscious fruit is to eye and taste, are these turtle-dove billings and cooings to Love — its very nature, embodiment, and great promoter. To reciprocate it, woman was made feminine and charming. And the conjugal state is the only legitimate place for its exercise. Those are truest to manliness and womanliness who experience and act out the most, in the best manner.

INDIFFERENCE CAUSES ALIENATIONS and infidelities. After Love has been once awakened, it must continue, or starve. It should be directed to its first object,[651-9] but, becoming estranged from it, must seek another, or perish. This law explains 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, completely fascinated her, and induced her to abandon husband, family, position, everything dear to her, that she might revel in those little gallantries which, if they had been supplied from their legitimate source, would doubtless have had no charms for her.[933]

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KISSING each other is Love's most natural expression and incentive. Since they should love each other, they should express this Love by this its most natural manifestation; and that right heartily. Mrs. Atherton, wife of a New Hampshire senator, on perusing this idea, said: —

"HE 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 MARRIAGE, even through their honey-moon, they *do* reciprocate this its heartiest expression; but soon settle back into seeming indifference; because the non-supply of this and other like love-incentives starves it. Yet

ITS RESUPPLY WILL RE-ENKINDLE it. Husbands, in six months you could revive your wives' Love to more than pristine warmth, just by reproffering 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.

769.— CHERISHING EACH OTHER'S LOVE A MORAL DUTY.

CONJUGAL DUTIES ARE MORE OBLIGATORY than pecuniary, benevolent, neighborly, or filial. As those who solemnly promise to pay promptly for goods delivered are bound faithfully to fulfil; 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,[751] 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 protest 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 injured, perhaps made a bankrupt, by your non-payment; but will not your non-payment to her render her a Love-bankrupt for life? He might recover, she never can. Your Love renders her a thousand-fold happier, and is more necessary to her whole future life, than your dollars to him. It is her all. When it perishes, *all* perishes. Or, if she survives, her life is only automatic.[770] What infinite damage your non-payment of this heart-debt does her! Besides,

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LAW, "SOCIETY," and the very nature of Love,[668] prevent her getting its adequate supply *except* from you. It is as much a part of her soul-being as her heart is of her body; and this want is as imperious.[667] She could have loved A, B, or C, but neglected all to consecrate her entire being to you alone. You also consecrated yours to her. Your compact to her is the most sacred human being can make to human; because that of male to female; and in matters as paramount as Love.

MAN IS OFTENEST absorbed in business, woman in dress and display, or, perhaps, gives as much of her time and soul to children as he of his to business, and as little of hers to him as he of his to her; yet two wrongs never make a right, but, together, aggravate each other. The more remiss either is, the more assiduous the other should be. To return neglect for neglect is to return "evil for evil." The golden rule, "return good for evil," or Love for indifference, is better. Nearly all can thereby be melted down in this affectional crucible. At least, woman should do her 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.

EVERY WOMAN MUST HAVE SOME cordial, intimate, sympathizing heart's-core friend, to whom she can disclose freely, and with whom take "sweet counsel;" and she who does not find one in her husband, is obliged to affiliate with some other male.[675]

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; just as a paralyzed stomach fails to appreciate dainties.[681] Is it not the duty of each to appreciate and love what is lovable in the other? And the one who fails soon ceases to manifest 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.[681]

770. — LOVE *vs.* BUSINESS.

"MY FAMILY requires every dollar I can earn, and business every moment of my time. I must be at its helm, look after all its details, get customers, pay debts, equal my rivals, make a fortune, support style, answer correspondents, watch clerks, collect debts, &c. My time is too precious to be wasted in courting my wife."

THEN GIVE HER A DIVORCE; and relieve her from this affectional

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starvation; for this, monster wrong, is the lesser. 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*.[624] Lock her up without 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 mental form. Better away with business, dismiss clerks, and abandon speculations, than thus torture and kill your precious wife; for what are they in comparison with her? Ask her and yourself how many dollars will make good this death of her affections. Would you be happier in your wealth without her Love, or in her Love with less wealth? But you are losing both her Love and your dollars. I fling this declaration into the teeth of the largest human experience, that he who duly loves a wife 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, than if he neglects her.[625-629]

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. Their hearty exercise 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, 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

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but efficient co-operation.[764,765] And this perpetually reincreases with time. Even as a pecuniary investment, nurturing Love has no equal.

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, as a wife. Would to God every husband could realize how worthless she becomes without affection for him, but how infinitely valuable therewith! and the more so the more affectionate.

Hastening to get rich is your fatal blunder. 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. 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.[619] 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 its fires for want of fuel, allows animosities, which a vigorous Love would keep at bay, to supplant it. Besides,

You often come home cross-grained, because perplexed with cares and fatigued by struggles. Even if your long-continued and heroic efforts for her have induced your irritability; she sees only the crossness, and suffers just as much from it as if it were not thus induced.

Never bring business troubles across your threshold.[765] Many, provoked by outside vexations, come home surly, and vent on their innocent wives and children the wrath raised by ugly customers; whereas, whatever may be your business cares, you should never allow one angry feeling to enter your domicile. This should be sacred, and kept inviolate from all such venomous reptiles. Deposit business troubles along with your hat and overcoat. Many hang up their fiddle on the *outside* of their front

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doors, and while cheerful and pleasant abroad, are always grum and dictatorial within; whereas all should take it down on entering.

A WIFE'S AFFECTIONS MUST DIE OUT, unless perpetually refed. This is absolute. Woman lives on Love. It is her meat and drink, day and night, from its first dawnings to her latest breath.[575] Without it she does not, cannot, live at all, but only stays and mopes. To starve it 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 hardened or deadened; but supplied therewith, even a poor woman makes a good wife. Words utterly fail to describe 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 reincrease both. How many dollars is that child worth? Can money measure its priceless value? Yet is not that wife, if she were all devotion to you, worth quite as much? The social organs are so much larger than Acquisition, 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 become.

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. If a given amount of affection renders her worth a hundred thousand dollars, a hated, hating one is like a hundred-thousand-dollar *debt*, hanging like a perpetual millstone-incubus, from which there is no deliverance; so that losing a wife's Love is a greater loss than her death; because it prevents you marrying another, and chains you to one you abhor. Losing but a little of it is an immeasurable loss, while gaining only a little is worth more than thousands; because it renders you happier; besides augmenting hers and your children's happiness.

COUNT THE COST, and strike the balance as to the difference between a lovely and a hateful wife, and then "cipher out" the value of a good one. 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, "decipher" how much that man

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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. Next, by addition and multiplication, find out how much is gained by *cherishing* them, and thereby perpetually reimproving 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!

771.—Love Seasons, Family Amusements, &c.

Periodicity is a universal natural law. Regularity is most promotive of all functions; while irregularity impairs all, Love especially. Has Nature appointed a time to *begin* to love,[668] and not also special seasons for its *continuance?* Shall she establish periods for eating, sleeping, laboring, &c., and not also for loving? Does regularity promote digestion, sleep, &c., and shall not setting apart specific seasons for cherishing Love also promote it? Shall annual celebrations of weddings promote affection,[754] and shall not a diurnal one three hundred and sixty-five times more? Love must be fed, or starve to death.[768] Then why not nurture it at a stated *hour* each day? Choose one which interferes least with business, but have *some* one. Does daily family devotion promote worship by uniting time with it? and would not consecrating a certain hour of each day to nurturing Love equally promote it?

A noble-looking man and doting father "played the agreeable" at table to his sixteen-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, in order to improve myself, I opened conversation with him, correctly presupposing he had some hobby, and would strike it; which he had and did: and which was, a fixed *daily* season for enjoying his family; in illustration of which he told this anecdote:—

"My mother, calling me to her death-bed, and taking my warm hand in her cold, with peculiar emphasis, said: '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 your other pleasures; whereas all others without this will be of little value; and, in order thereto, devote a given hour each day to family pleasures. Learn from my sad example. Your father and myself started out in life determined to make domestic

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happiness our one great life-object; but in order thereto, adopted this wrong policy of laboring and suffering in the forenoon of life, to obtain 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 either 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 it, 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 allowed nothing to interfere with this daily family 'love-feast;' and have derived more life-pleasure and good from this single practice than from all my business pursuits, speculations, and everything else, put together."

APPOINT REGULAR TIMES, you who mate, 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 practice this affectional culture, if for only six months, till you test its value as a Love restorative and incentive. To its reminiscences these holy times "lend enchantment."

EVENINGS are by far the most appropriate. As sun and light disappear gradually, so we should not rush from business to rest, but need an interval analogous to twilight. Some play-spell amusement before retiring is 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. What other time is as obviously appropriate as evening, or means as effective as cherishing family affection?

NO MAN SHOULD 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" thereby kill the goose that lays the golden egg of *power* to study. The best way to gain time and redouble business or study is to recreate evenings and sleep nights. And indulging the loves evenings naturally soothes careworn

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brows, quiets all false excitements, sweetens the temper, and prepares for sound and invigorating rest better than anything else. As a recreating amusement it has no equal; nor as a prolonger of life, and 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 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.

"MUST ALL HUSBANDS STAY AT HOME who cannot take their sickly or confined wives abroad? Shall both suffer because one must?"

A LOVED WIFE'S SOCIETY is a husband's greatest pleasure; but those who dislike each other had better be divorced. Every true husband will count off every working hour till he can hurry home to that dear woman 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 at home, while she stays out nights. How would you like *that?* And wives are the pitiable victims of numberless like minor cruelties imposed or sanctioned by custom, the very commonness of which only aggravates their evil.

"HOW CAN WIVES PREVENT being thus tortured?"

BY COAXING, always; driving, never any. Men are more contrary than mules. As "one can lead a horse to water, yet ten cannot *make* him drink," so a sweet wife can *persuade* and entice a husband; yet the more she drives the more he resists. Those bewitching ways by which Delilah managed Samson will enable almost any woman to govern any man who loves her, and whom she loves. Let the following show aggrieved wives how to do in like cases. J. J. Poindexter continued,[766] thus: —

"I LIVED WITH A NEWLY-MARRIED SON of my most intimate friend, after my wife's death, who habitually remained out late nights, gambling

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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: —

"'TACK SHIP. 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, open the door 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*."

THIS PRINCIPLE, aggrieved wives, varied in accordance with your husbands' particular errors, discloses your only sure means of keeping them at home, and obviating their faults? But mark, you must employ *Love*, *all* Love, and nothing *but* Love. All driving will surely spoil all. 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 public, that the *wife* and mother can participate. She is often obliged to stay at home to "rock the cradle." Confined and worried all day, perhaps by a cross or sickly babe, her mind almost agonized by anxieties, and possibly nervousness, she needs relaxation the most. Doubtless the crossness of her darling is due to her perpetual confinement and worriment over its cradle; whereas relieving her mind would re-establish hers and its health.[888] And is she not the most entitled to it? Making her stay while all others go, is cruel. Or if she insists on staying, the husband should urge her going, or stay with her; unless he goes to 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. Females should intermingle in all amusements, as in everything else.[582] Neither sex should go much into the company of their own, but always mostly into that of the opposite. No man should ever go where, or do what, his wife may not share.[763]

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772.—Model Husbands and Wives: A Perfect Union.

A PERFECT article is incomparably superior to a faulty. Any minor flaws diminish the value much more than their face. As a grease spot on a superb toilet, a smoky chimney in a magnificent villa, lameness in a horse, &c., about spoil what would otherwise be most 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's virtues. 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 equally binding. Being a perfect husband or wife is becoming a perfect man or woman. "Be ye perfect men and women," means, be ye perfect husbands and wives.

ALL WHO MARRY SHOULD ASPIRE to a pure, true, high, perfect conjugal life; which Nature rewards with the greatest luxuries known to man. As men try to eclipse others in their vocations, and ladies each other in dress, stylish parties, &c., why not all rival all as much more in conjugality as excellence in it is the most important? Every girl should resolve, "I will fit myself to become the best wife possible,"[786] 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 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.

ALL CAN ATTAIN A PERFECT UNION. Every divine work is perfect: matrimony is divine, and therefore perfect. What if you are unlike, the fusing power of Love will enable a savage male and a civilized female to live together in affection.[745] Every married pair can be just as happy as their enjoying capacities will allow. Infinite Wisdom does nothing by halves; and has done *all He* could to render all just as ecstatic in marriage as they can be and live. If celestial language can depict its lusciousness, terrestrial certainly cannot.

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ATTAINING ALL THIS IS EASY. None need do penance, endure a pilgrimage, pay great sums, or even make great efforts to obtain this superlative enjoyment. Nature bestows it on neither high nor low, rich nor poor, as such; but on only those who fulfil her love-laws; which are taught us all by being incorporated into our instincts, and easily fulfilled.

ALL MUST INVEST LIBERALLY in dollars, in time, in soul, who would enjoy large domestic "profits." He who is niggardly in family outlays, must expect meager returns. Many who throw their whole mind and purse into pecuniary enterprises and reap vast profits, appropriate little of either to family pleasures, and get less back; whereas, investing as largely in home interests would have given proportionate domestic "returns." How could as miserly an "advance" "pay" any better? "Society wives, do you give a tithe as much time, soul, will, spirit, zest, or money, to family as to party displays, and fashionable nonsense?"

INVESTING HALF as much head and heart, time and purse, in wife and husband, children and home now lavished on other interests, will return ten times the most enjoyment—the only thing that "pays."

CONJUGAL EXCELLENCE REQUIRES KNOWLEDGE. 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*.

THIS CHAPTER GIVES this knowledge. Its practice will render all superlatively happy in their affections. Think, ye married, whether following its directions would not have made, will not still make you concordant and happy. Then learn from past errors, and make up for lost time, and you will "thank the Lord for it."

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CHAPTER II.

DISCORDS: THEIR CAUSES, AND CURES: DIVORCE.

SECTION I.

THEIR EXTENT AND CURABILITY.

773.—THE EXISTING AMOUNT OF NUPTIAL MISERY INCALCULABLE.

OUR PEN FALTERS again, 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, pronounce such an 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 is the grave of Love, and causes infinite misery, is declared by most writers, French, German, English, and American, male and female, among whom are Madame de Staël, Eugene Sue, Gœthe, 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. Hudibras calls matrimony a "perverse fever; beginning with heat and ending with frost." The following dialogues tell their own story: —

"WHY UNMARRIED? since you have so large an affectional lobe, and are so well calculated to be and make happy in wedlock?"

"BECAUSE IN A SOCIETY OF THIRTY YOUNG MEN, to which I once belonged, one of the by-laws of which required all its members, within two years after marriage, to report conscientiously whether and how far it had rendered them the more happy or miserable, twenty-seven sent in an *adverse* report; 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.*

"ONE SISTER MARRIED INTO A FIRST-CLASS BOSTON family. After she

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had formed her acquaintances, I spent a year with her, and took special pains to learn their marriage status; all but one of whom were more or less miserable: and some more perfectly wretched than I supposed human beings could be, and 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; and have seen so many miserable with so few happy marriages, in all my extensive travellings and observations in Europe and America, that I meaningly pronounce marriage a 'necessary evil;' married merely to avoid the stigma 'old maid;' and am right glad my French husband prefers to occupy one suite of apartments, as I certainly do 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; built and furnished a splendid house; am inexpressibly miserable, because I perfectly loathe my wife; sweat great drops 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.*

"A REALLY HAPPY MARRIAGE of Love and judgment between a noble man and woman, is one of the things so very handsome, that if the sun were, as the Greek poets fabled, a god, he might stop the world in order to feast his eyes with such a spectacle." — *Theodore Parker.*

SENSIBLE MAIDENS BY THOUSANDS, having its hearty love-sentiments, justify their celibacy, and scout marriage, with, "You don't catch *me* marrying. I've seen too much. Show me one happy couple, yet I can show hundreds who quarrel behind the curtain, though perhaps pleasant before folks." 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 its cost, if they could see any way to make it *pay*, not in dollars, but in *happiness;* or even escape those terrible consequences it inflicts on their old cronies; actually preferring to fry away their lives in the frying-pan of celibacy,[669] 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 sup sorrow."

MANY MOTHERS say of their darling daughters, "Do let them enjoy themselves all they can *before* marriage — their only happy

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period,[734] for, gracious knows, they will be miserable enough after;" and even forbid their marriage, because their own has proved so wretched! Set it down as a "fixed fact," that those who dissuade others from it, have suffered so much in it, that they feelingly 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 obtained, tells a like story. Let Indiana answer how many throng her borders — about one-tenth — to obtain them; and England, since the liberalization 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 in one court, actually blocking it up. Yet does one in twenty apply who would gladly do so but for its odium, the breaking up of families, evils to their children, or business, or other like motives? Not one in fifty.

MY PROFESSION FURNISHES RARE OPPORTUNITIES for ascertaining the state of the affections of the married; the vast majority of whom are seriously dissatisfied. Tens of thousands consult about conjugal differences; though these are the last things disclosed, unless compelled by aggravated sufferings, without then telling half their troubles.

DEEP, DARK, HEART secrets of untold thousands, lie below and behind all, impenetrably closed against all confessions. Though smouldering fires are slowly but surely charring their very soul-vitals, yet they keep them smothered, only to char the more fatally. "I would sooner commit suicide than tell my father. 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 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 appear gay, and enter with seeming zest into life's busy scenes; but tap their heart-crust in some unguarded moment, their eyes fill, lips quiver, tears flow, hearts melt, and they are barely able to maintain this incrustation. How many men drive furiously into business, and wives engage in fashion's dizzy whirl, to compel soul-diversion from their hidden canker-worm; while others seek in children that heart's-ease they find not in husband. How

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many would give all they are worth, and mortgage their life for as much more, to be unmarried?

LET THIS SURE TEST, easily discerned, from which there is no appeal, decide. We always treat others as we *feel* towards them. This expression in actions tells no lies, and shows how woefully Love declines after marriage. Contrast lovers with the married. Beaux are perpetually proffering attentions, and proud to introduce those they love, while the married "did n'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, literally idolizing each other up to their marriage; but usually in a month, often in a week, all their Love "poetry" is dead, 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?[766]

A BRIDE coming East in the cars on her wedding-trip, called her husband "Darling Charlie" at San Francisco, "Charles" at Ogden, and "here you" at Omaha.

"I LOVED MY WIFE SO, I felt just like eating her up the first six months; and have been sorry ever since I did n't, I hate her so."

THE TONES, eyes, countenances, manners, and entire appearance of the married, as compared with those who are single, corroborate this truth. Other causes add to this appalling sum total, but affectional alienations are 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.

774.—HOW FAR IS DISCORD CURABLE, AND CONCORD ATTAINABLE?

TO ANY EXTENT DESIRED by the parties, if they will rightly attempt.[745] Cannot Nature cure "broken hearts" in wedlock as well as out? Most cases of conjugal aversions and miseries, however chronic and severe, will yield to the conjugo-remedial prescriptions of this volume, because:—

1. DISCORDANTS LOOK ON THE WORST SIDE of their partner's faults, and their own grievances; just as those in Love magnify their loved one's loveliness, and overlook or ignore all faults.[639]

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2. NATURE NEVER BEGINS what she cannot consummate, never "puts her hand to the plough" where she is obliged to look back; and hence will not let those *begin* to love who are too uncongenial to continue, and even reincrease. The mere fact of two *having* once loved, *guarantees* that both can restore and redouble.[653] All the difficulty lies in something else than "natural incompatibility." You throw off upon this convenient "scapegoat" the consequences of your own mutual *abuse* of each other. Each dislikes because both mutually wrong each. Evil-doers always hate their victims. A, in and by injuring B, reverses his *own* Conscience towards B, and all his Faculties; which causes and constitutes A's hatred. Among neighbors, he is always the most faulty who *finds* the most fault.[679] 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 apply it to your own conjugal feelings. Of course the one who hates the most has wronged the most.

"THIS REASONING MUST BE SPECIOUS, though plausible. 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 these evils are *inherent* in marriage itself, or they would discern its cause, and obviate its effects. Mrs. A, as pious and good a woman and dutiful and forbearing a wife as ever lived, who does everything and omits nothing, suffers the most."

OBVIATING THE CAUSES of an evil removes it. We have already pointed out causes enough in "selection," "courtship," and "married life," to account fully for all these evils; yet have not reached the chief; all of which are easily obviated.

YOU LOVED ONCE; then what prevents your affections from redoubling with years.[653] Only your own abuse of each other. You inflict misery on each other, and thereby generate your mutual "incompatibility." You are "uncongenial" because you have been *unconjugal;* and can re-establish congeniality by returning to true conjugality.

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"WE NEVER REALLY LOVED; only thought so. We had no sooner begun to compare notes than we found our tastes, ideas, feelings, doctrines, everything totally unlike; and they grew more so."

THERE IT IS. They *grow*, because perpetually re-provoked by mutual wrongs; whereas, *right* treatment, probably in either, surely in both, would obviate, instead of aggravate, your antipathies.

"YOUTHFUL 'INFATUATION' began our Love, only to end in disgust. We were simply love-struck by passion; which, subsiding, left our marital craft dry on the beach of 'uncongeniality.'"

THIS SAME "passion," rightly managed, can and should re-enamor you perpetually, if you observe its laws.

"I MARRIED FROM FILIAL OBEDIENCE; knowing, from the first, that no sympathy existed between us."

TELL YOUR PARENTS, and get a divorce, or else make the best of your situation. Love if you can, and this is probably not difficult.

ALL CAN TREAT EACH OTHER POLITELY at least, 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;[760] 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.

ESTABLISH A PARTIAL union, if you can do no better. Unite as far as you are congenial, yet each leave the other to act separately on points of dissimilarity. If you disagree on religion, politics, tastes, morals, or other questions, each accord to the other the largest individuality; yet as far as you can unite on other points, assiduously study that union. There are interests you can share in common, and grounds for community of feeling. Uniting on them will induce sympathy on others.[766] 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 abandon the father or mother of our dear children for some one

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sin, though grievous? The Bible doctrine of forgiveness is true *humanity* as well as Christianity; and nowhere as beneficial or necessary as in marriage.[775]

"WOULDST THOU BE MADE WHOLE?" is first and most, and indispensable. How great sacrifices can you afford? Yet none are needed. In the effort to turn consists the double pleasure of the effort and its happy effects. You who do not heartily desire a "love-revival," drop this whole matter, and live on till you die off — there are those who *love* to hate — but let those who would be restored, "despair never." Your task is even easy. The chief difficulty lies in *resolving* to try. It takes two to make that bargain; yet probably your companion is equally willing to strike hands in the same blessed "labor of Love."

A WIFE CAME TWELVE MILES in a terrible snow-storm solely to express her overflowing gratitude for having been reconciled to her husband thus: Three years before, at a professional consultation, she told a most pitiable story of their incessant wranglings. I saw and showed her that she was in that soured, hating, awful, ugly *mood* created by Love reversed, which could not live in peace with an angel unless it was converted, but could then; because she was well sexed, and both retained its animal aspect — a powerful lever of reform—meanwhile telling her how to proceed. She left pledged to try; found him equally willing to help; and succeeded in rendering both so superlatively happy that she had to face this storm to thank me before I left.

READ THIS PAGE to your consort, in a softened, cosy manner. Present the desirableness of reconciliation. Cut off all issues *but* this. Keep out "buts." Ascertain how much each *desires* to live in affection. Probably each will learn with surprise that the other is willing and anxious. 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 of *reciprocation*. "O, I would give the world if, as I go home to-night, I could go right 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 just *try*. Proffering a fond kiss can certainly break no bones; or wife pursue a like course. If either finds any lingering fondness still remaining, *express* it.[768] Sometimes the beclouded sun reappears suddenly. Probably either could

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break the fatal spell which separates you in one minute, just by one frank proffer of affection. If willing to be "reconstructed,"

MEET EACH OTHER HALF-WAY. Let no drawbacks quench Love's rising flame, but both help rekindle it. It may be best to pre-appoint a time for this conference. If so, preface and accompany it with a walk, a ride, a feast of some good edibles,[628] or some mutually pleasant associations; but if you find yourselves throwing any blame[761] on the other, *stop*. First decide whether you *would be* reconciled, then 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 mismanagement.

775.—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 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; while she, exceedingly rigid, insists that he shall conform to *her* standard; and cuts off his legs when too long, or stretches them if too short, being perfectly conscientious; yet wrong because so scrupulous. Saul was both. All who hang witches are not dead yet. 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,[766] 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, and husband by wife. Both victimized, yet victimizing.

A CONJUGAL POST-OFFICE might prove advantageous, by allowing each to state quietly what is objectionable; whereas in talking each, excited, is liable to say more than is meant, which the other's excitement magnifies; while both by *writing* their grievances and answers, might obviate what talking over might aggravate.

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776.—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 reprovoke 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, erect no remembrance, but strew flower-seeds all around 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 reinter 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 re-establishing 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 must 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, AND BEST.

777.—Infidelity deserves Divorce. Diseasing a Consort.

Adultery in either clearly entitles the other to legal separation. In the very nature of things, fidelity of heart and person is due from each to the other;[661] because, among many other reasons, it endangers the infection of an innocent party and children with the worst disease known.[899] It is worse for a man to rob, slander, or murder a woman than a man; but tainting a confiding wife with sexual virus is the most utterly accursed crime man can perpetrate! 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 with the very worst of all the viruses, and kill her very power to love,

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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 tame, half-dead-and-alive, gone, inert, sickened, diseased state of body, mind, and moral tone; is the climax even of sexual crimes. To thus despoil a virgin is accursed; but your victim is your *wife*, who has *loved* you, *still* loves for all! has borne you children! is chained by law and them to you for life! You 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; but she has no redress by law without blighting all she holds dear, and obliging herself to support her darlings by menial labor. In all its unmitigated horrors, and the variety of their aggravations 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 atrocity. The seducer's sin is unpardonable, that of the sexual wife-poisoner damnable. To kill her outright would be a mercy. 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 and the suffering they have caused, whom you would propitiate by treating to his greatest feast of torturing luxury in giving him a trinity of the worst beings on this or the other side of death to torture forever, give him a *seducer*, a *procuress*, and lust, because worst, a *wife-infector*. No.

THE SEDUCER OF A LOYAL WIFE is still more damnably infernal. The fond wife as far surpasses the virgin as ripe fruits green. Of all priceless, precious terrestrial and celestial possessions, a doting, doted-on wife, is incomparably the most precious. In comparison, everything else is as nothing. He who has it, need envy no millionnaire. Yet an Astor who lacks it, 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? 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! "Damnable villain," and all that, are "tame curses" in comparison with your deserts! The hottest part of

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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. *He* who says "Vengeance is *mine*, *I* will repay," takes *such* in hand, and knows well how to punish them. All He can, He assuredly will. To His avenging justice you are consigned.

FROM THOSE WHO OUTRAGE this specific constituent of marriage,[658] law should grant the sufferer release; besides extorting ample support.

778.—JEALOUSY, DRINK, AND OTHER GROUNDS OF DIVORCE.

MUTUAL ANTAGONISM, where both parties intensely desire separation, and children's rights offer no obstacles, should entitle to a separation. If either object, law should protect, not trample on the rights of the party objecting; but when that violent hatred, such as can spring up only between those who have loved,[659] has turned Love and all the other Faculties point blank against each other, not only in the presence of each a living purgatory, worse than death to the other, but it provokes that action of all in both which constitutes total depravity.[658] 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 live together, they certainly should adopt the French plan, or he find business, or send his wife, abroad. Nothing is so utterly depraving to both, however good, as living in sexual aversion. The better sexed they are the more so. As marriage was made for Love, and Love for marriage,[660] there should be no marriage without Love; nor any Love without marriage.

INTENSE JEALOUSY deserves a divorce. It often becomes as veritable an insanity as any other monomania. It is generally consequent on the sensuality of the jealous party; those always being the worst whose Love is the most carnal.

A HEATHEN HUSBAND OF A SUPERB WIFE made this personal confession: —

"I LOATHE MY WIFE SOLELY BECAUSE SHE HAS BEEN WITH ANOTHER. She is a good, pure, loving, lovely, true, healthy, wholesome, luscious

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woman, and has all the domestic virtues; yet the mere fact that another man has *preceded* me, what if it was a former husband, perfectly sickens me of her. I want to *begin* with a *virgin*, and have her *all mine;* and since my marriage, have seduced a beautiful, excellent one; enjoyed her for years; know just when I rendered her a mother; required and *helped* her produce abortion of my own child; go with her still."

"Outrageous! damnable! infernal! to wife, to paramour, and their relatives. What if all felt and did as you do? Could your paramour marry? Your wife is not to blame. You knew of her previous marriage before you asked her to marry you, yet loathe and abuse her for doing a wife's duty. Words poorly describe your total sexual depravity."

"I ACKNOWLEDGE ALL, YET CANNOT OVERCOME IT."

THEIR ONLY BOY WAS POOR, though both were splendidly sexed.

A JEALOUS HUSBAND PRESUPPOSES ABUNDANT passion in his wife, yet that he is not man enough to attract her to himself, even with all the advantages of wedlock; and has awakened only to *dissatisfy* it. A precious confession, indeed! Sooner than thus acknowledge my own deficiency by publishing my jealousy, I would keep both to myself. Moreover, *expressing* it only realienates her; making her hate him by causing her pain.[716] 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, make 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 sexual inferiority. Jealous consorts,

BEAT YOUR RIVALS AT THEIR OWN GAME, by ascertaining just what in him or her, and *why*, your companion admires the one of whom you are jealous more than yourself, and be still more so. This recipe will cure jealousy every single time. Find the probable cause in [808].

ALL WHO ARE JEALOUS are *ipso facto* the most outrageously unjust beings on earth. They magnify molehills into mountains. Their stand-point of observation and state of mind 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 as downright *mad* as foolish, and accuse because themselves in an accusing mood. Their Love is reversed,[816] and this reverses everything. Let me be confined to the desert of Sahara, or wrecked on a sea-girt rock, be anything and subjected

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to everything else, but deliver me from either being jealous or watched by a jaundiced-eyed companion. Victims thus persecuted, merit pity and a divorce.

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.[709]

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.

LAW SHOULD RARELY DIVORCE PARENTS; because each has an inalienable *right* to their conjoint children. Though natural law guarantees to every child all the care both its parents can bestow,[651] yet better that it be cared for by either, than compelled to witness their perpetual contention. And in all cases, under twelve, that one should be the mother's; to whom God in Nature assigns all children, provided she is able and willing to support them. This law of progenal demand for the support of both parents

COMMANDS DISCORDANT PARENTS TO FORBEAR long and patiently, before either resorts to divorce; and judges to be careful whom they separate. Nature requires parents to live and rear their children together, while divorce deprives one 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; yet had better, by refulfilling these laws, re-establish affection; which past memories will aid. Or if both will manifest towards each other those higher human sentiments of justice, kindness, politeness, intellect, 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 again to love. Though their divorce concerns themselves mainly, yet

PARENTS AND FRIENDS HAVE RIGHTS vested in their marriage,

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which an easy divorce might infringe. Have fathers none in loved daughters? Law should not help a bad man cast off a good wife.

MUCH DISCRIMINATION and discretion are required, and the mutual rights, wrongs, errors, and interests of all parties should be nicely balanced by that highest earthly tribunal, the moral and intellectual Faculties.

779. — A JURY OF BOTH SEXES SHOULD DECIDE DIVORCES.

THE FORMS OF LAW should determine between them far less, and the spirit of justice and kindness to both far more, than now. Is not there a manifest propriety all around, without the least impropriety, in arbitrating this matter through those neighbors who know all parties, with many of the determining facts, and can easily and cheaply adjudicate this whole matter just as they do other differences? 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?

SINCE OPPOSITE SEXES are concerned, why not both hear and decide? Still, woman should not complain if man alone decides her cause; for he always leans towards her side.[386] 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 better divorce when obviously best.

MERE AMATORY AVERSION should not entitle to divorce, unless *both* parties desire it. When they do, law should grant far more freely than when one objects; always provided juvenile rights are protected.

AMATORY EXCESSES by creating disgust of each other, and other flagrant violations of sexual laws, cause most conjugal alienations; yet 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.

PART VI. EXPOUNDS THE CHIEF CAUSES of these alienations. Many who so intensely clamor for easy divorces, will find the causes and remedies of their aversions here pointed out.

IN CONCLUDING PART V., we respectfully ask whether its directions, if followed, would not obviate all desire for divorce, and establish reincreasing affection in all those who follow them?

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PART VI.

GENERATION.

CHAPTER I.

COHABITATION: ITS LAWS, EFFECTS, AND CONDITIONS.

SECTION I.

ITS SACREDNESS, POWER, SCIENCE, AND STUDY.

780. — ITS SACREDNESS: ALL SHOULD HALLOW IT.

ITS CREATIVE MISSION is the highest, holiest end attained by man. Life is earth's most sacred and inviolable treasure: then is not creating it our holiest work? Many things inspire us with a feeling of sacred awe; such as adoring God, burying loved ones, visiting ancestral graves, &c.; yet Nature throws her *most* holy mantle over Love, throughout all its stages. Attest, all ye who have ever felt this "sacred flame:" Was it not your most hallowed life epoch? Did it not consecrate whatever was associated with it? What relics as sacred or precious as its? And the more so the more highly constituted its subjects. A pure, well-sexed, elevated male and female mutually magnetize each other at their first meeting; each now regards the other as consecrated, ethereal, angelic. He is a god in her eyes, and she an angel in his. Every love-experience must recognize both this holy aspect of first Love, and its increase, step by step, as Love developed. Are not love vows the most solemn, devoted, and inviolable men and especially women ever make?[ess] Why else are marriages, throughout all times and climes, solemnized as a religious rite? Whoever sees two marry without feeling that they are solemnizing a sacred event? All lovers, and those most refined the most, must recall this hallowed and consecrated feeling as sanctifying all the stages of their Love; and redoubling

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till it culminated in their first sexual interview; unless it became previously demoralized.

UNITING TO CREATE A CHILD REDOUBLES this sacred sentiment, especially in woman. All who cohabit for issue, be they even debased, must feel almost oppressed with a feeling of the sacredness inherent in their proposed work. Though this function generally is prostituted, debased, and defiled below all others, even eating, yet this is its perversion; while its normal fulfilment carries with it a feeling of moral elevation, consecration, and sanctity unequalled, even by adoration itself. No:

LIFE DOES NOT originate in a vulgarity. Our creative department, mental and physical, is our "holy of holies."

WOULD TO GOD AND MAN this its inherent sacredness could be realized by all adults, and instilled into the young, that they might "*keep* it holy." It would not then be prostituted to lust; and its products would be almost holy enough for Heaven. Then

LET NONE DARE DEBASE it. Profane whatever else you will; yet, for your own and future children's sakes, exalt this above all else, and tremble in view of the fearful consequences of its prostitution. Please

INVEST THIS ANALYSIS of it with that hallowed feeling of sanctity thus inherent in this function itself.

781. — LOVE IS DESIRE TO COHABIT WITH THE LOVED ONE.

POETICAL MAIDENS, YOU MISTAKE when you think otherwise; as do you pure-minded, sentimental women who just idolize his talents and god-like merits who has your heart's worship. You think your Love is as pure as that of angels, and as far from desire for sexual commerce as earth from Heaven. Let us see "what *is* what," by tracing it to its *source*, and ascertaining its only normal *end*.

WHERE DOES LOVE COME FROM? We have shown what it *is*,[513, 565, 613] and what it *does*,[616 to 646] but now inquire where it *originates*? *In sexual action*; which creates desire for coition. Mark this perfectly analogous proof. Love and the sexual organs are to each other precisely what appetite and the digestive organs are to each other. Now since appetite comes from the stomach when and because in normal action, indifference to food from an inert stomach, and vomiting from this same stomach in reversed action; so Love comes from the sexual organs in action; which action consists in

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a craving desire to fulfil their mission? And the feelings of each and all towards the opposite sex, reveals their *own* sexual status. As loathing food signifies that the stomach is in a state unfit to digest it; so men-hating women are in a state unfit to conceive. Every woman tells her *own* womb-states by thus loving the male when fit to conceive, and loathing when not. This is Nature's means of preventing coition when she is unfit to bear, and promoting it when she is; just as she prevents and promotes eating when the stomach is in a state unfit or fit to digest. This is only another action of this identical law which makes those repel each other who are unfit to procreate together,[719] and love each other who are.[714] And those loathe or love the more, as they are the more or less fit for bearing. That is; she loves and desires intercourse the most who is in the best bearing state, and desires intercourse the most with him who has already begun this impregnating process by having magnetized her?[545] Who dare dispute this reasoning, or its conclusion? Find another still more absolute proof in Love and the sexual organs in reciprocal sympathy.[790] Who will challenge that? Yet this is but the corollary of that, and its axiom. Two other proved points prove this, namely, that "Loving is marrying;[735] and promise of marriage is promise to cohabit together."[661] All loving is cohabiting in spirit; and if completed, in body. Challenge *that*, you who dare. But mark these inferences.

EVERY GIRL BEWITCHED after her fellow, and every woman "dead in Love" with any man, desires *coition* with him; and those who love them all, desire it with them all. Every society flirt, in and by flirting, proffers Love *and* intercourse; which he accepts by nibbling at her bait.

TAKE CARE THEN, FLIRTS, and their victims. Coquet *understandingly*.

PAUSE AND BE FOREWARNED, O, loving maiden, since loving is marrying and cohabiting, to 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, loving, also implies intercourse. Don't take the first, unless you are willing to take the last.

TAKE CARE, YE MEN-BERATERS; for you but proclaim your *own* womb-reversion.

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TAKE CARE, YE MEN-SCOLDERS, how you tell every reader of this book your *own* sexually haggish state.[761]

TAKE CARE, YE INDIFFERENTS, how you tell everybody that you are in a run-down womb state.

TAKE CARE, YE FUSSY, PARTICULAR, NIPPY OLD MAIDS, how you tell us the dainty status of your sexual organs.

MEN, YOU take care in these precise respects.

SELF-ABUSE, SEXUAL AILMENTS, and whatever else unfits for reproduction, produces this reversed love state. Behold in this great sexual law God in Nature's means of preventing issue, unless she can produce what is a great deal better than none.[720-1]

THIS PRINCIPLE ADJUDICATES a problem which has long divided mankind—some averring that, however pure and spiritual, turned any and every way, Love is only desire to cohabit; others that its refined aspect leaves no such desire—by showing that they are universal and *necessary* concomitants. Each was made for the other. Both are indissolubly united by the very economies of reproduction. Each without the other is abortive—fails to attain its end.

ALL PROCLAIM THE QUALITY of their Love thus—each averring that it is the more or the less animal as is their own. "As a man *thinketh* in his heart, so is he," and so he argues.

782.—INTERCOURSE THE SOUL OF GENDER, LOVE, AND MARRIAGE.

AS THE CHIT of all good seeds PREDETERMINES their nature and shape, tap-root and rootlets, trunk and limbs, bark and quality, blossoms and fruits, flavors and leaves, whatever emanates from and appertains to their every part and function, from first to last; so cohabitation is the all-predetermining chit of manhood and womanhood, Love and marriage, children and their endowment, and whatever emanates from and appertains to reproduction; and the focal function of all males and all females as such. Its ends embody all of Nature's sexual ends, and its laws all her male and female laws. Fulfilling its ordinances fulfils, violating them violates, all her sexual commandments. And its natural laws adjudicate whatsoever is right, and what wrong in marriage, and between the sexes as such. Whenever it is right, all else marital and sexual is right; whilst its imperfection deranges all their other relations.

MALE PERFECTION INHERES in perfectly fulfilling the MASCULINE

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part of this function; so that he is the premium man who best executes this his impregnating mission; yet he who fails in this the chit of manhood, fails equally 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 as such 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 and best life entity; 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 violates its laws; in high life and low, must become antagonistic on other points, just as surely as man will be burned by touching fire; and usually those who fail the most in it are the most dissatisfied. Most conjugal alienations grow out of its wrong use or non-fulfilment. Matrimonial felicity can no more be maintained without its being right than noon without sun. Nor can discord coexist with its perfect 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 respect will generate it in every other. Since the happiness conferred by each on the other is their sole bond of union,[716] and since reciprocity here is the very soul of all the enjoyments of Love and wedlock, their basis, framework, superstructure, rationale, and all; therefore those who confer on each other this *summum bonum* enjoyment 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.

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.

SHE WHO REFUSES her husband this right, thereby *divorces her-*

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self from him; thereby absolving him from all obligations to her of fidelity and support; because promise to marry is promise to cohabit,[661] while either loving or cohabiting is marrying.[735] A legally married heathen female said: "I have refused to cohabit with my husband for seven years, and mean to seven more." "He had no business to marry me without supporting me in style;" would do nothing about house; could help him earn money fast by music, but would not; yet read a novel per day, and scolded him the rest of her time. Vixen, she deserved abandonment and punishment; and he a legal release. Any, every wife who fulfils this function right with her husband can lead him where and do with him just what she pleases; for his complete satisfaction here is precisely what constitutes her magic wand over him.[745] This was Delilah's charm over Samson; and is that of all harlots over all their paramour victims.[803] Let a husband fulfil this function with his wife in accord with its laws, all else he does to her, good, bad, and indifferent, delights her to death; because he has magnetized her completely; while he who is hated by wife, is so because he fails here. He may have passion enough, probably too much, and that too animal and beastly; or their magnetisms may repel each other; or the error may lie between them; or in want of mutual adaptation; or in their not knowing what is due from or to each other; yet there is serious fault in their sexual intercommunion somewhere. Nor can they become harmonized till this function is righted up. Its power is absolutely magical, both ways; is the helm of all their relation. A bride who begins and manages this matter just right, can magnetize, enamor, bewitch, and befiddle her husband lover more and more with every interview, and make herself his adored idol more and more. See why she the most in.[830]

THESE SWEEPING declarations demand positive proof. We give it. Note how absolute.

783.—ITS POWERS FOR GOOD AND EVIL, PLEASURES, AND OPPOSITE EFFECTS IN ITS TWO ASPECTS.

ITS POWER, like that of the Love it consummates, is sovereign. No fact or event in any one's life fairly revolutionizes it equally with this. Its first experience creates a veritable *epoch* in all its participants. What else causes all the heaven-wide differences between boy and man, girl and woman, virgin, bride, and

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matron? How great the change it effects in the same female before and after she has "known man"? She hardly knows herself after.

IT CHANGES THE MALE almost equally. Let all who have ever experienced it recall how completely it revolutionized their entire lives, and their very selfhood.

THIS CHANGE MAKES ALL BETTER OR WORSE immeasurably, as they fulfil it right or wrong. Attest, all ye who have executed it at all right: Does it not constitute your richest, highest, most soul-and-body developing, experience, and reminiscence? It imparted to your walk, appearance, manner, and whole cast of expression and character, an air of maturity, development, manliness or womanliness, advancement, richness, ripeness, and perfection far above what they were before; whereas its wrong use creates a feeling of shame, guilt, humility, self-degradation and demoralization, before unknown. By these and like signs all proclaim whether they have or have not experienced it; and the *kind*.

ITS RIGHT fulfilment is an HONOR, its wrong a DISGRACE, unequalled; the former a subject of pride, the latter of shame. The Christian Fathers were wrong in condemning it *itself* as *inherently* defiling and heinous; and those who had not fulfilled it as therefore the most acceptable unto God. This is true only of its wrong use, whilst its right is as holy and honorable as worship.[780]

ITS RIGHT FULFILMENT IS A SOLEMN DUTY. As our being created with Conscience, with Worship, with Appetite, with Sense, with Parental Love, with every other Faculty is the highest, most imperious Divine mandate that we exercise each and all; so our creation with a sexual apparatus, almost the only "natural use" of which is intercourse, is our Divine mandamus that we use it; and that just right.[665-8] Or if not, we thwart our Creator's whole design in sexing us.

ITS NON-FULFILMENT IS A SIN OF OMISSION, if consequent on neglect to provide its right conditions, as in most cases of celibacy. Engraving 508 was labelled, "Died a virgin at sixty," because her dissection showed that she was one. With too little gender by Nature, and that probably prudishly stifled all her life, to attract any male, unloved because unloving, she died in the poor-house, and went to the dissecting-room. An illegitimate mother is her peer. Did she deserve as much affectionate regard as if she had developed her gender, married at twenty, made a good wife, and

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borne and reared a family of 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 having lived inert, or thriftless, &c., till sixty. As animals must hunt up their own food; so must Love, or starve. That the desperate desire of girls and most women to be admired, loved, courted, married, when brought to a fine point, is but desire for intercourse, we have just demonstrated in[781]; and it is most honorable,—as praiseworthy as emulation in study, piety, propriety, &c. A girl with it weak is a poor female, a poor pitiable human being. The sin of this omission certainly equals that of commission in its wrong action. Celibates, take notice and warning. Its mere fulfilment is not enough. Fulfil it *right*, is the Divine edict. So

SEARCH DILIGENTLY FOR A CONSORTING MATE, and paternity or maternity, all ye who would perfect your whole nature, and complete your sexual destiny. Delinquents, bestir yourselves. Nor reject "fair to middling" offers, either; for a poor, small sexual loaf is better than starvation.

IT IS UNEQUALLED AS A LUXURY. We show in[788] that the more brain and functions we combine in united action, the happier we are, and in[895-6] that a right intercourse rouses to its highest, most ecstatic pitch of combined action every Faculty, every physical function, in order to transmit all in power. This shows *why* its imaginings constitute humanity's most vivid reveries, and its ecstacies the most ecstatic; which its being so paralytic[631-2] proves by converse. A Christian young woman who scrupulously believes in "hell," who loves one to distraction, solemnly avers that she would willingly resign herself to its eternal torments, just for one week's complete sexual bliss with him. Yet she can be far happier than she thinks possible; because its realities can far exceed its imaginings; for both come from the same sexual font. When they do not, it is because its requisites are not observed. No words, only the experience, and that of a very few, can ever begin to do it justice. None should wish to die in experimental ignorance of it. Yet

ITS WRONG use is equally fatal. Of all the miseries mortals suffer, none surpass those inflicted by violating its laws. Of this women are the chief victims, in having it thrust on them. Man

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can suffer some from its disappointment, but nothing as women often do when repugnant to it. Wives by millions look back to their first married night as by far the worst, most sickening, horrid and loathed, of their whole lives: all due to its errors; whereas its right action would have rendered them surpassingly ecstatic. It makes many down sick for days, and always miserable a long time after. The touch of some husbands to their wives is paralyzing, repulsive, horrible, like that of a torpedo. How awful, words cannot describe; yet they are immeasurably benefited and restored by communing with another. The former, if married, should sleep and live as far apart as possible,[764] and *never* cohabit; for every time they do they violate the Seventh Commandment, though married ten times over.

NOTHING IS AS HEALTHY as right, or diseasing as wrong, sexual commerce. Our magnetic theory shows why;[505, 646, 652] Every right and wrong interview attests this fact. In short,

IT CONTROLS THE SEXUALITY, and thereby all men, all women, from the soles of their feet to the crowns of their heads. All their functions, together with all their virtues and vices, are its vassals. It right, they are right; it wrong, they wrong; it not fulfilled, they not developed.

784.—ITS SCIENCE, OR ENDS AND MEANS.

LAWS GOVERN ALL NATURE, and of course cohabitation. And the end each law attains expounds the law itself. Of course the ends accomplished by cohabitation expound its laws; and thereby tell all precisely how it should be begun, conducted, and consummated throughout — valuable instruction surely.

THE CREATION OF LIFE is its one great end. Yet in effecting this, it must achieve several other objects; such as blending, co-operating, loving, &c. The answer to the question, "What is cohabitation ordained to effect?" teaches whatever appertains to it. Since creating life is the only natural end of all sexual intercourse, floral, animal, and human; therefore whatever is required to create the most and the best life possible, these laws supply. Life is the effect, whilst they are its ways and means, and expounded by it.

THESE LAWS ARE SPECIFIC and precise, and reduce *every iota* of this generative function to perfect system, exact right. Whatever inheres in life itself, throughout all its functions,

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inheres in that cohabitation which creates and controls both it, and all its operations.[785] Our next Section thus expounds these conditions.

OBEYING THESE LAWS GIVES THE GREATEST PLEASURE, while violating them inflicts the greatest suffering; because its ends, and therefore laws, are first among equals.[500]

FULFILLING ANY, EVERY LAW PROMOTES its functions and ends. As farmers raise crops the larger or smaller, better or poorer, according as they fulfil or ignore the laws of vegetable growth; so each child is constituted the better or poorer, mentally and physically, in exact proportion as its parents fulfil, or ignore, or violate the natural laws and conditions of sexual intercourse at its creation.

ALL THE CONDITIONS FOR CREATING A PERFECT CHILD inhere in and govern every sexual repast. That is: every sexual conjunction must be conducted precisely as if it were to result in its legitimate end, offspring. This touchstone applies to every iota of any and all cohabitations, and determines whether this and that item is right or wrong, viz.: Will it add to, or detract from, progenal endowment?

785. — ALL EXISTING PARENTAL STATES STAMPED ON OFFSPRING.

THIS IS A SELF-EVIDENT LAW of procreation. It commends itself to the good sense of all. It is an absolute necessity, based in the inherent fitness of things. To argue a question thus obvious at first sight, is superfluous. How could progeny begotten when parents are weak, exhausted, or sickly, be as vigorous as created when they overflow with life, health, and power? No farmer's boy would allow a farm colt to be sired by a stallion when mad, or tired; or mare in a like state to receive one. Why do all keepers of seed animals take the utmost pains with their *grooming?* Because they know that while "blood will tell" on offspring, *existing parental states* likewise "tell," if not as much, at least as surely. To progenal perfection both are indispensable. Note these ranges of facts in proof and illustration.

NATURE INTERDICTS parentage to those very young, old, infirm, and diseased; because this law would render their issue equally immature, feeble, or sickly; and compels all forms of life to procreate only during the highest state of all their powers; so that their offspring may be equally exalted.

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MOST VEGETABLES BLOOM, their impregnating function, soon after spring suns and rains start their sap, and open their young and yet vigorous leaves; or else in June, before drought or rust impair their leaves, or growth exhausts their energies.

ALL ANIMALS illustrate this law by creating whilst exercising all their specialties to the highest extent. Thus, all running animals run most at this season. Of this, deer furnish a practical illustration. The doe, thrown into a lively running mood by sexual excitement,[597] bounds off through wood and moor, with the buck in animated pursuit, till their whole muscular and 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 USE IMMENSE 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 proof. Obliged to scoop out a deep hole in the sand, in order to place the male and female bodies on the same plane, unless he 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. They also take a long time in fulfilling this function, and their progeny live sometimes two hundred years; while the fly, which procreates in an instant, begets a progeny which lives but a day.

JACOB AND HIS PEELED RODS furnish another pertinent and forcible illustration of this law. Laban selects all that are ringed, 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 he sees 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, around them; so that, rendered comfortable and amorous by plenty of food and drink, these strong cattle may procreate in sight of these rings and streaks;

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and whenever he sees a parental pair about to unite, he holds these peeled rods directly before them. Though neither parent is the least mottled, yet seeing these 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 the flocks and herds fall to Jacob's share; leaving for Laban only those too small and weak to maintain their ground so as to generate around the springs. Behold existing parental states overruling even hereditary qualities, and mottling the young of these unmottled!

STALLIONS transmit more speed and vivacity to their colts by running just enough to excite but not to exhaust right before conjunction; and the young of bulldogs are rendered far more savage by their sire having a short fight with some other male dog just before begetting them.

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 leopard mottling, &c.

"ANOTHER GENTLEMAN STATED that he himself was present when the pale gray color of a male horse was objected to; that the groom thereupon presented before the eyes of this male another female of a peculiar but pleasing variety of colors, asserting that the latter would determine the color of his offspring; and that in point of fact it did so. This experiment was tried in the case of a second female, and the result was so completely the same, that the two young horses, in point of color, could hardly be distinguished, although their spots were uncommon."

"LORD MORTON bred from a male quagga and a chestnut mare; which was afterwards bred from by a black Arabian horse; yet this progeny strongly resembled the quagga in color and main."

"SPITALFIELDS WEAVERS guarantee any given quality of color and texture, and length of coat, and to regulate its disposition to curl or remain straight, in their Marlboro breed of spaniels; and experienced pigeon fanciers can breed to a feather." —*Combe's Constitution of Man.*

NIGHT ANIMALS PROCREATE AT NIGHT, of which cats, in their nightly disturbance of our slumbers, furnish a rather wakeful illustration. Biting and scratching by nature, they bite and

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scratch most at their creative altar. As their prey is nocturnal, so are they, and their creative nuptials.

LIONS 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 run, bark, and bite most during these seasons; obviously, so as to redouble this running, barking, and biting propensity in their offspring; yet playful poodles play, frisk, frolic, roll over, and assume all sorts of brisk antic attitudes, thereby imparting playfulness to their young; whilst savage dogs are the most savage at this season, so as to transmit their own savage nature enhanced.

ALL FEATHERED TRIBES also illustrate this law. Dunghill fowls use the wing but little, either at this season or at any other; while doves and swallows, which use it almost constantly, use it proportionally at their creative altar — indeed, cannot procreate without that use. Doves are always amiable and lovely, and doubly so at this union. Hence, "billing and cooing."

ALL WATER FOWLS PROCREATE ON WATER, and cannot obtain the requisite positions without it, of which ducks furnish an illustration; while geese, which love water some, though less, usually procreate right after a swim, and on the water's brink. Not a single animal or fowl contravenes, but every one fully illustrates this principle, even in detail.

MAN FURNISHES ITS HIGHEST illustration, in every particular. Why should he not? All his original primal elements and characteristics are transmitted, but all existing parental states are also incorporated with the hereditary; and the two conjointly predetermine progenal *specialties* of mind and body. The difference between children of the same parents is heaven-wide! Why? for the primal parental characteristics are of course the same in each. 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 others. What else could cause it, except that different maternal states account for a part? [846-866]

"CHILDREN BEGOTTEN DURING the horrors of the FRENCH REVOLUTION are weakly, nervous, and irritable in mind, extremely susceptible, and liable to be thrown by the least excitement into absolute insanity." — *Esquirol.*

"COME ON, ye cowards: ye were got in fear." — *Shak.*

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"THY FATHER BEGOT thee when drunk." — *Diogenes, to a Crackbrain.*

"I GIVE THIS ADVICE, given by my predecessors, that no man unite with his wife for issue except when sober; for those begotten while their parents are drunk more usually prove winebibbers and drunkards."— *Plutarch.*

"INTEMPERATE PARENTS TRANSMIT the elements of a like degradation. In thousands of instances of those who had children born while temperate, and others after they became intemperate, the latter are more addicted to intemperance than the former, by five to one; obviously because of this animal taint." — *Dr. Caldwell.*

ILLEGITIMATES furnish a forcible illustration of this law. With scarcely an exception, they are most amorous, because the offspring of this passion when heightened by novelty, and often parent illegitimates; are always cunning, because created by stealth; very smart, because

"No sickly son of faint compliance he,
But stamped in Nature's mint of ecstacy;"

have some moral screw loose, because active parental conscience would have prevented their creation, &c. Any seeming exceptions are caused and explained by another phase of this same great law thus: —

CADDIE, THE PORTLAND BEAUTY, engraving 557, a model of her sex, and peculiarly amiable and lovely,* was born out of wedlock, under these circumstances. Her father and mother were engaged in marriage. Their wedding-day was appointed, and at hand, as soon as he, 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,[732] but was drowned on this his last trip before their intended marriage; so that this girl was begotten in Love, though born out of legal wedlock. Her mother testified her Love for him by marrying his brother.

A DISTINGUISHED JUDGE, whom I took in my carriage from his court-house Saturday noon, in 1838, and landed at his residence, twenty-eight miles distant, at sundown, invited me to spend Sunday with him, and said of his two-year old daughter: —

* She afterwards became desperately enamored of a faithless minister; declined from disappointed affection; was taken with consumption; 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.

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"SHE is the most amiable child you ever saw. Only give her sufficient food with 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 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; and accordingly invited members of the bar, and the *élite* of the several towns where I held court, to meet me at my house Saturday at two o'clock. Saturday morning my wife, having just passed her monthly excretion,[301] 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 awaiting 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. 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."

Ten years afterwards, at his supper-table, he said:

"PROF. FOWLER, how 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; yet she always surpasses the rest?"

"JUDGE, YOU BROUGHT MORE ENERGY, mental and physical, to her creative altar than to theirs. She was better *begotten*. *That* is what renders her your finest child."

SHE WAS BALL-AND-PARTY-CRAZY, as I learned ten years after, she now twenty-two. 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 — intoxicated with delight and cured her; 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." As I told this fact in a lecture, a listener said: —

"THE WICKEDEST BOY I EVER KNEW clearly proves your 'parental states' theory. I was long a teacher in a school in England, the principal

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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 this 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, peremptorily ordered the father to take out his 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 obvious cause of his son's wickedness, thus:—

"'FINANCIAL EMBARRASSMENT during one period of my business career, compelled me to 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, which in England means more than here, 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 fifteen years, I forged note after note as my necessities required, taking up each 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 begot this son. 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?" THE NATURAL PENALTY of the creative law he had broken, by begetting a child when in a depraved state. Here was a good, honest, and pious man, who, in his ordinary state, begets a son as good as himself; but when temporarily depraved, begets both a Satan incarnate, and one wicked in the selfsame *things* which constituted his father's temporary sinfulness. A New Haven medical professor relates to his class the following analogous case of

"A STAGGERING IDIOT. Summoned 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,

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about thirty, every now and then throwing up her hands, jumping up, and shouting; perpetually appearing as if in the first or exhilarated state of drunkenness. Asking my patient what all this meant, she replied:—

"'SHE IS MY ELDEST DAUGHTER, and has always been thus; obviously because her father begot her when intoxicated, though a teetotaler at all other times. He was a young sea captain, and very ambitious to please his uncle, a retired captain, and chief owner in his ship. He sailed the morning after our marriage on a six months' voyage. As his returning ship struck her dock, his uncle said, "Be on board ready to sail again to-morrow morning." "But, uncle, I've 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.'"

THESE CASES ARE EXACTLY ANALOGOUS. A teetotal father, intoxicated as it were perforce, while exhilarated 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 that bad 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 cases. The following fact enforces this same mighty moral. 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 Construction and Causality are amazing."

"A YEAR BEFORE HER BIRTH, I labored with all my might in getting up a small steamboat, to run up the Rancocas Creek. At length, by dint of the utmost persistence and strategy, I got a company formed, and the capital pledged. But my darling craft must not exceed a given length,

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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 boat modellers declared she could not be made so as to carry any freight worth carrying. But 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, Construction and Causality, became so intensely hot that I involuntarily laved them in cold water 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."—*Her Father.*

I REVISIT Philadelphia in 1858. 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 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 Construction, 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, Construction, Imitation, and entire intellectual lobe; obviously consequent on the intense and protracted *exercise* of these Faculties in her father for some weeks before he initiates her life.

A BRUNETTE FROM BLONDE PARENTS enforces another phase of this law. An 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. But she virtuously declined all his overtures, till, thinking to gain by appealing to 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 pas-

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sion 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 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 their likenesses those of mother and daughter."

"A POINT-BLANK IDIOT. In the summer of 1827, a practitioner was called to visit professionally a young woman, 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, except that, when hungry, he gives a wild shriek. Both parents are intelligent, and the fatal result cannot be otherwise accounted for than by the total prostration or eclipse of the intellect of both parties from intoxication."—*Combe's Constitution of Man.*

WHAT MADE THIS CHILD OF "INTELLIGENT PARENTS" IDIOTIC? "Their *creating* him while *temporarily* in an insensible idiotic state," is the obvious answer. 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; so that they retained sufficient animal life to procreate, with too little intellectual and moral to reproduce anything but an idiot.

A WHALEMAN 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

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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 where her father's was.

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, on a very sultry day, had two large pits burst out nearly simultaneously, and worked to quench both, with all his might, at mid-day, between coal-pits and sun, both scorching and roasting him at the same time, with scarcely a breath of air stirring. After recovering his pits, he went into a log-house, 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, perspiration was always "insensible," never perceptible, though before it had been profuse. He begets a son years after, 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 day his skin always remained dry, till after forty, when the varioloid, typhoid fever, and sea-bathing finally restored his perspiration; its temporary nature facilitating its obviation.

A MECHANICAL and energetic father begat a son much more so, by throwing all his energies, the year before this son's birth, into a patent-right invention; which has since proved a decided success.

CHILDREN CREATED WHILE THEIR PARENTS ARE OVERCOMING any diseased hereditary taint, inherit much *less* of it than their parents; yet those born while their parents are succumbing to any ailment, are more subject to it, relatively, than their parents. Of course, by taking special pains to nurture any of their own weak organs during their creative period, parents can wellnigh forestall a like weakness in their children.[794]

SIMILAR PROOFS AND ILLUSTRATIONS, BY THOUSANDS, of this law, that existing parental states write themselves into the primal

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nature of their offspring, are constantly transpiring in my professional practice. Not but that all the *original* parental traits are likewise transmitted,[520-7] but that BOTH enter into the composition of all offspring. But a law thus rational and self-evident hardly requires further proof or illustration. Is it not true in fact, and established by sound reasoning? Has it any improbable aspect? Does any known thing contradict it? Parents who place their own states at this sacred period side by side with the specialties, mental and physical, of their offspring, will find proofs and illustrations 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, 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 enjoyment and progenal endowment than all other conditions combined.

786. — VALUE OF KNOWING WHAT PARENTAL STATES ARE BEST.

HOW INFINITELY POTENTIAL, then, for good and evil, this "parental states" procreative law! As a God-send for enabling parents to prefashion their every darling almost to their liking, does it not seem too great a power, a good, a boon to be bestowed, even by all-provident Nature? It is a gift next to creation itself! Think what infinitely beneficial results it enables every parental pair to achieve! A human being is a great affair.[15, 501-2] Think how great. And the difference between one smart or stupid, good or bad, how incalculable![503] Hereditary endowments are as incomparably more pre-determinative of all there is in character and conduct than education, as sun compared with candle.[516] How *very* easy to cultivate natural gifts and virtues; yet hard to restrain bad *original* traits, and evolve poor ones! If parents might well pray God for His one greatest gift, this is it, thrust upon them *nolens volens;* and if those already borne may justly thank their parents for their greatest good, it is *not* for riches, aristocratic surroundings, &c., but for a superb hereditary mentality and physiology. Shout, all prospective parents, make the welkin ring with exultant pæans that God in Nature enables

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you, by this law, to vary your children's talents and excellences, *ad libitum*, as you can the furniture in this room and that; and make the mental and moral family landscape just what you wish. As in planting out your family fruitery, you can say practically: "We will have these early, those late, and this other sweet and that sour apple-tree growing here and there; these and those cherries, pears, and grapes growing thus and so to our liking;" so this parental states law enables each pair to say, "We will pre-endow our first child, a boy,[813] with speaking talents and piety, fitting him for the pulpit; that for the counting-room; and the other for tool using, engineering, &c.; and have Jane a love of a girl, Mary a premium teacher, and Eliza a saintly missionary, at home or abroad; and 'get up' just such a family throughout as we predetermine each child." Please think out whether or not Nature really *has* conferred this super-angelic gift; and since she certainly has,[785] consider its momentous import!

SHE OBLIGES you to predetermine all this, and infinitely more; and *compels* you to stamp your existing states on offspring. If you cohabit and parent while intoxicated, you *must* impress your beastly conditions on your issue, to mar them throughout time and *eternity!* whereas by the pre-cultivation of your *own* talents and virtues, or any one of them, they would have been *created* upon a *high* human plane, instead of, as now, on a low animal one. If you defile yourself by tobacco, expect them to be defiled *in the wool;* but if you want them to be loves of children, then love each other before and while creating them. Yet in God's name be careful lest by parental spats, scoldings, and bickerings, you create rampant Ishmaelites; hated by all, because of your and their hatefulness.

"REJOICE WITH TREMBLING" all ye who cohabit, in view of this parental power — tremble lest you confer bad, and rejoice that you can confer good, thus infinite in amount and duration!

LEARN HOW TO STAMP GOOD, AND NOT BAD QUALITIES. Blessed those who learn the former, accursed those who perpetrate the latter. Here is a plain natural law, written right into your beings. And written there to be obeyed, not violated; and *studied*, not ignored, that it may be turned to your children's *good*, not evil. God inscribes it into you to be a live principle of action, not a dead letter there. Then *dare not* remain ignorant of itself, or its applications, but

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STUDY IT UP. Know whatever you can know. Intellect is man's guide in all things. "Knowledge is power," and this kind more powerful than any other. Then learn how to so apply it as to make your children a great deal better than yourselves.

IGNORANCE HERE IS INEXPRESSIBLY WICKED. You deserve *pounding* for *not* learning. Would you not be and feel most wicked and guilty for neglecting your darlings *after* their birth, when sick or starving? Then how much more for neglecting to *endow* them with goodness and strength so as to need little care? The richest gold mine, easiest worked, is as nothing compared with this one of God's greatest contrivances for the advancement of your own loved ones and the race. Come, up and at its study.

PROSPECTIVE FATHERS, SANCTIFY yourselves for your holiest work, generation. Weed out your vices. Cultivate your excellences. Put and keep yourselves on high and holy ground. Nor *dare* debase them by any male vices, or demoralizing habits or surroundings. This is your specific work: see that you execute it in the very best way possible.

PROSPECTIVE MOTHERS, GOD APPOINTS YOU the *mistress* of this pre-creative situation, by making your courses regulate its *times;* and thereby every thing *else* concerning it.[801] He thus makes man serve *you*, not you him; makes you directress of this creating ceremony. This demands that

YOU LEARN ALL ABOUT IT. You are not made passive recipients,[799] but *first* in this holy work. Woman introduced sin into our world by tempting Adam; supervised and mainly conducted human sacrifices to Jupiter; kept the vestal fires ever burning; was "last at the Cross, and first at the sepulchre;" and is the Prima Donna at the creative altar; with husbands for serving "helpmeets;" and hence should *learn all you can* concerning the work *you* are ordained to begin and direct.

"THIS MY YOUNGEST child is fifteen; but thank the Lord, I am not yet too old to have another; which I propose doing, and came to learn all I can about having the *very* smartest, healthiest, and best Centennial premium son possible."—*An Intelligent Matron.*

"INDELICATE, surely; demoralizing to her sex; passion provoking; outrageous."—*Mrs. Snobs, and Misses Prudes.*

"THAT woman 'immodest'? Precisely the converse. Every mother should and will be loved to death by all children conceived in *that* spirit.

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Having a womb is delicate; so is knowing its God-ordained laws of action; —'immodest' *not* to; so is being impregnated, and learning how to have the best heirs possible; and knowing how *not* to curse them with weakness and badness; while mere passional conception is vulgar; for the intellectual must rule, and moral sanctify, all the propensities.[196] Say which is most modest — much or no thought or care as to whether you are impregnated by an idiot, or a devil. Do you wish *your* parents had learned and done as *she* did. *That* question is easily answered. And yet, most fashionables practically exclaim: 'ungenteel. *Having* children at all is improper. *We* are too exquisite for *that*.'"

ALL MAIDENS should acquire this knowledge. They require it before being impregnated — learning after is like locking the stable after the steed is stolen — need its help in *preparing* themselves for this specific female mission; should have it *before* marriage, so as to *begin* it aright,[501-2] demand it before they "engage;" for engagement consists *in* promise to cohabit.[661] Should girls promise *this* to proposers before knowing how to perform the specific thing promised? Must not knowledge *precede* practice? so as to guide it right?

ANY GIRL MIGHT HAVE A MARRIAGE PROFFER ANY DAY, and should therefore have the knowledge required for perfect intercourse and motherhood already *on hand*. Its knowledge without use benefits, not injures her, and is a "handy thing to have."

"I AM ENGAGED in marriage. My time is short. I desire to be the best wife and have the best children I can; and especially to learn, that I may so fulfil my *specific* conjugal function as to gain and maintain complete control over my husband."—*An Indianapolis Teacher.*

HE'LL have a good wife. *That* spirit will make both happy. She talked about this matter as freely and earnestly as about any other, and as if *ipso facto* as proper.

"PROFESSOR, while other young ladies devote themselves to dress and fashion, I have consecrated my earth life to producing and rearing just as large and fine a family of superb sons and daughters as lies in my power; and come to have you tell me not only my Phrenology and Physiology, but also what my specific *maternal* faults are, what bodily organs and mental Faculties I should cultivate beforehand, and also whom I should and should not marry, that my children may be marred with the least faults, and endowed with the most excellences possible."—*A Chicago Young Lady.*

SHE SHOULD BE TAKEN TO THE CENTENNIAL Exhibition and

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awarded the premium as its prize young lady candidate; besides deserving the best husband and family in the nation.

YOUNG MEN IN SEARCH OF GOOD WIVES, other things being equal, those who do understand these truths will make you a great deal better wives, besides giving you incomparably better children, and being far more satisfactory, than those who do not. And this will be your most pleasing and profitable theme for conversation. Those too squeamishly delicate, will make premium "old maids."

"THEIR SEXUAL IGNORANCE RENDERS GIRLS INNOCENT, sure."

VERDANCY IS NOT PURITY. Sticks are innocent. Impurity comes from *within*. Knowledge is not corrupting. Maidens' ignorance of their own special anatomy and conjugal and maternal duties and requirements, unfits them for wives and mothers; besides often driving them in upon themselves to perpetrate with an imaginary male that identical sin harlots perpetrate with paramours.[922] Nor can it be justified on any grounds whatever. Every mother's experience attests how many pains and ailments she could have avoided, and enjoyments promoted, by knowing in girlhood what self-destroying experience forced her to learn in womanhood. Knowledge parries that temptation ignorance promotes. Previous preparation, most important in all things, is doubly so for becoming wives and mothers. Shall girls rush impulsively into both, knowing nothing about either? Ignorance might be justified if it quenched passion, which it only inflames; whereas knowledge guides and sanctifies it.

AN ETERNAL RIGHT, created by its natural laws, to which every male, every female participant is solemnly bound to conform, and therefore learn beforehand, governs and controls, rewards and punishes every single sexual repast, whether for pleasure or issue. The more either desires to be a perfect man or woman, husband or wife, the more earnestly will they seek "light and knowledge" concerning these 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 specialties, and since its right fulfilment yields the richest luxury its merciful Author proffers to

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His obedient children, they *will study* its laws and conditions. Not till women are too "genteel" to bear children at all, will they be too "nice" to learn how to produce the best possible. Nor 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?[15] and would not that *designed* 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. There never was, never can be, any subject as practically important as:—

"WHAT ARE THE NATURAL CONDITIONS and prerequisites of right sexual intercourse?" because its complete answer answers all these questions together:—

"WHAT ARE THE LAWS AND MEANS of sexual vigor and purity, and 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? 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?"

RIGHT COHABITATION 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

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all? Divine aid is implored in its prosecution; it being too great to be executed by mortal man unaided.

READERS WHO CENSURE OUR FREEDOM, remember that our mandamus to *teach* all, is even more imperious than yours to learn all. We must skip but one hard word.

SECTION II.

WHAT CREATIVE CONDITIONS PROMOTE, AND WHAT IMPAIR, PARENTAL PLEASURE, AND PROGENAL ENDOWMENT?

787.—PLATONIC LOVE THE GREAT CREATIVE PREREQUISITE.

MIND IS LIFE;[15] and forms and rules all organisms.[50-5] The human mentality originates all things human; and animal, animal. Every house must be conceived in the mind of its planner, before it can be constructed; as must every invention, with each of its parts. All sermons, speeches, books, sentences and even tones originate in the intellects of their authors, before they can be uttered or printed. All thoughts, feelings, desires, actions, even every step, motion of hand, foot, head, all seeing, eating, breathing, laughing, singing, &c., emanate from the minds of their doers. All instincts, talents, gifts, traits of character, &c., are mental operations; as are all pains and pleasures, of mind and body. Only mind enjoys, suffers, and accomplishes. In short,

"THE MIND'S THE STATURE OF THE MAN."

ONLY SPIRIT ENTITY IS TRANSMITTED. All the differing anatomical organs throughout all forms of life, originate in their possessor's *mentalities;* and are only secondary; whilst *spirit* alone is primal; and creates just such organs as it needs for its specific manifestations. When it requires claws for apprehending prey, it forms them; beginning accordingly at their foundations. The porpoise, belonging to the whale species, must breathe some through a nasal aperture, which spouts. This requires its easy and frequent rise to the water's surface; and thus a *horizontal tail*, which it has; while other fish need propulsion forward mainly, and hence have a vertical one. That is, its respiratory instinct or mental Faculty demands and forms its tail flat, instead of upright.

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BLOOD GLOBULES form the organism; and the mind controls them. The female *spirit* principle creates female blood, and male, male;[884] and the richer, as their sexual mentalities are the stronger. The more mental one is, the smaller these blood globules are. The lowest reptile known has globules which look, under a powerful microscope, to be as large as oyster-shells; while human globules, equally magnified, appear to be smaller than the finest grains of sand.

THE MENTALITY of progeny creates its blood, anatomy, physiology, and physiognomy. Thus powerful Amativeness in parents creates it equally powerful in issue; and this, large lips, mouths, male sexual organs, womb, pelvis, and all those signs of gender already described.[593 to 612] Large parental Force creates this progenal element in power; and this, large and strong hands, bones, muscles, and all the organs required for its manifestation. Predominant parental Destruction, as in lions, bull-dogs, &c., creates it equally large in their progeny; and this, those powerful canine teeth, claws, chest, limbs, &c., required for manifesting it. The large Caution of animals preyed upon, needs large ears and eyes to protect them against enemies; and this spirit Caution *makes* their eyes and ears large. These and those parental mentalities create these and those progenal, and this forms these and those corresponding anatomies, faces, noses, cheeks, shaped bodies, &c. In short,

THE MENTALITY ALONE TRANSMITS, AND IS TRANSMITTED. Love the transmitter is mental; and rouses the entire mentality to increased action in proportion to its own intensity,[Part II.] clear up to its cohabiting culmination; besides then and there taxing them all to their utmost tension.[839] Cohabitation is an operation of the *mind*, not body. See this underlying principle proved in[790-2] Love begins, carries forward, and consummates this life-initiating function from beginning to end. Nature will have *some* Love in every child. In short,

1. EXISTING PARENTAL STATES CONTROL PROGENAL endowment.

2. NATURE WANTS MENTALITY MAINLY in offspring. Uniting these two great laws enforces this inference that

3. PLATONIC LOVE IS NATURE'S PARAMOUNT demand in all cohabitations, for both parental enjoyment and progenal endowment. And the more Love, the more of both.

THE FACTS in this case are our final attestants. First Love is

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always Platonic. This is its legitimate normal outgrowth; while lust is its abnormal. Every reader loved long before lusting. Nature wants spiritual products, and therefore spiritualizes this creative process, from first to last, unless and until it is abnormalized, which compels her to put up with the best she can get, even children of lust being better than none, till she gets down to harlots, whose lust would create children so low and poor as to be worthless; when she prevents their bearing any.[719-22]

LUSTFUL COHABITATION is what has gone on begetting mankind "in sin, and bringing them forth in iniquity;" is that "*forbidden fruit*" and "*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; 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 useless 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.

NOTE SEVERAL NEXT SUCCEEDING points as re-enforcing this spiritual Love doctrine, as the *great* cohabiting and progeny-endowing prerequisite. As carpenters must have saw and hammer, and other workmen other tools; so this is our *great* tool in constructing "Creative Science," and often used.

788.—COHABITING IN LOVE GIVES MORE PLEASURE THAN IN LUST.

1. ENJOYMENT is Nature's absolute test of her laws.[22] Therefore, whatever cohabiting conditions render parents the happiest

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at the creative altar, endow their offspring with the most and best mentalities and physiologies. 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?

2. THE MORE BRAIN AND FUNCTIONS combine in normal action, the greater the resultant pleasure. This is self-evident; and illustrated thus: Worship gives some pleasure in isolated closet devotions; more in public, by combining Friendship in meeting friends, Form in seeing familiar faces, Ambition and Taste in dressing and appearing in style; the Loves in worshipping with the opposite sex and one beloved, children, &c.; Tune in joining in sacred music; Language, Intellect, &c., in praying, preaching, &c.; each Faculty both adding its own quota, and intensifying all the others.

A HERMIT loves and enjoys his solitary home one. By marrying one he loves and who loves him, and taking her to this home, he loves and enjoys it more than double, say three; because two Faculties combine to intensify each other. Each child makes his home the happier yet by Parental Love adding its quota of pleasure, and redoubling the action of the others to five; Friendship by entertaining friends; Acquisition by every new means of family comfort; Beauty by every ornament added to it; Intellect by his library, &c.; each additional Faculty both superadding its own pleasure, and redoubling the action and pleasure of all the others: thereby rendering him say twenty times happier in his home than he was before. To apply this law to a love-*vs.*-lust intercourse:

A LUSTFUL WHITE man cohabits with a squaw or wench, with just as little mental and much physical Love as is possible; thus taking an amount of pleasure we will call one. Yet his higher Faculties, by revolting, *detract* from this pleasure thus: Parental Love says, "What if I should beget a bastard to my, its, her living disgrace?" thus subtracting say one-tenth from this pleasure; Conscience another tenth, by condemning it as wrong; Beauty by revolting against it as gross, vulgar, and filthy; Ambition another tenth, by saying, "What if you should be caught at it?" Worship another, by saying "God forbids it;" Dignity another, by saying "This is beneath and below you;" as it

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certainly is; and all the other higher Faculties by cutting off each other slices; so that, instead of taking pleasure one, he takes less than one-tenth of one: and the less the higher he is in the creative scale. Coarse animal natures may experience some pleasure in merely sensual indulgence, but the revulsions of pure and high natures 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. Instead,

He forms a pure spiritual Love for a refined, chaste, beautiful, angelic girl; which she reciprocates and sanctifies; loves her as one with whom to interchange male with female ideas and emotions, not as his lustful paramour; as his inspirer to good, and guardian against sin; combining personal charms with all the female virtues; and both just such a helpmeet as he needs, and the prospective mother of his future darlings; every element of both blending in perfect oneness. He anticipates marriage with ecstatic delight; and harmonizes all the Faculties of both by proclaiming their proposed cohabitation in their marriage.[661] All his other Faculties now *add to*, instead of, as in lustful intercourse, taking from his cohabiting enjoyments; Parental Love by saying, "I do hope this will give me a child to love, care, and be cared for by; Inhabitiveness by adding, "and me one to sit around our table and fill up our fireside;" Friendship by their being each other's dearest friends; Acquisition by procuring her creature comforts; Conscience by saying "All right," Worship by adding "God bless you," Form and Beauty by luxuriating on her elegant female figure; Expression, Mirth, Tune, &c., by talking, laughing, and singing together, and every mental Faculty by *combining* to *redouble* his sexual enjoyments, instead of antagonizing them: so that, in place of taking pleasure one, or rather one-tenth or twentieth of one, he takes ten times one; and the more the stronger and more mentalized their Love — a hundredfold *bonus* in favor of Love over lust. Love is the base of all this pleasure, because they are male and female; and gives the more enjoyment the more Faculties it unites with itself, and the more intense their action, all the way up through their developing Love till it culminates in marriage, intercourse, and offspring: which are the better endowed the stronger their Love. The more complete their mental union, the greater their physical pleasures. In short,

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THE GATEWAY TO LUST ITSELF LIES THROUGH SPIRITUAL LOVE. A man seeking only carnal indulgence, who says to himself:—

"I HAVE MADE MY PILE and now am bound to enjoy it; and since 'I neither fear God, nor regard man,' love the other sex most of all, and propose to give myself all the sexual gratification of which I am capable;" must say, thinking this whole thing clear through, "my surest and best 'ways and means' of obtaining the most merely *sensuous* indulgence, consists in choosing 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 enamor her of me; 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 superadd 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; besides giving 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."

LOVE IS EXCLUSIVE;[650-9] lust alone "runs around." All who cohabit with this one now and that one then, thereby necessarily demoralize this Faculty, which robs them of ninety-nine hundredths of its *own* pleasures. All snatched chances are worthless. All who "run around" make fools of themselves.[816] All tobacco chewers and smokers are fools if they do not know that tobacco injures them; fools if, knowing this, they continue its use; as are all inebriates, for a like reason; and many others for doing other foolish things; but about the foolishest of fools are those who "run around" sexually. They are shearing swine for wool—a great outcry for a little coarse hair. Still, the celibate crucifiers of Love are little better; for Nature prefers morbid action to none; a low phase of life to death. Young men and women, married men and women, all men and women, of all times and climes, know ye that

PLATONIC LOVE YIELDS THE MOST SENSUAL ENJOYMENT, *besides* its *mental* luxury.

ALL HUMAN EXPERIENCE attests this great truth. Let any, all, who have truly and deeply loved, 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

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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.

IN JUST WHAT did your happiness consist? Gender was its base; because it was taken with one of the opposite sex, solely on account of that sex, with one beloved at that, and impossible with your own. It was a male and female, *per se*, that gave and took this pleasure. And the more Love, the more enjoyment; and the less, the less. Intensely active Love, then, was its sole base and measure. Yet not 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 affection 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. Expression, memory, music, poetry, all your moral Faculties, Friendship, Acquisition in discussing future pecuniary plans, Hope, Kindness, Worship, home prospects, Imitation in each conforming to the other;[766] 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 Love giving action to your other Faculties. And the more action, the more pleasure.

YOUR LOVE MERGES through marriage into a perfect cohabitation; which is to it what tendon is to muscle. Every love fibre is embodied in it, that all may be transmitted. Finally: —

YOU HAVE ONCE LOVED in purity — who has not? — and been rendered superlatively happy thereby. Think how inexpressibly, ecstatically so. Measure it as by the pound. You have since become demoralized, wandered, and spent many a night in the embrace of one also demoralized. Measure this pleasure also. Did you not enjoy ten times more per hour, and that ten times more exquisitely, in that pure Love than in this vulgar lust? Let your own experience, not these tame words, impress this difference, and prove that

LOVE YIELDS A HUNDRED-FOLD MORE PLEASURE than lust.

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789. — SPIRITUAL LOVE OVERCOMES PASSION, AND PASSION IT.

LOVE RARELY LUSTS; LUST SELDOM LOVES. The marked predominance of either diminishes 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 law shows why

MARRIAGE KILLS LOVE. Why should this, its natural sphere,[660] so perfectly adapted in every way to promote it,[664] so often create disgust and alienations?[773] Because, up to marriage, they cherish Platonic Love; yet then suddenly transfer it to its animal plane, which inflames, surfeits, and then deadens.[681] Those reasons will bear reperusal in this connection. All the world have wondered why marriage generally takes all the poetry out of Love.[773] Our principle answers, "Because it animalizes it, and this disgusts them of each other." Unless they outraged some fundamental love law, all would love each other many fold more after than before; whereas, most honey-moon experiences prove that they love many times less; because Love is immolated on the altar of carnality. Let any two adapted to each other begin and conduct their mutual affiliation at all right, without "spats" or drawbacks, this legitimate heir, Platonic Love, will "cast out" this bastard son, Sensuality. Putting and keeping it from the first on its mental plane, is easy, perfectly satisfies both, and forestalls its animal aspect; whereas restoring it after its fall, like a sprained joint or broken limb, is difficult. 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 just as it was first entering its own mansion.

THIS PRINCIPLE SHOWS WHY liberties during courtship kill Love;[736] namely, by sensualizing it, and also why

LIBERTINES NEVER LOVE; namely, because demoralizing this *element* incapacitates its victims for loving; besides creating a mawkish, nauseating feeling towards the opposite sex. As one

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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 SUPPLANTS LUST. This is but the counterpart of that. Let the law and the testimony of universal *experience* be witness, lawyer, and appellate judge. The lady quoted in [656] added, in reference to the rakish captain: —

"IF I COMBED HIS HAIR, during our courtship, 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 LOVE MENTALLY, mainly, not physically; passion occupying a back seat. They think of their idol as one with whom to *be*, not 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, lust is, its proper designation. The whole world over, pure Love holds passion in check. The more any one loves the less he lusts, and the more lust the less Love. Putting it on its Platonic plane subdues its passional; while putting it on its animal, takes it off from its 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.[657]

A HUSBAND WHO TENDERLY LOVES a feeble wife finds no difficulty in being continent; because their Love restrains passion, and begets generosity. He loves her too well to subject her to what she loathes; and the more he loves the less passionate he is. Every masculine sentiment attests that this is a law of gender. A virtuous man, unmarried till forty, says: —

"I PRESERVED CONTINENCE thus: Whenever I found my passion rising above my control, I put on my best apparel and deportment, and called 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 passionally toned down, and every way sanctified."

"A CLIQUE OF US COLLEGIATE STUDENTS usually spent every Friday evening in a pleasant party with select, highly refined, village young ladies, the daughters of planters and merchants, talking, singing, playing

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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."—*A Georgia Student.*

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. Every practitioner of it must confirm it. But a principle already demonstrated, that Love is constant,[632] also proves that "Love overcomes lust." Will readers reperuse that as bearing on this, and compare both with their own personal experiences, 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.

790.—LOVE AND THE SEXUAL ORGANS IN MUTUAL SYMPATHY.

NATURE MUST LINK LOVE WITH THE SEXUAL ORGANS somehow; else how could it use them in transmitting life; for either, isolated from the other, becomes nugatory. We have seen that Love exalts every mental Faculty; yet how does Nature so *relate* it to the sexual organs that *it* can use *them* to transmit this exaltation? By establishing a sympathy between them *so* perfect that

NEITHER CAN EVER ACT EXCEPT WITH the other. Both are made for each other, as much as eyes for light. Action in either always and necessarily *compels co-operative* action in the other also, at the same time and place. Put these three *facts* together.

1. NO CREATION OF LIFE IS POSSIBLE without cohabitation.
2. No COHABITATION is possible without penal erection.
3. No ERECTION is possible without Love. Their conjoint action thus becomes a philosophical necessity, because

1. THE LIFE-GERM EMBODIES ALL THE NUCLEI of all the organs of the being it originates; each created and located in its own place.[825] None are, can be, interpolated after it leaves its father.

2. IT IS GELATINOUS, so that its organs are easily displaced; and if so, must grow and always remain disarranged. Hence it must be absolutely protected against all abrasions. How is this effected?

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3. BY PLACING ITS MATERNAL RECEPTACLE *inside* the female body, Fig. 595.

4. ALL ELSE MUST BE EXCLUDED. Hence this womb must not come to the surface of the mother's body, lest other things working into it, become incorporated into the child, to its life-long detriment.[833]

5. A PASSAGE-WAY from her surface to the mouth of her womb thus becomes absolutely necessary, which her vagina furnishes.

6. THE MALE PENIS is Nature's depositing instrument. Its rigidity becomes indispensable in order to make its way to the os uteri, so as to deposit its seminal messenger of life there.[829]

7. ITS RIGIDITY ONLY WHEN NEEDED for executing its creative mission, becomes thereby absolutely indispensable.[829]

8. LOVE IS NATURE'S ONLY CREATIVE AGENT and incentive;[535] and it must therefore be so interwrought with these sexual organs that, when it requires their creative aid, it can *command* them always, absolutely, without fail. How is this end effected?

9. BY RENDERING THEIR ACTION NECESSARILY RECIPROCAL. By making all action in either inspire like action in the other.

10. ONE MUST LEAD. Which? Love of course. Its action must and does always precede and provoke action in the sexual organs of both sexes.

SCAN THESE TEN NECESSITIES for establishing the most perfect sympathy between Love and the sexual organs.

THE FACTS of this reciprocal action are next in order. Do these "stubborn things" confirm or annul these ten necessities?

CONFIRM, IN EVERY INSTANCE, in vegetable, beast, man, and all the individual males and females of each kingdom. All impregnation is effected solely by means of their co-operation. To specify its ranges of facts.

1. THE ENTIRE FLORAL PROCESS is but their sexual intercourse. They have their male and female organs as much as animals. That central organ in all flowers is their penal part, and always erect during their blossoming cohabitation; yet wilts right after its impregnating function is completed.

2. ALL MALE ANIMALS experience penal erection whenever in passion; but at no other time. All eyes demonstrate this.

3. ALL FEMALE ANIMALS evince a like enlargement, redness, and rigidity. Our own eyes attest this as a universal fact.

4. ALL MEN, ALL WOMEN, evince a like erection by passion. Be

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these organs ever so inert, all indulgence of the sexual *feeling* sends blood to them, and produces an erectile response; except in cases of their disability. The personal eyes and consciousness of all is the proof. And in females equally with males. Here is inductive *ad hominem* proof on the largest scale.

5. ALL WHO LOVE EACH OTHER CAN PERCEIVE, while reciprocating Love by caressing, kissing, taking hands, even talking together, an increased flow of blood to their sexual organs; a warm delightful glow pervading them; along with their enlargement when in close intimacy. Yet any sudden interruption causes their instant wilting, with pain. A woman's rebuke of any man when taking undue liberties with her, instantly kills his passion and erection together. A loving wife when scolded by her husband feels a crawling awful sensation in her womb; while unloving wives are not thus affected. All doting wives, on finding sudden proof of a husband's infidelity, experience a most painful shock, as if a lightning blast had struck right through their pelvis, and lodged in their wombs. All love reversals create a like sexual revulsion; while all seminal losses are preceded and caused by lustful feelings or sensual dreams, &c. Neither can ever act either way without causing a like proportionate action in the other.

HOW COULD TWO COHABIT, how could life be initiated, without this invariable union of passion with erection; of Love with the sexual organs.

THIS CONCOMITANCE of Love and erection causes and accounts for these ranges of experimental facts, which in turn redemonstrate this law, namely: —

791.— POTENCY WITH THOSE LOVED, IMPOTENCY WITH DISLIKED.

HERE IS A MARKED FACT, proved by all experience perpetually. A. and B., who intensely love each other, would give the world to cohabit together, because they enjoy inexpressibly, as would also C. and D.; yet A. and C. utterly loathe each other's embrace, as do B. and D., who dislike each other: and *because* of their mutual repugnance. Nor could they if they would; because Love alone causes all sexual action and erection.[790] Why?

THIS MALE HAS TWENTY TIMES MORE virility, rigidity, and power with this female than with that; because he loves this twenty times the most. Yet if he should love that one twenty times the most, she would inspire twenty times the most passion

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and erection. Why do men care nothing for, enjoy nothing in, the embrace of a repulsive wife, yet burn with uncontrollable desire for other women they idolize? And wives often return the compliment? Our principle answers. A few facts: —

THE PORTLAND DECLINING BEAU mentioned in,[805] having now a strongly animalized wife, with Love reversed towards him, consulted me with this precise story: —

"MY WIFE SCOLDS me incessantly, because she hates me violently; is even truly fiendish towards me. Both have strong passion towards others, but none towards each other, and can never cohabit together; for if we ever attempt, we invariably break up in a fight before consummation. And yet both often masturbate while in bed together!"

"I HAD POSITIVELY RATHER JUMP INTO SALT LAKE in winter and drown, than cohabit with my husband."— *A splendidly sexed wife, having only one poor child.*

"YOUR HEAD, FORM, AND ENTIRE ASPECT, indicate a very hearty sexual passion. What is the fact?"

"I HAVE ALL I CAN DO to govern it, towards a man I love."

"THIS IS MY ONLY LIVING CHILD. At marriage I loved my husband, and conceived soon after; but his carnality soon disgusted me. His touch and very presence are utterly loathsome. I wanted more children, but could not conceive by him for ten years; when I fell desperately in love with another, for whose embrace I 'burn' with perpetual desire. Yet knowing its gratification would cost me my soul, nothing could tempt me to trust myself alone with him. And yet I conceived by my husband by meanwhile imagining I was holding intercourse with my lover. I am haunted night and day with this unhallowed passion for him. What shall I, can I do?" — *A N. O. Wife.*

A SHERIFF consulted me about his wife, who had no vestige of passion towards him, to ascertain the cause, and if possible its obviation. She had been married before, yet felt marked aversion to both husbands; but when catechised, confessed that *between* her marriages she became *enamored* with a boarder, "with whom I enjoyed a hundred times, or more, beyond my power of words to express." What means *that?*

LIKE CASES BY THOUSANDS come under my professional observation. Married life is full of them. Every reader must *experience* this truth by having passion for one loved; none, only disgust, towards those hated. On what is a wife's jealousy of her husband predicated? On his desiring intercourse with some other woman

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he loves, but not with herself, because disliked. And *vice versâ* of all jealous husbands. More conclusive yet.

KILLING LOVE KILLS PASSION. The faithless wife mentioned in[934] enjoyed her husband's embrace beyond expression till he killed her Love by taking a harlot to San Francisco, but never once after; yet enjoys her paramours intensely still. What mean these facts, with millions of kindred ones?

A VERY LOVING WIFE enjoyed, worked for her husband as only amorous women can, till she found sudden but absolute proof of his infidelity; which stunned and laid her on a sick bed; but she had no remnant of passion for him ever after, and left him; yet acknowledges abundance, at fifty, "where I take a liking."

PASSION DIES WITH LOVE in those of marked virtue. Widows who love husband dotingly, have no passion after his death for any man, unless their Love revives; which revives passion. Pure girls, after being discarded, frequently lose all passion, because benumbed Love benumbs it. Their wombs fall back dead, animal life only excepted; and they become to women what eunuchs are to men;[920] their wombs retaining barely life enough not to putrefy. And how many such! All who are disappointed, except those whose wombs deferred Love inflames and sensualizes.[906] The last is the lesser evil. Yet widowers, all men, equally illustrate this law; which causes much celibacy.[675]

THESE FACTS FOLLOW NECESSARILY from the law just proved of sympathy between Love and the sexual organs.[790] Does Euclid demonstrate any geometrical problem any more conclusively than we these two truths — that ruptured Love deadens or else inflames the sexual organs? causing virtual eunuchism or sensuality? and that Love, passion, and sexual action go together?

NO TRUTH IS EQUALLY IMPORTANT. All the virtue, all the sensualities of the race impinge upon it; as do both the creation of every child ever begotten; and whether it is well or poorly constituted;[503] the number of human beings included. Fie, shame, out upon, those who prudishly object to its presentation.

HUNDREDS OF RESULTS grow out of this tap-root truth, like wheat-heads from one crown, introduced elsewhere.

792. — LOVE AND COHABITATION ARE UNIVERSAL CONCOMITANTS.

THEY ARE INDISSOLUBLY UNITED by the law just demonstrated;[790] and are as inseparable as the Siamese Twins. Whatever affects

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either similarly affects the other; wherever either goes both go together; and when one dies, the other dies soon after. Nature renders either useless, even impossible, without the other. Love is ordained solely to secure intercourse, and its results. Both transmit: Love the mind, coition the body. Mental cohabitation may be stronger in one, and physical in the other; yet God in Nature has united the two indissolubly, and forever. Therefore,

ONLY THOSE WHO LOVE IN SPIRIT should ever unite in person; for only such can either enjoy each other,[788] or transmit the requisite mentality to offspring. Discordants experience little even animal relief, with much disgust; which infuriates.[805] Discord mars all intercourse, in wedlock and out, by rendering it insipid, vulgar, and loathsome. Pure-minded woman, its final umpire, even when passionate, utterly abhors it, except when conjoined with Love, often preferring death to such a living purgatory. No legal marriage can justify such an outrage of this *paramount* sexual law.

NEVER LOVE WITHOUT COHABITING. Where either is proper, so is also the other. Those who may not cohabit, should not love. Man may not put asunder by law those whom God hath united in Love. When God's "higher law" conflicts with man's lower, the higher should annul and overrule the lower. His laws alone are right, and create right. Human law cannot make that right which His natural law interdicts; nor that wrong which Divine law sanctions; for all human laws derive their obligability from their being rescripts of the Divine. Natural law enacts that physical and mental Love go hand in hand together.

THE INJURIES AND AGONIES of Love interrupted or disappointed are caused solely by violating this law; and can be arrested only thus:[940-3]—

STOP LOVING, OR ELSE COHABIT AND PROCREATE together.

793.—COHABITING WITH ONE WHILE LOVING ANOTHER IS DOUBLE ADULTERY.

THIS ITS COMMONEST kind passes wholly unnoticed. Since Love and person go together,[791] loving one yet cohabiting with another is double-headed adultery, in its worst form. A most loving woman, described as in a dissatisfied affectional state, illustrates it thus:—

"I AM MARRIED TO THE BEST-looking and appearing, the most honor-

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able, honest, respected, sensible, and successful man I ever knew, who literally lavishes affection and money on me. How *could* I be dissatisfied? Yet I am, because I love another with passionate devotion; but broke up my engagement with him to please my parents. When my husband proposed, I saw so many lovable qualities, without one fault, that I accepted, though I did not love him; pre-supposing that his galaxy of masculine excellences would soon draw out my Love for him; yet I experience not only no tenderness, but only positive aversion towards him; and fear he will discover it, and turn against me."

SHE AND MILLIONS like her constantly perpetrate double adultery thus:—Loving her lover is cohabiting with him in *spirit*, with desire to do so in person;[781] yet she breaks her troth with her lover by cohabiting with her husband; which is adultery with her husband as against her lover; whilst still loving her lover, which is desire for intercourse with him in heart, is adultery with her lover as against her husband. Love's economics command her to bestow both person and soul wherever she bestows either;[782] and punishes terribly those who do not. Her sin is great, and consists in obeying her terrestrial parents, instead of her "Father in Heaven." As she could obey but one, she should have selected the best Paymaster, by heeding His "still, small voice" within her. Any and all males and females who marry one while loving 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 truths embodied in this dialogue.

"WHY should so very a trifle cause results thus truly fearful? Such punishment is vastly greater than the sin punished."

"ADULTERY IS THE ACME of sexual wickedness,[783] and breaking a true lover's heart is as bad. 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."

"MUST ALL we who perpetrate this awful crime suffer these 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?"

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"BREAK UP YOUR OLD LOVE, and any and all loves you cannot consummate."[791] 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 Love for your legal partner, you cease to perpetrate personal prostitution; but not till then."

"I UTTERLY LOATHE commerce with my legal partner. It is most revolting."

"BECAUSE YOUR HEART is with another. God made spirit and person to go together, while you divorce them. Nothing is quite as utterly vulgar, debasing, disgusting, loathsome, nauseating, demoralizing, and also *diseasing*, as bodily intercourse with mental aversion.[792] A crime against Nature and your paramour equally revolting, it is hardly possible to perpetrate. Yet myriads do."

"YOU FAIRLY CRAZE ME. 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 neither hopeless, nor even desperate. Love will probably bring passion, just as want of it creates aversion.[791] 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."

"WHY SHOULD I suffer all this untold agony because a faithless *lover* broke faith with me? — suffer for *another's* sins?"

"BECAUSE YOU SHOULD HAVE PROVIDED FOR CONTINUING your Love before you began it; and have broken it up, when it became blighted. Dismissing lovers and being dismissed, is no trifle."[743]

794. — PREPARATION, HABITS, DRINK, TIME, SURROUNDINGS, &c.

LIFE HAS FOUR CHIEF predeterminers; "hereditary descent;"[519 to 531] those parental states existing at its creation;[785] maternal carriage;[847 to 867] and juvenile education.[896 to 907] Now, since by the second God mercifully allows all parents materially to improve and impair all their future children, surely Parental Love, kindness, duty, pride, every human motive, whatever is precious in good children over poor,[503] combine to inspire them to create the *very* best possible. Parents, whether you *create* your future darlings this way or that, in these states or those, must affect every moment of their existence for weal or woe, throughout this life and that eternal future upon which you launch them,

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more than all else. The sacredness of life itself,[15] with all its momentous results, barely measures the infinite importance of its best possible initiation. In full view of consequences thus potential for happiness and misery, O pause and tremblingly inquire: —

WHAT PARENTAL STATES ARE BEST? 1. 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?

2. 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 accomplishment. All undesigned and unwelcome children must needs be poorly created.

3. PRE-ESTABLISHED LOVE is your greatest preparation of all.[787] Your becoming *co-workers* together in initiating life requires you to interweave and blend your whole beings into an amalgam composed of both.[614] All previous oneness increases the ardor and enjoyments of your creative embrace; and this the endowments of your offspring; while all antagonisms diminish all. See in Part V. how to promote this Love.

4. MUTUAL CARESSES are the best preparation of all.[809] They obtain throughout the entire animal kingdom; of which the "billings and cooings" of doves furnish one among many illustrations. Woman sets more store by 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

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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 instinct, especially in woman, must needs have a commensurate purpose: this is it.

5. ANIMAL VIGOR is next. Nature makes it promote both aspects of Love;[807] thereby instinctively securing the most issue while the parents are most robust; yet denies it to the young, feeble, and decrepid by weakness killing passion.[798] All animals evince far the most physical vigor during their creating seasons.[617 to 624] So tone up all your physical powers to their highest pitch. If your habits are sedentary, take plenty of muscle-developing exercise; for you thereby most effectually inspire yourselves, and endow your offspring. This is especially important in civilized women; because want of muscle is the great modern deficit; and weak passion is the other. Nothing gives equal pleasure to both; and snap and character to offspring.

6. PLEASANT SURROUNDINGS are also important, such as pleasing pictures, flowers, balmy breezes, natural scenery, and whatever awakens pleasurable emotions, including *communion with Nature*. The fact that lovers love to make Love while thus communing,[637] teaches them valuable practical lessons about this its consummation. And whatever natural requirements govern the initiation of life, also govern every sexual interview.[784]

7. THAT TIME OF DAY should be selected in which both parties are most vigorous. Late at night, after the exhaustions of the day, and on first awakening, before the physical and mental functions have been fairly roused, are less favorable than a sufficient time after rising for their complete marshalling early in the day.

8. THE ANNUAL SEASON is less important. Though fowls, reptiles, insects, &c., must procreate mostly in the spring, when midwinter's frosts will not freeze nor midsummer's sun roast their eggs, the chick can find plenty of its required food, and most animals "bring forth" early enough for their young to become well-grown before fall, and accordingly are amorous mainly at previously corresponding periods; yet man, sufficiently protected from cold, and supplied with food at all seasons, is not thus restricted; nor is his passion confined by any such narrow limits; for if so, he should cohabit *only* then. The female lunar periods appoint this season,[801] yet they transpire as regularly and as much

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at all times as during any one season. Still, to be born in spring or fall is probably more favorable for children than in midsummer or winter; because they 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 them off by bowel difficulties while teething.

CHOOSE YOUR OWN most vigorous annual season. Early spring is probably the poorest; because the system is relaxed by the exhaustions of winter, added to the warmth of spring. May is a good time, and early in June even better, when forming leaves and growing vegetation generally have taken much carbon out of the air, only to leave the more oxygen in it. But from October till the middle of November is obviously the *very* best time of all; after summer's heats and suns have stimulated the circulation, and removed its congestions, and the bracing breezes of fall have toned up the system; and before the rigors of winter consume its energies in keeping it warm. Yet the farther South the later, and North the earlier; till in the torrid zones take midwinter, and the frigid, midsummer.

9. COMPLETE ABANDONMENT of the entire mind and body, is instinctive and indispensable; because the whole beings of both are to be transmitted to offspring;[522] and must therefore be exercised in both parents.[785] This shows why, when strong passion is once fully roused, it ignores or shuts out whatever disturbs it; becomes oblivious to consequences till its mission is completed, caring for nothing but its own present enjoyment; and teaches all, before ever joining in this sacred embrace, to remove and provide against all interruptions; dismiss whatever interferes; and abandon themselves *wholly* to each other, and their union: nor ever attempt it except when they can.

THIS PRINCIPLE SHOWS WHY ALL CHANCE interviews are worthless;[788] and also why those "engaged" should postpone it till this absolute condition of complete isolation and abandon can be fulfilled.[752] This is especially important to the female.

10. WEED OUT ALL BAD HABITS. All vitiated parental states injure the progenal constitution.[785] All inebriations do both. The following physiological principle shows why.

ALL THE GLANDS of the system both sympathize perfectly with all its other parts, and eject its poisons. Salivation transpires solely by the system compelling the salivary glands to help eject

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that deadly poison, mercury. Malaria causes biliousness by overtaxing the liver in helping excrete this deadly miasma; which calomel redoubles, only to break it down completely. The cohabitation of a man infected by sexual virus with a healthy woman, relieves him by forcing his testal glands to extract it from his system in general, and themselves in particular. History relates that the Crusaders died by thousands from the poisonous bite of a venomous serpent; till they learned from the inhabitants that cohabiting soon after being bitten ejected so much of this poison that the system could surmount the balance. Alcohol is a poison which it makes the testal organs help eject, to their and the injury of all the offspring of drunken fathers,[785] and the wombs of their pitiable mothers.

11. TOBACCO infuses a poison — let science say how much and how rank — which the system compels both the salivary and these testal glands to help eject. This poison both vitiates the semen, and injures its products; besides leaving this deadly poison at the *os uteri*, causing its hardened and scirrhous state. Those who will chew and smoke this narcotic should not thus injure her sexual center who bestows this luxury. She might justly require them to choose between no tobacco, or no cohabitation; rotten breath included.

12. 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 this child or that, cultivate it beforehand in yourselves and each other; and also restrain all evil passions. This point is immeasurably important, but enforces itself. Let the contrasted facts of the judge and the merchant, and indeed the entire range of facts in [785] 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.

795.— INTERCOURSE STIMULATES EVERY PHYSICAL FUNCTION.

IF ANY PART COULD LIE DORMANT during intercourse, it must be omitted in offspring. Omitting any one would spoil all. Therefore, 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

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to a tame, passive, listless embrace, which is but its mockery; nor to the non-participant female, which is a natural abomination,[729] but to its full, hearty function by both. See *how* this is effected in [593, 597, 606, 614, 646, 652, 785, 839.]

RESPIRATION is redoubled by cohabitation. 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. Increased breathing always attends and indicates rising passion.

THE CIRCULATION is commensurately quickened. Increased local circulation in these organs alone does or can prepare them to fulfil it, and is the only and necessary means of that erection in both as indispensable to this function as air 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,[618] much more this its ultimate function.

PERSPIRATION participates equally. The skin becomes not moist merely, but, in complete participancy, drenched. Accelerated circulation compels this; which the need of transmitting a good cutaneous organism to offspring demands.

THE STOMACH keeps even pace with all three, as is evinced in its subsequent ravenous appetite and quickened digestion. Dyspepsia has no panacea equal to its right, or cause than its wrong, use.

BOWEL ACTION, in the very nature of this function, is still more redoubled by each magnetizing the other's. Observation, and the fact that self-abuse produces the most obstinate costiveness and dyspepsia, bear the same testimony. Please observe how directly *calculated* it is 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?[595] Then how much more animal warmth must intercourse generate? See why in [618.]

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 it is the more powerful and sustained this muscular taxation. Let male animals show practically how powerful. It renders

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NERVOUS ACTION is still more exalted and intense. The mind constitutes the man,[787] and the brain and nerves are its special organs,[35-7] 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? Note the fact and its reason, that its complete fruition calls into action every physical organ and function, and then lashes all up to their highest pitch this side of frenzy.

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 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, even fifty times more electric than others, and correspondingly perfect or imperfect in this function; and proportionally inspire their partner, and perfect their offspring: — a gift well worth possessing, and sharing.

796.— A LOVE INTERCOURSE EXALTS EVERY MENTAL FACULTY.

ALL THE MENTAL powers are Love's vassals, as seen in Part II. While reading it did you not keep perpetually saying, "That 's so." "I 've *felt* that." That problem will bear study. All realize that it is true, yet none *how* true. Estimating your mentality at eight before, did not your Love augment it not one merely, but many, hundred per cent.; and the more as you loved more. None dream how much. Two in sexual rapport by sitting, walking, talking, especially taking hands, feel light, happy, jovial, clear-headed, toned up throughout, many fold. Many can notice or remember how lively, strong, buoyant, glowing, and exhilarated they felt the Monday after courting Sunday night; despite going without sleep; because this interchange of their sexual magnetisms gave new life to both. Then how much more a complete love embrace? Calling your mentality one when alone or in the society of your own sex, going into that of the other doubles it; as seen in your talking, laughing, singing, thinking, remembering twice as much. You find one just to your liking,

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who quadruples your politeness, taste, kindness, desire to please, friendship, talking talents, intellect, every one of your Faculties. A perfect Love ensues, which makes you ten times kinder than at first; so that one who would not give a shilling then, now pours money into his sweetheart's lap as if it were worthless except to bless her; and exercises the other Faculties equally. This Love ripens into perfect marriage, and this into a complete sexual interview, which redoubles this generosity still many fold. Its exalting power over each Faculty separately, and all together, surpasses all description. It redoubles the action of Parental Love, in desiring a darling child to love; Inhabitiveness in consecrating that thenceforth hallowed place; Friendship in cementing their affection as can nothing else; Continuity in sustaining this action till it is completed; Force in surmounting its difficulties, and manifesting energy and power; Secretion in excluding all others; Caution in taking the utmost care; Ambition in praising each other and delight in being praised; Worship and Spirituality by investing it with a sacred and holy feeling, as their most hallowed sacrament;[780] Mirth in its sparkling pleasantries and laughter; Taste in refining, purifying, and elevating both; all the perceptives in appreciating each other's personal charms of form, color, &c.; Memory in stamping it into their recollections deeper and more indelibly than any other life event; and thus of Language, Reason, Intuition, Urbanity; in fact, every single mental Faculty. Surely no instance of divine goodness and philosophy equals this. Ye who have not enjoyed it with one loved can appreciate no description of it; ye who have, need none. Only the personal experience of very few can give any conception of its mind-exalting power.

797.—Intercourse out of Wedlock: Between whom is it Right?

A judicial decision of this mooted problem, towering far above popular prejudices, is demanded by its present public status in a work on "Creative Science." What says the Appellate Court of natural laws as to who may, or must not, cohabit together?

"Only those who do and may always love each other, become parents together, and rear their mutual children in honor." This decision rests on the following principles:—

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1. "LOVE IS THE CHIT of everything sexual, and of intercourse in particular.[788] Therefore only those have any right to cohabit who really thoroughly love each other in spirit; else they would have only animal children."[787]

2. "OFFSPRING constitute Nature's only ultimate end of all cohabitation. Solely to produce them are each sex, and all parts of their sexual natures, created and adapted. They 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; and merely incidental, while offspring alone are 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.[789] What are all venereal revels and evils[811] 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. By requiring that children be reared by their own parents,[861] Nature commands that producers also educate their own productions."

"WHY NOT ADOPT THE FOURIER plan, that 'the community rear the children of its members'? 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 those train who train the best? 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."

"NATURE neither reasons nor ordains thus. The entire animal kingdom is proof that producers must rear. Do cows, fowls, or any other animals ever forsake their 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 INFANTS NEED A MOTHER'S care and nursing.[861] That strongest of all the human sentiments, 'a mother's love,' was not created to 'waste its sweetness on the desert air,' and fastens legitimately only on her *own* children. Though a strongly maternal woman who has no own babe to love often loves and takes excellent care of adopted children, yet even she would love own children still better. 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. This principle clearly unites intercourse and rearing inseparably together."

"CHILDREN MUST BE CREATED AND REARED IN HONOR, not disgrace. Is it not wicked to brand 'illegitimate' into the forehead of a sensitive and

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proud girl, or an aspiring, talented boy, to be slurred, taunted, and stigmatized through life?"

"THE EVIL HERE LIES IN SOCIETY, not in the act reprobated. If public opinion would sanction instead of condemning it, what harm *then?* That is; what wrong *inheres* in it?"

"IF THE LAW OF GRAVITY were reversed, we should have to begin to build our houses at the top! These laws are not reversed, nor likely to be. Public opinion is a 'fixed fact,' and as such will make itself respected.[44] 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 disappear 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 to obtain one of my own."

"'MARRY ANY man, no matter whom, you can coax up; secure maternity with any other man you love, or choose to select; and 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 wrong only a doughhead; and elevate him.'"

"WHAT AN ANSWER! About as bad as a 'woman's rights' exclaimer in a Chicago convention:—'Whose business but mine is it if I choose to have one man, or a dozen men, as fathers to my own children?'"

"SOCIETY WILL MAKE YOU AND THEM FEEL whose business it is."

"A WELL OFF, 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 God-send to both, to help use and inherit their means and standing, and an inexpressible joy to itself, and its adopting parents. *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."

"HERE ARE TWO MARRIED pairs — one husband impotent, yet requests his wife to bear by the other; she desires to, the other wife says amen, and she can then have children to love, and rear, as can her own dear husband. It blesses two beyond expression, and neither discommodes the third, nor injures the fourth. What harm? Their children are educated, 'society' has new members, the race is benefited, 'respectability' is preserved, and pray what natural law is broken?"

"IT MIGHT *endanger* the affections existing between the parties. Can it give a child to love, and be loved, without alienating either, so as to secure only happiness, and not divulge the secret by resembling its father?

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are determining questions. To secure the honorable rearing of all its products is undoubtedly Nature's great reason for restricting intercourse within marriage."

"WE ARE CHILDLESS, because of my sexual debility, smallness, and non-attraction to my wife, who loves me, and intensely desires issue; while I want a child to love, and inherit our comfortable income."

"SHE HAS A NATURAL RIGHT to a divorce, and maternity by another."

"SHE WILL NOT INCUR THE ODIUM consequent to both; I have done nothing for law to grant one on; could not then be with, or love her, or be loved by her or her child; yet offer, even request, her to select some talented and good man; whom I will invite to our servantless home, tell our wish, and leave them together. Am I right in making this request? Would she do wrong by putting it in practice? What says natural law? The public will know nothing, say nothing, about it."—*A Childless Husband.*

"YOU AND SHE are alone concerned, and the sole arbiters. Think first."

"THAT LANK, RICKETY, crusty, used-up minister, has as good a wife as there is, but no children. She has told me of her husband's laxity and want of virility; and asked me to give her a child. We are neighbors, pop in back and forth often, and have long known and valued each other. What answer shall I give her?"—*A Villager.*

"YES, else I 'll never recognize you again."—*Lyman Cobb, the School-book Author.*

"MY WIFE REFUSES ABSOLUTELY to become a mother, and enjoys and often invites intercourse, but always interrupts it just before conception could take place; thus leaving me without children to love now or in my old age, or to inherit my earnings; thus literally blasting all my life's hopes and motives. What shall I, can I, do?"—*A Chicago Husband.*

"'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."

"A CHILDLESS WIFE splendidly sexed, who almost insanely craved children, becoming satisfied, after full investigation, that the fault lay in her husband's sexual and general sluggishness, inertia, and want of virility, after putting her body into its best condition by electric and other baths, broke up housekeeping and boarded, pleading cheapness; solicited and obtained impregnation from a powerful and good man she had long known favorably; bore a son, a daughter, and another son; returned to housekeeping; is inexpressibly happy daily, hourly, in loving and caring for her three brilliant and good pet darlings; has made her dull but hoodwinked husband also happy; for he loves children better than wife;[574]

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and only three are any the wiser. Did she fulfil or violate natural law? Or break one, yet obey another? Or if both, which most?"—*Enquirer.*

"HIS IMPOTENCE ABSOLVED HER from marital fealty to him; and her course blessed herself, children, and society immeasurably, and husband all his stulticity would allow, while law is oblivious to it. Did her course cause more happiness than misery? is the impinging question. Did her inalienable birthright to motherhood justify itself? Surely her husband had less right to complain of her than she of him."

"MY HUSBAND ABSOLUTELY prevents my conceiving by premature withdrawals. I married him, not because I loved *him*, but mainly to have own children to love, fearing I might not have another seasonable 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,[80] 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 should I break in 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 LEGAL merely, 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,[81] 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 REQUESTS me to 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* and physically, by another, might seriously endanger your own and husband's affections for each other. You cannot love two at once."[82]

"I AND MY HUSBAND LIVE UNHAPPILY together, and have mutually agreed to live in nominal wedlock only, for the sake of respectability; yet each allowing the other full liberty to seek our amatory enjoyments, offspring included, where we like. Then what?"

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"BOTH ARE IN AN AWFUL PREDICAMENT, and liable to hopelessly disgrace and demoralize yourselves and yours forever. Find your answer in this principle, that ALL WHO DO STRAY suffer a broken up and most miserable affectional life ever after. This palpable and universal fact should warn all who love themselves never to attempt it. Rest assured death lies hidden in that pot. Mrs. Guernsey, a sample of all such, enjoyed a brief season of unhallowed lust, only to lose her social position, affluence, husband, creature comforts, paramour, and all dear on earth, for a paltry mess of poor pottage."

"OFFSPRING FURNISH THE ALL-DETERMINING LAW of all cohabitation. It is proper whenever and with whomsoever they may be procreated; but with all others it violates natural law, and punishes."

"IS ILLEGITIMACY WRONG *per se?* What but law and 'society' forbid it? It is customary in France and other nations, and sanctioned by kings, nobles, dignitaries, pietarians, in fact all classes. Many more are born out of wedlock than in. It gave both Bonapartes the most of their vast armies, and the states their workers and subjects. Is it wrong in *them?* wrong in *itself?* Does not *custom* make it right by its sanction, wrong by its condemnation? The ancients even outlawed all single women who did *not* bear before thirty, because they wanted citizens and soldiers. Till the world is full, is it not a blessing to all communities, and to those on whom it confers life? What bastard but would a great deal rather be one, than *not to be* at all? And its stigma is not *his.* How is *he* to blame for his parents not being married? This stigma is societarian, to prevent others. But is it not preventing that greatest good, progeny? Would not mankind be better with more of them, rather than none? Otherwise why would not natural law, on your own showing, *prevent* them?"[785] Her rendering them confessedly *smarter* than legitimates[786] makes it her sanction, aye, even *premium*, on bastardy. Who but would rather be born smart out of than dull in wedlock? and snap their fingers at its stigma to boot? Have not all civilized times and climes honored Ruth for seeking and getting this very impregnation out of wedlock unobtainable in; and did not Christ endorse and commend it by 'coming' in her line of issue? Besides,

"MOTHERHOOD is an inherent female *birthright*, belonging in with every womb, conferred 'from on High,' which society has no business to prevent; which it is solemnly bound to *sanction*, not interdict. Has it a right to forbid and stigmatize seeing, breathing, or any other gift of *Nature? Possessing* a womb gives the inalienable *right to use* it. Who shall *dare* deny any and all women this God-conferred boon, right, luxury, duty; by making all motherless or despised who have not been able to secure marriage? Here is a powerful normal yearning, intuition, *instinct;* denying which to please human whims breaks God's 'higher law,' and punishes with a listless, dreary old age. Come, answer all *this*, you natural laws stickler.

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Human nature, ever true to itself, *must* yet rise above its stigma, even make it most honorable, since it obviously is inherently *right*.

"SOCIETY MUST PRACTICALLY ANSWER those arguments some day. Natural law will yet right all wrongs and surmount all prejudices. But towering above and overruling all is this paramount law and fact that *Nature*, not man, has bound marriage and offspring indissolubly together, and made each for the other. Those who want children so desperately should *marry* for them. Yet whether, after an own child-loving woman has done *all she can* to obtain a paternal consort, yet failed, society should allow her to bear 'on her own hook,' she and society must decide. But this underlying natural law governs: —

"MARRIAGE WAS MADE TO PROMOTE, not prevent reproduction; is the body *servant* of its lord and master, offspring. Bastards are, yet should not be, smartest: [785] shows why. Where both work together, all right: when they conflict,

"OBEY GOD OR man, as each prefers; and take consequences. Good 'offspring' is Nature's great motto."*

NEW YORK STATE LAW, in Brown's will case, has just affirmed that a legal illegitimate is yet a legitimate heir. He separated from his barren wife twenty-two years ago, by mutual agreement, giving her $10,000 in cash, besides a large property, and lived openly with a woman he loved, and who loved him; had a son by her; made his will in their favor, disinheriting his legal wife; who disputed his will, after agreeing to their separation. The judge admitted his will on the ground that Brown's Love for and paternity with her was an essential marriage, and entitled them to his property. Other kindred rulings have preceded it.

*MISS POLLY BAKER, tried in Conn. for illegitimacy in 1787, replied in court, "You have fined me twice, and publicly whipped me twice, and now arraign me again, for bearing and alone maintaining, by hard work, five subjects of our king, in a new country, which needs more people. Is this a crime? I think it praiseworthy. I have debauched no woman's husband. I prefer children in marriage; and while a virgin, accepted the only offer I ever had, and lost my own honor by trusting to that of a magistrate of this county, who got me with child, and deserted me; yet you disgrace, and fine, and scourge *me*, but *honor* him with office. You say mine is a 'religious offence;' then leave it to religion to punish. You say I must 'suffer eternal burnings for it;' is not *that* enough? How can *God* be angry with me for having children, when, to the little I did towards it, *He* added His divine skill in forming their bodies, and crowning them with rational and immortal souls? Punish these mean bachelors, too stingy to marry, who leave unproduced, which is equal to murdering, thousands of children for thousands of generations, and deprive good women of husbands and children. Make them marry by fining them every year double what you fine me for fulfilling the great command of Nature's God to 'multiply,' — a duty from the steady performance of which neither your disgrace, nor public stripes have deterred me; and for which I think, instead of being whipped, I *ought* to have a statue erected to my memory." She was not punished: was married the next day to a Judge; and had *fifteen* lawful children, after her five bastards, and lived a blameless life.—*American Museum.*

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SECTION III.

PHYSICAL LOVE: ITS IMPORTANCE, PROMOTION, ETC.

798. — PASSION INDISPENSABLE: WHO SHOULD CULTIVATE IT.

ANIMAL LOVE TRANSMITS BODY, Platonic, mind so that passional vigor is as necessary in parents as is a robust body in offspring; for the latter originates in the former; and is as absolutely indispensable at the creative altar as spiritual Love. Our previous censures of passion were guardedly levelled against its predominance, not its existence. The heartier animal Love is the better, provided it is sanctified by still more mental. Intellect and sentiment are good when they do not overbalance the body. If children were to be created angels, their parents might ignore or omit it; but since Nature wants no terrestrial angels, but only the materials for making celestial ones, she demands of parents that *physical* passion which creates this body. Without it no form of life ever is or can be commenced. From it all derive whatever they are and can ever become, here and hereafter. Life should not be created in passive weakness, but in all that fulness of passional vigor and energy of which both parents are capable. Power is Nature's paramount prerequisite throughout all her functions, into all of which she infuses the utmost vigor possible. Parental feebleness here is her especial abomination, because it renders progeny tame, slack, inert, slipshod, "shiftless," and weakly, or else prevents them altogether; while sexual parental power gives progenal vim, glow, and snap in their whole beings, throughout this life and the next. Every single animal function must then and there be exercised in power or be feeble in offspring, and weaken all others.

A CALIFORNIA ILLEGITIMATE has a magnificent body; the muscles and strength of a giantess; the laborious endurance of a Hercules; a female figure like and as luscious as Una's; bust and limbs unsurpassed in our age; a glow, briskness, zest, and bursting ecstacy unequalled; dancing impassionedly in every set "all night till broad daylight;" and tossing her two-hundred-pound body around as if a feather; because her remarkably robust and powerfully impassioned parents were drawn together by passion. If they had superadded Platonic Love, she would have been

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as surpassingly endowed mentally also as she now is physically.

GOD'S CREATION OF PASSION IS HIS STANDING EDICT IMPERIOUSLY AND PERPETUALLY COMMANDING ITS PARENTAL EXERCISE.

STRONG PASSION WITH STRONGER LOVE is Nature's law. The more of either in both the better, provided spiritual Love predominates. All its crucifixions by inertia, an in-door sentimental life, self-abuse, bodily weakness, &c., both impair progeny and punish parents terribly. We shall soon see how.

ITS CULTIVATION in all in whom it is deficient thus becomes correspondingly important, and an imperious duty. 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.[526 to 612] 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. In all such no duty equals that of its culture. Besides,

ITS TAMENESS IN EITHER leaves it tame in the OTHER also, 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 restrain it. Then who but requires to know how to develop by culture an element of this prime importance?

799. — PARTICIPANCY INDISPENSABLE, AND DUE FROM AND TO BOTH.

THE CO-OPERATION of male with female alone can create life. Neither sex has any creative capacity except in conjunction with the other. This proves itself. *Reciprocal* passion is precisely what all males, all females, seek in each other. 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

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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.[791] If infinite Wisdom could have done without it in either He would have omitted it in that one; but His creating it in both proves that its exercise is indispensable in both. And his compelling both to exercise it together at the same time and place, demonstrates its necessity in both. Some females say they conceive unconscious of pleasure; yet obviously no life can be commenced without some action in the female organs; and all normal action gives pleasure, though it may be too feeble to be noticed. Rapes rarely impregnate. Every man, woman, animal, furnishes experimental proof that amatory action in either sex promotes it in the other.[746] All male passion expressed to any woman awakens hers in response, or else aversion. Unless female passion is necessary, why can not the male create alone? Physical Love may and should be strongest in him and mental Love in her. The children of the amorous captain[556] were among the very finest, because his powerful animal aspect endowed them with splendid bodies, whilst her Platonic superadded exalted moral endowments.[787]

MUTUAL PARTICIPANCY IS NATURE'S LAW,[535] and redoubles the endowment of offspring. It constitutes the identical *chit* of their marital engagement, underlying and necessarily belonging with it.[661] 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. This mutual covenant gives each a valid claim on the person and *passion* 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 into their sexual natures; and must therefore suffer the penalty.

THE PARTICIPANCY OF THE OTHER ALONE GIVES PLEASURE to either.

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See a physical reason in [839, 840] and mental in Nature's demand that offspring take after both parents.[615] Every man's experience proves that intercourse with a passive non-participating woman is insipid and absolutely worthless; because a child thus begotten would be equally so. His pleasure consists in her *uniting* with and *helping* him cohabit and create. The harlot gains and wields her often resistless power over her victims by entering right heartily in with them to this function;[803] and woman takes the less pleasure with any, every man the less heartily he participates with her.

THEIR MENTAL participancy is equally necessary. Each is bound to unite with the other in *spirit* as well as person; for the former without the latter is like chaff without wheat. Her indifference, and especially repulsion, is a blasting sirocco and a death-blow to his enjoyments; whilst her welcome co-operation both completes his fruition, and proportionally improves their issue.

800.—PASSION ABSOLUTELY NECESSARY IN WOMAN.

INFINITE WISDOM INSERTS IT IN EVERY WOMAN'S head, as well as MAN'S;[535] and thus commands her to exercise it whenever she cohabits. In thus creating it in her He understood His work, and best means of accomplishing it. If He could have dispensed with it in her He would not have imposed it on her; for He creates no superfluities, nothing not absolutely essential.

ITS EXISTENCE IN HER IS A FACT just as patent as the sun. In all females, from lowest to highest, this "desire" both exists and is directed to the male. Not one single omission can be found in the vegetable, animal, or human kingdoms. It is everywhere evinced by the female putting forth efforts quite as strenuous to meet him as he her. All attest its existence in both deeds and words; and those best sexed the most. Physical debilities and ailments impair its more personal form in some; yet 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, con-

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genial, 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 is created to secure. We but waste words in attempting to prove its existence, its universality, its necessity, and its "foreordination." It must needs be very strong in her to overcome all "prudential considerations;" and is the strongest when she is ready for impregnation. And the stronger the more a woman she is. This its existence in every woman,

IMPERIOUSLY COMMANDS ALL WOMEN TO EXERCISE IT.

SHE WHO RECEIVES OFFSPRING IN PASSIVITY, FULFILS ONLY A MOIETY of her maternal duties, however good her care of them ever after. 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.[782] 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?

MILLIONS of mothers should feel most guilty, every time they look in every child's face, that their creative passivity has rendered it so feeble, by having impaired this sacred amatory element. All in whom it is deficient owe its nurture to both future children and husband. Reciprocity 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.

THE STORE MAN SETS by it in loving Venuses so much more than Dianas attests its importance; since he loves in woman only what improves offspring. His passivity prevents her enjoyment; then why should not hers his? That it does is proved by his intense desire to awaken hers. Tameness in either

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renders it therefore insipid to the other. Neither can enjoy without the response of 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.

801.—SHE BEGINS THE CREATIVE WORK BY IMPASSIONING MAN.

NATURE APPOINTS TIMES for all things, and of course for initiating life; and as corn, cotton, and other seeds grow best when planted on time, so of life-germs.

THAT FEMALES appoint this time is proved by their being much more amorous right after their monthly courses have cleared out their systems of superfluous matter, and quickened the action of their whole female organism. Throughout the entire animal kingdom females always lead off in this creative function, by being the first to feel, express, and provoke passion. Could any proof of any truth be any stronger than this that Nature thus appoints females to begin this creative work? Its reasons are:—

1. AN IMMENSE AMOUNT of passion is prerequisite in both, so as to impart the utmost power possible to progeny.[795] Nature wants "no sickly son of faint compliance." If it were always thus adequately intense, no amount of constitution could withstand its vital "wear and tear." Therefore she wisely ordains that it rise rapidly, fulfil its mission, and subside; and even then its ravages are often fearful.[681] This its temporary nature demands something to rouse it just when its specific action is then and there required.

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2. PASSION IN EITHER sex, as in all the other Faculties, always and necessarily awakens it in the other, in aversion if not response. Hence that very monthly evacuation which fits her to receive the life-germ, creates that intense passion which inspires her to cohabit; just as we crave food when we need it. This passion in her inspires it in man; in whom it is ordained to remain quiescent till she thus awakens it.

THIS TAP-ROOT sexual law teaches and explains several very important truths. It shows, 1, that and why man is much more seducible by woman than she by him. There are few Josephs: this principle shows why. When an impassioned woman sets her cap for any given man, she always "brings him down," unless some very serious obstacle exists on his side. Women often fail in trying to "smash" men, because they lack this passional base. Many an old maid tries hard, yet fails signally, because her sexual fountain is dried up; or because he lacks that fulcrum on which this her lever acts; or for want of opportunities, such as isolation with him; or fear of seeming too forward; &c., &c.; yet a well sexed woman, with a fair chance, generally captivates her man.

3. WOMEN ORIGINATE SEMEN AND LIFE BY INSPIRING MAN to create both. Semen is manufactured by the action of the male testal organs; but their action is incited by his love Faculty, which is inspired by woman;[827] so that she in reality both initiates life, and appoints its time.

4. THE MALE ORGANS SHOULD REMAIN QUIET till she provokes their action; they being adapted to this female ordinance. This quashes the claim set up by many men that since semen is being constantly created, it must be often discharged by coition with woman, or self-abuse, or involuntary losses; therefore, that those husbands whose wives cannot, will not, or do not, receive this excretion have a natural right to cohabit elsewhere.

5. SEXUAL INFLAMMATION is the chief cause of male incontinence, but for which he would be like the loaded gun, its charge giving no inconvenience, Nature consuming his sexual flow in Love, gallantry, &c., instead of coition. This inference is scientific and incontrovertible. But the most important truth, taught by this principle, is that

6. A GENUINE MAN NEVER OBTRUDES, but instinctively waits till invited, or at least assured that he is *more* than welcome. Universal normal manhood is called upon to attest this truth.

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Forcing intercourse, in wedlock equally with out, is a virtual rape, in proportion to her aversion.

"THIS MUST BE SPECIOUS, though plausible, because so manifestly unjust to us. Created with strong sexual desires,[466] 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 man's *sexual* rights conventions; 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 in 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."—*The Majority of Husbands.*

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 exceeds your trials; yet if, as is most likely, your own excesses early in marriage, before she had time to develop,[811] induced those female complaints which killed her power to respond, or if caused by your failure to nurture her affections,[809] or if your excesses have disgusted her with you, *she* is 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 had no right to spoil *her* sexual luxury for life. You long ago sowed the wind, and are now reaping its whirlwind. Nature punishes only deserters.

2. "YOU CAN DERIVE NO pleasure in uniting with any other woman you do not really *love*,[788] with whom you cannot appear before others, [816] 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;[799] infuriates you against her;[805] diseases her,[802] thus cutting off your own and her *future* sexual pleasures; and outrages Nature's sexual ordinances.

4. "RAPES, whether in wedlock or out, 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."

802.—FEMALE PASSIVITY HURTS HIM, AND ULCERATES HER.

RIGHT INTERCOURSE ONLY EQUALIZES, instead of consuming, this male and female magnetism,[505] and thereby strengthens and benefits both, without exhausting or injuring either. Its toning-up effects on men are so well pronounced and recognized that tal-

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ented men in various ages have used it as a preparatory aid to powerful mental efforts — Fox, Pitt, Sheridan, and others, before making a great parliamentary speech. Its quickening effects on the male brain are indeed marvellous.

IT EXHILARATES THE FEMALE MORE yet. She receives along with the life-germ a powerful magnetic charge, most thrilling to her every function of mind and body. All female experience is summoned to attest this fact practically. Yet than wrong intercourse, or with one magnetically repellent, nothing but poison has hardly a worse effect.[782] How often does the former build a woman right up, the latter break her right down.

IT MUST BE MOST BENEFICIAL, or else injurious. Nature requires nothing of us doing which curses, but only blesses. Shall fulfilling her laws ever punish?[22] Shall it not reward always?

FEMALE NON-PARTICIPANCY INJURES THE MALE, because all is exhaustion without any return magnetism;[595] whereas, in a reciprocated intercourse, *both* get *and* give. This involves a dead loss to him, as in self-abuse, which it resembles. No wonder it infuriates. But

THE FEMALE 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, leucorrhœa, and those other ailments now so common among married ladies,[900] whereas it 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 affections.[773] 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, 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 honey-moon,[812] only to redouble them all through married life.

IT LACERATES AND ULCERATES her womb and vagina thus: — Passion always and necessarily distends the male penis and female vagina.[790] His passion enlarges his some tenfold, besides rendering it rigid; while her passivity leaves her vagina small

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and lax; which *anatomical* disparity *stretches* her delicate vaginal mucous membrane, rendered very sensitive in order to give both pleasure, and thus endow their young. Further,

HER LAX VAGINA FOLDS UP before his organ, which subjects particular *parts* of these folds to double pressure, and almost necessitates their laceration; especially in connection with his fierceness and roughness, combined with her extreme vaginal delicacy. Mark this absolute proof:

ULCERATED WOMEN OFTEN FEEL CUTTING PAIN, as if a raw sore were rubbed open, or dull knife cutting them, during intercourse *without* passion, but never when they are *in* passion.

THE FREQUENT REPETITION of these ruptures before previous ones heal, creates a permanent ulcer or gangrene, the corruption of which is spread throughout the system by the blood; causing tubercles and ulcers in other parts, such as lungs, bowels, throat, &c.; all bred by this parent vaginal ulcer or polypus; and this caused by female passivity during cohabitation; which should never transpire until and unless she responds.[799] Sexual anatomy alone, if nothing else, demonstrates its injuriousness; which woman's terrible repugnance to it confirms.

803.—WOMAN MAN'S PASSIONAL GOVERNESS: SHOULD LEARN HOW.

ADAM'S FALL WAS NATURAL, when fascinatingly solicited by a winning woman in love with him. He would have been no man if he had refused her. Many others would have done just so too, in like circumstances. And the more easily the better sexed either. Precisely this art gave Delilah her magic power over Samson, who was a powerful male. Note why.

WOMAN'S APPOINTING ALL THE TIMES for cohabiting,[801] makes it *her* place, even duty, to provoke *him* to passion, not he her; which renders her his enticeress, procuress, throughout; and most of all in wedlock; commands her to choose her sexual mate, not him his; and to enamor *him*, not he her; and then entice him to intercourse whenever she is ready; not he her when he is. Hence

MEN YIELD TO FEMALE enticements much more readily than women to men's,[798] and hence alone female charms and blandishments. All her fashionable, musical, and all other fascinations grow out of this law, coquetry included.

ALL WOMEN SHOULD STUDY AND CULTIVATE this God-conferred art of enamoring and enchanting men to *get* married, and then to

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entice her husband both to and at the creative altar; and to all good as well as from all evil besides.[766] She is born with this instinct; then let her study its knack. This is precisely and only what gives her control over males, in wedlock and out.

YOUR HUSBAND MIGHT BE INERT, or rather worn down, or feeble, physically or sexually, or partially impotent, and hence require to be inspired, incited, elicited, tempted, coaxed up, in order to give you children at all by him. Hence, Nature gives you this art of inspiring male passion when, and only when, you require it; cultivating which might give you children by him, denied you without; and *all* your children will be the better begotten with than without your enticements. In some women this gift amounts to a real genius. Immodest? — then is being impregnated, even being a genuine woman, immodest. Your highest duty, instead. Amazing that only harlots learn it, when wives and mothers need to as much the most as a husband's Love and splendid children exceed mere lustful intercourse. Think.

"HOW DO YOU and your class thus gain and retain such absolute control over men as to alienate them from good, pure, devoted, refined wives, and the mothers of their children; pick their pockets the hundredth time, after that many real robberies and impositions, which nobody else could perpetrate more than once; even bankrupt them, and beggar their families; disgrace and ruin them in society; actually charm and infatuate them; and lead them on spell-bound to conscious ruin?"—*Enquirer.*

"I FEEL OR EXPRESS PASSION. When several come together, I tell each separately that I serve *him* with inexpressible zest and luxury, others only professionally; that he sets my passion all on fire, which I act out; and such like incentives to the passion of each."—*A Premium Harlot.*

WHAT A LESSON TO WIVES! What a practical reproof to indifferent, duty-tame consorts! This class can teach other like lessons by thousands.

THIS VERY ART HELPS HER KILL, or assuage, or keep at bay and sanctify male passion, and head it off in both attempted seductions and rapes, conjugal included; besides enabling any woman who has this gift to do what she pleases with any man, all men; for this is her very man-controlling helm, fulcrum, bearing, bit and bridle.

WHAT A GIFT! Women, all learn and cultivate it.

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804.—Woman's Rightful Control over her own Person.

Personal control is an inalienable birth-right of man and beast; except where man robs it; and doubly applicable to female intercourse.[801] Nature gives every female beast full control over her sexual organs by rendering them inaccessible without her yes,[603] making her turn, run, jump, kick, bite, scratch, yell, fight desperately, and perfectly wild with fury when forced to cohabit against her will. Does Nature deny to woman this personal control she accords to all female beasts, birds, reptiles, and insects? No. She does, will, must hate any, all, men who force cohabitation on her while averse to it. Woman's determining the creative period puts this whole matter of cohabitation under *her* jurisdiction; which requires that all human males, in common with all others, be subject to *her* order, not she to theirs; for if each had their periods they might not meet once in a lifetime. Her monthly courses require him to wait on her call, not she on his. She may not always withhold, lest she break her marriage troth. Her husband has his "rights" to offspring by her; a claim inherent in their marriage vow.[661] Her total refusal is a practical divorce, and should entitle him to a legal one.[782] She must choose some time, but may select that most favorable; to which he is bound by natural law to accede.[572] 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.

805.—Female Non-Participancy Infuriates the Male.

No hostilities equal those of a man and woman who have loved, but now hate. "Earth hath no fiend like Love to hatred turned, nor hell a fury like a woman scorned." Yet nothing turns Love into hatred as utterly vituperative and malignant as his passion met by her coldness or aversion. Amnon's terrible hatred of Tamar had this for its only cause. He pines under a strong passion for his beautiful half-sister; requests her to cook

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dainties for him; sends out all others; and tries to persuade her to gratify his tender passion, which she declines. He now forces her. So far from satisfying this 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 drag 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 is 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 is in passion, while she is not. And the greater this difference, the greater his rage; whereas her equal passion would have gratified and delighted him beyond measure.

NERO'S incestuous passion for his mother, doubtless conceived by both being excessively amorous, when denied by her, turns his intense Love for her into equally fierce 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, which roused Destruction.

POTIPHAR'S WIFE'S WRATH AGAINST JOSEPH illustrates this law, with the sexes reversed. Naturally gallant, he shrewdly sees that his chances impinge on treating the aristocratic lady of the house with the utmost consideration. This enkindles her passion; which she frankly expresses, and earnestly solicits reciprocal indulgence. He modestly declines, and gives a weighty reason; which only re-enamored 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 it 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

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her devotion to him; whereas his opposite state threw her into a perfect frenzy of fury and wrath.

THE NEW YORK LAWYER mentioned in [17] had an exalted veneration for a New York judge, with whom he 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. Early one morning she awakened him 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 he would invite her in; which he would gladly have done, 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 frolicsomely 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 most fascinating and amorous. Though strongly tempted to invite her in, yet veneration for her deceased husband still overruled his passion. He pleasantly shook his head, and with his hand waved her away.

HER LOVE TURNED INSTANTLY into the fiercest malignity. Her sister, who knew her passion and its denial, warned him to beware for 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 he saw her, on Broadway, at the theatre, or concert, he 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.

A LONG COURTED PORTLAND maid, becoming intensely impas-

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sioned, proffered her beau[771] sexual intercourse by fervently hugging, kissing, and presenting her person. He declined. She changed her manner instantly from attraction to repulsion; dismissed him summarily; and never recognizes him, though they often meet at the same church, and elsewhere.

No MAN EVER thus denied *any* impassioned woman without thereby enraging her against him.

THE WORLD IS FULL, out of wedlock, but oftener in it, of just such facts. The childless pair[812] illustrate this principle quite as much as that. Few honey-moons 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 a well-meaning but impassioned husband. They wonder what they can possibly have either done or left undone, to render him so utterly dissatisfied and hateful: —

"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."

IN THE VIOLATION OF THIS LAW most family quarrels unquestionably 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.[972]

ALL SEXUAL DISSATISFACTIONS WHATEVER proportionally infuriate; such as attempting intercourse but failing to get and give satisfaction from the laxity of either; intervening clothes; want of a good opportunity; prematurity; awakening passion by hugging and kissing without gratifying it by intercourse; and every other kind and degree of ungratified passional excitement. Don't ever provoke what you cannot satisfy.

ARE WE REALLY EXPOUNDING a sexual law, and if so, what does

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a law *mean?* Can you trifle with that of gravity 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? Never. Then hear and heed this sexual edict, or else expect to suffer its terrible consequences.

806.—Plain Talk to Amorous Husbands. What shall they do?

"I AND MY WIFE ARE OPPOSITELY CONSTITUTED, passionally; and what is 'died in the *wool*,' cannot be changed. I well know I am, always have been, and expect to be, almost insanely amorous; yet I was *born* so, cannot help myself, and am not to blame for *inherited* traits. But she is sexually tame and inert. From marriage she has loathed that commerce I enjoy inexpressibly. All my efforts to develop her passion have been abortive. It is not *in* her. Yet she deserves more pity than censure. Our difference is extreme, constitutional, and irreconcilable. Then

"MUST EACH ALWAYS thus torture the other? Must I thus suffer this greatest denial, and she bear this greatest cross, till death relieves us? Is there any help for us? Had we not better get divorced than both thus inflict and suffer this lingering death? Besides,

"IT RENDERS ME as cross as a grizzly bear, who otherwise would be as amiable and happy as the lark; hourly redoubles my other depravities; and makes me a chronic churl, to everybody, about everything; whereas, if thus gratified, I should be patient and cheerful. You say plausibly,

"THIS DIFFERENCE OUGHT to exist, so that my powerful animal nature may endow our offspring physically, while she imparts the moral and sentimental; and that if both were amorous, we should provoke each other's passion to the ruin of our nervous systems, which would irritate us still more. Are, then, both similars *and* opposites thus doomed? This is Nature *vs.* Nature, and Fowler against Fowler. Please explain. Especially show us some *deliverance* from this seemingly inevitable mutual crucifixion."

"YOUR ANIMALIZATION of Love is your great error. Not that you have too much, but that it is too gross, 'and of the earth, earthly.' Begotten by a strongly animalized father, you continually redouble your own sensualization by tobacco, whiskey, a full habit, &c., and are perpetually inflicting on an unoffending wife, 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 foolish, is perfectly barbarous."

"MANY SENSUAL HUSBANDS KILL OFF one wife after another by this wicked excess — wicked because it outrages the natural laws of both predominant Love and mutuality.[799] Born of strongly animalized fathers,

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perpetually inflaming Love by its 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 sermons is needed. The animal kingdom furnishes no instance of a like outrage of the male sex on the female."

BEGIN your own conversion from the worst of husbands into the best, by first regulating your *physiological* habits, and by the cultivation of the higher phase of Love. Have we not *proved* that animal love supplants Platonic, while Platonic immolates animal?[788] You have allowed its animal aspect to ingulf 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, or else learn how to cultivate it in your wife.

WIVES often suffer from this deficit in their husbands — sometimes constitutional, oftener its paralysis from its previous excess.[681] Future remarks on potency apply here. An amorous wife ought to know or else learn how to provoke passion in a husband, if he has any in him. Yet her nymphomania may throw the blame on her; and in that case she is told what to do in [949, 950].

807.— CAUSES AND CURES OF FEEBLE PASSION IN WOMEN.

CULTIVATED WIVES HAVE FAR TOO LITTLE, practically; as is attested by its being much stronger in young and single than those married; whereas it should be strongest in wives; and would be, if its laws were obeyed. Its deficiency is indeed most lamentable: how great, let most disappointed husbands, and the haggard, awful "looks" of most wives attest. And the early death of so many feeble children, as well as vast amount of female ailments, due mostly to this disparity, add their testimony. This loss neither wives nor husbands can at all afford. Animal vigor is a paramount maternal requisite, yet to how low an ebb has it fallen! How few women but are minus here. And consequently how weakly, delicate, sickly, and mortal their children?

"I FIND SO MUCH passion in husbands, and little in their wives, that I must recommend Polygamy."— *A Boston Doctor.*

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"YOU COMMEND FEMALE PASSION in language about as strong as could well be used, yet 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,[561] 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 charms it creates.[557] 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, and also to improve my talents[607] and morals[608] by improving this their chit.[782] I envy none as I do those who possess this diamond Faculty amply developed, and desire nothing as much as its improvement. Tell ladies how to cultivate it, and you deserve all the honors and grateful remembrances mortals can bestow on you. How, then, can this sacred entity be promoted?"—*Many, Married and Single.*

"I HOPE TO BECOME A MOTHER, and want 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;[800] 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 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?"—*Wives by the Hundred Thousand.*

"HOW CAN I MAKE 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 more valuable. My greatest life-luxury, personal perfection, and happiness will be every way redoubled by redoubling her passion for me, and thereby my Love for her. To this end I must render her the more lovable. What can I do or omit in order to make her a model woman, wife, and mother?"—*Many Husbands.*

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"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."[808] She says:—

"'MY SEXUAL INCAPACITY AS VIRTUALLY BREAKS my part of the heart's-core of our marriage contract as would 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 Naval Captain.*

"YOUR PASSIONAL EXCESS NEEDS TONING DOWN, which her passivity effects; while her deficit needs toning up, by your excess; so that your disparity is best for both."

"THIS ANSWER UTTERLY FAILS to meet my specific question, namely: How can I either quiet, or else indulge, my passion, yet keep my conscience?"

THE next few pages answer completely.[808 to 810]

NO OTHER questions or problems are of equal practical importance. Whom do they not concern throughout all the rootlets of their beings, forever? We should tremble and falter in trying to answer, but that the hands on the dials of truth are perfectly plain. Every man, woman, and youth will soon crave the true answer as they do bread. A work on "Creative Science" which ignores this subject, belies its name, and is utterly inexcusable.

FEMALE DEBILITY causes, and its obviation will obviate, a part of this passional supineness. Only those possessing physical vigor can transmit it. Hence Nature gives the most and best

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offspring to the most robust, by causing health to promote passion; yet the fewer and poorer to the feebler, by causing passion to wane with health. Why should it wear out those too sickly to bear? Hence it rises and falls with health; and its revival indicates returning vigor. Hence, also,

PROMOTING HEALTH PROMOTES PASSION; while promoting passion sometimes marvellously promotes health. See how in[807]. Family cares and monotony often kill out a wife's passion by rendering her too debilitated to bear. So

HUSBAND, "TAKING STOCK" IN YOUR WIFE'S HEALTH is your most paying investment; while letting it decline pays fearfully the wrong way. Find the best directions for improving it in "Human Science," Part II. Yet the great cause of this complained of female passivity is found in the action of this law that

808.—WOMAN'S LOVE AND PASSION ALWAYS GO TOGETHER.

SHE TRANSMITS MORE OF THE MENTAL than man:[73] hence her Love is the more sentimental; and therefore the direct way to her person lies through her affections. Nature wants only children of Love, and secures them by making her seek impregnation only by one she loves, and repel that of those she dislikes; whether in wedlock or out makes no difference. Her loving a man fits her to bear by him, and this kindles her passion for him, which instinctively induces her to invite him to her arms and person,[801] whether married to him or not; yet disliking a husband unfits her to bear by him, which makes her repel his embrace. And if a woman any way amorous does repel her husband's embrace, it is because her dislike for him unfits her to bear by him. Her general sexual indifference evinces her unfitness to bear at all; and towards him, by him. His getting her in Love with him will render her passionate enough towards him, if not for his inflamed lust, at least for maternity by him. Nature secures children of Love by

UNITING WOMAN'S AFFECTIONS AND PERSON INDISSOLUBLY TOGETHER. To whomsoever gains them, she gladly yields it; but to no others. She seals it to him alone who calls them out, but denies it to all others. Whenever, but only when, she transfers them to another, does she transfer it along with them; just as he who buys a house is proffered its keys. They always precede; it always follows suit. Thus hath God made her, and pronounced her good. How

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else could He guarantee her impregnation only by one she loves? or prevent it by those she loathes? or secure children of Love?

THANK HIM that whoever gets any true woman's heart can surely have her person, provided a fitting opportunity offers; or if not, she will do her best to make one. 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 through her affections. All seducers apply this as their only means. They never once address themselves to her passion, except through her affections. They always effect her ruin by first getting her *Love*, by means of praise, presents, gallantry, &c.

ATTEST ALL WHO HAVE STRAYED from the paths of virtue: Did you not fall in person *because* you first fell in spirit? A lovely, loved daughter, treated like a princess by doting parents, the pet of the household, virtuous, idolized by all, 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?

WIVES 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 husband, all they hold dear in life, and elope, solely to indulge sexually with some libertine. How is all this? Just *what* thus infatuates maiden and matron? This law answers thus:—

WOMAN IS MADE UP OF LOVE. The better sexed she is, the more she must and does love some man. An artful one, who practically understands this key of female nature, ingratiates 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, and generated lust.

EVERY WOMAN'S INFIDELITY IS HER EX-LOVER'S FAULT. If he had kept up her affections he would thereby likewise have retained her person. If he suffers them to die, or kills them by unkind, unmanly conduct, he obliges her to bestow it upon another; for

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she can stifle neither.[467-8] If, while they are thus reversed, any other acceptable man proffers Love, 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; because Love, cohabitation, and maternity are reproductive concomitants.[787]

THIS PRINCIPLE SHOWS WHY AND HOW FAR, as is alleged, "Any and every woman is fickle and faithless in Love;" "Has her price;" "Wants only opportunities;" "Is seducible in forty-eight hours," &c.; by showing that every woman is always seducible by, yet only through, her affections. As long and far as she is kept in a love mood by one man, she is seducible by him, but by no other, till this Love is broken up. Her natural constancy is demonstrated in [450-A] This corroborates that, and gives its reason. As far as she is naturally virtuous or frail, she is just what man's own best good requires that she should be. He could not have preordered 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, perfect through her affections, and love what Infinite Wisdom has sent us.

809. — FONDLING KINDLES, SCOLDING KILLS FEMALE PASSION.

MAN LOVES TO PET, WOMAN TO BE PETTED; he the more the more amorous he is, she the more the less passion she has. Let the consciousness of every male and female reader say how much, if "society" approved as much as it now condemns. Here is a strong God-made instinct. Created why? to subserve what *ends?* These three; 1, provoking woman's passion; 2, relieving man's by interchanging their electricities; 3, endowing offspring. So much for its rationale. Next its facts.

"MADAM, YOU ARE ON THE BRINK of nervous paralysis and ruin."

"CAN YOU TELL ITS CAUSE, and cure?"—*A Baltimore Woman.*

"SEXUAL EXCITEMENT. Stop, or it will drive you mad."

"CAN YOUR SCIENCE ACCOUNT for this anomaly? I married at sixteen, and lived a virtuous life till twenty-four, when my husband died poor, leaving me four little ones to support by washing. Years after, a wealthy patron said, 'Move into No. —, already furnished. Here is its key. Take in any work for a blind, but I will support you and yours if you will grant

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me the privileges of wedlock.' I loved virtue much, yet my children more. Solely to support them I moved in, expecting only a loathsome task; but, instead, soon found my amorous passion enlisted and redoubled, till I have now no words to adequately express its ecstatic intensity. Why none for a husband during life's most voluptuous period, yet such a frenzy for the husband of another woman, whose eyes I could tear out, I hate her so?"

"YOUR HUSBAND RARELY KISSED, fondled, or cuddled you, though perhaps kind and good to you?"

"NEVER. I should as soon have expected a thunderclap in a clear sky, as a kiss from him."

"BUT YOUR PARAMOUR KISSES and pets you, so that you love him most fervently?"

"YES; TO DEATH. I would literally *die* for him."

"THIS EXCESSIVE PASSION AND its indulgence has also inflamed your sexual organs. Stop short or go crazy."

HUSBANDS OF A PASSIVE WIFE, LEARN HERE just how to nurture her passion, namely, by cultivating that Love which begets it. Those elopers had no passion towards others; then how came it so resistless for their paramours as to sweep away all barriers, solely that it might literally revel in sensual gratification? Why was there so little for their husbands, though so kind, but so much for worthless paramours, who had done nothing? That it was *in* them, is proved by its bursting forth after this volcanic fashion: then why not for husband as well?

DROPPING THOSE GALLANT ATTENTIONS which called out 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 it up, he too would thereby equally, and for this same reason, have roused and directed this consequent passion on himself. It was there, and in waiting at the beck of her Love. Any man who calls that out finds passion enough for him; but no other male can elicit any.

KISSING, PETTING, BABYING, FONDLING, cuddling, and praising women certainly does awaken passion in them. The whole female sex is summoned to bear witness touching this fact. And the feebler any woman's passion, the more she loves to be thus corseted; because such need, and therefore crave, this passion-provoking incentive. And for this reason all men instinctively prepare the way for and begin intercourse by this means, so as to provoke female passion. When such a wife comes lovingly and playfully

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to a husband, and begins to pet and fondle, he should by all means drop anything in hand, and baby her; yet how often he pushes her off with, "Don't bother me now: I'm busy."

"I DEARLY LOVE to kiss and fondle my husband; but just as soon as I begin I excite a storm of passion, — the farthest possible from my own 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." — *Wives by Millions.*

"I KNOW MY WIFE REALLY DOES LOVE ME 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. 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,[32] by physical debility, &c., so that her 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.

"BEING FONDLED BY BOTH my husbands always roused my passion, and thrilled me with sexual delight, yet intercourse with neither ever gave me any pleasure. Why?" — *A Cultivated Lady.*

"BECAUSE SOMETHING HAS PARALYZED your vagina. All else about you sexually is normal and vigorous."

PATTERN AFTER YOUR ROOSTER. When he is amorous, instead of forcing a hen, he hunts around for some dainty bit; does not selfishly eat it himself, but clucks and calls some female, to whom he proffers it in his very politest, blandest style; and after thus catering to her creature comforts, most winningly proffers intercourse: but if she practically replies, "No, thank you," he lets the matter drop, but never obtrudes; or if he ever chases her, it is obviously to make her willing, not to obtrude himself on her.

810. — WIFE-SCOLDING HUSBANDS ARE FOOLS AND LUNATICS. HOW TO DEVELOP A WIFE.

EVERY SCOLD KILLS EVERY WOMAN'S PASSION, just as all fondling develops it:[33] therefore all you passionate wife-blamers are fools.

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You know not on which side your own bread is buttered. Leaving your wife out of the question, consider the effects on yourselves. Her Love and womb are in sympathy.[799] Her cohabiting non-participancy precludes your own enjoyment.[799] Her Love and passion go together.[800] Blame, by reversing her Love, kills her passion for you, and thereby your *own* enjoyment in her. Every reproach cuts right into your own sexual pleasures. You are bedaubing your own and only sexual gold-mine by scolding, instead of working it by praising her. You are thus cutting off your own nose just to spite your own face. You belong in the idiotic asylum for besmearing your own and only cohabiting cake. And are the bigger and stupider a fool the more you prize its enjoyment. Just see how every scolding actually works.

THIS MORNING you said some cross, sarcastic thing to your wife before leaving your chamber, which maddened her. At breakfast you scolded or cuffed your little child, on which she literally dotes. This so enraged her that she let your dinner go by default, —*she* don't care; and though you forgot all about it the next minute, yet you pierced her very soul with two barbed, poisoned arrows, which rankled there all day long; so that to-night, when you solicit intercourse, you find her a perfect porcupine, and yourself dissatisfied, even infuriated;[805] whereas, if this morning 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,[806] 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 to-night, 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 all nursing up a wife's Love enkindles, all crossness deadens, her passion towards you. We have already scolded scolding wives[761] for their folly, and now scold husbands for their downright stulticity in blaming wives. The fact is,

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 her Love ripened up into passion, her husband kills it 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 mechan-

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ical 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; 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.

811. — Frequency: Is one Copulation per Birth Natural?

Nature restrains other excesses — muscular, alimentary, and cerebral, and of course amatory. Would she let a matter thus important go at random? Of course not. Then what is her imperious edict concerning it?

"One cohabiting time per birth; because all her functions must be exercised only to effect their own legitimate results. As Nature requires us to acquire and lay up property for its *uses*, not merely to hoard; fight only to effect good objects, never from pugnacity; do right, do good, talk, think, &c., to attain their respective ends, not merely for their own sakes; so she requires us to enjoy intercourse for offspring only; merely sensual pleasures, never. As eating for gustatory enjoyment only, and when we need no food, paralyzes taste soon by disabling the stomach; so cohabiting merely to enjoy, not to propagate, soon cuts short this pleasure by inflaming and exhausting the sexual organs. Cohabit only to propagate. All animals instinctively obey this natural law; and what is best for beast, is therefore best for man; since both reproduce alike. Nothing can invalidate this obvious inference."

"This reasoning is sound, yet its conclusion conflicts with all nuptial habits, and about annihilates the chief luxury of marriage; leaving all its dregs. Few would assume its burdens for so paltry a return. Nor could human nature resist its perpetual temptations of such proffered facilities, enforced by sufficient passion in both for the completest reproduction."

"Following Nature is easy, in this as in all other respects; besides yielding the acme of its bliss; while all sexual excesses inflame, exhaust, and benumb.[678-681] Nature never tempts and then punishes for yielding; while unbridled indulgence in wedlock often kindles passional fires which consume out of it. Yet

"Surplus is a wise natural provision. As ten times more blossoms form than set into fruit or seeds, and many times more set than could mature, besides requiring even them to be 'thinned out;'— Nature thereby providing against scarcity, ravages by frost, insects, &c.,— as too many

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limbs grow, and require to be pruned off; so a like surplus of cohabitation over births modifies this one interview per birth doctrine. At least Nature requires two or more at each conception."[888]

WOMAN IS THE FINAL UMPIRE as to its frequency; as of whatever else appertains to it.[891] She cannot be always prepared, and should be left to determine when she is. Following her lead will conduct all to connubial bliss; ignoring it, to discord. Only a healthy one will decide right; yet even when a sickly one decides wrongly, her husband should "accept the situation," or otherwise he only increases the evil. Yet

NYMPHOMANIA sometimes makes her require undue frequency. But even then indulging her only reaggravates by reinflaming.

"LETTING WOMAN DECIDE CONFLICTS with 'your one interview theory,' for she usually prefers many."

"BOTH ARE VIRTUALLY ALIKE; for her impregnation usually annuls her passion. Both before preparation and after impregnation it is too feeble to give the required zest or endow offspring."

"HYMENEAL BLISS IS ENHANCED, not curtailed, by abstinence, and in its *inverse* ratio. Abstinence redoubles many fold both parental pleasure and progenal endowment. 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 pleasures sought, to partake less often, that it may be with a keener relish."

"SELF-ENJOYMENT, not denial, is Nature's universal motto. That frequency is best which yields the most pleasure; and *vice versa*. This gives the largest liberty compatible with the most luxury. Call not this hymeneal stoicism, but epicureanism. As gormands can never experience exquisite gustatory pleasure; so the cloyed participants of connubial frequency necessarily deprive themselves of most of the very luxury they seek; besides embittering what remains. We hope to be remembered with gratitude for advocating this doctrine of abstinence by all who put it in practice; though most 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?"

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"CHOOSE, INDIVIDUALLY, between the blessings of abstinence and the curses of excess. But whether you serve up this banquet frequently or rarely, partake thereof *only* in the highest and holiest possible exercise of spiritual Love.[788] Carnality, frequent and seldom, necessarily corrupts. Beloved reader, may a vigorous intellect determine thy choice, and moral purity guide every participation. God forbid your sacrilegious prostitution of this highest and holiest human function to brutal lust!"

812.— ADVICE TO ALL NEWLY-MARRIED COUPLES.

MARRIAGE ALMOST IMMOLATES LOVE.[773] Why and how? since it is its only natural sphere;[660] and specifically adapted to develop it?[664]

BY SENSUALIZING it. Lust is chiefly what crucifies Love.[789] Nature will keep it Platonic, or kill it.[787] Forty years of specific observation compels this declaration that excessive intercourse is the great cause of marital alienations.

YOUNG AND SENSUAL HUSBANDS are chiefly in fault. Wild, fierce surges of passion make many forget what is due from all gentlemen to all ladies,[553] husbands to wives,[760] and doubly bridegroom to bride. She is often really assaulted, actually forced,[804] and of course disappointed, humbled, ashamed, and maddened. What wonder, when she finds herself made a beast, a victim of fierce lust? He thereby kills his own Love for her,[799] infuriates himself against her,[805] throws all her feelings into revolt against him, and about spoils both.[616] Recovery from a shock thus horrible is scarcely possible. Carnality destroys itself; and the most in marriage. Yet,

BOTH RUSHING TOGETHER upon this animal plane so nerves up and irritates yet exhausts both, that every little difference enrages them against each other; whereas

INTERCOURSE FOR PARENTAGE reverses all for good. Let the fond bridegroom be satisfied with adoring his bride's mind till both are ready to become parents together, and offspring be their primary object, hymeneal enjoyment secondary, just as gustatory should be in eating, and this holy banquet[790] will immeasurably exalt both in each other's affections, instead of lowering either; irradiate the eyes of the doting 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 their co-worker and joint partner in achieving this most desirable object of life.[818]

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Not a blush of shame tinges her modest cheek as she interchanges expressions of conjugal affection with the father of her dear babe. To thus offer 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.

BEHOLD THE DIFFERENT EFFECTS on Love of the carnal phase of this function, as compared with its spiritual. The former vitiates and poisons all it touches, the latter sanctifies, purifies, and perfects. Young husbands should wait for an invitation to this banquet,[318] and will be amply repaid by the very pleasures sought. Every single principle which bears on this point commands temporary postponement.

AN AMOROUS BRIDEGROOM, after his marriage and before retiring, charged by an elder relative to postpone his nuptial rites a few days, replied:—

"I'M NO STOIC, and defy any man who ain't to follow *that* advice with one so beautiful and voluptuous."

"YOU'LL FIND FOLLOWING it the *best*, for yourself and her."

HE DID NOT; and the next morning, his young wife, trembling with grief and rage, and shaking her clinched little fist, exclaimed to her mother and female friends:—

"WHY DIDN'T YOU MARRIED FOLKS TELL me what a *terrible* ordeal awaited me? If you had, I would sooner have plucked out my right eye than married any man, however rich."

NOT A CHILD blesses their union; though both are splendidly sexed, from prolific families, exactly adapted to each other conjugally and parentally, and he so passionately fond of children that he would give all he is or ever will be worth for them 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. She is superbly sexed, the daughter of a most passionate father and a well-sexed mother, peculiarly captivating and magnetic, the one mentioned in [743] and with unusually large

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Love; but attests that even while her own passion is clamorous, if he proffers its gratification, the very proffer from him kills and turns it into aversion. Learn from all this that undue haste kills Love, and then immolates itself.

"HOW DOES THIS AGREE with your doctrine that woman should inspire male passion by manifesting her own first? For a blushing bride to 'lead off' in this function is preposterous, and would be most 'immodest.'"

"HER TENDER CARESSES AND LOVING TONES AND WAYS are both modest, and provoke passion. 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."

BRIDE, YOU OWE RECIPROCITY to your husband. Your marriage vow consists in covenanting to cohabit with him to the best of your ability. Fulfil it. He is *entitled* to your hearty *participancy*. You can no more be or make him happy in other conjugal respects without embracing him fully with your whole being; than have daylight without sun; nor can you or he be unhappy in other conjugal respects if this is right, any more than have sun without daylight. Concord here will drown all other notes of discord. He values nothing else in you a tithe as much as this; and married you for this and its accompaniments, unless for money. Nothing will blast his fond anticipations and equally sting him to the quick with disappointment, chagrin, despair, and hatred as will your persistent cold repulse;[305] nor delight him beyond measure as will your hearty response, and more than welcome embrace. Warmth in him with coldness in you is as ice to fire. By surrendering, you conquer. By showing a desire to oblige him to your full capacity, you throw yourself on his generosity, and thereby quiet his passion, which repulse only aggravates. He takes your "*will* for the deed," which makes him too gallant to feast himself at your expense. Compliance annuls his importunity; while refusal makes him imperiously *demand his rights.*

PREVIOUS DISCIPLINE is indispensable to all vigorous action. As a little toil exhausts those uninured, while fifty times more only strengthens those accustomed to it; and veteran troops undergo with pleasure hardships which would kill off twenty sets of raw recruits in succession; so doubly of a young bride's sexual

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organism. You would loathe her if it were already trained. By presupposition she is extremely shy and modest by Nature, redoubled by education. "Pudor" was almost worshipped, even by the extremely sensual ancients, is incorporated into their female statuary; and in demand by moderns. Then how *could* her organs be already prepared? How could she rush suddenly from that inert plane upon this excessive?

HUMAN NATURE INSTINCTIVELY HUSBANDS whatever is deemed especially valuable, and pre-eminently what appertains to Love; and much more to this its sacramental feast; to tarnish which by precipitancy shocks all as sacrilegious. Those whose Love is strong yet pure, instinctively regard this 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,[780] and therefore to be reserved for the choicest occasions. When 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." His spiritual Love quells his animal desire as such,[789] 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 carnal desire as such. The supposition that all sexual pleasure is embodied in this its ultimate fruition, is most erroneous. Animal lovers know little of Love's pleasures. The 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 freely imparted and imbibed from a large serous surface; besides being perpetual, and increasing by exercise; while animality soon cloys, 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

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highest and holiest emotions experienced by 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.[789] But

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 in future ages, when its spirituality shall have purified and exalted this function to its primitive destiny, it 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 dragging 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 ecstatic sexual enjoyment of which both are capable: then be entreated not to spoil it by either precipitancy or carnality.

813. — PRODUCING BOYS OR GIRLS, AS PARENTS PREFER; TWINS, &c.

SO GREAT a boon God certainly bestows on His children; for He denies them no real good. How great a gift and blessing to royal, noble, and aristocratic families to be able to say "our first born shall be a male"? and for every parental pair to have a girl this time, and a boy that? When the world gets full, as it ultimately will, barely enough females will be wanted to *keep* it so, the balance males. This must remain thus myriads of ages. To stock raisers also this art can be made of incalculable pecuniary service; and to all a utility too great for Divine Goodness to withhold from us.

THE THEORY THAT SEED FROM THE RIGHT testicle impregnates only an egg from the right ovary, which produces only boys, while girls are created by the left; that therefore the husband's lying at the right side of his wife in taking his position pushes his right farther forward, so as to bring it nearest to his wife's

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organs, thereby stimulating it the most, or any other means of giving it the advantage so as to excite it first and most, gives boys, and the converse girls, is plausible, and will often be found corroborated by long strings of facts, only all at once to contradict itself; whereas if a law, it will have no exceptions. I bought a farm having a mare with foal by a stud whose right testicle his owner told me he himself extracted, which on this theory should have given me a female colt, gave me a male. His stock was both about equal. This much is certain, that

EARLY IN MY BOYHOOD, the Rev. Mr. Crawford preached in Liberty, N. Y., my native village, and boarded with my father. Old Mr. Cook, father of Constant Cook, the Bath millionnaire, promised to give him a colt, as his yearly subscription; telling him he would have it male or female as Crawford might prefer.

"WHAT! You make my colt a male if I say male, or female if I say female? Can you *preguarantee* the sex I prefer?"

"YES, every time, infallibly."

"How? By what means? What is your secret?"

"WHEN I WANT A FEMALE colt I couple the parents just as soon as the female's heat commences, and as soon as possible after they see each other; but if I want a male, I wait till her fever is so far spent that she will barely receive him, and *hold him back* till his passions are all tantalized into a frenzy."

THAT CONVERSATION I HEARD over fifty years ago; for I left home in 1826. A cotemporary makes a great flourish with one phase of this theory, as if it were a great *recent* discovery. I heard it probably before he was born; and published it before he did, thus: —

"THE AGRICULTURAL THEORY, as it may be called, because adopted by farmers, is 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; whereas 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." — *Sexual Science*, p. 735.

"QUEEN BEES LAY FEMALE EGGS FIRST, and male afterwards. So with hens; the first eggs laid after the tread give females, the last males. Mares shown the stallion late in their periods drop horse colts rather than fillies." — *Napheys*.

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"IF YOU WISH FEMALES, give the male at the first sign of heat; if males, at its end." — *Professor Thury.*

"ON TWENTY-TWO successive occasions I desired to have heifers, and succeeded in every case." "I have made in all twenty-nine experiments, after this method, and succeeded in every one in producing the sex I desired." — *A Swiss Breeder.*

"THIS THURY PLAN has been tried on the farms of the Emperor of the French with unvarying success."

"CONCEPTION IN THE FIRST HALF of the time between the menstrual periods produces females, and males in the latter." — *London Lancet.*

"INTERCOURSE in from two to six days after the cessation of the menses produces girls, in from nine to twelve, boys." — *Medical Reporter.*

THIS CONFLICTS with another theory that conception cannot take place after about the eighth day from the close of the menstrual period;[816] yet that is also unreliable. This farmer's mode of producing boys or girls is in the main correct, and will generally give the sex applied for. Yet it conflicts with a very old theory that the most male vigor gives girls like their father, and female boys strongly "resembling their mothers" — a most favorable sign. This agricultural theory undoubtedly grows out of a natural law living behind and below it, yet is not the determining condition itself; else it would produce the most females, because women are the most amorous *just* after menstruation, which would naturally produce more copulation during this female-creating period, and this females. These premises and inferences are obviously sound and reliable, namely: —

1. GENDER IS A MENTAL entity.[836] Males are males in body because first so in *mind;* and thus of females; besides having the larger male or female organs as their mental gender is the stronger or weaker.[790] Our directions for enlarging the sexual organs, and cause of small ones, are based on this principle, and efficacious. Therefore, 2, something *mental* in parents predetermines it. Its being a mental entity shows that a mentality creates it. 3. It must be determined at conception; because the sex is already pre-established before we can discern it. 4. Therefore something in the mental not physical states of the parents *at conception* casts it. What? Probably the underlying law is

THE MOST MALE power and passion creates boys; female, girls. This law probably causes those agricultural facts just cited thus: Conception *right* after menstruation gives girls, because the *female*

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is then the most impassioned; later, boys, because her waning sexual warmth leaves *him* the most vigorous. Mere sexual excitement, a wild, fierce, furious rush of passion, is not only not sexual vigor, but in its *inverse* ratio; and a genuine insane fervor caused by weakness; just as a like nervous excitability indicates *weak* nerves instead of strong. Sexual power is deliberate, not wild, cool not impetuous; while all false excitement diminishes effectiveness.

"A YOUNG ram was put into the flock of ewes, kept in rich pasture, set apart for producing ewe lambs; while a mature and powerful five-year old ram was put into the flock from which male lambs were desired, with the following results:

FLOCK FOR FEMALE LAMBS.			FLOCK FOR MALE LAMBS.		
AGE OF MOTHERS.	SEX OF LAMBS. Male.	Female.	AGE OF MOTHERS.	SEX OF LAMBS. Male.	Female.
2 year olds.....	14	26	2 year olds.....	7	3
3 " "	16	29	3 " "	15	14
4 " "	5	21	4 " "	33	14
5 " " and over	18	8	5 " " and over	25	24
Total.....	53	84	Total.....	80	55

"THE GENERAL law seems to be that when the conditions for increase are favorable, Nature produces the most females, when unfavorable, males. Giron attributes the sex mainly to the sire."—*Combes' Consti. of Man.*

THIS TABLE INDICATES that young rams with young ewes give about two females to one male; young rams with old ewes, over two males to one female: while old rams with young ewes give two males to one female, and parents of equal ages about equal of each sex. That is:—Both parents immature, double the most females; both mature, equal sexes; young sire with mature mothers, the most males; mature sires with young mothers, males; both mature, equal numbers. This confirms

OUR OWN theory, that the most PATERNAL vigor and passion give BOYS, MATERNAL, girls; and as one phase of this law that

THE MALES REACHING COITION FIRST, creates boys, whereas, when the *female* reaches the sexual climax first, she conceives with *girls*. And for precisely the same reason that uniting right after the menses cease gives girls, namely, because she is then the most impassioned: and hence that provoking female passion most and bringing her forward first, gives girls; the male, boys. Since this obviously does express the sex-determining law, it allows either or both to secure boys by his prior advancement and prov-

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ocation, girls by hers; which either or both can effect on his or her own self, or the other, with or without the other's cognizance.

THERE is the gender-forming and controlling law. For putting it into practical effect the

SUMMARY DIRECTIONS are, when girls are desired, unite both right after the menses cease, and provoke as much passion as possible in the female by caresses, fondling, and delaying till her acme of passion is reached first; and if a boy, unite six or more days after the close of her monthlies, and after *she* has wrought up her husband's passion, with less of her own. Superadding the testal theory will do no harm at least; which is probably only another phase of "our own theory," namely, that the right is the most vigorous and hence creates boys, both generally, and doubly so when most inspired.

WE WILL THANK readers for any experimental *facts* bearing on this point. This will help guide inquiry concerning an important subject still open.

HAVING TWINS is undoubtedly hereditary, and descends. I have traced it up and down five generations on both sides.[524] A Russian serf had *fifty-seven* children in twenty-one confinements of his first wife; and thirty-three in thirteen of his second. Elderly women bear the most twins, relatively. It is always connected with great sexual vigor. Three hospital women had triplets at their fifteenth confinement; each three successive times.

A LADY IN PITTSBURGH, PA., says she can tell any one how to have twins at any confinement designated.

IT IS NOT CONSEQUENT on a second cohabitation immediately succeeding the first impregnating one; for I find many parents have twins who invariably cohabit but once during several days.

TWINS BEING OF opposite sexes upsets this girl-babe theory right after menstruation and boy later, unless the boy twin was begotten some days after the girl: yet if so, why usually born the same hour? If the girl is begotten right after the menstruation and the boy several days afterwards, they would naturally be born several days apart. But their being so much alike in looks and character signifies that both were conceived together. Two yolks are often found in one "double yolked" egg; which gives twins.

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CHAPTER II.

COHABITING ERRORS; PREVENTIONS; BARRENNESS; ETC.

SECTION I.

FALSE EXCITEMENT, HASTE, PROMISCUITY, KEPT MISTRESSES, ETC.

314. — EXCITEMENT, EMBARRASSMENT, HASTE, PREMATURITY, &c.

THE ENTIRE BEINGS OF BOTH are to be transmitted — every interview must be as if they were [736] — which requires that all be fully represented; and this demands the complete abandon and merging of every function of both into this one.

ALL FALSE EXCITEMENT tends to prevent this. Flustration interferes with every function, but most of all with this. What can one accomplish or enjoy when confused? He does enough, but always wrong things. Frenzy is most fatal to both parental pleasure and progenal endowment. How marvellously false nervous excitement impedes all life efforts? and these creative the most. Good nerves are a prime life necessity, and irritable ones most injurious; and hence parental must be steady, quiet, and free from all agitation in every cohabitation, that these qualities may obtain in issue. And yet

PASSION AGITATES NERVOUS persons more intensely than anything else, while Platonic Love proportionally soothes and inspires.

THIS IS AN EXCITABLE AGE and nation. We elsewhere show why, and its evils. This redoubles false excitement at cohabitation, yet makes self-control then doubly important. That sexual frenzy thus created is most injurious to offspring, by rendering them most irritable, impulsive, furious, and wild with false excitements, which promotes demoralization, and prevents enjoyment. And the more nervous the parties, the greater their need of self-possession then.

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"MY HUSBAND BECOMES SO TERRIBLY wild, fierce, raging, and all that, during intercourse, as to bite holes through the pillow-cases and sheets and tear them with his teeth; which is to me intensely repulsive. Can this cause my childlessness?" "Undoubtedly."—*A very Dissatisfied Wife.*

SO BOTH BE DELIBERATE AND QUIET, not agitate each other.

BRIDAL EMBARRASSMENT works this same evil, yet is almost universal, especially in young females. Little things embarrass them much; then why not this as much more as it is more exciting and important. All males should humor and assuage this female modesty, and overcome it by approaching gently and gradually. Much of it in either will spoil any and all cohabitations, in wedlock and out.[802] How strikingly this enforces our cardinal doctrine of postponement and graduation, till it subsides?[712]

EVERY FEMALE SHOULD OVERCOME it, or if this is impossible, postpone or abstain; for when agitated she can neither give nor take pleasure in it; and will dissatisfy, and be dissatisfied.[805] It has no place at the creative altar, nor in any sexual embrace. Either she must not accept, or not thus spoil. She is the one to say aye or no;[801] and if "aye," must surmount all embarrassment, lay aside all squeamishness, and even all modesty, so far as it infringes on this required perfect self-abandon.[806]

HASTE DOUBLES, DELAY HALVES, both nervous excitement and embarrassment. This function should be begun very gently and slowly; because it must martial every human function, which takes time. Animals set us examples here, especially females, by keeping the male at bay. Nature always spoils it, unless she is allowed this leisure; because haste must mar or prevent progeny. Then how perfectly obvious that whenever pleasure is its "chief end," both should

"TAKE THEIR TIME," because haste shortens and kills, while deliberation both prolongs and enriches its enjoyments. How can they enjoy as much in two minutes as in twenty? especially when they enjoy not half as much *per minute?* Every single "male and female" experience proves that this point is immeasurably important; because prolonging Platonizes, haste sensualizes. Please note this practical argument:—

MALE PREMATURITY is one of the very greatest errors and evils of all cohabitations, out of and in wedlock, by preventing the necessary marshalling of all the functions;[839] especially in the female. But we can treat its obviation much more effectively farther on,

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after having described the sexual organism, and postpone its cure till then.

815.— Is Continence necessarily Injurious?

These five principles answer, "Not, *ipso facto*."

1. Man is adapted to wait for female invitations to this love banquet.[801] 2. Intercourse during pregnancy unmistakably injures the female.[867] 3. Female non-participancy renders it repugnant and injurious to both.[800-2] 4. When the world gets full, male continence or whoredom will be necessary.[820] 5. Platonic Love, man's normal state,[787] never, only animal ever, creates semen. Neither of these five points can possibly be controverted; and their united attestation is that man is constitutionally adapted to that male and female continence thus rendered necessary. This last point, not yet proved, involves the meat of this question, and is demonstrated thus: —

Animal Love creates semen in order to create body, while Platonic Love creates no semen. Note this proof. Your best friend, having a most estimable wife and grown daughters and nieces, invites you to spend an evening in his classical parlor. You find his ladies elegantly attired, bare arms, low dresses, accomplished, musical, lively, gay, very lovely, yet pure and chaste; meanwhile very cordial, magnetic, and friendly. You talk, laugh, sing, dance, play games, and enjoy yourself ten times more than you could at any male club. (Only fools or eunuchs prefer club-room to parlor, or male to female associates.) Just what gives you nine-tenths of this evening's "fun"? These ladies; their inspiring your Love; your imbibing their, and bestowing on them your, sexual magnetism. Males could not give it. All the sexual enjoyment they yield you — just think how much — is due to their awakening your amatory instinct or Love. Yet you create no semen. You are on too high and pure a plane for that. You feel only intense Platonic Love, no animal. But just foudle and be caressed, dally and fool with a commonplace, animal, amatory woman five minutes, even one minute, and you manufacture semen, perhaps eject it. This is plain: —

Only Lust creates semen; pure Love, never any. Another proof.

Sensual, lustful dreams invariably precede and cause all your seminal losses. You imagine yourself with some female as

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amorous as yourself. What does the uniformity of this female accompaniment mean but the *lustful state* of your OWN mind?—lust here as before. There never is, never can be any creation, much less evacuation, of semen except what animal Love creates —no more than intercourse without passion. What could be clearer? Every seminal evacuation in cohabitation, in sleep, always, everywhere, originates in the *animal* phase of Love.

"HAS SEMEN NO OTHER OUTLET BUT COITION?"—*All Bachelors.*

"YES. All those mentioned in Part I. Thus, A and B have an equal amount of sexuality. A, consumes his in coition; which leaves his voice, manners, postures, spirit, intellect, &c., bereft of it; while B continently retains his, only to have it worked off in imparting sex to his vocality, walk, actions, &c.; nobleness, courage, &c., to his feelings, with gallantry to woman and admiration and love of the sex, and that treatment of them which wins their regards. You can't consume your sexual cake in both forms. Choose whether you will do so in creating semen, or in these nobler aspects of masculinity."

"MY TESTAL ORGANS CONSTANTLY create semen, which must be evacuated, or else it creates a wild, restless state of mind and body, destructive to health, and vitiating to morals; and its natural evacuation by intercourse is a physical necessity, unless by those worse forms of self-abuse or seminal losses. So all tell us, doctors included."—*Celibates.*

"FALSE, ALL. They manufacture semen only when impelled to action by the *animal* phase of Love; which should be provoked only by some woman's demand for an impregnating intercourse.[801] That principle obliges Nature to create all males subject to the sexual call of their own female; that is, to remain continent till and *except* when she does call for impregnation."

"PHYSICAL CONTINENCE IS MAN'S NATURAL STATUS, with only this impregnating exception. All sensible persons must admit this law; and all male animals practically illustrate it. This principle is patent, and necessary inference irrefutable."

"CONTINENCE, EXCEPT IN WEDLOCK, and then only to propagate, is therefore the natural law of Love. Say or do nay, you who dare."

"LET SEXUAL LIFE BE RIGHTLY BEGUN and continued, and sexual inflammation obviated, and that rampant lustful state which now so imperiously demands intercourse will give way to Platonic Love and natural continence, except for propagation."

"INTERCOURSE IS HEALTHY;[788] promotes and matures all the functions of body and mind:[785-6] alone can give normal action to the sexual organs, which were created only for action,[647] which they *will* have,[648-9] and in this its *physical* aspect; and is interdicted only by sheer Puritanical bigotry."

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"THEN GIVE IT ITS RIGHT ACTION IN WEDLOCK. Complete continence is *an ipso facto* evil; yet wrong coition is a greater. Mark especially:—

"1. FEMALE MAGNETISM is necessary to the male; but he who will not get it in wedlock should get what he can in its *Platonic form;* but had better do without the balance." 2. All running round is wrong.[816] 3. The same law as to continence governs woman and man: then is promiscuous intercourse best for *her?* Would you prescribe it to your own daughter and wife in your absence? This involves maternity, or else violating cohabiting law. *Marriage or continence* is the only harmless alternative. Most cotemporaries take opposite ground, but it is unphilosophical. Scan our next point in its confirmatory bearing on this.

816. — PROMISCUOUS INTERCOURSE WRONG, AND SELF-PUNISHING.

THIS PROBLEM IS ALMOST INFINITELY important, and as such deserves a judicial natural-laws adjudication, which we proceed to give.

PROMISCUITY NECESSITATES LUST; which tears the gender right out by its roots of all its perpetrators. This sin of commission is far greater than that of omission. Let your own innermost selfhood say whether it is not inherently self-defiling and debasing. Only that Love can sanctify it whose body-servant it is.[781] Yet that has offspring for its goal: therefore must this. Nature confines that to one;[652] and therefore this, which is marriage.[661] All who cohabit together thereby marry each other;[781] and marriage is for life. Publicly acknowledge your cohabiting with each other, and take and rear its mutual responsibilities. This is the only way in which Nature will let you really enjoy it.

WHAT OF YOUR PARAMOUR? You cannot love, even respect, nor therefore enjoy her. You must despise the whole sex, and yourself the most, before you can defile any member of it; which precludes the pleasures you seek. She is some one's daughter, perhaps sister, wife, mother. What if she were *yours?* If she is a prostitute, "goes for" your money, and stinks alive to boot, you must have the stomach of an alligator to stomach her; besides being in danger of getting "burnt *out.*" Only some low, self-degrading, stultified being could do *that.* Its concomitant self-demoralization none can afford; nor its half crazy, tornado-like violence, benumbing your *future* enjoying *capacity.* Either of these reasons, with many more like them, all of which apply with double force to women, forbid all miscellaneous indulgence. Not

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till you can rise before or retire after the Almighty, can you violate His holy law of a love and therefore dual cohabitation by illicit roving, without thereby suffering its dreadful penalties.

"COHABITATION IS YOUR OWN SPECIFIC cure for spermatorrhœa,[300] sexual starvation, male and female complaints,[300] nervousness, &c., &c. In this you agree with us doctors, whom you have all along fought manfully, only now to adopt our chief prescription for these and like ailments. Yet since cohabiting itself is the curative agent, why confine it to marriage? Of what possible use is this man-made legal ceremony in effecting this cure? Many of its victims cannot, at least will not, marry; then must all such pine away just to humor this whim of exclusiveness?" — *A St. Louis Doctor.*

"Is cohabiting the only specific panacea? Do you, as a medical professor, knowing all about medicine, theoretically and practically, English and German, say positively, that it is the only cure of spermatorrhœa?"

"I DO, without any fear of intellectual contradiction." — *St. L. Dr.*

"DO YOU ALWAYS PRESCRIBE it to virtuous unmarried men who consult you for seminal losses?"

"I DO ALWAYS, and every time successfully." — *St. L. Dr.*

"WHAT IS SAUCE FOR THE GOOSE, Doctor, is therefore sauce for the gander, and gosling as well. Suppose your idolized daughter, whom you cherish as the apple of your eye, fallen by self-abuse into a like state, should consult me professionally for relief, would you thank *me* to make a like prescription, and administer as well?"

"A CUTE YANKEE DODGE, but neither scientific, nor worthy of you."—*Dr.*

"SEXUAL MANIPULATION alone did not cause it, but that amatory *propensity* which prompted it did."

"OF COURSE it did; but for which it would do no harm." — *St. L. Dr.*

"YOUR PRESCRIPTION ONLY RECARNALIZES and reanimalizes that very Faculty, the sensualization of which alone did the damage."

"OF WHAT USE IS MARRIAGE in the cure? 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-fogy 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." — *St. L. Dr.*

"LEGAL MARRIAGE PLATONIZES cohabitation by putting it on its Love base; while your prescription of indulging with this female this week, month, year, and that the next, always and necessarily takes it off from one animal plane of self-pollution only to put it back upon another of

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promiscuity. Both vulgarise, and thereby impair the sexuality, mental and physical. A pure Love intercourse is indeed the true generic cure; but this presupposes both its completeness,[815] and its continuity with the same female,[816] and therefore offspring, and, of course, their mutual rearing. Nor can any scientific argument at all invalidate this final conclusion."

"WHY would not this curative be just as effective out of wedlock as in, provided it were accompanied by Love?" — *St. L. Dr.*

"GRANTED; but Love is constant, lust alone is promiscuous. Then, since to be effective it must continue, why not superadd its legal sanction?"

"WHY add it? Of what practical use is it either way? Why lay so much stress on this ceremony, which confessedly exerts no influence whatever on the cure? Suppose it could be continuous and mental, then why only in marriage?" — *St. L. Dr.*

"MARRIAGE ENLISTS THE OTHER FACULTIES.[817] Society exists, and man can enjoy life only in concert, not antagonism, with his fellow-men. More so woman. Unless they are married, society will spy out their fornication, and cast her out headlong,[818] 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.[819] No, sir; there remains but this one right way,—a permanent, constant, acknowledged Love-intercourse, and both publicly rearing their mutual young. Besides converting virtuously-trained young men by thousands into libertines, your prescription

"OFTEN SPOILS THEM FOR LIFE, by infecting their constitutions with the worst of poisons![820] Opening the floodgates of sensuality is bad enough; but this searing and palsying every after-life function beside, is serious business. Noble young men apply to me with this pitiful story: 'Troubled some, though not badly, with nocturnal emissions, I applied to our family physician, who prescribed intercourse; showed me where and how to find the female required; and charged me when I left home to continue. In doing so I've got poisoned. What shall I do?'

"COWHIDE YOUR PHYSICIAN, and do it up brown; for his prescription has thus poisoned your gender at its fountain, and paralyzed all your future enjoyments, capacities, sexual pleasures, manhood, and talents, probably *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*. Farther: —

"THIS SNEAK-THIEF SLYING in to a woman, rushing through as if afraid of being caught with her, and sneaking out from her, spoils all its pleasure. Secrecy necessarily involves something mean, of which to be ashamed. An open, above-board course is the only true one. To enjoy

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this luxury, both must take their time, and abandon themselves wholly to it, without one foreign disturbance; which only marriage can give.[674]

"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. 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. Yet 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. The latter, marriage alone furnishes." [675]

817. — A KEPT MISTRESS. ANGLO-SAXON SEXUAL CUSTOMS BEST.

CONCUBINAGE is interdicted by these principles; yet less than illicit roving. It contravenes that first love law of permanency.[676] The grisette of the past devoted all her energies to her lover, was a temporary wife, and less objectionable than promiscuous harlotage; yet a kept mistress is only a calculating, hardened, selfish harpy. You must love her in order to enjoy her, which makes her your virtual wife at heart, yet a despised courtesan. Uncertain how long her lease of you will last, she must make the most of you while it does. How can she love you? But she can and will fleece you. Let her alone for that. This is her art and profession. You are her victim, and in *her* power.

SOME DAY YOU MUST MARRY OR QUIT her. If you marry her, where will she, your children, and you stand in society forever? Where will she stand in your estimation?

QUITTING HER WILL BE YOUR SEVEREST LIFE trial, if you love her, and proportionally painful. If she is your hired chattel, you are her chattel to pay, and welcome to all the bitter juice you can squeeze out of that rotten orange. But if you do really love and enjoy her, *you must part at length*, to the sundering of the heartstrings of both. I saw an amorous young graduate who took this "convenience" to college to help him study; had concluded to marry; found he loved her; was then traversing the Rocky Mountains to try to forget her; yet suffered deeply; will surely hate and be hated by his wife, because of this lingering Love for his whore,[675] and is quite welcome to carry *that* sting and thorn through life.

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IF YOU DON'T LOVE her, she is worthless to you; if you do, disastrous.

THIS ACCURSED French custom, shamelessly advertised in New York and elsewhere, spreading broadcast over our whole country, impudently thrust upon California society by Ralston and other bloods, richly merits these anathemas, to deter followers. What God curses, man may, should, curse, and shun.

ROYAL AND ARISTOCRATIC EUROPEAN families supply their growing sons with girl-watchers by night, and *vade mecums* always "on call," the most beautiful and luscious they can find; and when these bloods travel, procure for them fresh ones in every fresh place. Wonder what their *daughters* do?

"IS ANGLO-SAXON SUPPRESSION ANY BETTER, after all, than the license of most other countries and ages, where custom sanctions license? French women, though known to have their intrigues, are respected for all; indeed are expected to have them; and derided as prudes if they decline, or do not initiate them. A Spanish lady of rank said, 'I despise any man who does not *solicit* of me all the favors I can bestow.' Chastity is often considered a disgrace. Is not that license preferable to this restraint?"

"MARRIAGE, fidelity, and pure spiritual affection, with less intercourse, are preferable to both, and Nature's natural male and female law."

PART IX GIVES A SUBSTITUTE for both, midway between them, perfectly satisfactory to this propensity, and absolutely complete.

SECTION II.

PREVENTING CONCEPTION, AND ITS MEANS CANVASSED.

818.—LARGE FAMILIES; TAINTED CHILDREN; "FEW BUT GOOD," &c.

EVERY ARGUMENT FOR PREVENTING ISSUE IS GROUNDLESS; and yet such prevention is generally recommended. Napheys endorses preventing "large families," and Rev. Dr. Todd backs him.

WHOEVER CAN FURNISH A PATENT-RIGHT PERMITTING COITION without endangering conception, however injurious if never fatal, can soon become the richest man in Christendom; so highly would men prize and pay for it; and women the most; purity and conscience to the contrary.

FEW MARRY, AND FEWER REPLACE themselves, in these days of fashionable celibacy and small families. The great majority of

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the married are stark mad with aversion to conception,[819] or determination to destroy germinal life. Think you, 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 prevention, "prepare to meet your God,"—a meeting terrible for you.

IF IT 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.

IT IS ALMOST UNIVERSAL; at least prevalent enough to demand both exposition and censure. Its excuses and motives vary, some alleging that since 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.

YOU WHO ABSTAIN for fear of entailing your own hereditary diseases, are pious but short-sighted; for you can have children at least as good and strong as yourselves; and *you* are worth considerable to yourselves and fellows. 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 you are, and well worth having. You allege

INABILITY TO SUPPORT children in the desired "*style.*" How accursed are these modern ideas of fashion! Those reared without style are far better off 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.

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"SINCE YOU ARE SO SPLENDIDLY sexed, and adapted to bear children of the finest quality, why have you none?"

"LEST I DISGRACE THEM. Though I was 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."

813.—TERRIBLE EFFECTS OF WITHDRAWALS, OR CONJUGAL FRAUDS.

PREVENTING offspring outrages Nature's reproductive laws almost as much as their murder.

ONANISM is its commonest form. Onan, though glad to enjoy his hated brother's wife, withdrew at coition to prevent her conception, and "spilled his seed upon the ground." Why should the Bible mention it thus plainly, and denounce it thus terribly by his death, unless to warn all in all ages against it? Is it wont to waste words? Then should not its expositors "cry aloud" against this sin, and expel its perpetrators? But whether they do or omit their duty, we must do ours by canvassing it from the standpoint of natural law.

1. IT IS INHERENTLY VULGAR and vulgarizing, repugnant and debasing to all purity and refinement. 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,[668] of which abortion is but still another.[912]

2. FEW THINGS ARE EQUALLY UNSEXING, and inflammatory to the nervous system. Masturbation is no more so; because both exhaust their own sexual magnetism, without either obtaining a resupply from the other.

3. IT INFURIATES BOTH AGAINST EACH OTHER. All sexual disappointees are compelled to hate their disappointers.[805] In this case both disappoint and thereby infuriate both. Its being by mutual consent does not mend the matter. Would both agreeing to burn each other's fingers together abate their consequent

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pains? Break any natural law together and you are punished together. Break one thus paramount,[518] and Nature will take her pound of flesh right out of your hearts, 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. A naturally splendidly sexed man incidentally called my attention to it thus: —

"I AM PERFECTLY IMPOTENT. Can you tell the cause and cure?"

"SOME GREAT WRONG in your intercourse with the opposite sex."

"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."

"SHE MADE ME SWEAR by all that is 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 not 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."

"WE DO MUTUALLY HATE most bitterly, and live a perfect 'cat and dog' life, but I little suspected this as the cause of either my impotency, or our animosity."

"CAN WITHDRAWING CAUSE INABILITY TO RETAIN URINE? for I am always worst right after it."—*A Non-urine Retaining Husband.*

"I AM IMPOTENT at forty-five. Why?"—*A Lynn Man.*

"SOME GREAT WRONG in your sexual intercourse causes it. What of your wife?"

"SHE IS SO SMALL, while I am so large, as to prevent intercourse. All my poor pleasure is external."

"I AM INEXPRESSIBLY WRETCHED. I married a woman I thought had money; found she had none; would not have children by her because I could not support them as I desired; had one by accident, which I loved; prevented others by withdrawals, though my wife was desperate to have them; and she finally left me and took our child; find myself impotent, even with an inviting woman; think seriously of committing suicide, I feel so gloomy and wretched." — *A Jilted Husband.*

"SERVED YOU RIGHT. Withdrawals caused all."

"MY OLD HUSBAND ALWAYS WITHDRAWS to prevent issue. I intensely desire a large family. Am I justified in using strategy to secure conception by him?"—*A Young Wife.*

"YES. PROVOKE HIS PASSION; and at the critical moment press and *hold* him to you; or deny him altogether; or else both will hate each other; besides becoming diseased."

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A BANKER'S WIFE, whose husband, rich, aristocratic, high-standing, always withdrew seasonably to prevent her having children, after vainly trying her best by stratagem and persuasion to obtain them from him, took a separate room, which she forbid him, with

"WHEN YOU WILL COMPLETE our intercourse, come, and be more than welcome. I shall receive you with open arms and person in my fullest, heartiest embrace. Till then I bolt or drive you out; for I *will not* be a party to so debasing an outrage on Nature. My right to children is sacred and paramount, and your denying it to me deserves imprisonment."

A DIVORCE was her birthright, from which she abstained only from motives of position. No marriage is valid, either in law or equity, where this primal marriage right is refused. A husband who doted on issue, which he stipulated and wife conceded *before* marriage, but who after it refused even cohabitation, though annually using up *four thousand dollars*, justly and finally emphatically said to her: "Fulfil your marriage and maternal vows, or consider us virtually divorced; for I *will not* longer suffer this crucifixion of these my two inherent marital *rights*."

"THE EXALTATION and consequent concussion of two thus provoking each other to passion, produce 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. It 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, cancers, &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."—*L. F. E. Bergeret, Physician-in-Chief of the Arboir Hospital, France.*

HE CITES OVER TWO HUNDRED cases in detail, from his memorandum, of fearful sexual inflammations and disorders of both sexes he had traced directly to this cause. No intelligent persons, after reading his book on "Conjugal Frauds," could consent to inflict on themselves diseases as many or inflammations as obdurate or aggravated as this vice always and necessarily

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inflicts. All female perpetrators carry the evidences or "labels" of their unnatural practices around with them, in their eyes and looks. It causes a rush of blood to these organs which gorges only to inflame terribly. A passive woman suffers less in this, but more in another way.[915] The more passion the more injury. The amount and aggravation of those female complaints it causes are fearful. What an outrage on Nature! She must punish in proportion.

FEMALE DESIRE in a strong normal woman, when fully roused, involves conception; denying her which, by either withdrawals or prematurity, sometimes produces a wild, furious delirium of passion, both resistless in itself, and terribly paralyzing to her nervous system.[915]

"WEARING THE CONDOM sheath does not lessen the evil."—*Burgeret.*

ITS USE IS APPALLINGLY PREVALENT. I saw a lady of social position in Sacramento call in a drug-store for a dozen as boldly as she would for cologne, saying she wanted no more babies; and a San Francisco wholesale drug-store clerk told me that he sold in one year SEVEN HUNDRED GROSS—nearly 100,000!—and double that number of caps for the penal gland; besides all the other clerks in his and all the other stores in one city, and all the other stores in all other cities and nations! And each used many times! This equals that French invention for female masturbation![916]

SEXUAL DEPRAVITY, where is thy limit?

INJECTIONS TO PREVENT CONCEPTION, taken right after intercourse, are rendered terribly injurious by the then fatigued state of most wombs leaving them too little energy to react.

"MY HUSBAND MADE me use cold ones right after every intercourse to kill all life-germs by cold. I did so; and in ten days was seized with a terrible cramp in my womb, from which I endured all but death; lay on my back helpless one year; have been useless, yet most expensive for doctoring ever since; am barely able to get around; and would suffer *all mortals can* suffer and live, to have a child, now justly denied me. Tell all women to *never dare* try this means of preventing conception."—*A Childless Invalid.*

820.—PLATONIC LOVE A SURE YET HARMLESS PREVENTIVE.

THE TIME MUST 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 each married pair will be allowed to re-

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place only themselves in the great river of humanity, unless they can "negotiate" for others' right; which should cost, if rated by intrinsic value. *Then* prevention will be as great a public blessing as, till then, it is a curse, and indispensable; yet subject none to any self-denial or injury. Nature never requires self-sacrifices. To obey her laws is the highest self-enjoyment; while all breaches of them are both self-denying and self-crucifying.

INFINITE WISDOM MAKES COMPLETE PROVISION for such required prevention; because He has created no human want without also creating the ways and means for its gratification. Whatever *He* undertakes, He does *well*. This is therefore "well done." *How?*

BY PLATONIC AFFECTION, that very chit and great governing condition of everything sexual.[787] Let that Bonaparte-admiring son,[850] 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 argued: —

"BOTH ARE JUST AS HAPPY NOW in each other as we possibly can be, and together 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. Marriage certainly could not make either any happier."

GREAT MEN HAVE FEW CHILDREN and rich fruits few seeds; obviously because as Nature perfects her productions she desires fine quality more than great numbers, and will employ this law to prevent overproduction.

COURTSHIPS ARE FAR HAPPIER than marriages, because they keep Love upon its pure plane?[812] Have not you who are married taken more love pleasures in that mental than in this animal form? You cannot eat your love-cake and keep it, yet may eat it in whichever way you like; but the less of either the more of the other.[789] Then you who 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."

"THIS SPIRITUAL Love doctrine takes us too far up into the clouds. Preached to angels it would be appropriate, but we are yet mortals. Ours 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.[786] Come, offer something more practical *to us* as hearty animals, less transcendental and Utopian."

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"NATURE IS PRACTICAL always. 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!"

"TILL YOU 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 sexual magnetism 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." [788]

BARRENNESS HAS EVER BEEN CONSIDERED DISHONORABLE, and fruitfulness honorable, till modern gentility turned these tables. The Chinese formerly treated bachelors with contempt; and punished all unmarried men over thirty, and women over twenty; and the highest castes in India consider it disgraceful to pass puberty unmarried. In many countries brides were adorned with hops and bridegrooms with figs and other tokens of prolificality. The Lacedemonians inflicted severe public and disgraceful punishments on bachelors by obliging them to run naked around the forum, while the populace derided them; and let women drag them around the altar beating them with their fists. The Athenians bestowed few offices on unmarried men. Augustus enacted severe laws against celibacy, and conferred special privileges on the fathers of three children. Some Grecian states outlawed all women, married and single, who at thirty had borne the state no children.

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SECTION III.

BARRENNESS: ITS CAUSES AND OBVIATION.

821.—SEXUAL INERTIA, OBSTRUCTIONS, DISPLACEMENTS, &c.

NATURE BESTOWS CREATIVE CAPACITY on most of her productions. A gift how infinitely glorious. Think what it is to create human life.[542]

OUR ANCESTORS WERE VERY PROLIFIC: 90 families in Bellerica, Mass., in 1790, produced 1043 children, averaging over 11; yet in 1860, one-fourth of the families in New York had *no* children, while three-fourths averaged only $1\frac{1}{8}$, many of which doubtless died young. How long before *that* ratio would extinguish the race?

INCAPACITY IN EITHER husband or wife prevents their becoming parents together. Knowing which is in fault might not obviate it, but would interest both, and is *due* from and to each. No mock modesty should ever for one moment hinder any sterile woman from learning whether she is to blame, and wherein. No woman can ask any question as inherently proper as "What causes, what can obviate, our childlessness?" and she is wicked who neglects to obtain this knowledge. It may give both offspring to love and enjoy forever, and can harm none. Having made this a thirty years' specialty, the Author can impart valuable knowledge applicable to individual cases, on application in person or by letter at Boston.

"I AM STERILE, yet intensely desire a family. My husband once had 'the bad disorder.' May not that be the cause? Or am I lacking in any maternal requirements."—*An Extra Well-sexed Woman.*

NO. ALL ARE VERY SUPERIOR. You an admirably developed female, and adapted to have a large family of very fine children. The fault is obviously his; while you are entitled to divorce, and motherhood.

"PROVIDENCE DENIES me issue."—*A Miserably Sexed Wife.*

"YOU DENY YOURSELF, probably, by having sometime outraged His creative laws. Doubtless '*your own* feather quivers in *that* fatal dart.' Youthful errors, mature excesses, or some other violations of His sexual

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laws, have probably so impaired your health and gender as to incapacitate you for fulfilling this sacred life-imparting mission. A cause thus induced, may thus be obviated. Look all around and within yourself for the cause, which will doubtless disclose its own obviation.

"FORTUNE hunters sometimes marry an only child, too luxuriously weakly to bear. Nature often quietly avenges such mercenary matches by sterility."[806]

"O, HOW I DO LOVE BABES, and desire one of my own! I would give the world for one to love and rear, and to love and care for me when I am 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?"—*A Lady with Parental Love large and Amativeness small.*

"YOUR CHILDLESSNESS IS CAUSED by your 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 children than cultivate that disgusting feeling I have all my life been crucifying, till I have succeeded in quenching it."

"EITHER THE DEITY OR YOU, Madam, are mistaken; for your ideas are directly contrary to His only means of their creation."

NURTURING PASSION is as great a duty for such as nurturing conscience in those who lack it. Cuddling, caressing, and fondling is Nature's means of inspiring it in such.[807] Giving ample time to such to respond, is obviously indispensable. Promoting Love promotes sexual action and conception, while killing it prevents them.[808]

PROMOTING HEALTH promotes issue by promoting sexual action; on that great law of sympathy between all the bodily functions and the sexual organs.

A WOMAN MADE BARREN BY ABORTION, at length desired issue, but failed to bear; took country summer board; turned romp; flirted some; had her husband visit her in September, right after her periods; and conceived with a son, to the infinite happiness of all.

NATURE WILL NOT LET those reproduce who cannot impart to offspring a fair share of all the life elements, physical and mental.[720] 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. If so, cultivate it. Those who have induced some one fatal weakness,

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or are run down, or have used themselves up generally, have thereby plucked out this procreative right eye.

WEAKNESS IN THE SEXUAL ORGANS themselves is usually its great cause. 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.

TIPPING OVER of the womb often so presses on its mouth as to prevent the ascent into it of the semen; which is sometimes deposited *beyond* its mouth, in a pocket previously formed there. This is apt to be the case when the womb tips *forward;* the deposit being *behind* as well as beyond — which a posterior male position might counteract.

THE SEED IS DRAWN UP into the womb obviously by female passion continuing after its deposit, this passion so expanding the womb as to suck it up. Its retroversion prevents this suction from taking effect. This shows why Nature provides for two or more successive interviews.

UNITING RIGHT after menstrual cessation sometimes gives issue denied by postponing three or four days. This is a suggestion well worth practising. A childless pair, who had usually postponed several days, put this suggestion into practice, and produced a family. Nature makes the right time for planting the seeds of life important.

REACHING THE CLIMAX TOGETHER is also important. A barren woman said this had occurred but once, and she thought she conceived; but a medical examination produced miscarriage.

DIRECTIONS FOR SECURING this unity are given in "prematurity."[972] Many barren women continue to enjoy, yet never reach any climax, possibly due to their husbands' prematurity not giving them sufficient time. Nature would not have ordained this for both, unless promotive of conception.

822. — MUTUAL SEXUAL AVERSION.

A MENTAL FACULTY creates.[536] Love alone can provoke it to action.[536] Nature *will* have children of Love, if any. See how and why potency is affected by all its states.[790-1] Behold how Love sympathizes with the womb in[906], and learn from these first principles *why and how* two, by loving each other, promote mutual parentage; which mutual hatred prevents. That hating couple,

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both of whom masturbated in bed together, and broke up every attempted intercourse in a row,[791] were childless; yet each could have parented children by some other person whom each loved. Both overran with passion; yet neither for the other. Strong passion in two may create issue despite considerable aversion, by overruling it, and securing mental co-operation for the time being; but mental aversions which overrule physical Love prevent intercourse altogether. See in[614] *why* mental affiliation is indispensable; and apply that *principle* to barrenness, and its cure.

"I DESIRE ISSUE ABOVE ALL ELSE, but have none. What can I do or omit to become a mother?" — *A Robust but Childless Wife.*

"AMATORY AVERSION TOWARDS YOUR HUSBAND is very apparent in you. Do you and he live together in Love?"

"No; in mutual aversion. He is untrue to me. I loathe him."

"RECONCILE YOUR DIFFERENCES. His intense desire for lawful issue will induce him to promise fidelity. You must then forgive the past;[966] 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; 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 gender to bear; but it is in its reversed state."[679]

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 in[808], and then apply it to this specific case? There is more in it than appears at first sight. 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.

823.— NERVOUSNESS, SEXUAL INFLAMMATION, NYMPHOMANIA, &C.

EXCESSIVE PASSION in one or both is by far the greatest cause of childlessness; thus coupling barrenness with insatiable passion. All false excitement is unfavorable to whatever functions it affects.[814] Inflammation always weakens by exhausting. Normal passion cannot be too strong; yet when it is abnormal, the

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more the worse. Either or both becoming wild, frenzied, rampant, is about sure to prevent conception, by burning out the life-germ before it becomes established.

MALE FRENZY WEAKENS AND VITIATES the semen, and thereby either prevents the formation of life, or leaves it too feeble to germinate, or else to sustain life; so that it dies before birth, or soon after; or else grows too feeble to enjoy or accomplish much.

"MY HUSBAND GETS INTO A WILD, FIERCE FRENZY of passion during intercourse, so that he bites and tears out holes in the pillow-cases and sheets; which makes me perfectly abhor him; the more so since he is often cross, even cruel towards me at other times."—*A good Childless Wife.*

MALE PREMATURITY is a frequent cause of fruitlessness, by exhausting him before female action commences sufficient to receive and appropriate the semen; or else by depositing it too far from the mouth of the womb; and sometimes only outside, or before complete conjunction. Find how to obviate this cause in[972] Females are often thus premature. Too little head, or power, or momentum is obtained to initiate a life worth having.

UTERINE INFLAMMATION, or nymphomania, I consider the greatest cause of childlessness. Agur mentions three things as insatiable; one of which is "a barren womb;" thereby distinctly associating barrenness with nymphomania. Childless females who have this insatiate sexual craving, may almost surely attribute their fruitlessness to this cause.

A WOMAN FAT AND amorous, is almost sure to be childless. Her firing right up and reaching her climax at once indicates this inflammatory cause.

THE PRESCRIPTIONS for prematurity,[972] and for nymphomania,[990] apply to this case as specifically as if written expressly for it.

BEGIN WITH THE BODY. Subdue its fierce raging fires by water rightly applied to the skin. Reduce it by diet, exercise, perspiration, &c. Opiates stupefy to-day only to reinflame to-morrow. Quinine lowers the temperature and deadens, and in rare cases might help this cooling-off demand. Cultivating Platonic Love, which kills lust,[780] is the great cure. Wear the abdominal compress night and day. Use injections. May you succeed.

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CHAPTER III.

THE SEXUAL ORGANS, AND THEIR ADAPTATIONS.

SECTION 1.

THE MALE STRUCTURE: ITS PARTS, AND THEIR USES.

824.—NEED OF POPULARIZING THE STUDY OF SEXUAL ANATOMY.

"CREATIVE SCIENCE" WOULD BELIE ITS NAME if it did not expound that sexual organism divinely adapted and consecrated to the creation of life. By entwining it with our other organs, Infinite Wisdom teaches and commands us to study it along with them; while ignoring it puts asunder what He has wisely joined together. Those too modest to study it should amputate it. Considering it immodest is the height of vulgarity. With such squeamishness we have and want no fellowship.

WOMAN should, does study it. Miss Dr. Blackwell did a great work by almost forcing her way into the dissecting-room and clinics where these parts of both sexes are dissected and examined before both; as have many female medical students since; thus greatly improving dissecting-room decorum, and also elevating the manners of medical students. Dr. Lee, well and largely known, honored, and referred to, was an apostle to woman's dissecting education. Women are far better adapted than men to doctor men; as are men to heal women; and hence should understand their structure. All women have a right to this knowledge, at least as good as men to that of woman's structure. We propose to disseminate it, besides adding to it.

GOD IN NATURE exceeds all other studies, and will soon supplant sectarianism; yet His sexual adaptations of each part of the male structure to all its other parts, and of each part of the female to all her other parts; as well as of all the parts of each sex to all those of the other, and of every individual part of both to the specific work assigned it, stands "first among equals." And yet, no work even on anatomy has any more than merely

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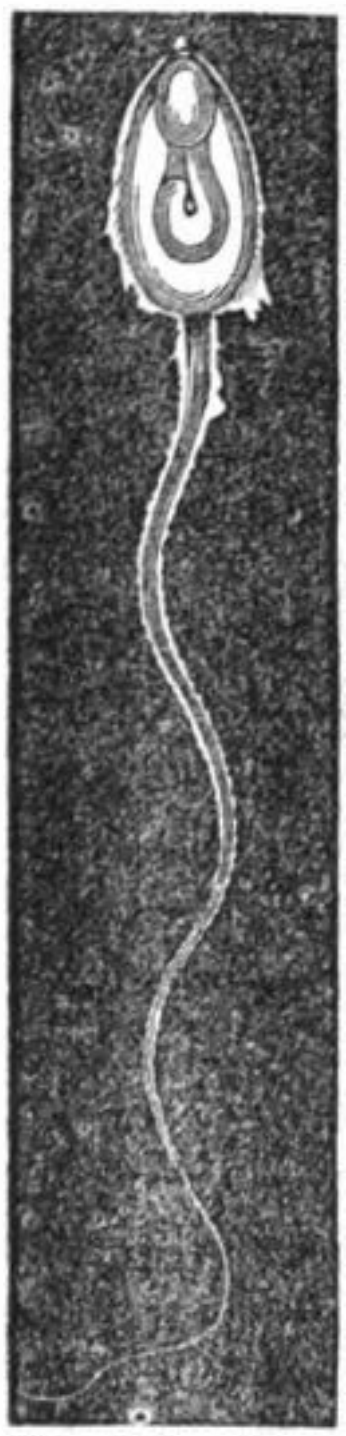
glanced at either the offices of each part, or the mutual adaptations of each part of each sex to its corresponding part of the other. No anatomical demonstration of any organ is of much account apart from its *office;* nor can any of either sex be scientific or valuable without showing how and wherein each minute part of each sex is expressly adapted to its specific part of the other. This mission of each to the conjoint mission of all, has scarcely been even alluded to; a deficit we propose in part to supply. Claiming new and important sexual discoveries, and a new and greatly improved *putting together* of old, we pursue obviously this only scientific course of beginning with the *manufacture* of the seminal life-germs, and following them step by step, noting their needs, and Nature's supply of them, at each stage of their progress, up to conception; and thus of the ova.

STRUCTURE OF A SPERMATOZOON.



No. 581. — THE SPERMATOZOA.

825. — THE LIFE-GERM: ITS STRUCTURE, OFFICE, AND WONDERS.

LIFE MUST HAVE ITS BEGINNING; that primal, *sine-qua-non* prerequisite of all things. This the father furnishes in the form of spermatozoa, or life-germs, one of which is represented in Fig. 581.

THEY ARE ORGANIZED. See this great basilar *fact* demonstrated by their having heads and tails, and closely resembling polliwigs in general outline. Mr. Prouchet, who has given their structure elaborate attention, and from whom this Fig. is copied, says they have rudimental heads, thoracic structures, and skins. That they have any of the organs, as we see they have, proves that they have them all; for how could a part be or work without all? and Nature can create all as easily as any one. They move. This we also see; and this proves that they possess rudimental muscles and nerves; and this that each one has each and all the parts and organs of the future being! 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

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sight, the seminal fluid seems to consist of them alone; but a close inspection discovers a simple, homogeneous fluid, the *liquor seminus*, in which they move along with minute rounded corpuscles, the *seminal granules* (Fig. 586) about $\frac{1}{500}$ of a line in diameter."

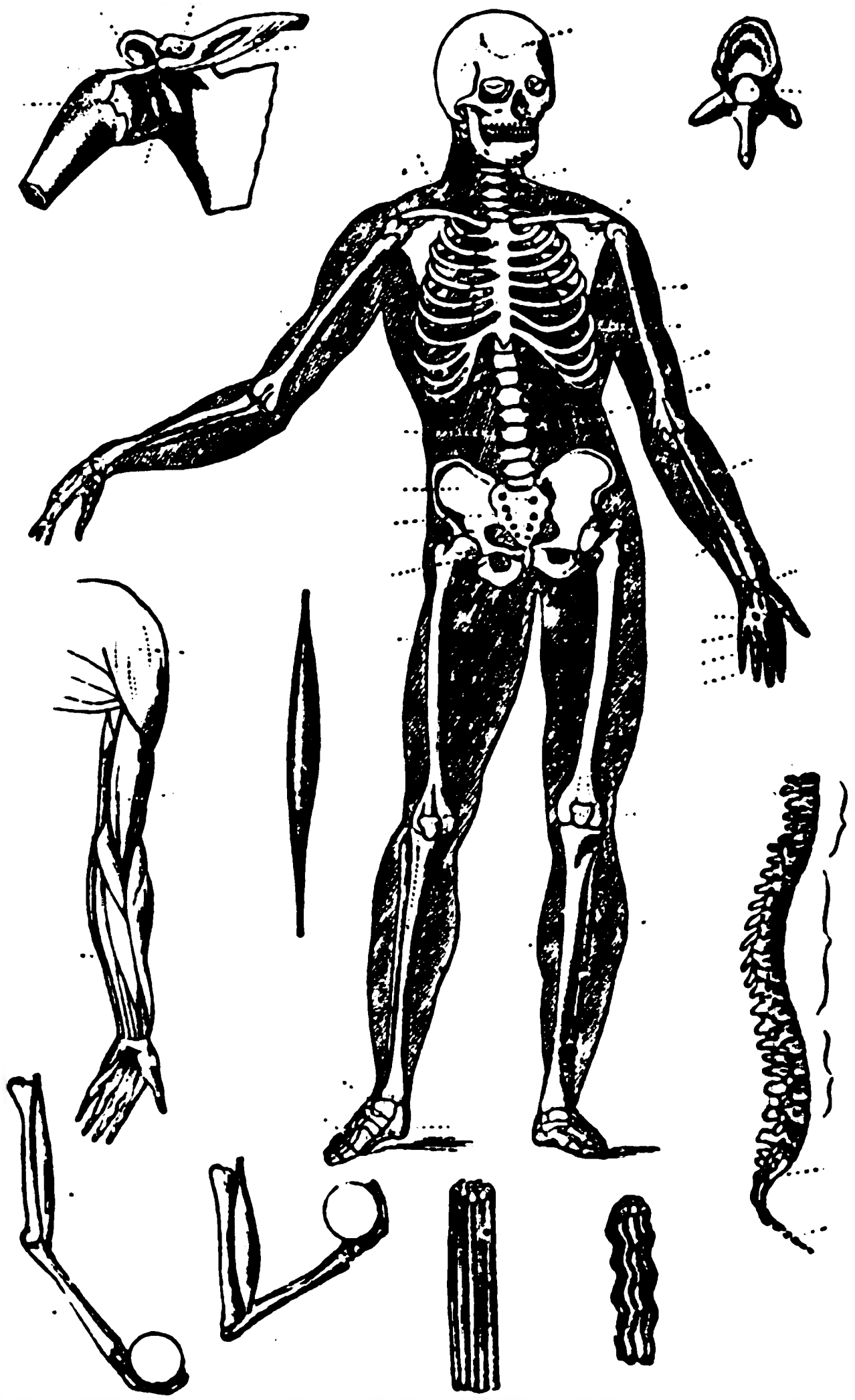

FIG. 582.—THE HUMAN BONES AND MUSCLES AS CONTAINED IN SEMEN.

TWO SUBSTANCES compose this semen: spermatozoa, or infinitesimal life-germs, and an oleaginous liquor, obviously created to

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feed them 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 have long, tapering tails, which, lashing back and forth, propels them forward in this semi-fluid.

THE ENTIRE ORGANIC MACHINERY of life is thus created in embryo, and each organ located, relatively to all the other organs, before they leave the laboratory of the father! Think what motive wonders man can perform! And then think that all the organic structures for achieving all these marvels is embodied in a seminal mote so inconceivably small that it must be magnified thousands of times in order to be seen! If its future body is thus infinitesimal, how much smaller must be each of its organs, as heart, bones, muscular and nervous filaments! It feeds. How else could it grow? Why otherwise its mouth, which we can *see?* Of what use any part, without all its other parts? Behold all its future bodily organs made and located in every life-germ!

THE RUDIMENTAL BONES OF THE EXTRA LEGS OF THE PRIMEVAL HORSE.

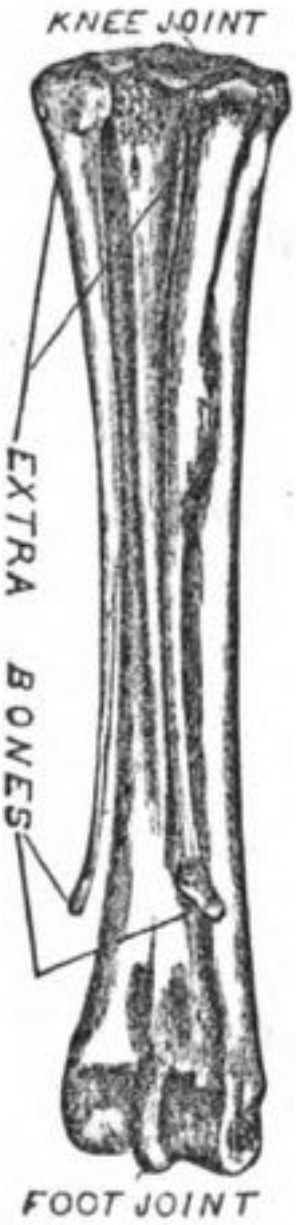

FIG. 583.—SHIN-BONE OF A HORSE. (Hind Side.)

IT HANDS DOWN TO EVERY SON EVERY IOTA OF EVERY SIRE, and ancestor. See in Fig. 582, a part of the organs it transmits; each one shaped and placed in son as in sire, with all their minutest specialties. Look again. See in Fig. 583 its transmission of the bones of the extra eight legs of the original horse, as mentioned in [525], namely, an extra one on each side of each knee and gambol joint. Behold on this shin-bone of the modern horse, attached just below the knee-pan, the joints and bones of these primal extra legs, covered up under the skin, and a part of one embedded in the shin-bone! If you question our Fig., see the same in both shin-bones of all horses.

WHAT CREATES AND HANDS DOWN these extra bones, unused for myriads of ages? The life-germs of all their ancestral fathers, from them back to the Adam horse of all. Omitted in no single

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descendant of this infinite line! And this *principle* applies to all the other parts of all other creatures, vegetable productions included, as well as to every human being ever born! This shows how perfect is the sympathy existing between this organ and all the life organs and functions.

THEIR HAVING A BODY PRESUPPOSES AN ACCOMPANYING MENTALITY to use it. Motion originates from a mental Faculty, [18. 787.] and their having this motive Faculty presupposes their possessing all the other Faculties of the future being. Nothing is superadded after their paternal creation. Just think what they achieve! Recount all *you* have done, felt, enjoyed, suffered, &c., from birth till now! And yet you could undoubtedly have done and been one hundred times more, if all your latent *capacities* and virtues had been fully developed. That cold, that dose of calomel, that strain or exposure, took out half your functional power for the balance of your existence. And O! how many of these injuries! but for which your capacities would have surpassed your present as a hundred to one! Webster's Faculty of thought and reason, by which he swayed senates and moulded nations, along with his lust, his generosity, &c., were in that paternal spermatozoon which Nature employed in his creation; as were Washington's greatness, goodness, and patriotism in his; and in their relative *proportions* of each; as also that element which fights battles, remembers, imagines, worships, loves, all the mental machinery; whatever elements and specialties are derived from the father; with certainly one hundred times more than is manifested, to offset subsequent deteriorations. But

ITS ETERNITY is its wonder of wonders. Immortality inheres in its primal nature,[216] and enhances all its powers to enjoy and accomplish when, ripened by time, it drops this mortal coil, far beyond all mortal power to conceive. Great God! What wonders hast Thou wrought out by means of this infinitesimal life-messenger! All Thy "wondrous works" are transcended, almost dwarfed, by this!

826.—THE TESTICLES: THEIR OFFICE, STRUCTURE, EFFECTS, &c.

THIS SEMEN MUST HAVE ITS MANUFACTORY and starting-point. Nature allots a specific organ to every function, and each function to its organ; so that life must originate in some *one*, and this its own specific organ. The male testicles constitute this

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life-germinating organism. To originate life, and transmit whatever the male transmits, is its sacred mission. Is life itself precious, and is not this holy temple which creates and sends it forth equally so? Eyes are no more precious; for it creates them. No wonder the Bible condemns so terribly all who "injure a man in his stones." Enraged dogs try to bite there. Squirrels attack each other there. Emasculation is among the worst of crimes. What are these organs worth to their possessors, and products? [532, 641-2] your father's to *you?* What is the relative value of good over poor?

THEY ARE LOCATED at the lower part of the male body, and in animals, inferiorly and posteriorly; and always created in pairs, like eyes, ears, hands, feet, legs, and arms, hemispheres of the body, &c.; so that if either is disabled the other can still create semen; and exactly analogous to male and female.

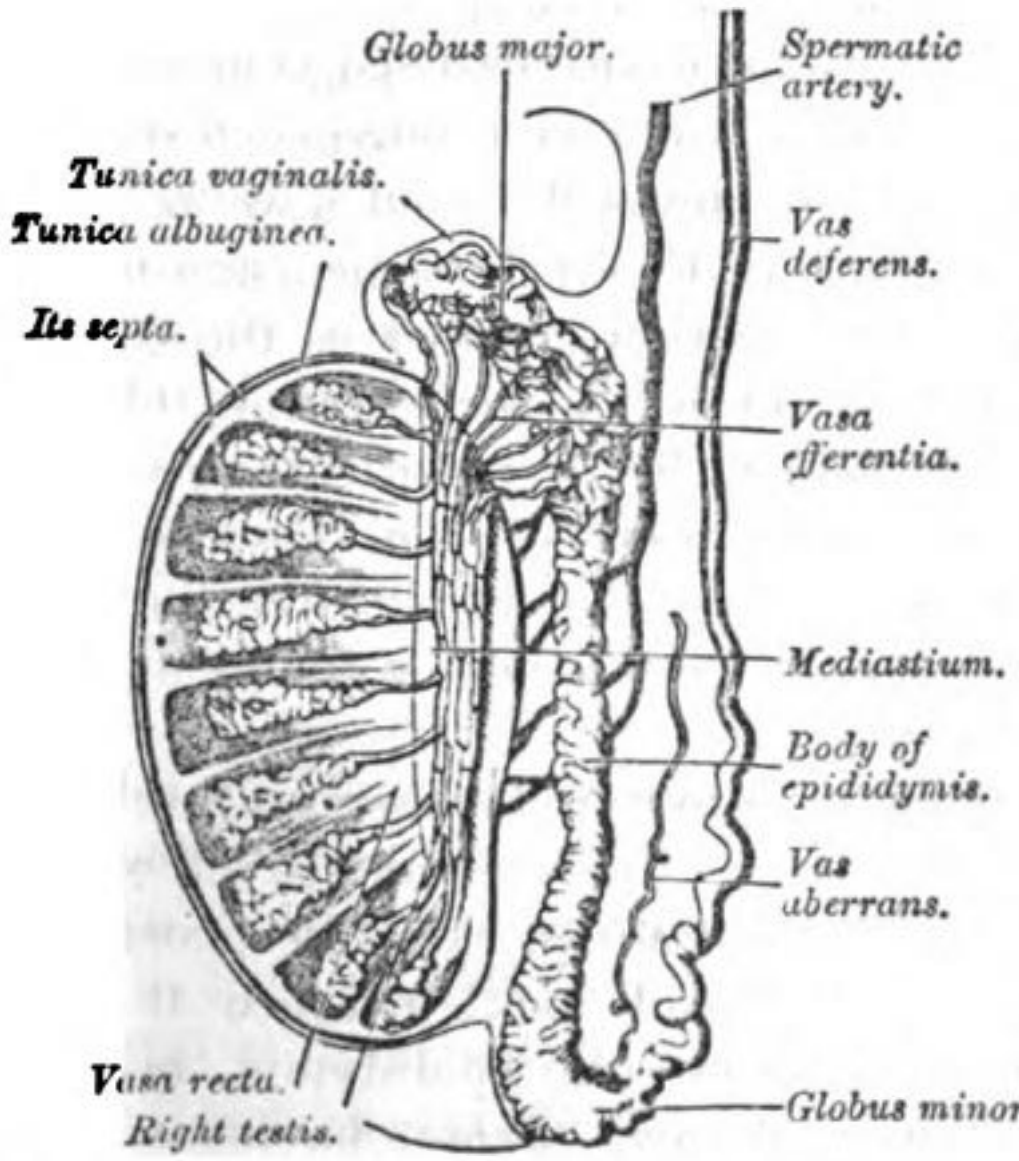

FIG. 584.—STRUCTURE OF THE TESTES AND DUCTS.

THEY EMBODY THE QUINTESSENCE of material manhood. Whatever is manly in form, bearing, voice, intellect and morals, emanates from them, is impaired by their impairment, improved by their improvement, almost extinguished by their early extraction, and governed by their existing states; and hence their name, testes, because they are the touchstones of the man; so that, in practical value, they are priceless, and inferior to nothing in man but brain. Their possessors should be as choice of them as of the apple of their eye, almost worship them; in which wives may well join. Be correspondingly careful not to injure them by wrong usage. Benumbing or impairing them

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by self-abuse, overtaxation, lust, &c., how foolish, how wicked, and O, what a loss! Their improvement how infinitely desirable?

THEY ARE COMPOSED OF LOBULES, or glands, or chambers, numbering from two to four hundred, depending on the sexual vigor, and well represented in Fig. 584, along with concomitant and co-working organs. Each is over an inch long, nearly an inch wide, about half an inch thick, shaped quite like a bean, and weighs six to eight drachms, the left the largest; as is its hollow in the left thigh, signifying that this structure should be worn or carried mainly in the left groin.

EACH GLAND IS CONICAL, with its apex pointing inward, contained in a vascular process, and surrounded by a tape-like cord, some sixteen feet long, in all over a mile, so folded or wound back and forth upon and around it as to constitute both a sheath to protect it, and a duct to carry its seminal life-germs along till all merge into some twenty principal ducts, formed on their inner side, next the body, which become straight, and hence are called *rete mucosa*, ascend to its upper edge, and empty into and form the

EPIDIDYMIS, meaning "upon the testes," which now *descends* along down the back of each, collecting all the semen, and forming the *vas deferens;* a carrying duct as crooked as the Upper Missouri, obviously for the same reason that the intestines, blood-vessels, brain lobes, &c., are folded, namely, to compact the greatest amount of function into the shortest possible space. They become the harder as they are the more vigorous, and the softer the less. How complicated this machinery, to execute a function how complex?

THE SCROTUM PROTECTS these delicate twin-brothers, into which they descend usually before birth. It is composed of three investing tunics; 1. The *Tunica vaginalis*, a skin-like pouch of serous membrane forming a half-shut sack, attached to the scrotum; and investing both testes and epididymis, besides uniting them; 2. The *Tunica albuginea*, dense, having white fibrous bundles interlacing in all directions, which enable it to squeeze the testicle,[340] and in doing so form its corrugated ridges and hollows; and 3. The *Tunica vasculosa;* all three of which, with its shape in place, are well represented in Fig. 585.

IT HAS MORE ARTERIES AND VEINS in proportion to size than any other part of the body; because it executes a function correspondingly condensed.

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THE DARTOS is a thin layer of loose reddish tissue, contractile, very vascular, fibrous, surrounding the scrotum, and uniting it to the thighs, groins, and penis, and has a meridian septum, which divides it into two half sacks, one for each testis. Its furrows and ridges are the deeper and more contractile the more vigorous a male its possessor. Passion deepens these corrugations, and thereby contractile power; waves of passion creating wavy, crawling motions in the scrotum, which contracts on these testicles something as the gizzard of fowls does on its contents; thereby greatly promoting their action by pressure.[340]

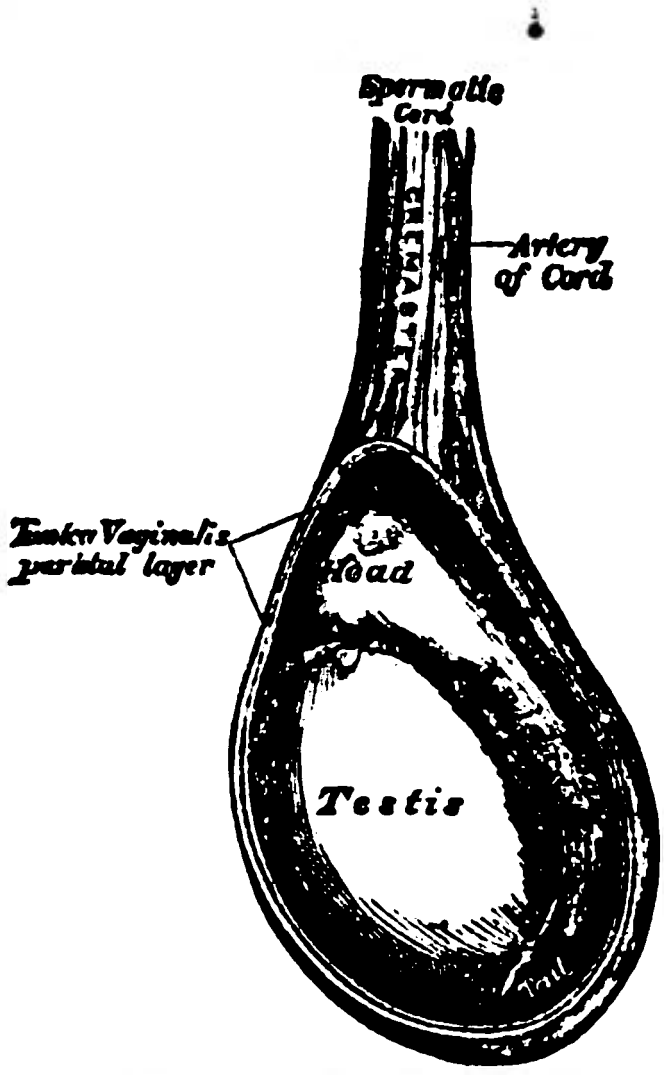

FIG. 585.—TESTES AND EPIDIDYMIS IN SITU, AND TUNICA VAGINALIS LAID OPEN.

TESTAL WEAKNESS RELAXES, and vigor contracts this scrotum; the latter drawing and keeping the testicles close up to the body, while the former leaves them loose, dangling, sagging, and hanging down the lower as they are the weaker; which is to the male precisely what falling of the womb is to the female. This pendency often leaves them in the way, liable to be hurt, entangled in the pants, and necessitates wearing a sack, which Part IX. tells how to remedy. Several important results are effected by this scrotal arrangement promotive of parental pleasure, progenal endowment, and testal restoration. Thus much of their structure.

827.—FEMALE MAGNETISM CREATES TESTAL ACTION, AND SEMEN.

SOMETHING MUST STIMULATE THEM TO ACT. As muscles, eyes, brain, &c., would remain inert, without something to provoke them to act; and as good machinery remains motionless without motive power, so these testal organs would merely live, as do eyes during sleep, yet manufacture no semen, unless and until stimulated to act by their natural incentive.

FEMALE MAGNETISM is their normal stimulant, especially as manifested in passion. As muscles, however strong, act only

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when and as the mind commands; as eyes remain inert except when light stimulates them to act; and thus of stomach, ears, all other organs; so these testal organs manufacture semen only when their natural incentive to action provokes it. Female passion is this their inspirer. Exercising pure Platonic affection creates no semen.[815] Only their animal action does this. Listening to splendid female voices, music, talking, &c., viewing female paintings and statuary, &c., admiring the female virtues, communing with superbly sexed females awakens testal action in admiring men, but creates no semen; yet female *passion* instantly starts that animal action which creates it, as does also imagining it. And they are adapted to remain quiescent till thus inspired.[801] In short, as it were, two kinds,

PHYSICAL AND MENTAL semen, exist — mental created by female mental virtues and charms, and physical by her female magnetism passionally expressed or imagined; the former expending itself in gallantry, Love, &c.; the latter in coition, with imagination creating either or both these phases of action, as it is either or both. This distinction is important. We soon show how this magnetic stimulus is applied.[840]

828.— HOW SEMEN IS VIVIFIED, AND TRANSFERRED TO THE FEMALE.

THE TRANSFER of life-germs from their paternal originator to their maternal receptacle now becomes necessary. How effected?

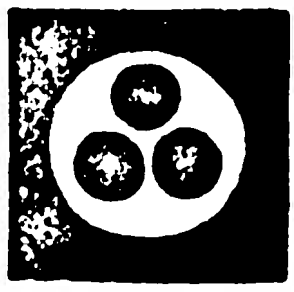

FIG. 586.— APPEARANCE OF THE SEMINAL GRANULES.



FIG. 587.— APPEARANCE OF THE SEMINAL LIQUOR.

BY CREATING AND FLOATING THEM IN A FLUID called the seminal liquor, along with *granules*, illustrated in Figs. 586 and 587. Only by floating could they possibly be thus transferred. The least abrasion would disarrange their gelatinous organism, only to deform all through life. But this float, in pressing equally on all sides of each, is propelled out of him into her, and they along with it, just as polliwigs are carried along in and by running water. How necessary this end! how simple yet efficacious this floating means!

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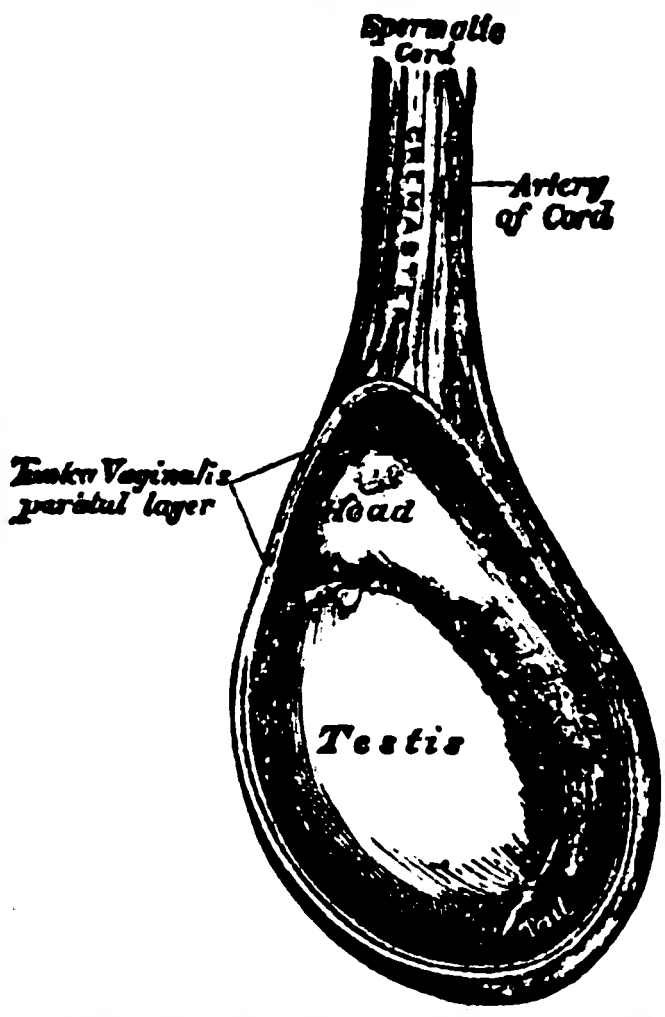

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828.— HOW SEMEN IS VIVIFIED, AND TRANSFERRED TO THE FEMALE.

THE TRANSFER of life-germs from their paternal originator to their maternal receptacle now becomes necessary. How effected?

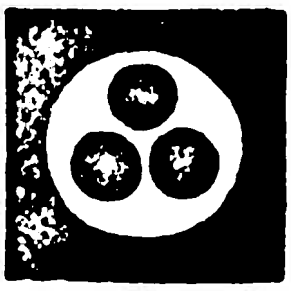

FIG. 586.— APPEARANCE OF THE SEMINAL GRANULES.



FIG. 587.— APPEARANCE OF THE SEMINAL LIQUOR.

BY CREATING AND FLOATING THEM IN A FLUID called the seminal liquor, along with *granules*, illustrated in Figs. 586 and 587. Only by floating could they possibly be thus transferred. The least abrasion would disarrange their gelatinous organism, only to deform all through life. But this float, in pressing equally on all sides of each, is propelled out of him into her, and they along with it, just as polliwigs are carried along in and by running water. How necessary this end! how simple yet efficacious this floating means!

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THE DARTOS is a thin layer of loose reddish tissue, contractile, very vascular, fibrous, surrounding the scrotum, and uniting it to the thighs, groins, and penis, and has a meridian septum, which divides it into two half sacks, one for each testis. Its furrows and ridges are the deeper and more contractile the more vigorous a male its possessor. Passion deepens these corrugations, and thereby contractile power; waves of passion creating wavy, crawling motions in the scrotum, which contracts on these testicles something as the gizzard of fowls does on its contents; thereby greatly promoting their action by pressure.[840]

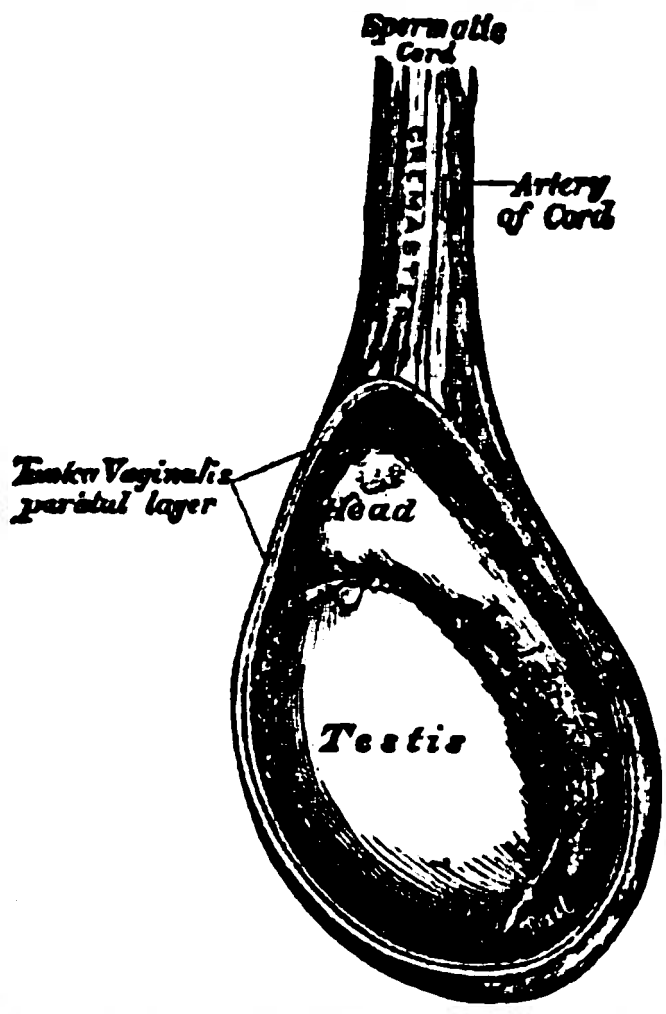

FIG. 585.—TESTES AND EPIDIDYMIS IN SITU, AND TUNICA VAGINALIS LAID OPEN.

TESTAL WEAKNESS RELAXES, and vigor contracts this scrotum; the latter drawing and keeping the testicles close up to the body, while the former leaves them loose, dangling, sagging, and hanging down the lower as they are the weaker; which is to the male precisely what falling of the womb is to the female. This pendency often leaves them in the way, liable to be hurt, entangled in the pants, and necessitates wearing a sack, which Part IX. tells how to remedy. Several important results are effected by this scrotal arrangement promotive of parental pleasure, progenal endowment, and testal restoration. Thus much of their structure.

827.—FEMALE MAGNETISM CREATES TESTAL ACTION, AND SEMEN.

SOMETHING MUST STIMULATE THEM TO ACT. As muscles, eyes, brain, &c., would remain inert, without something to provoke them to act; and as good machinery remains motionless without motive power, so these testal organs would merely live, as do eyes during sleep, yet manufacture no semen, unless and until stimulated to act by their natural incentive.

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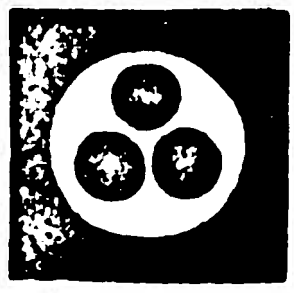

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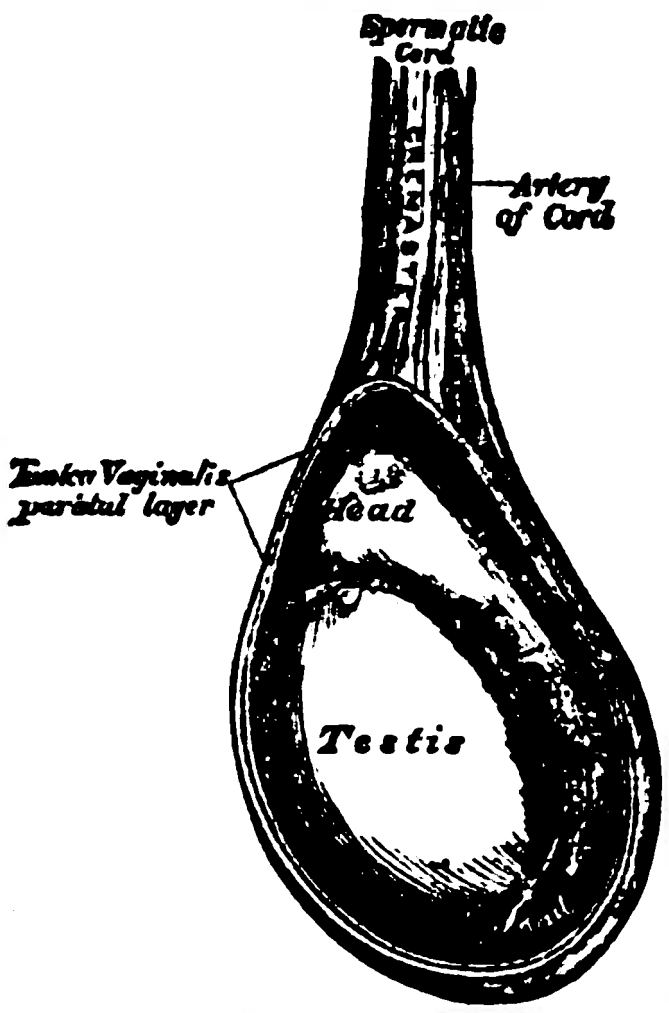

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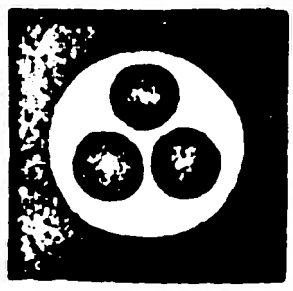

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THESE TESTICLES CREATE LIFE-GERMS WHILE CLOSE BY the female aperture for their reception, or chiefly during coition.[827] Then why not float them *directly* from their testal manufactory to their vaginal destination? Because

THEY MUST BE VIVIFIED by another liquid, called

THE VESICULÆ SEMINALES, manufactured by a couple of glands located on the male bladder. Before these life-germs receive this they show no signs of life; but the moment it is emptied into their float they start suddenly into the most violent darting and rushing motions, by lashing that long tail seen in Fig. 581 back and forth, and creating that motion mentioned by Morton;[825] probably greatly accelerated by being ushered from a warm paternal to a cold external place. This cold is almost instantly fatal, and by all means to be, and is, prevented by their being rushed from him to her under cover, and without aërial contact. Fig. 588 represents these life-germs thus darting and rushing in all directions, after having been quickened by this vivifying liquor; which is probably their soup-like food and stimulant.

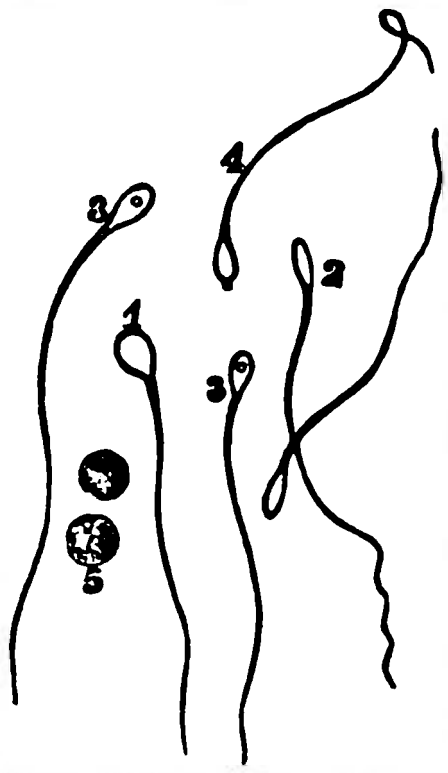

FIG. 588.—THE SPERMATOZOA DARTING.

THESE VIVIFYING GLANDS SPREAD on the back of the bladder; and are well represented in Fig. 589. They open and empty into these seminal ducts; so that all the semen is served with this vivifying liquor.

WHAT PROVOKES these glands to act and create this liquor? The flowing of the semen over the bladder. This seminal transit awakes their action just as light does optic, and passion sexual.

THIS SHOWS HOW BLADDER DISEASES, including those of the kidneys, are caused by excessive and too frequent seminal excretion; namely, by overtaxing these vesicles; which inflames them, as does all excessive action its organs; and this inflames the bladder, which causes gravel, and other urinary and kidney difficulties. Of their cure in Part IX.

A DUCT, extending from the testicles to the end of this penal depositor, thus becomes absolutely essential; in and by which to effect this transfer, and receive this vivifying liquor. Trace it in Fig. 584 from the epididymis as it ascends. It is called

THE VAS DEFERENS, or great duct ascending through the ingui-

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nal ring, situated at the lower and lateral part of the pelvis, in the groins, where rupture puts in its appearance. This semen must be floated up into the male abdomen, rise above the bladder, and be carried around *behind* and under it in order to obtain this indispensable vivificator, along with another lubricating excretion from the prostate gland.

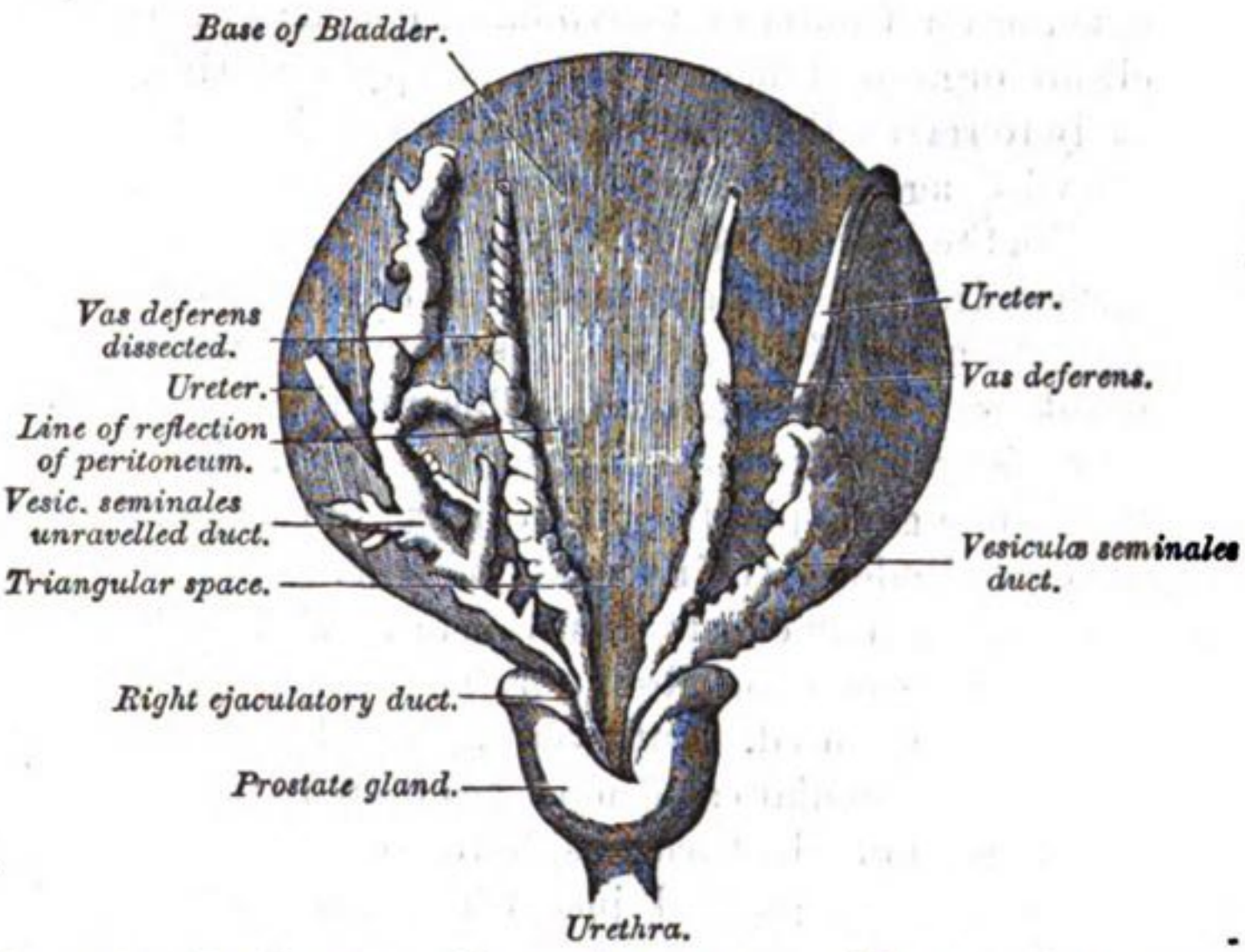

FIG. 589.—THE PROSTATE GLAND, BLADDER, AND VESICULÆ SEMINALES.

THE VAS DEFERENS IS RENDERED CONTRACTILE by muscles running obliquely around it, which by contracting propel this liquor, freighted with its life-germ contents, along through this duct and empties it into the urethra. This shows why venereal poison causes pain and livid redness in the groins, and gives its victims a peculiar walk. Women, learn to diagnose it, that you may tell them NO. This spoils any man's walk.

VARICOSE epididymis and vas deferens are formed and caused, as are varicose veins, by over-taxation, in being obliged to transport more semen than their exhausted state will endure and its lodgment along this duct. See their cure in Part IX.

829.—THE PENIS: ITS OFFICE AND STRUCTURE: ILLUSTRATED.

THE DEPOSIT of these seminal life-germs naturally follows their vivification. We have traced them from their testal laboratory

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up into the male body, above and around the bladder, till, galvanized with life, they are all ready for ejection from their father into their mother. Of this the penis is the instrument, and to it perfectly adapted. Mark what it has to do. Ejecting them from their father's loins is not difficult, but injecting them into their mother's, is. Their womb receptacle cannot be on her outside, lest a thousand unavoidable contacts dislocalize all their delicate organic structure, and mix up their still gelatinous organs, only to render them deformed all through life; and growing worse with age. This protection necessarily requires their *inclosure within* the mother's body. Nor must this receptacle come to her surface, lest one foreign substance or another now or then, during gestation, should get into this womb tabernacle, only to damage or destroy their organism. This requires that it be inserted a considerable distance internally; and it is. Yet this necessitates some germ-planting instrument to carry and deposit them at the vestibule of their womb domicile.

THE PENAL STRUCTURE effects this transfer, and deposit.

ITS RIGIDITY thus becomes absolutely necessary. Serious obstacles are to be surmounted. Intervening bowels, &c., must be set aside. Its vaginal tubular canal must be entered and forced open. All impediments must be thrust aside like cobwebs, whilst these *seeds of life* are being planted just where Nature wants them. All this imperiously demands a great amount of penal rigidity; without which life could never be begotten.

IF CREATED sufficiently rigid, elongated, and rightly directed to fulfil its seed-planting mission, it must be always directly in the way, in walking, working, sitting, everything; besides being liable to be benumbed, despoiled, broken, crushed, any hour of any day from birth to death; besides the blunting by abrasion of its delicate susceptibility indispensable to its office. No; its perpetual rigidity would never do; as its consequent injury would preclude its function. How is this serious difficulty overcome?

BY ITS ERECTION JUST when, but *only* when, its life-initiating function is needed. Love effects this temporary rigidity.[790-1]

How? Thus: by

ITS LENGTH corresponding to that of the vaginal tube, at the farther end of which its seminal deposit must be lodged. Yet Nature's law of proportioning all parts of every thing to all its other parts,[58] renders this organ, as also its vaginal female coun-

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terpart, the longer the taller its possessor; and *vice versâ*. This same law also governs its size; except when it is stunted by its abuse or disuse. These conditions vary its length, when erect, to from six to ten inches — that of the notorious pirate Gibbs, injected after death, exceeding ten.

IT CONSISTS OF TWO CONES, *a a* in Fig. 590, called corpora cavernosa, resembling two cigars cut off at both ends, placed side by side, and full of blood caverns, quite like a sponge; into which passion pumps and holds blood, just while it is planting these life-germs; after which it opens its sanguineous flood-gates to let it pass off. The ancients worshipped this erectile function by deifying Pirapus, and erecting statues representing this structure everywhere, so that no female could walk abroad without meeting them. Complete masculinity renders this rigidity remarkably firm and hard; while impotency consists in its laxity and softness.

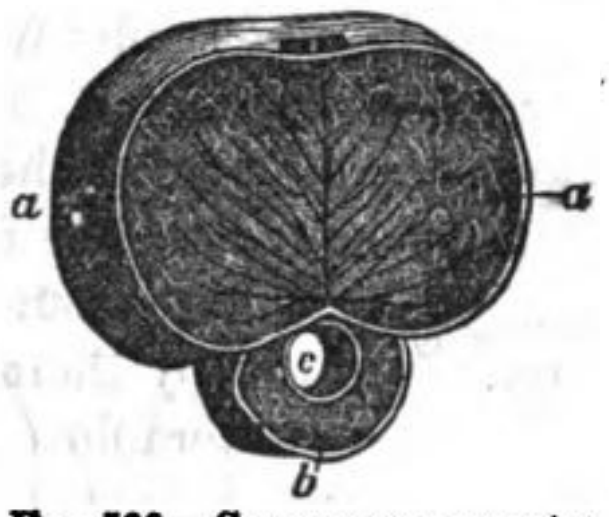

FIG. 590.—STRUCTURE OF THE CORPORA CAVERNOSA.

ERECTILE MUSCLES pump and keep this blood in these caverns; and are located at its back and lower end. The interior penal blood-vessels are large, and outer very small; because their greater sensation and function require more sustaining nutrition.

THE PENIS IS COMPOSED OF THREE principal parts, those *corpora cavernosa* just described, the urethra, and the penal gland; that part between its root and gland being called its "body." Itself and these component parts are well represented in Fig. 591, which describes itself; besides showing the relative position of the bladder, prostate gland, urethra, and penal gland. It consists in its corpora cavernosa, which form the chief part of its body. Their being long cylinders, placed side by side, of course leaves two long creases or hollows,—one above for blood-vessels and nerves, and the other below, *c* in Fig. 590, for the urethra *b*.

830.—STRUCTURES OF THE URETHRA, AND PROSTATE GLAND.

THE URETHRA is but the continuation of the *vas deferens*, each beginning where the other ends; and furnishes a necessary sluiceway or duct, without which all else must be nugatory, for the onward transit passage of these life-germs. It also must be erectile, else pressure would kill every life-germ in its passage;

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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. It is rendered very firm by passion, which forms the open cylindrical aperture at *c*, in Fig. 590, which receives the semen from behind the bladder, and extends to the penal extremity, where it terminates in an opening. 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 an amount of momentum greater or less in proportion as his muscles are the stronger or weaker. This is one reason why women love men the better their muscles.

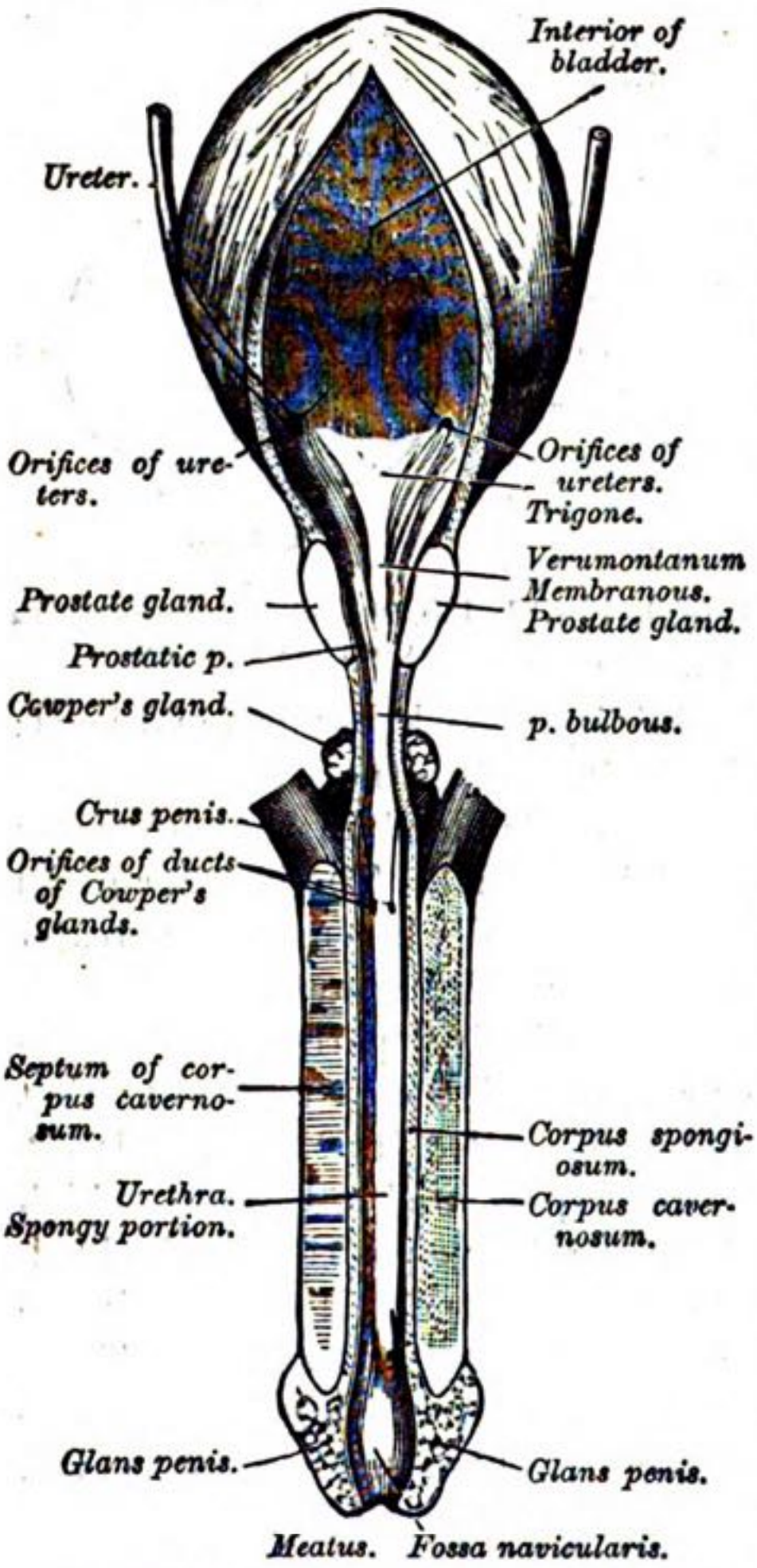

FIG. 591.— INTERIOR PENAL STRUCTURE.

THE PROSTATE GLAND, named from its standing before the bladder, is located in the lowest part of the body, and between the

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upper part of the thighs where they join the body; as seen in Figs. 589 and 592. The urethra passes through a slit in it.

IT IS COMPOSED OF GLANDS chiefly, ducts from which open into the urethra; into which these glands pour their oily substance, to create which is its chief office. They act most at the very beginning of passional excitement, because their lubricating product must precede the beginning of intercourse, so as to prevent its friction from abrading these delicate structures of both.

IT SWELLS in men who have previously overtaxed it; thus arresting that excessive coition which injured it; and in elderly men often becomes troublesome, and sometimes even fatal.

831.—THE PENAL GLAND, FORESKIN, &C.; WHAT THEY ARE, AND DO.

THE PENAL GLAND or bulb constitutes its anterior terminus. The urethra enters it on its upper side, and both end in an elongated orifice or slit, and in the middle of this gland, through which semen and urine escape. Sexual virus sometimes consumes the mucous membrane lining this slit, so that in healing, its two sides *grow together*, which obliges the urine to pass out at two or more orifices, and of course in two streams. Its exit by one round, full jet is a good sign; by two or more smaller streams a sign of its previous injury by virus or something else.

THIS PENAL BULB IS LARGER than the penis; becomes unduly enlarged by excessive action; is elastic like india-rubber; has a circular ridge around its base, with a sudden shrinkage or offset where it joins the penis; a ruffled septum on its under surface to prevent its turning up; and is very much enlarged by erection, yet very variable in size in different persons. Its being extra small indicates shrinkage from incapacity, and excessively large, a tumidity and permanent swelling unfavorable to its efficiency. Its opening is called *meatus*.

ITS NERVOUS FILAMENTS are wonderfully abundant; which renders it most sensitive to pleasure and pain, and link it in with the whole nervous system in mutual sympathy.[840]

DRAWING THE SEMEN FORWARD is its obvious function. Mark these experimental proofs. 1. Press your two longest fingers firmly upon the penal root, back of the testes, so that they can feel all its motions; every touch of this gland sends a wave right

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along *down* the penis to this root, plainly felt by these fingers; while contraction at this root by passion sends a wave right along *up* to this bulb. Note this principle, as we shall base the cure of prematurity on it. 2. Copulation relaxes it by fatigue, and its excessive action makes it sore; thus preventing further injury; but for which many would ruin it by excess. 3. Its erectile swelling, with the interior hollow thus formed, draws the semen forward by suction, and redoubles its ejectile force, which, aided by the erectile muscles, and the spiral ones of the urethra, suffice in perfect masculinity to cast it several feet; thereby promoting its passage up into the womb. Behold this additional Divine provision for promoting impregnation!

IT IS COVERED BY A CUTANEOUS PREPUCE, or foreskin, chiefly to protect it from nerve-impairing contact with rough bodies. Nature must preserve its sensitiveness at any cost; and hence encases it in this sack, which fends off foreign abrasions. That erection which fits it for its specific mission partly draws back this hood-like foreskin; which its vaginal insertion completes; thereby leaving it extremely sensitive by its previous covering, now pressed back behind it.

CIRCUMCISION, "the round cut," consists in cutting off this hood; which leaves this bulb exposed to perpetual contact with clothes, and other adjacent things, to the manifest blunting of its susceptibility, and consequent cohabiting enjoyment. It is the chief seat and means of male pleasure: hence these perpetual abrasions must blunt its sensitiveness, to the manifest impairment of coition. This Mosaic rite was doubtless enjoined to prevent the lodgment of venereal virus in its pocket. Promiscuous cohabitors will do well to be circumcised, or habitually wear this prepuce turned back; yet those who are in no such danger should wear it *over* this gland, as Nature obviously intends.

THIS FORESKIN HOOD CONTINUES DOWN and encases the entire penis, till it merges into the pubic integuments and scrotum, and is very loose even during erection, which allows it to move back and forth just as every cohabiting motion may demand. Suppose it were drawn tight around and fastened to the penis; its every movement must create injurious friction between it and the vagina, destructive to female pleasure; which this loose sack obviates.

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832.—Collective Position and Action of all these Parts.

All parts must act together. These life-germs must be urged right on to their maternal destination as soon as created, or else die in their transit. The non-action of any one of these parts would annul that of all the others by preventing life. Thus suppose the semen should pass the mouths of its vivifying glands without their creating and furnishing it their fluid, they

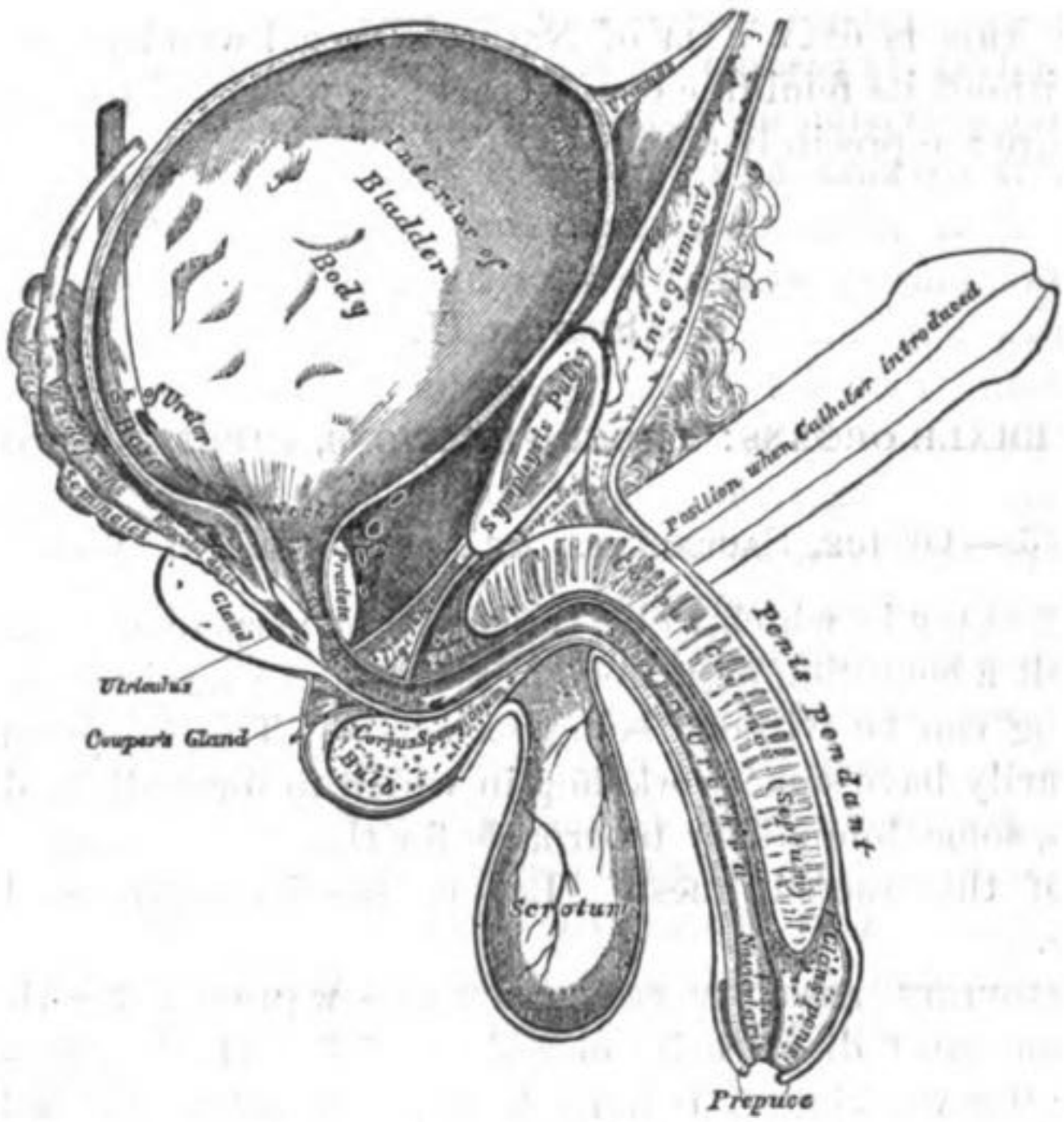

Fig. 592.—Vertical Section of Bladder, Testicle, Penis, Urethra, &c.

would remain inert, and could not effect conception. Or if the prostate gland failed to act, or acted prematurely, its necessary lubrication would thus be rendered impossible; and so if the penis, or its urethra, or bulb, failed to act just when their conjoint action is demanded. How are they harnessed and made to work *together?*

That female magnetism which starts testal action to create semen,[827] compels this conjoint action of each and all necessary

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to complete this creative process. Hence, arresting either, as by withdrawals,[819] dams up, injures, and congests all. Either not begin, or else complete, and accept results.

THEIR JUXTAPOSITION is well illustrated in Fig. 592.

BEHOLD THAT MASCULINE MACHINERY by means of which thy father initiated thy eternal existence! How wonderfully adapted each part separately, much more all collectively, to that wonder of wonders, the creation of life? By all that is sacred abuse it not; but cherish and "reserve it for its natural use!"

ALL THIS IS ONLY HALF of Nature's sexual wonders; and useless without its feminine counterpart; to which all parts of each structure are precisely adapted.

SECTION II.

THE FEMALE ORGANS: THEIR FUNCTIONS, IMPREGNATION, ETC.

833.—OFFICE, SACREDNESS, &C., OF WOMB AND WOMAN.

SOME PLACE in which to be, transitory or permanent, is as indispensable a condition of material existence as magnitude or form. Nothing can be without being *somewhere*. The life-germ must necessarily have some workshop in which to form all its delicate organs, some domiciliary tabernacle for the reception and formation of this sacred guest. Let us see its needs, and their supply.

IT REQUIRES ABSOLUTE PROTECTION AND WARMTH; for the least abrasion must displace its organic nuclei, and thereby despoil their after-workings. It must be in a sack which can hold that seminal liquor in which it is floated from father to mother, be kept warm, and at just 98° degrees of temperature, and therefore removed just as far internally as possible from its mother's surface, lest those temperamental changes, often thirty degrees in five hours and forty in twenty-four, give it a cold, and destroy its life. Colds are always disastrous, and often fatal to adult life; then how much more to germinal?

HER WOMB is expressly prearranged for this reception. All her other organs are busy, and none are adapted to this delicate task.

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IT MUST HAVE A FORMATIVE LABORATORY in which to construct its organs for life-long use. Its present organism is both too infinitesimal and rudimental to enable it to accomplish and enjoy. It possesses only hastily thrown together organic nuclei; and is quite like a house-builder with a plan but no materials, only workmen to find and fit them. That is; it consists chiefly of *mental Faculties*,[787] which find the materials, appropriate them, and fashion just such an organism as its soul-instincts require for their manifestations.[50-5]

THIS MACHINERY MUST BE MOST EXQUISITE and perfect. Its organs and their functions must be alike. Its functions are to be infinitely diversified and delicate, and therefore organic machinery equally so. Think how many functions you have already exercised; and how many more and various your organs are able to execute. Yet it was capable of putting forth from *fifty to a hundred times more*, if its inherent executive capacities had been completely developed, and no injuries inflicted. Just see and think what functional intensity and power children often evince — motive, memorative, emotional, intellectual — before their organisms become injured and seared. None of us at all dream of the almost infinite functional capacity inherent in us all. It exceeds conception. Its organic construction must be sufficiently exquisite and complicated to execute all this, and much more. This requires that its workshop shall be commensurately elaborate; just as must a factory for making nice goods over common. It must also be both fed, and supplied with all the variegated materials required for its growth. Behold what is to be done!

ITS MOTHER'S WOMB is this formative tabernacle, and proportionally elaborate and delicate. All this is not all, not half. A work far greater remains.

ITS MOTHER'S NATURE, organic and mental, must be incorporated right in with its spirit principle and organic structure. How is all *this* addenda effected? Great God! what can achieve all *this?*

THE WOMB, aided by its handmaid appendages. It is the central female organ as such; and gives woman by far her commonest and most appropriate name — Womb-man — that 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. We confess our decided partiality for this good old

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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.[590]

How DEAR are the memories, how tender the ties and associations, of childhood! Then how much nearer and dearer should be those of this our first earthly domicile! 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 or prize anything in this life, 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.[559] She justly sets all the world by her personal charms, graces, and accomplishments; this is their only organic source.[996]

834. — DESCRIPTION AND OFFICE OF THE WOMB: ILLUSTRATED.

ITS CONSTRUCTION is precisely adapted to subserve these domiciliary, warming, and nutritive ends for which it was created. In its natural state it resembles a flattened pear, with its largest part, called fundus, 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; which pregnancy increases to two and even three pounds, and menstruation renders larger, softer, rounder, darker, enlarged at its mouth, swollen at its labia, thickened in its lining membranes, and thereby all prepared for receiving the germs of life; all obviously consequent on that increased womb action which greatly augments her "desire" for coition. Fig. 593, which explains itself, faithfully represents its form and general appearance, along with most of its connecting organs or handmaids.

IT IS LOCATED INSIDE of her body some six inches; protected in its rear by her spinal column, on each side by her projecting

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hips, and in front by her eyes and hands, and covered anteriorly by her flexible abdominal muscles, which allow its gradual expansion and contraction as her growing child demands the former, and its birth the latter — a position how perfectly adapted to her and its exact requirements; besides thus aiding its carriage far better than if placed anywhere else.

IT IS COMPOSED OF THREE coats, an external serous, middle muscular, and internal mucous. Its external keeps it by itself, separate from all adjoining organs, among which it is thus enabled to slide and move, without adhering to any.

ITS MUSCULAR LAYERS constitute its chief part; form its walls; give it most of its bulk and firmness; aid in sustaining and carrying its precious contents around; gently press against it on all sides; and chiefly expel it at its birth, aided by the abdominal

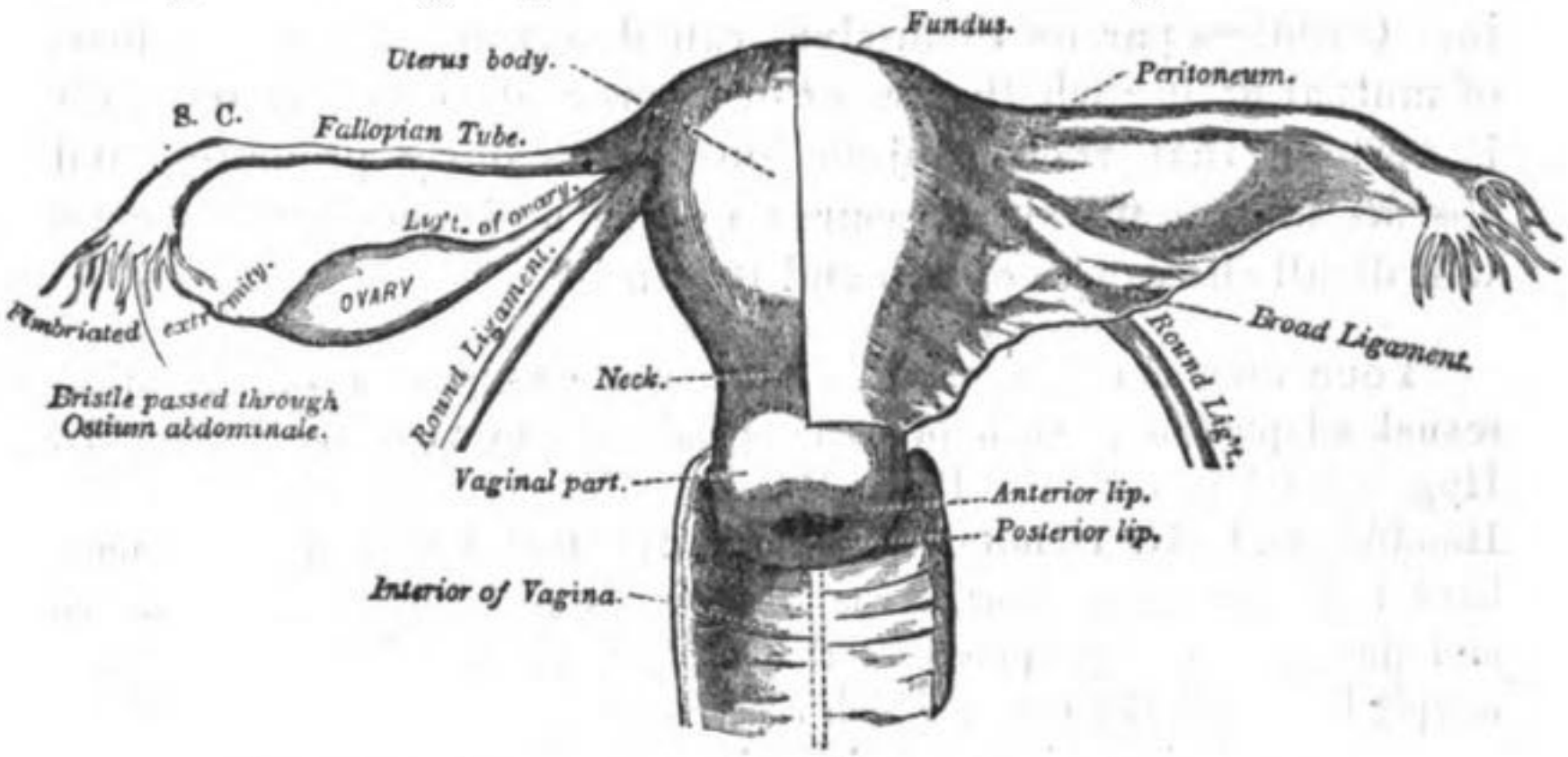

FIG. 593. — STRUCTURE OF THE WOMB, AND ITS APPENDAGES.

muscles; being to the life-germ somewhat as the gizzard is to its contents. Hence, good strong muscles are of the utmost practical value, especially in delivery;[875] and improving them is correspondingly important. And since they are in proportion to the rest of the muscles, cultivating them by exercise lightens it. This rebukes the modern muscular inertia of ladies, and especially of girls. Ancient maidens publicly vied with each other in muscular feats and training.

AN INTERNAL CAVITY, a deep sacred recess, the female *sanctum sanctorum*, is formed by these surrounding walls; in which the great central female function of developing germinal life is executed. Fig. 595 shows it to excellent advantage.

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THE OS UTERI FORMS A VESTIBULE through which the life-germs enter within this consecrated enclosure; else it would be useless. It consists of an elastic structure like that of the penal gland, but rounding *inwardly* to fit its outward round; like the outside of one cup set into another, the two matching at their juncture so completely as to form a connected roadstead between father and mother; with his meatus brought by her cup-shape exactly opposite her aperture, and her contractile uterine lips firmly clasping and pressing his penal gland.

ITS FRUITLESSNESS is sometimes consequent on the failure of the two to join, thus leaving the semen sometimes far beyond, or below, or above, or to the right, or left, of this opening; the womb not having sufficient power of suction to draw it to this mouth; yet perhaps enough, if brought there, to draw it in. Childless parties themselves can determine from this need of mutual fitting whether want of it prevents conception. This is certain, that their conjunction marvellously promotes, and absence lessens, female pleasure; so that an impassioned woman will do all she can to obtain and regain it.

"YOUR OWN DOCTRINES RECOMMEND THE ABSENCE of this identical sexual adaptation to each other here enjoined, by virtually saying, Mr. Huge should marry Miss Petit, Mr. Long Miss Short, Mr. Gross Miss Handful, and Mr. Handful Miss Armful;[114] that tall men and women have long, and short short, sexual organs; large large, small small, &c., and that they marry opposites; that is, men having short with women having long, and *vice versâ;* which must needs prevent their fruitfulness, by preventing this needed mutual uterine conjugation."

"NATURE OBVIATES this apparent objection to that offsetting theory by so constructing the ligaments of the womb as to allow it to recede or advance, whenever she experiences passion, according as the size of her husband's organism may demand; thus securing this fitting, despite their sexual disparities."

835.—THE VAGINA: ITS USES, STRUCTURE, &C.

A ROADSTEAD from her external surface to this mouth of her womb, becomes an absolute prerequisite to its impregnation. This need her vagina achieves. Without it, her womb must be forever encased, sealed up within her, and inaccessible.

IT IS SITUATED in the pelvis, behind the bladder, and before the rectum; curves forward as it rises; is cylindrical in shape, with its

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walls touching each other; about four inches long on its front and six on its back side; smaller below and larger near the mouth of the womb; surrounds and clasps the *os uteri* to which it is firmly attached; concave behind, and convex before; attached to the rectum behind, broad ligaments above, and anal below; and consists of three coats, an external muscular, a middle layer of erectile tissue, which abounds the most lowest down, and an internal mucous lining, which is continuous with the lining mucous membrane of the womb above, and labia below. Its perpendicular and transverse ridges facilitate its expansion necessary for coition and parturition; and its mucous lining is covered with nervous papillæ, glands, and follicles, especially near its uterine attachment: hence the pleasure experienced during its action.

ITS MUSCULAR coat is composed of circular fibres running diagonally *around* it, and extending continuously with the fibres of the womb.

ITS ERECTILE tissues are enclosed between layers of muscles; so that passion in woman creates her vaginal erection just as it does penal in man; thereby redemonstrating what we have already proved, that intercourse should take place *only* when it *is* thus erected by passion.[302]

836.—THE OVARIES, OVA, FALLOPIAN TUBES, &C.; AND THEIR USES.

THE LIFE-GERM MUST BE FED just as soon as deposited, or die of starvation. This requires that its food *precede* it, so as to be already on hand, awaiting its advent; for Nature cannot forage around for it afterwards. Nor must it get stale by long keeping; and hence must be supplied monthly. When not wanted, no matter, since it is not expensive; yet it must be on call whenever needed. It must also be embodied, not scattered.

AN OVUM OR EGG-LIKE SACK supplies this alimentary demand; and consists of a nutritious pabulum precisely adapted for commencing its paramount requirement for something to eat. It has a mouth. Here is something with which to feed it. Its having either involves both.

THESE EGGS MUST BE MADE: this demands some place for making them. A glandular structure called

THE OVARIES creates these eggs; are about an inch and a half long, three-fourths of an inch wide, one-third thick, weigh from one to two drachms, are attached above to the broad ligament, and

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located in the female groin, about midway in front of the pelvic bones. Their small size leaves a perpendicular hollow in front of these hip bones, which their large fills out, leaving the form flat; which is one of two of the most luscious points of the female figure.[563] They were originally named "the female testicles," because of their structural resemblance to the male testicles; and embody the first or second essential female element; no defect exceeding or excellence surpassing theirs.

BENEATH THEIR THIN PERITONEUM lies their main substance, the *tunica albuginea*, which is dense, firm, and encloses a soft fibrous tissue full of blood-vessels, which executes their chief function by developing numerous small, round, transparent vesicles in various stages of growth, called the Graafian, which develop the ova; and vary in size from a pin's head to a pea, and when matured form small projections enclosed in a network of blood-vessels.

THE OVUM is a small, roundish sack of food, composed chiefly of albumen, and containing all the materials of nutrition and growth embodied in its yolk, which is yellow, and to the life-germ what the egg-yolk is to the chick. Its largest granules are near its surface, and resemble fat globules. They mature in continuous succession from before puberty till the end of woman's bearing period. Puberty enlarges the ovaries, and develops and fits the ova for impregnation. Its chief artery is derived from the aorta, and its nerves from the spermatic; one branch going to the Fallopian tube.

EACH OVUM HAS A GERMINAL PLACE, as shown in Fig. 594, after Barry; at its light spot, situated in a germinal vesicle, represented by that light ring, and about $\frac{1}{720}$ of an inch through, containing a watery fluid, with some granules. This spot is near the outer surface of the yolk, opaque, yellow, finely granular, and measuring about $\frac{1}{3000}$ of an inch through. The ovum bursts out of its vesicular enclosure when mature — one, and probably several, ripening at each menstrual period, consequent on one common sexual excitement. It must be and is carried into the womb, since it is formed outside of it,

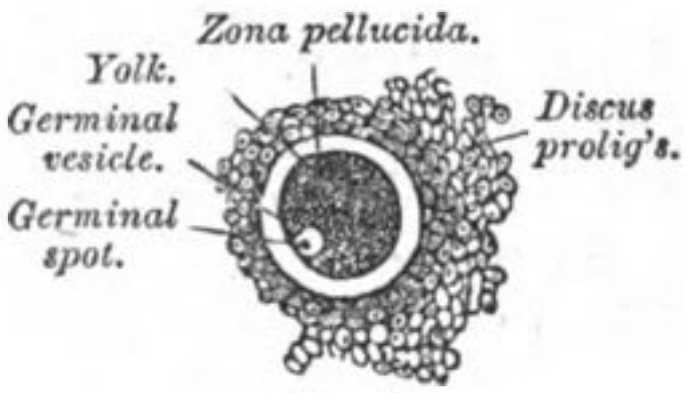

FIG. 594.
THE OVUM, AND ITS VITAL CENTRE.

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By Fallopian tubes, which receive it into its fimbriated or finger-shaped pockets at its farther end, and squeeze it along upwards and forwards, much as the meat-pipe does food, to its inner end, which opens into the upper end of the womb. This ovum is taken in at the outer end of these Fallopian tubes at "Bristle," in Fig. 593, and carried the way it runs into the womb. These fimbriated pockets are wrongly represented in Fig. 593, as opening downward, yet correctly in Fig. 595, as opening *upward*. *Auzoux*, the inventor of the French papier-maché manikin and models, as good anatomical authority as any, represents them as running down obliquely from the fundus some four inches, at an angle of about forty-five degrees, then making a right-angled turn; besides twisting slightly upward and forward; so that, the womb itself lying obliquely, with its fundus farther forward than its mouth, these 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 ovaries right into this fimbriated pocket, standing upward to receive it. Imagine the end of this tube bent at right angles at S. C., and twisted upwards and forwards, which allows gravity to slide it from its ovary into this upward opening pocket; whence it is swallowed up into the womb, where it remains some eight or ten days waiting for the life-germs; when, if none claim it, it dissolves, and escapes, making room for its successor.

837.—The Co-operative Action of them all: How effected.

The united action of all these female organs is absolutely indispensable; and secured in part by their juxtaposition, and being grouped around their queen organ, the womb; so that that male magnetism which stimulates either to act, may rouse all to conjoint action; the same principle effecting unitarian action in them as is employed in the male.[832] Fig. 595 most admirably illustrates this grouping, along with their position. It represents the mons veneris, pubic bone, clitoris, Fallopian tube, bladder, womb, vagina, ovaries, rectum, and spine, all *cut down through their middle*, thus showing their interior formation; that of the womb being especially instructive, and giving their position as they appear viewed in front, with the observer standing on their right side.

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NON-ANATOMICAL READERS, we have given a clear yet concise, and easily understood yet scientific view of both the male and female organs, and their structures and uses. You will look in vain for them elsewhere. One other point yet remains:—

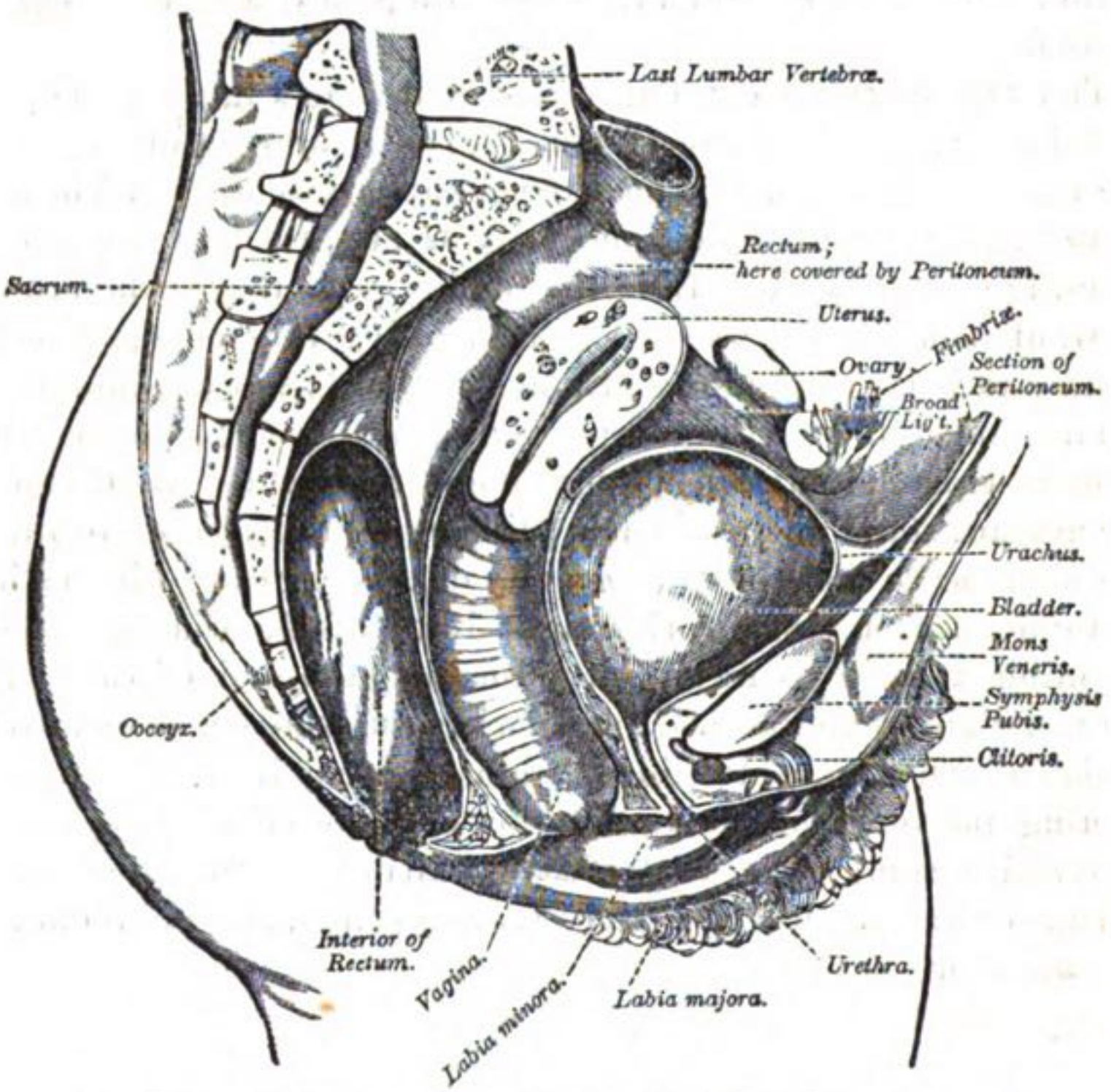

FIG. 595.— DIAGRAM OF THE FEMALE PELVIS AND ITS ORGANS.

SECTION III.

THE MUTUAL ADAPTATIONS AND CONJOINT ACTION OF THE TWO SEXES.

838.— THE ORGANISMS OF EACH COUNTERPARTS OF THE OTHERS'.

REVERSING EITHER GIVES THE OTHER. Turning the male organs end for end, and inside out, gives the female; and hers, the male. Both are counterparts of each other throughout. Look at these detailed illustrations of this general fact.

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THE MALE TESTES AND FEMALE OVARIES are so nearly alike structurally that the latter were first named "the female testicles;" and that their functions are still more similar, appears in the fact that each originates whatever its sex originates; the testicles originating the life-germs, and the ovaries their food.

THE VAS DEFERENS AND FALLOPIAN TUBES are exactly analogous in structure and functions; both being tubular, and carrying the male life-germs and female ova *from* where each is made *to* where each is used. Even their ends, with their terminal structures, are also like each other, and do the same thing, viz., *gather up* what each sex originates. That is: the male epididymis consists of gathering up prongs; as do also the Fallopian fimbriæ.

THE PENIS AND VAGINA are each the converse of the other; the former being cylindrical outside, and the other in; each about the average length of the other, both slightly bending inwardly, the outside coating of the one and inside of the other being movable; and a gland at the outside end of one and inside of the other precisely alike in structure, elasticity, and erectility; the penal end rounding and the female hollowing; thus precisely fitted to each other; both having a similar aperture, the one for ejecting the other for receiving and sucking up the life-germs; and both forming a continuous conduit from out of his into hers; and hers forming a perfect cap or hood for completely enveloping his, while his exactly fills hers; his erection pressing his outwardly, and hers contracting hers inwardly; and both thereby pressing against each other.

BOTH ARE EQUALLY SET IN A LIKE PLACE on the body, at its lower front part, under the same pubic bone and prominence; project the farther forward as each is the better sexed; give a like forward motion to the body, each towards the other; both similarly affecting the walk; and both covered with short, crisp, flattened hairs; whereas all other hair is *round*, evinced by *rolling* between rubbed fingers singly, while the sexual *slide* when thus rubbed. Behold and marvel at their opposite similarities, and antagonistic unities! Yet

THIS MUST BE thus; else how could they co-operate? Thus how could his round and long penis outside unite with any thing *but* her vagina rounded and elongated *inside?* And thus of their

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other mutual adaptations? How else could they create life *together?*

839.—Their Mutual Friction Rouses all Parts of Both.

Nature uses appropriate tools for executing every single work of her busy hands. For initiating life, her greatest work, she must needs employ her very best, most complex, ingenious, and efficient instruments. Part II. shows why and how Love, her great transmitting machine, rouses every part of body and mind, ready to *be* transmitted; and Part VI. that and how it is linked to the sexual organs,[790] and to cohabitation, its transfer employee. One more coupling link remains, viz., that by which copulation itself summons every iota of body and mind to this transfer altar. *How*, by what all-efficacious *means* does she effect this last and most important transfer object? By instituting an absolutely

Perfect mutual sympathy between the sexual organs and nervous system.[682]

Rubbing any two things together, as sticks, stones, irons, hands, generates heat, and often ignites. Car-axles soon get hot and soft. A launching ship sometimes sets its ways on fire. Striking flint against steel creates sparks. Rubbing hands, feet, any part, warms them; and all involuntarily rub any cold places to warm them. The friction of certain things generates electricity. Some by rubbing carpet with shod feet can charge themselves sufficiently to light gas with a spark from the end of their finger. Stroking pussy's back in cold weather creates electric sparks; as does drawing off woollen undergarments from healthy persons briskly in right cold weather. Friction marvellously increases sensation. Now

Cohabitation consists in applying this law of friction, as creating electricity, to promoting action in the nervous system by friction applied to the sexual organs of both. Behold these consecutive facts, as applied to it:

1. Love is interwoven with the entire being. Part II.
2. It is also intertwined with the sexual organs.[790]
3. So are these sexual organs with the nervous system.[682]
4. Cohabitation rouses this system by its Friction. How? Fig. 596 represents the superficial nervous network, and 597 the dorsal nerves. See its connection at the cerebellum with the organ of Love. Imagine from this the entire nervous system as

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ramifying itself over every part of the body; and each nervous shred as consisting of a sheath of nerve with a central pith filled with a gelatinous pulp. Re-read its structure in [646]. Touching this pulp at *any one* point jars, moves, undulates *every* nerve throughout. Touching any papilla affects every shred and fibre of the system. Any nervous quiver quivers every nerve, and gives pleasure or pain, as this touch is beneficial or injurious.

SEXUAL FRICTION IN COHABITATION thus agitates, oscillates, quivers, thrills the sexual nerves, and they the entire



FIG. 596.—PAPILLA OF THE SKIN. AFTER GERBER.



FIG. 597.—THE NERVOUS SYSTEM.

nervous system. This shows *how*, by what means, cohabitation summons to the creative altar every single physical and mental power of man!

840.—PRESSURE AS PROMOTING COITION AND GENERATION.

THE LAW THAT PRESSURE on all organs promotes their action, and is indispensable thereto, has escaped notice. ' Pressing the muscles of feet, loins, &c., almost doubles their efficiency. Ask gymnasts, tight-rope dancers, walkists, &c. Only pressure upon the brain and nerves gives them action. The mind acts by blood pressing the gelatine of the brain up tight against the skull, thus promoting its oscillation or undulation; which gives mental

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2. IT IS ALSO INTERTWINED WITH THE SEXUAL ORGANS.[790]
3. SO ARE THESE SEXUAL ORGANS WITH THE NERVOUS SYSTEM.[683]
4. COHABITATION ROUSES this system by its Friction. How? Fig. 596 represents the superficial nervous network, and 597 the dorsal nerves. See its connection at the cerebellum with the organ of Love. Imagine from this the entire nervous system as

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nervous system. This shows *how*, by what means, cohabitation summons to the creative altar every single physical and mental power of man!

840.—PRESSURE AS PROMOTING COITION AND GENERATION.

THE LAW THAT PRESSURE on all organs promotes their action, and is indispensable thereto, has escaped notice. 'Pressing the muscles of feet, loins, &c., almost doubles their efficiency. Ask gymnasts, tight-rope dancers, walkists, &c. Only pressure upon the brain and nerves gives them action. The mind acts by blood pressing the gelatine of the brain up tight against the skull, thus promoting its oscillation or undulation; which gives mental

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other mutual adaptations? How else could they create life *together?*

839.—THEIR MUTUAL FRICTION ROUSES ALL PARTS OF BOTH.

NATURE USES APPROPRIATE TOOLS for executing every single work of her busy hands. For initiating life, her greatest work, she must needs employ her very best, most complex, ingenious, and efficient instruments. Part II. shows why and how Love, her great transmitting machine, rouses every part of body and mind, ready to *be* transmitted; and Part VI. that and how it is linked to the sexual organs,[790] and to cohabitation, its transfer employee. One more coupling link remains, viz., that by which copulation itself summons every iota of body and mind to this transfer altar. *How*, by what all-efficacious *means* does she effect this last and most important transfer object? By instituting an absolutely

PERFECT MUTUAL SYMPATHY BETWEEN THE SEXUAL ORGANS AND NERVOUS SYSTEM.[682]

RUBBING ANY TWO THINGS TOGETHER, as sticks, stones, irons, hands, generates heat, and often ignites. Car-axles soon get hot and soft. A launching ship sometimes sets its ways on fire. Striking flint against steel creates sparks. Rubbing hands, feet, any part, warms them; and all involuntarily rub any cold places to warm them. The friction of certain things generates electricity. Some by rubbing carpet with shod feet can charge themselves sufficiently to light gas with a spark from the end of their finger. Stroking pussy's back in cold weather creates electric sparks; as does drawing off woollen undergarments from healthy persons briskly in right cold weather. Friction marvellously increases sensation. Now

COHABITATION CONSISTS IN APPLYING this law of friction, as creating electricity, to promoting action in the nervous system by friction applied to the sexual organs of both. Behold these consecutive facts as applied to it:

1. LOVE IS INTERWOVEN WITH THE ENTIRE BEING. Part II.
2. IT IS ALSO INTERTWINED WITH THE SEXUAL ORGANS.[790]
3. SO ARE THESE SEXUAL ORGANS WITH THE NERVOUS SYSTEM.[682]
4. COHABITATION ROUSES this system by its Friction. How? Fig. 596 represents the superficial nervous network, and 597 the dorsal nerves. See its connection at the cerebellum with the organ of Love. Imagine from this the entire nervous system as

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ramifying itself over every part of the body; and each nervous shred as consisting of a sheath of nerve with a central pith filled with a gelatinous pulp. Re-read its structure in [646]. Touching this pulp at *any one* point jars, moves, undulates *every* nerve throughout. Touching any papilla affects every shred and fibre of the system. Any nervous quiver quivers every nerve, and gives pleasure or pain, as this touch is beneficial or injurious.

SEXUAL FRICTION IN COHABITATION thus agitates, oscillates, quivers, thrills the sexual nerves, and they the entire



FIG. 596.—PAPILLA OF THE SKIN. AFTER GERBER.



FIG. 597.—THE NERVOUS SYSTEM.

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action. All pressure upon the nerves gives action, pleasurable or painful according as this touch is beneficial or injurious. All sensation is caused by it. Only pressure gives audition, and probably sight. See this demonstrated as a law in Fowler's Journal, No. 1.

COHABITATION CONSISTS IN PRESSURE chiefly; while pressure gives it its pleasure; and the more pressure the more pleasurable and potential it is.

PRESSURE BEGINS, CONTINUES, AND CONSUMMATES coition throughout. The female magnetism contracts the scrotum into ridges, which squeezes the testal organs. There never is or can be any male sexual action without this contraction of the dartos on the testicles. And any and all pressure of them by hand or otherwise, and doubly feminine, invariably promotes passion; as all can attest in all experiments. And in a perfect conjunction they are pressed the more snugly the greater their passion by and *between* the bodies of both. Mark why. The creation of semen, abundant and vigorous, is the first, greatest, most essential *sine-qua-non* step in reproduction; and to be absolutely pre-provided for by securing testal action. This is done by female magnetism, which their contact with woman, and tenfold with her sexual organism in a perfect conjunctive position, effects by pressing them between both. And she naturally gently presses them by hand.

PRESSURE alone carries forward both semen and ovum to their respective destinations, and the penal structure is pressed the harder, as passion renders it the more rigid, against the walls of the vagina; which returns this pressure by her passion contracting the vaginal walls upon it by shortening those circular muscles which mainly compose it. And in a perfect conjunction both.

THE PENAL GLAND AND *os uteri* press against each other the more firmly as their passion is the greater; and most of all at its climax. This mutual pressure is what gives mutual pleasure, and want of it, dissatisfaction. No man can enjoy any woman whose vagina is lax, open, flaccid; nor woman man who is partially impotent; that is, lacks rigidity, or fails to press against hers. We have shown the need of participancy,[799] that Love gives potency, and that a passive embrace is necessarily insipid. This pressure theory shows why; namely, her Love alone contracts her vagina, which gives him pleasure, alone gives him that rigidity which presses against her organs and gives her pleasure, alone endows.

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THIS PRESSURE PRINCIPLE EMBODIES A VOLUME of practical instruction, and explains and coincides with hosts of cohabiting facts, otherwise inexplicable. In point of practical utility it has no equal; nor in those child-endowing lessons it teaches. Its promotion thus becomes immeasurably important, as does that muscular vigor which gives it.

841.—THE PATHIC, INDIAN, AND OTHER POSITIONS.

RELIEVING WEAKLY WOMEN from sustaining a heavy husband's weight, required by her usual recumbent dorsal position, is important; though this law of pressure renders it agreeable to some strong ones. Complete access is the great requisite, and testal pressure the next; both of which this position impedes, and the Pathic and Indian promote.

A PAINTING, in a museum now burned, apparently of a woman of twenty-three, round favored, rosy, flushed, looking pleasantly *towards* the observer, kneeling and sitting back between her heels, with her dress spread like an open umbrella, yet was that of a Pathic practising his art, large boned and muscled, powerful, lying on his back, with his bald head towards the spectator, yet just quartering enough to show his profile, darkish-blue complexioned,[602] beneath and facing her; thereby giving both access and pressure just where required; and particularly when either or both are fat; besides showing how feeble wives may escape their avoirdupois husband's ponderosity.

WESTERN sensualists say Indians always unite on their sides. Combining the two is best, and perfect.

FEMALE DRESSES OPEN BELOW grew out of and are adapted to this Pathic position. Women were their sexual chattels, subject to any man's call at all times; and hence wore dresses open below to accommodate this demand and posture.

842.—NATURE'S MEANS AND MODE OF EFFECTING CONCEPTION.

THIS LAST ACT in this life-initiating drama consists in *bringing together* these male and female elements, with their means and mode of conjunction. We have followed the life-germ from its testal factory up, down, around, and forward, through, and out of its father's loins into its mother's, and to the sacred vestibule of her womb tabernacle; yet separated by its walls, one without, the other within. How are they brought together? What

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ushers it up in? Its penal depositor must in all cases be excluded from the womb, lest it break the bones and disarrange the organs of a prior conception. Since it cannot be handled, it must therefore be *drawn* up into the womb. How?

1. SUCTION IS CREATED and easily perceived in all impassioned women; and the stronger as she is the more passionally inspired; and caused by that womb and vaginal erection which enlarges and distends them, thus making a partial vacuum which sucks it up dynamically. It is this very suction caused by passion which draws the womb downwards.[336]

SECOND AND THIRD INTERVIEWS, as seen in fowls and animals, thus become beneficial, instead of mere dessert luxuries; the first to *deposit* the fullest discharge at the womb's mouth, and after ones to draw it up. A vigorous female generally conceives with the first, by its doing both; yet Nature by this means makes assurance doubly sure. But most moderns are too much prostrated by the first to complete a second; though some gross animals achieve "a baker's dozen." The more sluggish the female organs the more they need, yet less desire, this repetition; which such should foster. But many women claim to conceive without any passion or pleasure; and at least have far too little.[337] For even their impregnation, all-provident Nature must, does provide, by

2. MALE AND FEMALE ELECTRICITY DRAWING THEM TOGETHER. All life is carried on by the positive and negative electric forces acting and reacting with and upon each other. This creates Love, draws them together in Love's embrace, gives it its only zest, creates semen and ova, deposits them, and finally draws both into the womb thus: All positives and negatives attract each other. The male is positive and female negative, and therefore mutually attractive; and make and are made the happier as they are the more magnetic. Semen is positive, and at the mouth of the womb. The ovum is negative, and either in or between the womb or ovaries. Hence their mutual attraction draws the life-germs into the womb in search of the egg, or if it is already in, draws them in and up to its particular place; both drawing each other, and "meeting half-way." Only this one step now remains, namely, uniting them.

LIFE-GERMS ARE INEXPRESSIBLY ACTIVE and darting in all directions by lashing their tails in their float, as seen in Fig. 588.[338]

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Appetite, as in all young, is their master passion. Life is one grand tearing, rampant rush from beginning to end. Their instinct is to rush forward open-mouthed, obviously after food. Myriads of them are in every ordinary masculine discharge. We tell whether a woman has just had intercourse by their clinging by their mouth to her vagina. They surround this egg, and one and another are darting and striking against it on all sides. One spot in it contains the vital place shown in Fig. 594. One, "more lucky than the rest," strikes its open mouth against this spot, finds there its food, and electricity; they unite, and *life is begun.*

A HUMAN SOUL IS USHERED UPON THE CYCLES OF ETERNITY! Since those conceived are immortal, are not those *not?* Immortality inheres in the human soul;[816] does it then in all the life-germs ever created? What! myriads of spirit existences unborn to every one born! They certainly contain all the mental Faculties.[825] Does immortality inhere in them, independently of maternal food?

PART VI. STANDS ALL SOLITARY AND ALONE, on its naked dignity, its infinite utility, and its scientific originality. Praise, condemn, practise, ignore, anything you like. If you are antagonistic, your successors will be its appreciative and grateful practitioners. It embodies the meat of this work. It will bear review. It gives the marrow of this whole creative subject. It misleads on no single point. Its doctrines will yet govern cohabitation and parentage; for they are true to Nature. Are they not self-evident? Is the intercourse of the sexes the core of all else sexual?[783] and Love of intercourse?[781] Do whatever states may exist in the parents at the time they create life write themselves into the inner beings of their offspring?[785] Does sensual Love kill spiritual? and it lust?[789] Are Love and the sexual organs in sympathetic rapport? and each injured or restored by the right or wrong states of the other?[790] Does Nature require the participancy of both if either?[799] Does passion, when unreciprocated, injure,[802] enrage?[805] Is not conjugal disparity one chief cause of sexual alienation and ailments?[806] Is man woman's sexual servant, or woman man's?[804] Does female Love promote, and aversion kill, passion?[809] Do or do not honey-moon excesses often extinguish conjugal affection by sensualizing it?[812] Does the initiation of life rouse every physical and mental Faculty to their highest

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pitch of healthy action?[795-6] Does this Part expound Nature's "ways and means" of establishing life?[835 to 842] Is preventing conception by Onanism thus paralytic of Love and sexual vigor?[819] 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.

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PART VII.

MATERNITY.

CHAPTER I.

BEARING: OR ANTE-NATAL STATES AS AFFECTING POST-NATAL CHARACTER; AND WHAT ARE BEST.

SECTION I.

NOURISHMENT OF THE LIFE-GERM, THE FEMALE COURSES.

843.—EVERYTHING HAS ITS MOTHER: HER VALUE.

MATERNITY is that VESTIBULE through which all that lives enters upon its terrestrial existence. Earth is the common mother of all those endless forms of life within and upon her; while all bearing trees are the mothers of their fruits and nuts; the pulp or edible portion of which is to its seed what their mothers' breasts are to animals and man; and thus of berries, grains, bulbs, and whatever bears. Female fowls and reptiles are the mothers of their eggs, and fish of spawn; their yolks being to them while hatching, what the placenta is to mammals. All horses, cattle, sheep, dogs, lions, and beasts of all kinds, owe their existence to this maternal instrumentality.

MOTHERHOOD IS EARTH'S HOLIEST SHRINE. The relations of mother and child have no superiors. Only when we can count the drops in the ocean can we duly estimate the female mission. All who live owe to their mother a debt of eternal gratitude for bearing, if not for nursing and caring for, them. Let us all cling to her with filial affection; for she is justly entitled to the utmost love and attention we can bestow; while all are heathenish who neglect her, even if she does abuse them. When we do our utmost for her, we literally do nothing in comparison with what she has done for us, in nurturing us through our germinal exist-

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ence, 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 children. Chinese filial piety is right.

THE MAGNITUDE of motherhood no human mind can 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 this maternal, or 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 female vegetable, tree, animal, and woman point with equal force as to this PARAMOUNT function?[500] What other calamity could equal their destruction? 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 mission. 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 baubles in comparison with motherhood; because without it there could be no nations, no anything to sway. Who will make the best *mother*, and raise the finest children, is the determining question. All else is insignificant in comparison.

PRESUPPOSING that a prospective mother has conceived, 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 yet plastic nature all those intellectual capacities and moral excellences God has mercifully put within my power?" we proceed to show her.

844.—How Germinal Life is Fed: Albumen: the Placenta.

FOOD IS THE PARAMOUNT demand of every life-germ. Besides living, it must *grow* many hundred million per cent. from its mote size till it weighs several pounds. Nature can do nothing without organs; nor till she first *makes* them; nor start this wonderfully complex bodily machine till each organ is sufficiently advanced to contribute its functional quota to the life fund.

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Its ovarian yolk can feed it but a short time, much less furnish this needed growth materials. 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. Floral, cereal, pomal, animal, and human embryo, when torn from their mothers right after impregnation, die at once. All maternal stalks of grains, grasses, weeds, tubers, &c., perish by exhaustion as soon as they finish ripening their seeds, because their maternal mission is finished; while animal and human mothers live on so as to bear on; and give as much more nutrition than vegetable mothers as their progeny are superior.

THE LIFE-GERM MUST BE FURNISHED with this nutrition, for it cannot supply itself; and by its mother, because shut in from all others; and with pabulum rich in organic material; easily appropriated; fluid, for solids cannot be used; fresh, for it cannot feed on anything decayed; and deposited in its stomach, for it cannot go for or even eat it. Nature effects all this by rendering female blood much richer than male[334] in ALBUMEN, the main compound out of which all organs are made, and therefore means of growth.

SURPLUS albumen is perpetually being created within every female's system, by her femininity, above what she herself can consume, and thrown into her blood. How else could it be carried to her embryos?

MATERNAL ARTERIES strike her womb right opposite its mouth, and ramify all over upon it into fine and still finer capillary blood-vessels till, becoming infinitesimal, they flex or dip in through it to its inner side, where they lie along side by side with a similar network formed inside of the womb, called

THE PLACENTA, belonging to her child, and a go-between both. Let your right hand fingers represent the womb capillary blood-vessels, and left those of the placenta, laying alongside of each other; the child's placenta extracts this surplus albuminous pabulum from that part of the mother's blood which passes through her womb. This placenta peels off from this inside of the womb at the child's birth, comes away after it, and hence is called "the after-birth." It serves precisely the same purpose *before* the child is born that the breasts perform after, and is composed in part of glands quite like the mammary.[335]

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THIS FILAMENTARY NETWORK IS TOO FINE to let the blood pass out through either, yet it allows the albumen to pass in, and refuse out; hers keeping her from bleeding to death when the placenta comes away, and its keeping its in. That strainer must be very fine which will not let blood pass through it, while it allows nutrition to pass in, and refuse out.

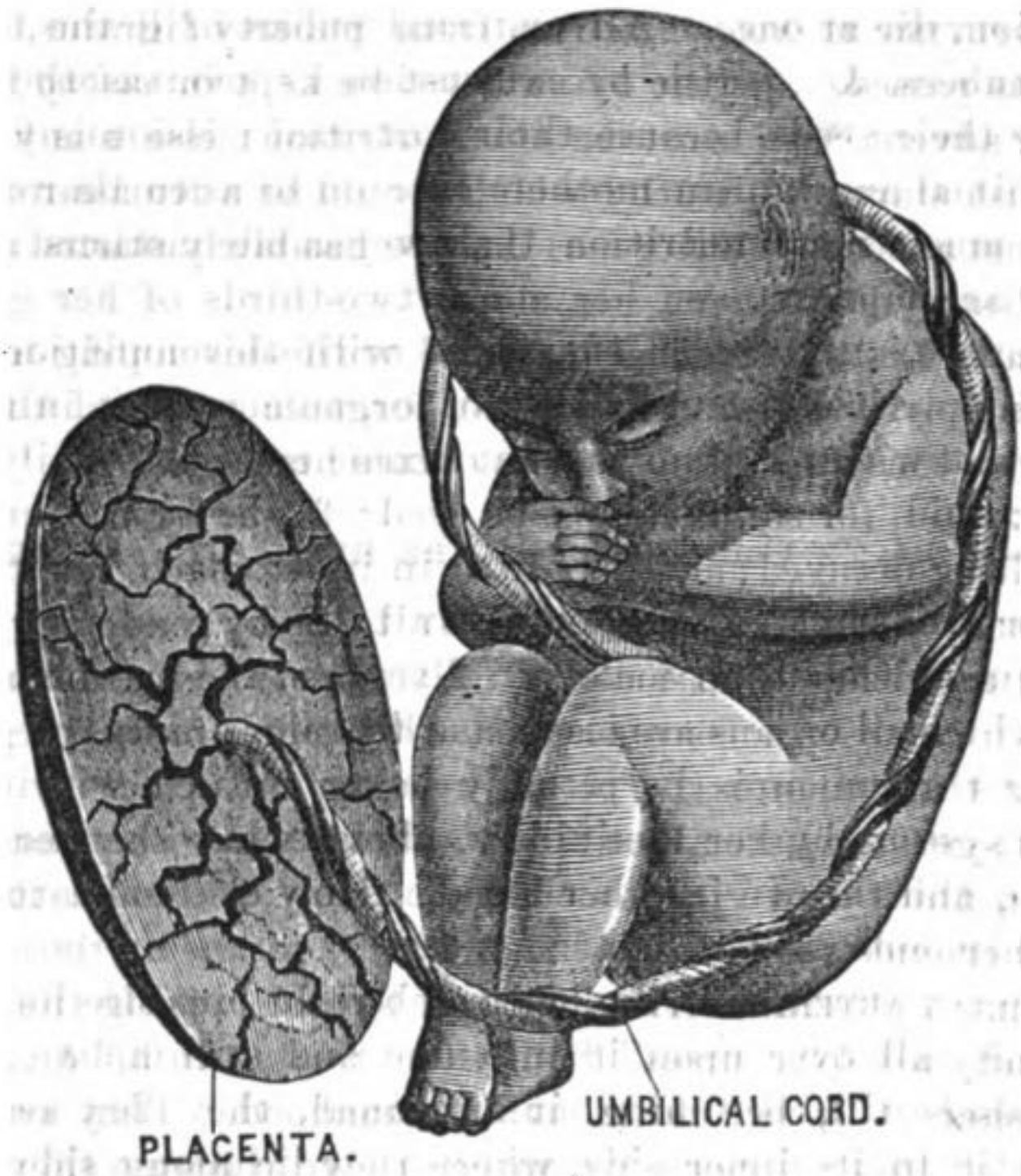

FIG. 598.—THE CHILD, PLACENTA, AND UMBILICAL CORD. *After Aubouy.*

THE UMBILICUS CARRIES this albuminous aliment from mother to child; and also returns its excrement back to the mother. To thus carry *both* ways it must be and is composed of two ducts, called cords; one red, because arterial to the child, and carrying out this aliment to it; the other dark and venous to it, because returning its effete blood back to its placenta. These two cords are so intwined and twisted around each other like two twisted strings, as to form one cord.

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THE PLACENTA, UMBILICAL CORD, AND CHILD at its fourth month, life-size, are well represented in Fig. 598, copied from a papier-maché model by Auzoux. Only the glandular portion of the placenta is here represented; whereas its filaments spread over the entire inside of the womb; which renders it concave.

ONLY DURING PREGNANCY is this nutritive supply required. Then how is it always furnished at that time?

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,[836] so must be this nutrition; 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. This is what sexes her blood.[834]

845.—WOMAN'S COURSES: THEY ARE HER TEST BAROMETER.

ALL WOMEN MUST BE ALWAYS READY to bear, even though not bearing; and therefore be continually *manufacturing* this surplus albumen. Then what becomes of it when they are not pregnant? Its being thrown into the blood, in order to be thereby carried to the life-germ, where alone it is wanted, 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. How vastly more convenient this monthly evacuation, than if its escape, like its manufacture, were perpetual! Nature does all things well.

THIS MONTHLY OVERFLOW IS 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

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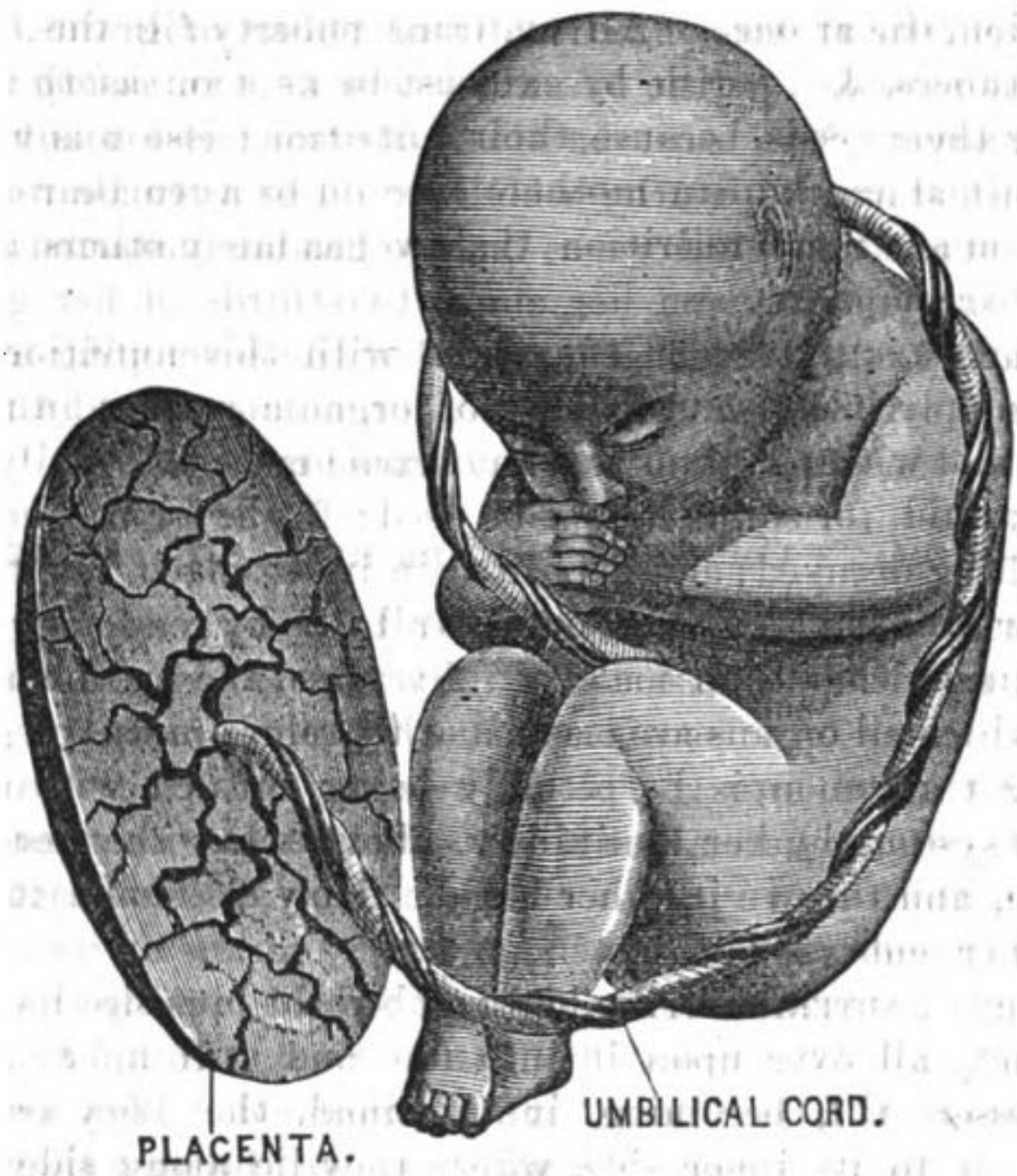

FIG. 598.—THE CHILD, PLACENTA, AND UMBILICAL CORD. *After Ashton.*

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with surplus material which clogs all, and induces that plethora which overloads and embarrasses all her other functions. Keeping it "regular" and right is as important as is good health, its great means, to all females between fourteen and forty-two. Its 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.

FŒTAL PROTECTION is another indispensable prerequisite. It generally is effected by the spine in the rear, the pelvic bones on each side, and eyes and hands in front, and surrounded by viscera besides, but its *extreme* delicacy requires that it even yet hang or float in a *sac of water*, formed by the amnion and chorion, so that any blow on its mother's abdomen pushes it so easily in this water 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 sac bursts, water passes out, and sometimes comes away on the face of the child at birth, which is then said to be born "with a veil on its face;" but is sometimes found among the placenta.

SECTION II.

ALL EXISTING MATERNAL STATES STAMPED ON OFFSPRING: MARKS, FURY, GOODNESS, ETC.

846. — LIKE MOTHER, LIKE CHILD.

"EACH AFTER ITS KIND," applies to maternity quite as forcibly as to parentage.[520-7] If the mother is vegetable, tree, creeping thing, fowl, brute, or human, what she bears will partake of her

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structure, form, and nature, mental and physical, 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 this "like bears like" institute!

ALL THE MINUTIÆ of their respective characteristics and relations follow this law. Each offspring takes on all those minor *shadings* and phases which appertain to 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 destinations by its means. As is this grand messenger of life, so is that life it nurtures. Now, since the child's blood is like its mother's, and she like her own, of course mother and child must be alike. The father's nature is faithfully represented in the seminal germ; yet its partaking of his does not prevent its taking on hers likewise. Its paternal qualities in no wise expel or smother its maternal. His may sometimes be the stronger, but whatever she has will be there. When the maternal is weak, and thereby but faintly impressed upon her progeny, this very debility in both establishes the perfect reciprocity of their interrelation.

847.—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 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. This 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

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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 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, and is its best 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 they are? So that the progeny may imbibe more of its mother's strength, and become the more perfected at the very starting out 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 correspondingly affects her embryo. Either all her states, down to the minutest item of health, intellect, and feeling, affect her unborn, or else nothing affects them. Then do any maternal states affect offspring at all?

LET ITS FACTS PROVE AND 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 daguerrotyped, in all their shades and phases, upon those children, TO 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.

848. — OPPOSITE DISPOSITIONS IN LARGE FAMILIES.

IF ONLY ORIGINAL parental qualities are stamped on offspring, of course each child of 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 chil-

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dren of different parents. Nothing but maternal and creative states can cause all this radical difference.

THE DOMESTIC HISTORY of all large families is written in 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 strongly tinctured with this trying state; but if while carrying another an opposite state existed, the disposition and talents of the second will differ from the first 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 each. She was happy while carrying her first, and it is peculiarly beautiful and amiable. But while carrying her next her husband began to drink, which overclouded her sky, and awakened her displeasure; and it corresponds with this state of her mind. Then came his drunkenness with her poverty, and that severe buffeting adversity which called out all her force-imparting and unamiable traits: and the characters of those born during this sad period correspond 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, a poor, dyspeptic hypochondriac, and feeble 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 when dying charged him to let his miserable brother want nothing.

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849.—MATERNAL MARKS, DEFORMITIES, &c.: THEIR CAUSES AND CURES.

CERTAIN STATES of maternal 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 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 comprehend their mode of production? To state a few, and sum up with their rationale, and prevention.

A STRAWBERRY MARK.—A physician related: "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 it would be marked where she then touched herself, 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.

SPILLED 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, both together resembling a lobster's claw. Its joint and muscles cause it to work inwardly, the two closely resembling a lobster's claw; and during her youth it was bright red, like a boiled lobster. Her mother says she bought a large, fine lobster while *enceinte*, which was stolen. This disappointed her extremely; 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

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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 by a mouse, while carrying him.

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 Michigan mother 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, which soon cured it.

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.

NEIGHBOR GRIFFIS was wont to show us boys the cherries on his arm, which almost covered it; caused, his mother said, 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 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 spilled 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, Ont., saw Burly executed from her window; who, in swinging off, broke the rope, and fell 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.

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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 on her shoulders.

AN IDIOTIC MARK.— James Copeland is below par in intellect, under guardianship, quite inferior to both parents intellectually, 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

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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., whipping every man in it who opposed or offended her, large sized, and tremendous in strength, was fined some five hundred dollars for assaults and batteries 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. — OUR LAW OF MAGNETIC SYMPATHY[50-55] 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. On moving and leaving the cat, she charged her husband, when he went back for the balance of their things, over and over again, with great earnestness, to bring the favorite cat. But the old woman told him 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, as she first supposed, crushed, in being run over by a loaded cart; yet it proved that only the scalp was torn off. This cast is in the New York Cabinet.

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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 preserves 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, marked this son thus.

HANKERING AFTER GIN. — Mrs. K., while pregnant, longed for gin, which could not be got; and her child cried incessantly for six weeks, till gin was given it, which it eagerly clutched and drank with ravenous greediness, stopped crying, and became healthy.

LIKE CASES ABOUND 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?

THEY ARE CAUSED BY ANIMAL MAGNETISM in obedience to the great law that given mentalities take to themselves their respective physical forms.[787] Obviously specific mentalities assume each its respective bodily shape, so that if you could infuse elephantine mentality into an embryo swine, its shape would proportionally resemble that of the elephant. An elephant walking through Broadway, a female swine with young running along before him, but not fast enough, with 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 establish the FACT of such malformation, obviously caused thus: This ele-

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phant 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.[50-5]

A FISH MARK.—A woman of superior natural abilities narrated to the Author:—

"WHEN I WAS FOUR MONTHS advanced, I went on a night excursion in a row-boat to catch a kind of fish 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 a snort or wheeze peculiar to this kind; which frightened me so terribly as actually to sicken me for several days; and my offspring was born 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 warp and spring up a foot or more from its pillow, and utter a noise like that which terrified me. Having no mouth, it could not be fed, lived only twenty-four hours, and, being a monster, was refused a Christian burial."

THIS FISH INFUSED ITS MAGNETISM into her, which she sent to her unborn, and this shaped it like this magnetizing fish. The mermaids of the ancients illustrate this principle; so do serpentile charmings. All magnetizers impart their magnetisms 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 healthy operator generally invigorates the magnetized, yet frequently exhausts himself; while an intellectual person brightens up the subject's 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.[50-5]

THIS THEORY EXPLAINS these and kindred admitted facts perfectly. Marks and deformities frequently do occur, caused by the mother's ante-natal states. Physicians do not deny them, yet evade them by arguing that they are anatomically impossible, and that heralding them would render women miserable, merely with fear of marking their children. Better teach them facts, and let knowledge fortify and guard them; yet tell them how to prevent.

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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 disbelieve what they see and feel. Then properly direct a fear which cannot be prevented, by telling them what conditions will avoid marking.

ALL MARKS CAN BE PREVENTED by the mother's resisting all these outside influences. Magnetism takes no effect on those who repel it. Prospective mothers who put and keep themselves in a resistant, self-fortified state, determined not to allow these outside influences to impress them, will not mark. So avoid this marking by strengthening your nerves by air, exercise, and preserving and invigorating your health. Only mothers who are weakly, nervous, and easily impressed or magnetized, mark their young. 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 twenty times per day. His mother narrated: —

"I LONGED FOR WINE while carrying him; 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; and applied to my sister, who promised to get it on going to Toledo, yet did not; but at Fort Wayne my brother opened a bottle, and filled my glass; yet while holding it in anticipation of its luxury, before tasting, my sister fainted, and I set my wine on the mantle-piece till she was relieved, and then wanted some one to say, 'Lizzie, come drink your wine;' but no one mentioned it, till the horses 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 WILL DRINK of pure, native wine. As indulging your longing would have prevented his, so indulging his while so young that you can control him, will surfeit it and save him. Otherwise expect him to drink himself to death. This is the only preventive."

PROSPECTIVE MOTHERS, GRATIFY ANY desire to see, eat, drink, or

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do anything whatever. Indulged desires never mark, but only those denied. Nor more than a moiety of them: and then only in peculiarly susceptible nervous states, 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 feel guilty, you who deform them.

850.—ISHMAEL, SAMUEL, CHRIST, JAMES I., BONAPARTE, &c.

THIS LAW GOVERNS THE ENTIRE MENTALITY equally. How could it govern the body without governing the mind? Since some maternal states affect progenal character, therefore *all* do.[847] Every existing state of the mother's *mind* must write itself indelibly into the child's. The world is literally full of 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. Does Nature, indeed, 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? All human history answers aye.

THE EMBRYO MUST BE FED MENTALLY by its mother. All it gets it obtains from her. As all its material for the formation of bodily organs must be furnished directly by her,[844] so all the materials for the formation of its nerves and brain must come from her. In fact, supplying its mentality with the materials for intellect and soul, is the most important. She cannot furnish what she herself does not possess. How can she whose intellect is dull, and feelings obtuse, bear smart, strong-minded children? Does it not seem reasonable, and accord with all we know on this subject, that if the mother, while carrying one child, has her Force unusually excited, it will take on most of this combative spirit, because it abounded most in her at this period, whether or not it is *naturally* large; but if, while carrying another, Kindness is powerfully wrought up, it will be proportionally good and humane: and thus of her intellect, wit, fears, devotion, vanity, and all her other temporary states. Its original impress[785] resembles the warp of the child's physical and mental constitution, while her states of mind and body during carriage are its woof and variegate its color, texture, tone, durability, and primitive

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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; which made him a "wild man," and hated by all because hateful; corresponding with her states of mind and his character. What fact could be stronger, or more in point? Why should so succinct a history stop to detail minutely this case, unless it designed thereby to teach this identical moral truth, this great practical law of the maternal relations we are enforcing? Does it 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 consecrate him "from his mother's womb"? Did not the Bible intend to relate these cases 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*,[503] 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 Judah'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,

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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, or 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 tell them how to prevent them, and preach 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 Bonaparte, 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 personally attests 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. That great warrior's life and character so intensely interested her during pregnancy 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 this hero of his soul. This narrative is from his mother's lips.

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MARY QUEEN OF SCOTS, three or four months before she gave birth to James I., saw the wild ragings of infuriated Destruction 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 monarch 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 most tyrannical and vindictive. Did her terror have no hand in causing his timidity?

MR. P. SHOCKINGLY MURDERED 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, suffered 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 could 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

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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 apartments, was insolent, overbearing, and teased and tantalized her life almost out of her, many times daily. Mrs. D. 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 Mrs. D. Though she is a fond mother, she has been so tried by her daughter as to hate her most thoroughly. She is destructive, yet good, and stamped the former on this daughter more than on her son, a sweet, noble boy, because these hating feelings were thus perpetually awakened while carrying her, but not him; impressing each on each in that relative proportion in which they then abounded in her.

851. — BAD-TEMPERED CHILDREN DESERVE ONLY PITY.

MATERNAL IRRITABILITY is one 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 pitiable the worse he is; just as he would be if he had inherited a white swelling, or cancer. What if he does thus torment his mother, did she not impregnate him with those very passions she now punishes? 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.

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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.

THE FRANTIC FIEND, son of most excellent parents, espying a pair of boots in the room, 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. When his father tried to stop him he kicked his shins with all his might, grasping his hand, and kicking, biting, scratching, and screaming, all together, in a perfect paroxysm of fury. No entrapped wild beast could show more destructive frenzy than he evinced. Destruction and Force were enormous in his head, which was wide at the ears, and low and short on top; and in perfect contrast with those of his father, mother, and two amiable 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."

"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." — *An Irritable Mother.*

"MY OLDEST SISTER'S ASSOCIATE married an enterprising mechanic, who 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 I spent the night with this old acquaintance. In the morning, on descending the

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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.*

THEIR MOTHERS' MALIGN TEMPER branded this malicious spirit right into these unfortunates before their birth. If it is hereditary, why is theirs so fiendish, while their brothers' and sisters' are so good? They are its passive *recipients*, not its author; far more sinned *against* than sinning; and deserve only pity, instead of punishment, or even blame. Then blame yourselves, all ye parents of bad children; and be the more lenient the worse they are. Let all prospective mothers learn in these facts, how *not* to thus curse, but how correspondingly to bless, all their own future darlings.

SECTION III.

DIRECTIONS TO PROSPECTIVE MOTHERS; OR WHAT PHYSICO-MATERNAL STATES ARE BEST; AND HOW TO SECURE THEM.

852.—VITALITY; ITS IMPORTANCE AND PROMOTION.

ANIMAL VIGOR is the great prerequisite of all children. How much more can they accomplish and enjoy with it strong than weak? To become Websters intellectually, they must first have Websterian stomachs, lungs, and muscles, as well as brains. Yet

PRECOCITY is our national ailment. In these fast days nearly all are *born* with too much head for body; because of their fathers' excessive mental taxation in business struggles, and mothers in "the fashions," "yellow literature," and other false excitements. Female weakliness is the great evil of Anglo-Saxon civilization; due chiefly to fashions and education, the latter caused by the former. Hence, but few children are born, and over half of them die in their cradles; whom fair vital stamina would keep alive. When abundant, it guards the citadel of life, and repels and expels all approaching diseases; being both watch all, and cure all. But when it is feeble, the weaker organs give out, and its gates are left open to diseases, which enter, sack, and destroy. How do some men retain their health through half a

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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 and ravage.

PROSPECTIVE MOTHERS, how many of you bear children too weakly to live! O, how many infanticides you commit! Your own feebleness before your children are born signs their death-warrant, and hands them over to scarlet fever, bowel complaints, or some other death executioner. And yet you help to send missionaries to India and China to preach the wickedness of child-murder. Better preach to your ownselves and daughters. More infanticides are perpetrated in enlightened (?) Christian (?) countries than in all Heathendom. Is ignorance of this momentous truth, when it induces consequences thus appalling, no crime? This slow starvation and suffocation of your own darlings is really horrible. You richly deserve that your lacerated souls bleed thus at every pore over their untimely death. So strengthen yourselves that you destroy no more.

853.—MATERNAL SLEEP, RECREATION, NURSING THE SICK, &c.

"SWEET SLEEP" is as important as this sleeping instinct is imperious. All animal life thus attests its necessity. Pregnant women demand nothing more imperiously; and its full supply. How perpetually does Nature urge you to 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 up and rested out; nor allow anything to exhaust you. Do consider the importance of frequent and complete recuperation, and the injurious consequences to yourselves and offspring of its deficit. Growth takes place mainly during sleep. All bearing females are especially sleepy—a "longing" they should always indulge. You who cannot obtain an abundance every night to carry you clear through to the next, should take a day nap before dinner. Nothing whatever should be allowed to disturb your all night's quiet slumbers. If children already born cry, let others tend

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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 magnetic 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, 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 sick father allowed no one else to wait on him, and called me up many times every night till he died, just before this boy was born, which touched my heart; but before this girl's birth I was most agreeably situated."

LET OTHERS nurse the sick. If either adult or ante-natal life must go uncared for, neglect adult; but give the unborn every possible advantage.

A YOUNG SHIP-BUILDER made his wife, while pregnant with their first child, cook and work for his workmen, till, as she said, she was "completely dragged and tired all out all the time before this our first child was born," which was thin, pale, small, haggard, feeble, sauntering, inane, and almost idiotic; while their other children were strong and smart. How much did he gain, and lose?

RECREATION is also especially beneficial at this period in replenishing this maternal drain. Monotony, always injurious, is doubly so during pregnancy. Prospective mothers should indulge freely in whatever kinds of amusements, theatricals, operas, concerts, lectures, parties, picnics, "minstrelsy," anything and everything else which delight and divert 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.[771]

854.—WHAT BEARING WOMEN SHOULD EAT; UNLEAVENED BREAD.

YOU MUST EAT AND DIGEST FOR TWO. All dietetic requirements apply with redoubled force to you during maternity. Give this function every alimentary 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.

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SAMSON 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 *drink* that, repeats the injunction to her husband, and the Bible distinctly attributes his herculean power to this maternal regimen. Then are not infantile weakness and death also consequent on maternal physical habits? Yet the difficulty is, not to eat enough, but to convert what you eat into good nourishing chyle. "Human Science," Part II., on "Health," gives those practical instructions as to food, breathing, recreation, sleep, and other recuperative conditions required by all, and pregnant mothers the most.

WHEAT is especially rich in that albumen out of which the organic tissues are chiefly formed,[104] proved by 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 with *all* in about her proportions. 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. Mix this unbolted flour with water into a thin batter, but little thicker than for griddle-cakes, salting to your taste; make a thin loaf, not exceeding a quarter of an inch thick; have your pan and oven sissing 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.[105] 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.

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CONSULT APPETITE;[83] yet watch unnatural longings, and the effects of their indulgence.

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 Fig. 595; which Part IX. shows how to obviate.

855.—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.



FIG. 599.—MISS NORMAL; UNLACED.



FIG. 600.—MISS CRAMP; LACED.

DEEP DIAPHRAGM-breathing, important to all,[84] is doubly so during gestation; because it gives that double motion at every breath to this whole maternal organism, which greatly promotes its action. Let common sense say how important this is. Yet nearly every *lady* heaves only the *upper* part of her chest, leaving all below her shoulders inert; whereas every breath should move her whole abdominal viscera, from the top of her chest to the bottom of her pelvis; or else visceral and cerebral inertia must follow. Most breathe barely enough not to die.

TIGHT LACING is the second chief cause of infantile mortality. The above figure, 599, contrasted with 600, shows to the eyes that Miss Cramp cannot obtain half as much breath as Miss Normal.

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THAT IT IS MOST RUINOUS to women and their 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 passed unrebuked; but it strikes a deadly blow at the very *life* of the race. By girting in the lungs, stomach, heart, diaphragm, &c., it cripples every one of the life-manufacturing functions, impairs circulation, impedes 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 birth, or soon after, by most effectually cramping, inflaming, and weakening the vital apparatus, and stopping the flow of life at its fountain-head. It takes the lives of tens of thousands before they marry, and so effectually weakens and diseases as ultimately to cause the deaths 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 class of women and children, and leave propagation to the coarse-grained but healthy lower. 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 MEN 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, nurse their declining years, and 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 children, are solemnly warned not to marry small waists; for such must of necessity die young, and bear few and feeble offspring. You women who are willing to exchange the rosy cheek of health for laced pallor, the full round form of natural beauty for the

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poor, scrawny, sunken, haggard, almost ghastly figure of those who lace, or break the heart of husband and friends by your premature death, after agonizing yourselves by thus causing your children's death, till you exclaim in nervous agony, "O, wretched life that I live," besides dying before your time, lace on tighter and tighter, and keep laced up night and day, till your life-wheels cease to move.

WHAT! PROFANE THE SANCTUARY by wearing stays to *church!* Yet where else are they worn half as much? What! send missionaries to preach the sinfulness of infanticide to the heathen, yet commit the same crime more here, and in a form far worse? Is not causing your pets' death indirectly by slow starvation and strangulation, worse than suddenly?

BACHELORS, MAKE "NATURAL WAISTS OR NO WIVES" your motto, and frown down this fashion your patronage fosters. Women will cease to lace when you show preference to good-sized waists.[98] Let all condemn this race-ruining custom.

THOSE WHO WEAR FLOWING DRESSES, hanging from their shoulders, confined only by a loose belt, look incomparably more "interesting," maternal, and womanly, and every way more taking, than those with confined, wasp-like waists.

THOSE LACE TIGHT WHO STRAIN their buttons or fastenings; and few but do. Whatever cramps the vital organs, or interferes with perfect freedom of breathing or motion, injures equally with corsets. Lycurgus made all pregnant Spartan women wear large dresses, so as to give ample room for developing large warriors, and paid them special honors; while *enceinte*, or "ungirdled," means "with child," because Roman women took off their girdle as soon as they knew they were with child, lest they cramp and injure it. The discomfort caused by even a little visceral pressure, and relief given by undressing, warns you, and proclaims its injury to you and your unborn. What is as precious as superb women and darling children? yet this senseless, wicked fashion is victimizing both by wholesale.

WHAT! So ASHAMED of your situation, as if you had been doing something mean, or disgraceful, that you must not be seen in public, but must banish yourself from society, and house and lace to hide your shame? Fie on such prudery. Romans paid public court to pregnant women by allowing them to sit while a magistrate passed, when all others must rise. All mankind have

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instinctively honored and admired pregnant women; and common proverb makes such one of three of the most agreeable sights in Nature. Know that all who are pure minded regard you with redoubled interest and sympathy. What care you for others! 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 thereby stamp a noble self-respect, instead of this mean, sneaking feeling, on your unborn. "Society" should draw you abroad, 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 ruinous 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? Be much out of doors, keep your bedrooms well aired at night, and supply yourselves with plenty of "breathing timber."

ANIMAL WARMTH 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.

856. — IMPORTANCE OF MUSCLE, EXERCISE, CLOTHING, BATHING, &c.

GOOD MUSCLES are more useful than anything but good lungs and brains. Just think how they contribute to the efficiencies and luxuries of living. Besides all the moving, working, &c., they execute, and doing at least half our breathing, digestion, &c.

THE BRAIN IS FAR MORE EFFECTIVE with good muscles than poor; for these reasons: — 1. Mentality is put forth by the *outer* gelatinous portion of the brain;[35] into which myriads of nervous filaments enter from below. 2. These nerves *transfer* this mental action to all parts. 3. Gall discovered that the body of the brain is composed of nervous tissues, which he could exhibit only in the brains of those who had powerful muscles. That is: powerful muscles render these brain tissues the more stringy; which enables them to *transfer* this mental action with proportional

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power and force to other minds. Hence the stronger the muscles the more efficient and impressive all the mental operations. Those with weak muscles may be fervid, impulsive, excitable, &c., but cannot be virile, potential, and impressive mentally. Our temperamental doctrine shows why.[35-8] This renders female muscular inertia the great modern mind-paralyzer.

EXERCISE DURING CARRIAGE DEVELOPS FIBRIN in the mother, and thereby in her children; to the life-long improvement and efficiency of all their functions. English women of rank often walk ten miles, ride much, practise gymnastics, &c., just for exercise; but the downright muscular laziness of most American ladies is as disgraceful to them as ruinous to their children. At this downhill rate the next generation will be too feeble to work, and fit only for sedentary avocations; and hardly for them. Our girls must romp more, and women, instead of sitting so much and doing so little, take more brisk, muscle-developing exercise of some sort. It matters less what, so that it is convenient and liked. All the better if it superadds utility. That taken in *soap-suds* is most excellent; besides killing two birds with one stone. Most ladies "put out" their very best medicine every Monday morning. If "hard to take" in these nippy days — medicines generally nauseate — yet few things will equally benefit mothers, children, and girls.

PROTECTING YOUR ABDOMEN AND LEGS against sudden temperamental changes, by drawers fitted to them, is your chief point in clothing. Apparel open below is an outrage on utility[993] and propriety,[841] if people would stop to think. Pedal circulation is most important; because more colds, those great disease breeders, come through cold feet than from all other sources combined; and circulation in the lower limbs of bearing women is retarded by their unborn pressing upon these arteries and veins. See that you keep your legs warm somehow. Yet over-dressing them cannot, only good circulation can, keep them comfortable. Tight gaiters and shoes, objectionable always, are far the most so during pregnancy.

SPONGE BATHING furnishes about your best kind, securing that indispensable requisite of skin action and surface circulation; and doubly of pedal. Carriage furthers congestion, by impeding the circulation; which is to be restored mainly by cutaneous applications. Water is the best. Your own feelings will decide cor-

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rectly as to its best temperature; that being best which *feels* best. Yet, in general, the colder it is the better, provided you have vital force enough to produce *reaction;* without which it is most injurious; yet the *sun* bath, while nearly nude, *before* and *after* all other baths, is your *king* bath, and means of promoting circulation.

857.—Maternal Culture can Obviate Progenal Defects.

Proportionate action is the paramount condition of perfection; while want of balance is one of the greatest of human deficits.[a] What are dyspepsia, nervousness, consumption, and most other diseases, but its absence between the lungs and other functions? By cultivating their own weak organs before their children are born, parents can render these organs constitutionally strong in their offspring. Thus,

If a strong-muscled woman exercises but little during pregnancy, her child's muscles will be weaker than her own; whereas her training them 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.[856]

If her muscles are good, but lungs weak, it will almost certainly be strong of muscle without her taking extra exercise; 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.

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.

A magazine writer brought her four children for phrenological examination, in all of whom every one of the writing organs, the entire intellectual lobe, Beauty, 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 incipiency 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.

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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.

PATERNAL excesses and defects can also be offset by a like maternal regimen. It can neutralize or increase his consumptive, or dyspeptic, or nervous, or other physical ailments; as well as original passional, intellectual, and moral excesses and defects. In short, by it the child's constitution can be greatly modified at maternal pleasure.

THIS STATEMENT and application of this law will enable all who have any "soft spots" to render their children strong in these respects, and every way better than themselves. Then should not every female *learn them beforehand*, and cultivate them all through her bearing period? Behold how perfectly this blessed law puts the *constitutions* of your unborn into your moulding power! Then tremble while you learn to wield it so as to render them "*perfect* men and women," marred with none of your own faults, and incomparably superior to yourselves. Words utterly fail to depict the importance of this means of endowing them with the most animal vigor possible; or the sufferings consequent on its neglect.

858. — PREGNANCY PROMOTES HEALTH: BEARING OFTEN.

GESTATION NATURALLY IMPROVES health. The idea that it impairs it is as erroneous as common. What! God curse woman for and by fulfilling His laws in helping Him create His children! It, with nursing, is her normal condition — that to which she is expressly adapted. It never need to, yet often does injure; not *per se*, but *other* things with it. Those fairly healthy who take anything like average pains to recuperate, eat, digest, sleep, and feel every way the best at these times; while women by thousands, drifting into consumption, marry, recuperate while bearing, but as soon as they cease, relapse back into it, and die soon after; and thus of other diseases; yet live many years longer than if they had never borne. It exhausts and injures only those who have but little vitality at best, and work up so much of that little on family cares, without taking time to recuperate, that they break down; not by maternity itself, but by piling other loads on top of it; whereas by stopping these other

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drains, and manufacturing what vitality they well can, every child would make even weakly women the healthier, and give each a new lease of life. This is proved by bearing women being healthier, and living longer, on the average, than old maids.

SICKNESS AT THE STOMACH amounts to little. Endure it patiently, or fight it wilfully ;[78] or, best of all, *provide against* it by previous care of your health. Its chief cause is the mechanical displacement of your stomach by the child. Doctoring much for it is folly, and injures. Keeping your stomach in good order is its best antidote. It is not dangerous, but only inconvenient. Endure it like a true heroine, in anticipation of its eventuality.

MANUFACTURING THE ORGANIC MATERIALS is the great drain; which continues the same all the time; the child working them up in one case, and the monthly flow ejecting them in the other. And her child usually cleans it out of her system much cleaner than her womb; the sluggishness of which often leaves much in her to clog and oppress all her functions.[365-8] Hence ninety-nine women in every hundred who take fair care of themselves will enjoy far the best health, and live the longest, for bearing and nursing.

NATURE orders that just as soon as this surplus albumen ceases to flow to the breasts by the weaning of one child, it shall flow to the womb; not to be wasted in the monthlies, but to nurture another unborn. Intermissions are not needed, and only injure always. Nature ordains that her whole time, from twenty to forty-five, 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.[518]

859.—MATERNITY SHOULD TAKE PRECEDENCE OVER ALL ELSE.

A FINE FAMILY IS OF PARAMOUNT human importance.[867] 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 others not incompatible with this; 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

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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 *vs.* 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. 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.

IF A SERVANT employed expressly to do a given thing, yet allowed to do incidentals when not needed for this, should plead, "I can't attend to this because of these incidentals," you would command, "*Give to your specific* work all the time and energy it requires, and let whatever detracts from this go undone." Child-bearing and caring is your *one* female duty, for which alone you were made a woman. Do this in your very best manner possible, but make all else secondary. Let nothing else detract from this. Giving maternity precedence will "pay" best financially.

"WHILE BEARING TAKE THE BEST possible care of your recuperative functions, or your child will be too weakly to live, and your health ruined."

"I AM NOW PREGNANT. Fourteen years ago our only child died at birth, which greatly disappointed our hopes of an heir; but my husband is now most delighted with this prospect of another." — *A Feeble Wife.*

"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 own 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."

"MY HUSBAND EARNS OUR LIVING BY WORK, 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 HE NOT 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."

SHE KEPT ON WORKING till her confinement. Her child died three days before its birth; she lingered on, extremely feeble, and 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

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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?

"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 resupply. 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 she *starved both*."

MANY WEAKLY MOTHERS COMPLETELY EXHAUST their vital powers, fall into a decline, and fill a self-dug grave, who 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.

BEHOLD THAT SICKLY MOTHER fast declining with consumption, nervousness, female complaints, or some other disease. She was well at her marriage, but bearing her first child, which was smart and healthy, shook her constitution, because she omitted to take care of herself. Pale, debilitated, suffering with prolapsus, she worked on in pain, hardly aware that she was not able to endure as formerly; thinks she was only getting lazy; is bound to save all she can, and keep house and child looking as nice as possible, and doing many times more work than is really necessary.

AGAIN SHE IS BEARING, and wonders why she is so much sicker at her stomach, and fuller of all sorts of pregnant ills this time; still working for "hired help" or something else, though barely able to drag herself about. By dividing her sparse vitality with her babe, she *starves both*. Her system, besieged on all sides by old complaints and new, 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 just carries her

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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. Her diseases find their way into its daily food. It drinks in poison from its mother's breast. It lives on death. Griping pains and infantile disorders 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 meddlesome 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, till its feeble powers barely suffice to keep soul and body together; yet it would still live if its frail bark were not forced upon the quicksands of over-nursing.

ITS MOTHER STILL 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."

ALL CAN WELL AFFORD TO "INVEST" in rendering the child amiable by making her happy; for what is the practical differ-

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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.

860.—THE PROPENSITIES AND PERCEPTIVE ORGANS STAMPED THE FIRST SIX MONTHS, THE REFLECTIVE AND MORAL THE LAST THREE.

"ONE THING AT A TIME" is Nature's formative motto. Growth 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, and doubly premature, heads at birth are developed most at the base and crown, yet not on top, nor in the upper portion of the forehead, Fig. 506; but when about two years old they grow much the fastest above and before. Nature must make, 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 Appetite? 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, Kindness, or Reason till the child is some two years old? Yet it must feed, and therefore have Appetite before its birth, else it could never appropriate the nutritive materials supplied by its mother.[844] As 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 should furnish their embryo bodily materials by taking the nicest 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

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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 HER BIRTH, as I was riding home on horseback, through woods, with my wife 'on behind,' 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 was a drunken man, lying on his back, and rocking back and forth from head to feet; 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 before they were established.

A SIMPLE girl 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 charming her, frightened her terribly by jumping upon her back, which arrested fœtal cerebral growth before her upper organs were fairly started.

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.[357]

THE FIRST FIVE months stamp the physical system, propensities, and perceptives; while the *mental* apparatus, and the *reasoning and moral* Faculties, are formed, and their sizes adjusted, *after* the fifth

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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.

THE GROWTH of the brain confirms this theory. 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. Hence, 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; thereby facilitating increased goodness beyond the grave.

861. — HOW TO PRODUCE ORATORS, POETS, WRITERS, &C.

A MOTHER BROUGHT HER FOUR SONS for phrenological examination: her eldest fair to middling only, her second a splendid natural orator, with as large Ideality, Expression, Imitation, Wit, Reason, and Memory, as ever came under my hands; her third an equally natural painter and artist; but her fourth had extraordinary Construction, perceptives, and Acquisition. 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, gave myself up wholly to hearing orators, and reading poetry and classical works; and 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. But while carrying my third, desiring a painter and artist, I visited, with a trained artist, all the art studios in New York, Boston, Philadelphia, Baltimore, Washington, Montreal, and other places, giving myself up wholly to the study and admiration of the

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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, Construction and Acquisition. 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."

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 their analysis and treatment. 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.

"BEYOND QUESTION, the cultivation of any organ or power of the parent will contribute to the production of offspring improved in this same particular." — *Mrs. Pendleton.*

"THE WHELPS OF WELL-TRAINED DOGS are 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 that the better education of women is of much greater importance to their progeny than is imagined. Sir Anthony Carlisle mentioned this very striking corroboration. 'An old schoolmaster told me he had noticed that the children of people accustomed to arithmetic learn figures quicker than those of differently educated persons; while the children of classical scholars more easily acquire Latin and Greek; and with

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a few exceptions, the natural dulness of children born of uneducated parents is proverbial.'" — *Dr. Elliotson.*

BEGIN TO EDUCATE CHILDREN AT CONCEPTION, and continue during their entire carriage. 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 pride. 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 those born before, than either parent, and than they could have been but for this knowledge and practice.

MOTHERS, DOES GOD 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.

862. — PRODUCING ARITHMETICAL TALENTS. ZERAH COLBURN.

MR. AND MRS. S. had Computation small, and were naturally deficient in arithmetic, which both disliked. He failed in business 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 Computation 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 are poor in figures, her superior calculating powers could have been derived only from her mother's vigorous *exercise* of them 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?

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SHE TAUGHT MUSIC at this period; and this daughter is a splendid singer and performer on the piano, and often composes superior music impromptu; besides excelling 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 fœtal history is even more in point. A Mrs. Grimes, who knew his mother well, told me the following fact touching her calculation two months before his birth. She obtained her living in part by weaving figured cloths, diaper, &c., which required a great exercise of Computation; 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 studying on it all one night, she saw that so many threads woven thus, and so many more thus, would bring the required figure; and in the morning wove it as deciphered without 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 computation. Attention was first drawn to this gift by his often standing, when only 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.

863. — HOW TO RENDER CHILDREN MORAL AND RELIGIOUS.

ANY SPECIAL PHASE of piety, along with general religious zeal, can be stamped thus. A pious lady, in Lockport, New York, while carrying a child, had her sympathies intensely excited in

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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.

VOLUMES OF LIKE FACTS both illustrate this general truth, and show that any particular *kinds* and shadings of this religious sentiment especially exercised in mothers, are thereby written as with the point of a diamond into the innermost souls of their progeny. Why not? Behold, O religious mothers, the momentous power for eternal good thus imposed on you! 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 ducks to water. You can thus dedicate your future son to God as was Samuel, "*from his mother's womb*," and "ordain" him to the gospel ministry *before he is born*. Hence pious ministers derive their piety from their mothers more than fathers.[576] Let them preach this doctrine, and their congregations would be far more receptive of "divine truths" than now. Why do they neglect it? If they do not know it, they are but poor students of their Bible.

864. — LOVING *vs.* HATING CHILDREN BEFORE THEIR BIRTH.

AFFECTIONATE children, how infinitely preferable to indifferent! How inexpressibly delightful to have fond ones hang lovingly around parental necks, and clamber up cosily into open laps; yet how utterly repugnant are young snarling, hateful Ishmaelites! Who can help exulting over these terrestrial angels? How can parents secure the former, yet avoid the latter?

BY LOVING THEM AND EACH OTHER BEFORE they are born. Parents 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 then require the most care.

WILL-POWER can send succor to any suffering part or organ,[577] and, of course, also equally to the embryo. Loving it before it is born is to it what brooding is to chickens. Every love emotion of either parent goes right to its life-seat, to help endow it.

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Loving it before birth is instinctive. Only heathen mothers in sexual reversion hate it then; as if some imp interfering with their pleasures. Is *it* to blame for existing? Did it create *itself?* This hatred does not stop its existence, but does make it a child of perdition. Unwelcome children become Ishmaelitish "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 LOATHSOME IDIOT was made so by its mother's hatred before its birth. Her husband had just been elected to the Legislature, she intending to have a good time among the members by accompanying him; which this imp prevented. Though a church member, she confessed to an utter repugnance, even bitter hatred, of it from conception, and inquired after some Eastern asylum for imbeciles; but was not told of any. Let this home-thorn be kept perpetually pushed by its presence into her side. Shall this otherwise darling child suffer all this forever, and not take vengeance on its maternal author?

FATHERS are usually worst. A 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 Centennial "leather medal," labelled "Savage" on one side, and "Monster" on the other. Alas, too many deserve it!

865. — FORTITUDE; A CRUSHED SPIRIT; FEAR, WORRIMENT, &C.

AMIABILITY MUST NOT BECOME PASSIVITY. A fighting spirit is better than a cowed. The bent reed must not be broken. Self-defence is as necessary as sense, or justice. You do not wish your future son to be a coward, or poltroon, and the consequent

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prey of all who choose to impose on him. He requires energy to dash obstacles and opposition aside, and resolutely cope with difficulties and enemies. Softs amount to little in this age of herculean contests. 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. A firm and forcible mother brought her sixteen-year old daughter for examination, who had little Force, Firmness, affection, 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. When 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, 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 into 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 all day long, and go to bed sobbing; was always pensive, and when only five years old could not sleep without the Bible under her pillow, or Testament clasped on her breast."

BEHOLD THE 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.

MORMON CHILDREN ARE GENERALLY AMIABLE, yet lack energy. I noticed a singular deficiency of Force among them, all their young men included; obviously because polygamy crushes their mothers' spirits. See how in [659]. Other energetic mothers by thousands, whose spirits were crushed during pregnancy, have

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been bringing me their inert passive children for fifty years. Their mothers' temporary tameness rendered them naturally weak-willed.

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; whom it spoils by rendering irresolute and cowardly. To detail cases among so many, would 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. If you have trouble, fight it. Let no fears about husband, or children, or property, or anything whatever disturb you. Especially offset these mere whims by cool reasoning. Banish such nonsense, and put yourself in a state far above them. Does dreading confinement lessen its pains one jot? Does it not increase them by unnerving your mind and body beforehand, instead of fortifying both against them?[867] If they did the least good, they might be excused; but since their whole influence "is evil, only evil, and that continually," why indulge them? Rather rise above than succumb to them. "Take no thought for the morrow." Remember,

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. "Sufficient unto the day is the evil thereof." "O, ye of little faith," cultivate it.[872]

866.—DROPSY ON THE BRAIN. ITS CAUSE AND TREATMENT.

MATERNAL GRIEF before birth causes it. In every case of the thousands of water-brained patients I have examined, I find their mother had some severe affliction, usually the death or alarming sickness of a child or dear friend she nursed in dread of their dying, or some other soul-harrowing heart trouble. If this occurred before conception, its memory still weighed heavily on her spirits. Its *modus operandi* is this:—

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HER GRIEF FEVERS HER brain, which fevers her child's, and this causes dropsy; which carries off this fever, and thereby staves off worse consequences. Fever often creates dropsy. Who but knows this? Pain, that is fever, in the chest often causes a deposit of water there; thus saving further disorganization. Diseases of the head often pass out at the feet, by causing dropsy in them. This law is understood. Then why should it not act before birth? Why not a pregnant mother's temporary brain fever, caused by any mental anguish, fever her child's brain, and Nature prevent further ravages by drawing off this fever through this watery deposit?

A GAY MOTHER LEFT HER EIGHTEEN-MONTHS' BABE with Bridget, to attend a ball, 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 grief fevered her unborn's brain, causing 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, unmanageable, 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, to, but not through, its "second summer." It also 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. Its father, heart-broken because his idols were no more, gave up to drown his grief in "drink." Their only puny orphan alone was left of what could have been a splendid family. What agony, in place of what enjoyment! A family in ruins![68] O, what a loss!

HYDROCEPHALUS IS INDICATED BY A MONSTROUS head during infancy and childhood. If any child's head at four measures over twenty and a half inches, it is water lodged. Its being extremely

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uneven is another like sign. Or, if it bulges up at Kindness, as in Fig. 601, there is a deposit of water at this organ only, caused by the mother's painful exercise of it.

GRIEF IN ANY MATERNAL FACULTY, as Kindness, or Caution, deposits water in this same organ in her child.



FIG. 599.—WATER ON KINDNESS.

COPIOUS HEAD SWEATS DURING SLEEP indicate that Nature is thus replacing this poor water with good brain. Hydrocephalics also usually have 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. Let them "paddle." Even help them, by often wetting your hands, and stroking down their heads as in magnetizing, by putting the fingers of both hands together at the top, and passing them down, one hand on each side, till they meet at the chin, where, parting, shake them to throw off the feverish magnetism.

HYDROCEPHALUS IS NOT DANGEROUS, but *cures*, by staving off brain fever, which is far worse, and of which it is the outworking. So be neither alarmed, nor even anxious. But such absolutely must *not go to school*. They have *inherited* too much brain action already. Then why redouble their mental excess by schooling? 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? In 1844 I took a fac-simile cast in plaster of a thirteen-year old Boston lad's head, which 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.

IT SOMETIMES causes 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.

"BIG HEAD, LITTLE WIT," is thus explained as describing those cases wherein the water consumes or dissolves the cerebral nerves.

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MEDICAL men are respectfully invited to scrutinize this discovery and these inferences; the practical value of which can hardly be overrated. Thank Phrenology.

867.—INTERCOURSE DURING PREGNANCY AND NURSING.

THIS COMMON PRACTICE IS CONDEMNED as a most flagrant violation of natural law by every principle, every fact bearing on it. Impregnation, the only mission of intercourse, has already been fulfilled; so that it can subserve no end but sensual gratification. Woman is its sole umpire as to its when, how frequent, and whatever appertains thereto.[804] Though her promptings should not be ignored, yet her "desire" then 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 as they do?

OLD DR. WHITE condemns it unsparingly, and considers it the latent cause of an untold amount of female diseases. When she participates, she thereby writes "sensuality" all over her child's life; if she loathes, as almost all do, she impresses sexual loathing and disgust, which completely spoils daughters as wives.[800] Find in [815] an answer to its male continence 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. He should follow her inclinations.

868.—MUTUAL COUNSEL, AND PATERNAL CO-OPERATION.

TOGETHER birds build their nests, and feed and rear their young. Mutuality appertains to the sexes throughout Nature.[545] Should it end with creating a child?[651] Has its father no concern in its future; whether it is perfect in form, healthy, smart, good, and worthy of the money and effort he is to expend upon it? Then should he not "strive together" with her in perfecting it? Only selfish cuckoos neglect their young. And even they make others provide for them.

HIS WIFE NEEDS his sympathy, co-operation, and aid during carriage almost as much as at conception.[553] Why mate but to

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co-operate in this rearing? Why not work together in *stamping* its Faculties before birth, as well as after in training them? As architects lay off their work first, 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 that; have this a divine, that a merchant, the other a man of letters," &c.,[857] 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. It is her duty to mould it through herself, but far more *his* to improve it by influencing her. She and it are plastic clay in his artistic hands. Her task is onerous. She needs help, and *his*.

GALLANTRY is ordained solely to inspire him to help her carriage. Pregnancy is its specific time and sphere for action.[853] Hence alone all the "interest" taken by man in woman, and her "interesting condition" when with child. And most interesting indeed it is. Nothing more so. The head of the family should be the head of this "family affair." He has surplus strength, which she requires. Let him bestow all she can receive. What creature comforts she needs he should supply lavishly; and be to her all that a gentleman is to a lady; only as much more as they should love each other better in wedlock than out.

"HOW CAME your girl 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 a 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 as I desired. Only six weeks before this babe was born, I was carried daily 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."—*Mrs. Bailey.*

THAT PATTERN husband richly deserves "the Centennial gold

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medal" as a model husband; and is *paid* for his pains in the pride and pleasures this child gives himself, wife, others, and herself. 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, and hung it where her waking eyes could rest upon it, and contemplate its sunny face, so as to fashion their future babe on that exquisite model; and this child has the expression and looks of that picture, as well as the disposition its face expresses; and is unlike either parent. How much "percentage" did that speculation "net"? How much more than that husband's who so overworked his wife that their child was born a "natural fool"?[859] If men do not think now, they will some day.

A POUGHKEEPSIE HUSBAND, though of average means, ornamented his rooms 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 their children were far better than themselves. Heads and characters as exalted as were his children's, can rarely be found in this wife-neglecting age.

HAD GRECIAN WORKS OF ART, lavishly erected in public, and placed in their boudoirs for their pregnant wives to impress on their unborn, nothing to do with the formation of the refined tastes of that classical people?

"WHEN A SUPERSTITIOUS FEAR overran Rome, all the women then pregnant were delivered prematurely, and brought forth imperfect children." —*Plutarch.*

MILLIONS of like facts absolutely demonstrate this law that existing maternal states actually do control progenal character. What intelligent mind can dispute either its facts or philosophy?

869.—APPEAL TO PROSPECTIVE MOTHERS. THEIR VAST POWER.

WHAT MOMENTOUS RESPONSIBILITIES, O mothers, does this ante-maternal law impose upon you, by *obliging* you to imbue your own darlings with all your goodness and badness! As Elizabeth's delight in seeing Mary made John "leap in his mother's womb for joy;" so all your physical and mental pulsations vibrate

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throughout their beings. Every good, sweet, holy, affectional emotion sweetens and exalts not their conduct merely, but their innermost *souls;* and your every intellectual effort makes them the fonder of study, clearer headed, and smarter; while your every fretful, angry, hateful feeling prints its defacing scar right into the forming disks of their young souls, to haunt them forever! Behold, grasp, study, and employ this divine means of endowing them with mathematical, methodical, commercial, musical, artistical, poetical, literary, oratorical, devotional, philosophical, and any other natural gift; and "rejoice with joy unspeakable" in the power over them for good it confers upon you; yet tremble lest you render them constitutionally stupid or wicked. Why will you longer ignore this momentous subject? What other compares with it in shaping their present and eternal destinies? Will you make them forever devilish by indulging your own temper? or angelic by cultivating your own virtues? Turn a deaf ear, ye who will, only to flay them alive to beat out of them these satanic vices you branded into them before they were born; but hear, ye prospective mothers of future angels, pray for light, and clutch whatever will enable you to stamp them with a higher and holier impress. How infinite the difference to them, you, and theirs forever, between their being good, amiable, affectionate, pure, refined, bright, talented, intellectual, adorned with all the virtues, marred by no defects of body or soul, on the one hand; and on the other dull, senseless, snarling, haggard, wicked, false, dishonest, malignant, or, perhaps, fiendish! And growing worse. What can you ever do to make *yourselves* as happy as by rendering them the one, or miserable, as in the other? What pains are too great, or labors too incessant, to secure the one, and avoid the other? O, if there is any one duty the most obligatory, this is it; 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! More than words can express, will their loveliness make you and them happy, and their depravities torment you, them, and their descendants "to their third and fourth generations." As you instinctively parry blows from this part, strike wherever else they may; so ward off all moral evils by cherishing that calm, quiet, happy, ethereal, spiritual, ecstatic, devout frame of mind God mercifully attaches to this maternal state.

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BEARING IS MOST DELIGHTFUL. Its luxury barely begins at conception. Every woman had rather give birth to darling children than enjoy any other good, or attain any other end. How her babe's first cry thrills every fibre of her being! How she delights to talk about her unborn, especially to her sympathizing husband? God has implanted a strong maternal yearning in every genuine woman, which is to bearing what appetite is to food; its *vade mecum*. Say, does not this veil, drawn back from your inner consciousness, reveal your maternal altar bedecked with sacrificial rites? Then cherish this divine sentiment.

BEHOLD HEAVEN OPENED, and a commission issued from the august court of eternity, directed and delivered to yourself in person, conferring this celestial prerogative of stamping and moulding undying *minds and souls!* Infinitely does this power exceed that of kings. All other human ends are comparative baubles. Angels might well exult over a commission thus glorious. Willing or unwilling, ignorant or informed, you are *compelled* thus to predetermine their future talents and virtues, or imbecility and vices. For God's sake, then, in the exalted dignity of your maternal mission, do not let those trifles vex you; but rise into a serene moral atmosphere so exalted that what provokes you at other times shall only enhance your placidity.

GETTING married is now woman's master passion. What art and energy, what buying and bustling, what toil, assiduity, and worriment in preparing for the *wedding*, without one thought or provision for its only ultimate end? Should not preparation for maternity, this great central female function, be the chief concern of all unmarried women—and this is your surest way to get married[559]—and its fulfilment that of all married? 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 it her labor of all labors and preparation of all preparations, her anticipation of all anticipations and end of all ends, her alpha and omega, internal and external, 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

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of divinity! She is summoned to become a co-worker 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 HE 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 and customs equally disastrous.[591] How foolish, how wicked, to expend these maternal capacities in padding and ribboning, curling and painting, flirting and playing fool, when you 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 millennium, 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.

ITS REGENERATION HAS BEGUN. Republicanism has opened its first and second seals. 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

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moral tone. All this must soon be superseded by everything calculated to make universal man 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 once more a paradise. O, what children you could bear, if you knew just how to create and carry them! Inconceivably more powerful and perfect than the 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;* and a regenerated world will pour forth grateful hosannas in their highest strains, here and hereafter, forever!

870.—APPEAL TO FATHERS; PREGNANT WOMEN NEED SYMPATHY.

MEN LOVE PREGNANT WOMEN MORE than blushing maidens or blooming brides; because all female charms centre in maternity.[868] Who can duly prize darling children? Then can their father duly love their mother? She who bears him one fine child, however faulty, deserves his heartiest Love and thanks. Who, not both flint-hearted and emasculated of every manly sentiment, can help chanting anthems of perpetual affection to her who bestows and nurtures this casket of all his joys? "Husbands love your wives" always, yet lavish on them one round of tenderness and devotion while thus perpetuating yourself and name among men.

BEARING women need sympathy far more than other. Let every mother attest. Her state often makes her sick, qualmish, and irritable. Of course she needs and deserves to be soothed and petted. And by the *father* of her babe. Prospective father, your strong-petting nature was made *expressly* for this very occasion. And its manifestation, then, to her is inexpressibly delightful. It is always agreeable, but now perfectly enchanting. All this, besides your power to mould it through her.[868] You always instinctively care for breeding mares. Do you always accord that sympathizing affection wife now often imploringly craves? What if she is hateful and does scold; *your child* causes

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it.[800] Quiet her nerves. Cheer up her drooping spirits. Lavish attentions on her. Smother her with affection. Make her your idol. Do with as little work as possible, and help her do that. Look after her health. See to it that she rests. Yet many a pregnant woman gets but little sympathy by day, or rest by night. She works up all her strength on others. More dead than alive, and crushed in spirit, you even outrage her very person, and force her by perpetrating a literal rape on her; thus redoubling those complaints you long ago caused. Yet how careful you are of your bearing mares. One can hardly help *pounding* such stock-pampering but wife-abusing dolts.

HER DEAR BABE cries with pain till exhaustion makes it stop to rest, only to begin again. Nursing its mother's diseases, it just lives in teething till warm weather prostrates it, when the "heroic" Doctor kills it off *scientifically;* whereas, if she and therefore it had been strong, it would have weathered this sickly storm. Yet it is better dead than alive. This is its first quiet sleep. Peace to its ashes. Yet your colt grows finely. But

O THAT AGONIZED MOTHER! Her dear babe which she carried nine long months in perpetual misery, and bore in agony worse than death; 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. 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 your thoughtlessness and business talents. Though your wife and child are dead, yet see what a fine span of *colts* you have raised! Ay, and if you had taken half the care of a bearing wife you took of bearing mare, what superb children you would have raised, with your wife alive and well! O do stop your drive drive, hurry hurry, long enough to do your duty to your wife while bearing.

PATTERN AFTER THOSE LOVING 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 then! How near her he keeps during incubation! How sweetly he warbles in

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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, allures or drives him from her side. As the delightful period approaches for the birth of all he holds dear, how he leaps for joy! They emerge. He is electrified with paternal ecstacy. 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 them. 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 husband, 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 noisy children, which craze and torment the very life out of her; and perhaps *both*.

THE SUBJECT-MATTER of this Chapter is second in practical importance to but one of its predecessors or successors. May it augment the number, the physical stamina, the talents, and the moral excellences of unborn generations.

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CHAPTER II.

CHILDBIRTH, INFANCY, ETC.

SECTION I.

LABOR-PAINS. WHAT INCREASES AND LESSENS THEM?

871.—SIGNS OF PREGNANCY, AND NEAR LABOR; PREPARATION, &c.

"HAVE I CONCEIVED?" is a most anxious inquiry to very many, both *ways;* and its scientific answer important.

1. A PECULIAR THRILL and unusual sensation at coition, as if your whole being were overpowered, is your first and surest sign.

2. CESSATION OF THE MENSES, when they are uniformly regular, is one sign of pregnancy; yet a severe cold settling on the womb, and many other things, stop them; and sometimes returning health. Cohabiting in one not accustomed to it, sometimes stops them, especially when with a robust sympathetic male, by so renewing the health and system that it uses up this flow in growing stout.

3. MORNING QUALMISHNESS is quite a sure sign; because the enlarging womb presses against the stomach.

4. UNNATURAL LONGINGS or outlandish cravings for strange things indicate it still more positively.

5. FEELING THE MOTIONS of the child is a sure sign; yet this rarely occurs till after the fourth month. And even then it may be too sluggish to move much. Yet by taking a hand out of right cold water and putting it on the abdomen, below the navel, its cold makes the little one bestir itself quite sensibly.

6. THE BREASTS AND NIPPLES furnish about its surest sign; because they sympathize perfectly with the womb; all their states being in reciprocal sympathy with its.[998] If the breasts become firmer, or larger, or warmer, show more life, or prickle, or exhibit larger or bluer veins, &c., calculate that pregnancy, by increasing womb action,[998] has redoubled mammary.

7. A SATISFIED, quiet, placid, easy, comfortable, lazy, luxurious

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feeling is another; as is its opposite, a restless, cross, hateful, scolding, bitter feeling; the former consequent on a right, the latter on an irritated, state of the womb causing a like state throughout mind and body, on the principle stated in [500, 505].

8. SORE NIPPLES, and their increased color, are very good signs, and for the reason just given; as is also a darker circle around the eyes, for reasons given in [662]. And in general

9. ANY UNUSUAL STATE EITHER WAY; favorable if the womb is in good, unfavorable if in a poor, states. This applies especially to the expressions of the face, increased sleepiness or restlessness, appetite, or the want of it; feeling better or worse, &c., according as the womb states are either.

THE SIGNS OF NEAR APPROACHING LABOR are

1. UNUSUAL ENLARGEMENT OF THE PARTS. By this sign farmers correctly predict the delivery of their stock within two or three days. 2. Sore nipples is another. 3. A "show" is another. 4. Feeling quiet, sleepy, lax, uninclined to move much, indicates that Nature is kindly laying in an extra stock of vital force for your coming emergency; and this presages a good delivery, provided you *give right up* to it, stop work, laze, sleep, &c.; but don't you *dare* work, on your peril.

5. JUST SIX MONTHS AND SEVEN DAYS from your last menses, says Dr. Naëgelé, will be the true time for labor.

YOUR PERSONAL PREPARATION consists in complete urination and defecation; wearing nipple shields if they are depressed or small, for reasons given in [993]; or pour hot water into a bottle to heat it, empty, and put its mouth over the nipples, so that its cooling may draw them out; an oilcloth under you to retain excretions; a sheet to help raise you up and roll you over in changing undergarments after labor; a bandage cut bias, and fitted to the person; and position on the *left* side, with silk cord, and scissors for the umbilicus.

872.—SEVERE LABOR UNNATURAL AND AVOIDABLE.

WHOEVER MITIGATES the pains and perils of childbirth, will become one of the great benefactors of the race, by promoting its multiplication. But for them many more 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.

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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 apprehensions of some impending calamity, when there is none.[865]

"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. Then

DOES HE 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; then 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." Give that text some other interpretation not thus cruel and "unrighteous." Or if He has thus cursed all women,

NONE NEED SUFFER ANY MORE THAN THOSE WHO SUFFER 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? Since the labor-pains of some women are so trifling as not to deserve a second thought, therefore this sentence, passed

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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 facts, and a practical libel on the character and government of God.

873.—Natural Delivery easy.

"Childbirth without pain" may be impossible; yet where Nature is allowed her perfect work, its pains will be slight. Some "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."—*Mrs. Pendleton.*

"Nature is the squaw's only midwife. Her labors are short, and accompanied with little pain. Each woman is delivered alone in a private cabin, and after washing herself in cold water, returns to her usual drudgery."—*Dr. Rush.*

"One of the squaws who had been leading two of our pack-horses, halted at a rivulet about a mile behind to lie in; and after about an hour overtook and passed us with her new-born infant, 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, the ground being covered with several feet of snow, was suddenly taken in labor, and enriched her husband with another child. In the course of the following morning the Dorion family made its appearance. The mother looked as unconcerned as if nothing had happened."—*Washington Irving.*

"Going late Saturday night to the wigwam of the chief, I 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."—*Brantford Indian Missionary.*

"The easy labors of negresses, native Americans, and other women in a savage state, noticed by travellers, is not explainable by their physical

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formation; for their pelvis is rather smaller than the European; but by a simple diet, and constant and laborious exertion, with a hardy constitution. Yet hard-working white women of the lower classes often suffer little from childbirth."—*Laurence.*

"THE ARAUCANIAN Indian mother, on her delivery, takes her child, and, going down to the nearest stream, washes herself and it, and returns to the labors of the station."—*Stevens.*

THE SMALLER HEADS of their children, consequent on the deficient mentality of both parents, is offset by their larger chest, shoulders, bones, and muscles. The chief difference is in the mothers; and its great cause in the *feebleness* of civilized women; and the easy parturition of Irish, German, and Indian women, is caused by their robust *health.* It is not that stylish women are doomed to "bring forth in sorrow," but that they outrage every law of health from birth. Else why this difference against city ladies, as compared with healthy country women? Though some robust ones have "hard times," and some sickly ones easy, because of the difference in their forms,[876] 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 and feebleness aggravate the pains of delivery? Remains there any doubt of this? Is it not founded in reason, and sustained by facts? 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 Natûre 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.[900] All the knowledge, property, advantages, everything we possess over them, enable us to become more healthy than they. If we are not, ours is the fault.

874.—CAUSES OF SEVERE AND DANGEROUS LABOR.

WHAT CAUSES it, then? Those outrages of the health laws perpetrated by women in civilized life are fearful, inflicted mainly by that tyrant goddess, Fashion,[901] which injure children

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and aggravate labor-pains incalculably, and fill 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?[86] 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. Besides loading the hips with surplus clothes, she relaxes and disorders the muscles employed in parturition, and aggravates its pains and dangers 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, most effectually aggravate these sufferings. Late hours, excessive intensity of feeling, bad eating, 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 childbirth."

875.—EASING LABOR-PAINS. STRONG MUSCLES. BOXELESS BABES.

MUSCLES ALONE effect delivery. Hence the better they are, the easier it is; other things the same. As a weak horse with a heavy load going up hill pulls without avail; so weak maternal muscles strain every fibre to the utmost tension, exhausting without advancing, where strong ones would effect all with little pain. Most difficult cases have this cause. Few if any would occur if Nature had her perfect work; not even wrong presentations. They are rare among the healthy lower classes; and afflict ladies chiefly; and because of their artificialities and muscular inertia. Exercise will obviate them. More "housework" will lessen labor-pains. Dancing is good, but too fitful; and walking better; yet romping is best, and just as instinctive in girls and healthy women as breathing; and diminished mainly by feebleness and love troubles. Nothing equally promotes female health, ease of delivery, and "snap" in children. Would that this prim, sedate, inert, starched up, citified artificiality of modern "society" would give place to that frolicsome, jubilant playfulness so natural to girls and women. 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, thumb the piano, em-

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broider, and "flirt." Snap these fashionable restraints, and be true to all God-created female intuitions. Bearing

BABES WITH SMALL SOFT BONES, by eating food having little or no bone-forming materials, so as to lighten labor-pains, was first broached by Mrs. Pendleton, about 1839, and is now the baby-making art recommended by Drs. Hall, Napheys, Jackson, and others; just as when a big dog barks, little ones strike in and continue. Bosh. Nature will have *proportion*, or nothing. See its absolute necessity demonstrated in "Human Science."[61] None who read that could recommend almost boneless infants, any more than those almost headless, or heartless, or senseless. As well try to build on a poor weak foundation. Nature will not put up *any* materials farther than she has and uses them *all;* and must have as much bone as muscle or brain, or she will not work at all. As far as she is deprived of osseous material she will not use nervous, or fibrous, or any other; for she will not thus bungle. Those who advocate this absurd idea, don't look beyond their noses, nor think at all.

BEARING MOTHERS EAT bone materials, and nerve materials, and fibrous materials, and give your precious protégé whatever of all the formative materials it can put up into its organic machinery; and if this causes you a little harder delivery, it will be enough better "got up" to pay for it.

876.—WHAT FORMS SHOULD MARRY WHAT OTHERS?

SOME WOMEN ARE FORMED so as to bear much more easily than others; and each can tell beforehand about how easily she can bear, on the obvious principle of homogeneous construction, namely, that all her parts correspond with all her others. Thus, if any of her parts are long, or prominent, &c., all are in correspondence. So if one aperture is large, or lax, or flexible, all the others are equally so; and hence the mouth admeasures the vagina; so that those large-mouthed bear easily, small-mouthed, with pain. This principle teaches lessons too practically important not to be known and employed in matrimonial selections. One closely constructed vaginally should not marry one large-headed or broad-shouldered, unless willing to risk severe labor; such are adapted to one 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.

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A very large-headed, bony, broad-built, and powerfully muscled man, representing many others, said:—

"I AM SO LARGE, while my wife is so very small, that our children can never be born. They must be cut in pieces before birth, or she 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. But after such marriage, give her the highest attainable physical culture, and use the water-cure at childbirth."

877.—RESOLUTION *vs.* MIDWIFERY; ATTENDANTS, &c.

COURAGE is your one great requisite. *Yourself* must do most to be done, while art stands silent by, except in emergencies. Grapple right in with "labor" like a true heroine, with "*I can and I will;*" nor ever allow "O I never can survive." The more energetically you take right hold, the sooner and easier you will dispatch. Pluck assists incalculably; and renders every spasm proportionally the more effective. You should bear down on yourself, and strain "with a will;" while sinking under it renders it, like one lifting against hope, far more painful and protracted. "I can't" always palsies, "I will" aids delivery incalculably.

ATTENDANTS should be cool, self-possessed, quiet, and aid by their own will-power, and all surroundings inspiriting and encouraging. But all noise, bustle, fussing, fixing, rushing from room to room, &c., flusters and retards delivery. Two or three tried and sympathetic attendants are ordinarily sufficient, with others on call; yet generally the less done the better. What Nature does will be well done; while most interferences injure mother and child. All honest accouchers are witnesses that meddling is unnecessary in common cases, injurious in most uncommon. Instrumental delivery must needs injure the child's brain and mind; need rarely be resorted to; and can generally be avoided by previous maternal preparation. The lower classes never need it. Let Nature mostly alone, certainly till she has done her utmost. This work does not claim to treat surgical cases, but to forestall their need. Not one in millions who live right will need them. But when surgery becomes necessary, use it.

LET THE PATIENT say whether males or females shall officiate

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as midwives. Let those who feel any safer in the hands of a man summon one; but those who shrink from him, call in female accouchers. She who suffers should choose. There is no inherent impropriety, but a manifest propriety in men, at least when resort must be had to surgery; yet till within two centuries women alone officiated at all births; 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 destroyed by art.

WOMEN CAN DO WHAT IS NEEDED if they only *think* they can. Only those should attempt who have nerve, intelligence, and anatomical knowledge, which women instinctively crave;[884] doubtless partly to fit them for this very service; and which should be denied to none.

878.—WATER-CURE IN CHILDBIRTH; FLOODING, &c.

ITS EFFECTS ARE MAGICAL in diminishing labor-pains and dangers. 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.

"I BORE SIX CHILDREN before this one, 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 Cincinnati Mother, at a Lecture.*

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"I HAVE BORNE FOUR children with extreme difficulty, took water-cure treatment with this my fifth, 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 Junesville Wife, at a Lecture.*

"WOMEN OF FAIR HEALTH can live so as to render pregnancy and childbirth 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 and 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 inordinately craving appetite with which many are afflicted in child-bearing.

"HER LABOR-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. This reduced feverish excitement, and soothed her remarkably, so that sleep soon followed. On the third day, water having been used as the case required, she walked out, with benefit. Daily exercise was previously taken in her well-aired room.

"NOT A SCAR was left upon her body, though this was her first child; and the amount of suffering was far less than women often experience in mere menstruation. 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 attended with comparatively 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 pleurisies, 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

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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 constringing cold arrests its flow. But the cooling should be gradual, not sudden.

"As soon as her abdomen touched the water, the flooding ceased, as if by magic; and before she had become much chilled, I raised her carefully, laid her in bed, put wet cloths about the abdomen, and wrapped her warmly in blankets. Her feet were cold, as they generally are in severe hemorrhage. I rubbed them briskly with the warm hand, to restore natural warmth; and kept good watch that she should not become too warm; because flooding would be apt to return. She soon fell into a sound sleep. As she grew stronger, cooler water was used. She slept well during the night, having no after-pains. In the evening she sat up, bore her weight, and walked about the room. Only twenty-six hours from this 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 *we moved*, she walking up and down stairs many times during the day, overseeing things. 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.

"Like cases occur continually in my practice; and my patients, who have experienced the invaluable, untold, and apparently miraculous effects of the water-cure, will attest its blessings."—*Dr. Shew.*

Section II.

RECOVERY FROM CONFINEMENT.

879.—Drugging, Bleeding, &c., most Pernicious.

Healthy women need not fear a painful or lingering "getting up." The better the general health the sooner the recovery; and the less danger there is of accouching diseases. Observing health conditions prevents and cures them far better than medicines.

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The confined woman requires neither emetics nor purgatives. Water-cure here, as in labor, far surpasses the old practice. Nursing is needed more than physic. Let Nature do her own work her own way.

DRUGS TAKEN BY THE MOTHER injure her child, by being carried directly to her milk, and similarly affecting it. Against all interference with its yet extremely susceptible organism Nature unequivocally protests. If her bowels need regulating either way, relax or check by food and water. The idea that medicines can remove disease or restore health in either is preposterous. This is Nature's exclusive work. Purgatives, &c., should be administered in *food*, not drugs, and medicinal herbs eaten, or their teas drank. These foods and fruits relax, those bind; which shows that this is Nature's means of affecting the system this way, and that, as it may then require.

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? Pure air is its great cleanser.

SECURING REACTION is the great prevention of evil, and promoter of good, confining results. This reacting ordinance of Nature has been overlooked both as a fact, and a means of bringing good out of evil. All extremes react by producing their opposites. When her extreme exertion reacts to cause sleep she is all right. So of appetite, warmth, &c. If her labor itself does not create reaction, something must be done to make it, by spirits, heat, something. See this principle demonstrated as a paramount law of health, and the modes of securing it, in "Fowler's Journal," Nos. I. and II.

CHLOROFORM IS MOST OBJECTIONABLE. How *can* it thus destroy *present* sensation without thereby injuring the sensory *principle* permanently. Its stupefying influence on the child must be most detrimental; because its brain and nerves are exceedingly weak, susceptible, and easily injured for life. It must deaden its nervous susceptibilities more than hers; yet can this be done without seriously impairing its cerebral *constitution?*

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 abus-

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ing health, and then resort to chloroform, theirs be the consequences.

OPIATES ONLY SUSPEND pain, but do not remove either it or its cause. It is curative. Opiates suspend it 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.

880.—RELAPSES, MILK SICKNESS, PRESERVING THE FORM, &C.

THE NURSING ART consists in sedulously *avoiding exposures* to relapses; which are far more painful and dangerous than confinement itself. 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; but she was attacked with a severe rheumatic affection, which settled in her limbs. His own story shows that his poisonous CALOMEL produced these most excruciating rheumatic sufferings, under which she gradually sank; yet, having a powerful constitution, she 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. When a relapse occurs,

ASCERTAIN ITS CAUSE, AND TAKE THE OPPOSITE extreme. If cold induced it, as is probable, break it right up by inducing perspiration and reaction; for promoting which water, heat, and friction, aided by hot catnip tea, are infinitely better than medicines. If over-exertion caused it, promote rest and sleep. She has put forth a mighty effort, and needs quiet. She must care for nothing, and cultivate a pleasurable, happy state of mind. Any trouble is especially detrimental. Shake it off.

YOU MUST NOT "GET ABOUT" too soon, nor be too smart, nor go to work till long after you are *abundantly* able. Letting work go to-day, while you recuperate, will render you able to do a hundred-fold the more afterwards. Consider yourself fully entitled to a long holiday. As soon as you are able to be "up and doing," recreate, ride out, walk abroad, seek amusements, chat pleasurably with friends, &c., instead of taxing your exhausted system with family cares. Some are able to get about within a

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week; others need to keep their beds longer. Do not dismiss your nurse too soon. Let each decide for herself; yet there is much more danger in getting up too soon than keeping down too long. My mother, by beginning work too soon, brought on a relapse, which induced slow consumption, of which she finally died.

MILK sickness is fatal in nineteen cases out of every twenty in the Paris puerperal fever hospitals; and in one in every five attacked by it under allopathic treatment in this country; yet *all water treated patients recover.* Its cause is its milk suppression obliging Nature to burn up this material in her by fever.

BROKEN BREASTS are always caused by a *cold*, which attacks them because they are unduly exposed, and have just been quickened into action. By all means guard against it; but when it does attack, break it up, just as you would at any other time. Expose them 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.

PRESERVING HER FORM is properly to many a woman most desirable. A skin-cracked, pendulous, flabby, sagged abdomen is a calamity; so is soft, flat, shrivelled breasts, often resulting from confinement. Their prevention is easy. She has only *not to injure her womb.* Wearing the sack prescribed for prolapsus [981] is just what she now requires. So is that abdominal rubbing there recommended. All who are at all concerned about this matter should read its governing law demonstrated in [998] that all *womb* states govern the form both ways. Keeping *it* "all right" will keep breasts and abdomen so.

881. — THE DIET OF THE RECENTLY-CONFINED MOTHER.

YOUR FOOD SHOULD BE NUTRITIOUS, and easily digested, yet otherwise need not differ much from your usual diet, except that cabbages and other indigestible edibles, with acids, are to be omitted. Eggs rare, soups, chicken, milk, &c., are good. Eat any kind of meat, except pork, meat tea, fish, shell-fish, vegetables, &c., but

WHEAT IS YOUR VERY BEST staple diet; and may be boiled whole

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or cracked and made into puddings or noodles,[850] and eaten with sugar and cream; unleavened bread,[851] or oatmeal prepared any way you like it best, and sweet fruits if your own and child's stomach will bear them. Milk and cream are excellent, unless they sour on your stomach. And in general

YOUR OWN APPETITE is your sure guide as to what, when, and how much to eat; unless it is perverted.[852] Bearing often renews the stomach, and cures dyspepsia.

YOUR BEST DRINK, of which you need considerable with which to form milk, is cold rain water. It has no rival ever, and is as good while nursing as ever. Its cold, if your stomach is fairly vigorous, will instantly cause that reaction which makes it all the warmer.

COCOA IS EXCELLENT if your liver can manage it, and it does not cause headache, which it often does. If too oily, let it stand, skim, and rewarm, or drink cold. It soothes mother and child.

A COFFEE MADE OF WHEAT prepared just as you serve Java coffee, namely, roast brown, grind, and steep, is the very best of all drinks for nursing mothers, in fact for all. Wheat is man's best edible, and this its best preparation. Crust coffee amounts to the same thing. Corn, peas, rye, acorns, sweet potatoes, &c., do nearly as well.

PORTER, ALE, LAGER BEER, &c., injure mother and child, and vitiate the milk; besides their alcohol stimulating and irritating both; whereas both need quieting.

TEA AND COFFEE INJURE all, and doubly during pregnancy and confinement. Their exciting qualities, for which alone they are drank, are extraordinary. One spoonful as strong as usually served, taken before lecturing, lengthens by giving a greatly increased flow of ideas and words; yet causes subsequent nervous tremor and quiverings. I cannot afford to use them; have done without them sixty-eight years, and attribute my certainly remarkable powers of working and enduring, and freedom from all kinds of disease, in part to this omission. Coarse, sole-leathered persons can endure their terrific nervous lashings and exhaustions; yet exquisitely susceptible certainly cannot, without inducing utter nervous ruin. Exists there no *cause and effect* between the great quantities ladies now consume, and their extreme nervousness? Does not strong tea keep you awake nights, when watching, &c.? How, but by terribly lashing up your nerves? That

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stimulant must be all-potent which can overpower sleep! Think. Bad for all, they are worse in pregnancy and nursing, because

THEY LASH UP INFANTS' NERVES THE MOST, thus damaging the life centre by redoubling that irritability which chiefly causes their mortality. For their and your own sakes abstain from coffee especially, till after you have weaned your last child, even after your own funeral; unless you are coarse-grained, strongly-animalized, stoical, unsusceptible, and made of sole-leather. Such may drink away.

882.—HOW TO PROMOTE LACTATION: SORE NIPPLES, &c.

INFANTILE STARVATION in these days of deficient femininity, how great,[909] how pitiable, how babe-agonizing! Mothers thus deficient should inquire, with all the earnestness of maternal love, "*How can I increase and enrich lactation?*"

MILK IS MADE OUT OF THE SURPLUS ALBUMEN in female blood;[844] and is the richer or poorer, more abundant or sparse, as this albumen is either.

ITS DEFICIENCY HAS TWO CAUSES, albuminous poverty of the blood, and poor or inert mammal glands. This albumen is the test and measure of every woman's femininity,[906] as well as of her monthlies,[845] which excrete it. Deficient milk and deficient gender are identical, want of mammary action excepted; so that promoting gender promotes lactation.

LOVE STATES affect, even control the womb states,[905] and they the lactation. Girls, remember, all love troubles impair your lactation ever after by impairing your womb;[909] while all love enjoyments improve both. Of nursing mothers this is doubly true.

PROMOTING HEALTH PROMOTES, impairing, impairs, lactation. All the gender, all the health states affect it. 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 increase the milk of domestic animals by this very means. 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

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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 FOUR MONTHS' BOY, weighing twenty-four pounds, is literally robbing me of life force. I have so much milk that even now 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 or walk every day. Sleep all you can nights and take naps before dinners. 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."

WHEN MAMMARY INERTIA prevents lactation, apply to the breasts rubbing with the hand, husband's best if loved, warm flour poultices, stimulants, No. 6, the decoction prescribed in[980], and whatever else will increase action in other parts. But that

WILL-POWER principle prescribed heretofore[78, 877] and hereafter, is by far the most promotive of their action. As a last resort,

FEED YOUR CHILDREN ON WHAT IS AS NEAR maternal milk as possible; that from a young cow, diluted with one-third water, blood warm, heated by hot water, because fire separates its cream or best part, with arrowroot added, is best. Beef tea is also excellent.

HALF THE SPOON-fed infants of New York city die every summer.

SORE NIPPLES ARE CAUSED BY WOMB INFLAMMATION, and this points out their cure. See the underlining principle of this cause proved overwhelmingly in[998, 999], as also that of small and undeveloped nipples. They occur at childbirth because the womb, by its straining, has inflamed both itself and them. Nor can they be cured otherwise. Yet keeping a cold, wet cloth on them will help take out their inflammation.

MOTHERS, doctors, husbands, all, let your own common sense attest whether following out the doctrines of this Chapter will not mitigate the sufferings and perils of childbirth.

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PART VIII.

THE REARING OF CHILDREN.

CHAPTER I.

THE PHYSICAL DEVELOPMENT OF CHILDREN.

SECTION I.

THE NATURAL LAWS OF INFANTILE REARING.

883.—THE VALUE AND PRECIOUSNESS OF BABES.

"BEHOLD A CHILD is born unto you." What is its intrinsic value? How much is this living property worth to its possessors? 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 your developing children? Be thankful that you have become a mother; that you have pet darlings to do and care for, and anon to do and care for you; to wash, dress, idolize, train, fashion, pray for, and develop into model human beings; 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 occu-

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pants in that which makes happiest. Great stacks of deeds, bonds, and mortgages, of goods, gold, even diamonds, and whatever mortals call valuable, cannot render their possessors half as happy as can fine babes; and are therefore of less account. Add up the amount of happiness it is possible for you to take in your children *forever*, the ever varying pleasures they take in themselves, and what all others, their future partners and children included, can also take in them, and no mortal pen can figure, or mind conceive, the sum total. Only their Infinite Creator can duly appraise them.

THE NATIONAL value of children, too, is no trifle. Patriots, have you 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 all new-born children; for if they do not help *make* beef, flour, &c., or do something else useful to all, they must be *consumers*,— must affect the market 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 they live, these boy-babes' votes will count, and probably girls'; and help say who shall make, legislate, and execute the people's sovereign pleasure; will make or repair useful articles, wield mighty swords, and still mightier pens, make inventions, and contribute in innumerable ways 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.

884. — RIGHT EDUCATIONAL PRINCIPLES *vs.* EMPIRICISM.

THOUGH human character is predetermined a thousand-fold more by *constitution* than by education,[808] yet since 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 training cannot bend a hemlock twig into an oak, or anything but a hem-

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lock; 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 an 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 developing law. It is spoiling our darlings' minds and bodies by 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 rearing *principles*, from birth until puberty fully develops them into manhood and womanhood.

THE END attained by education embodies its definition, and expounds its laws.[500] 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 training.

SECTION II.

THE NURSING AND FEEDING OF CHILDREN.

885.—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

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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 *materials*. We have analyzed Nature's provision for supplying ante-natal food.[544] A like maternal elimination of food feeds children after birth,[568] till they obtain teeth, and can masticate and digest solid food.

INFANTILE FOOD MUST CONTAIN ALL THE MATERIALS for the formation of all the organic tissues; be good, for Nature cannot execute good functions without good organs, nor make good organs without good formative materials; be palatable, so that babes shall hanker for, not eject it; and fluid, because its having no teeth is positive proof that solid food is not yet adapted to its requirements; and contain all the ingredients required for 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;[596] 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.[908]

886.—REGULATING 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; for punishment comes in the line of the law violated; 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,

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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 CONSTIPATE AFTERWARDS, and disorder susceptible bowels. Unless the mother is very costive, 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 requiring 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 herself 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.

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. Flour boiled long in a little bag filled full and tied tightly, using only its dry inside part, also arrests looseness. Boiled mullein root is most astringent.

887.—MEDICINES, WORMS, SCARLET FEVER, CRYING, &c.

CALOMEL, MORPHINE, AND OPIATES are deadly in their effects, and quinine benumbing and chilling. The children of nervous

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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 triumph.

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, or to stop his barking, 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.[866]

CALOMEL has ruined the constitutions of untold millions. Why does it salivate, but because Nature thereby ejects it from the system?[794] 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. Children cannot endure it.

MEDICINES kill more than diseases. 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 this their milk, which makes it worse. They should at least recreate daily. Physic does not, 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 and to consume it; so worms can coexist only with foulness of the stomach,

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which they lessen by eating it; 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 its 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, these scavengers of it should not be destroyed.

WORM MEDICINES KILL 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 doctored. Doing nothing could surely be any 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 bedclothes; 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

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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. They must give this tea and that medicine, which, in the very nature of things, increases the 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.[851]

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.

"A HUSBAND QUARRELLED with a soldier, who drew his sword. His wife first trembled, then rushed between them, wrenched and broke the sword, in a rage; then nursed her perfectly healthy babe. It left off nursing, became restless, panted, and sank back, dead."—*A German Physician.*

"MRS. M. came out of a ball-room, and nursed her well babe, which was taken with spasms two hours after, and has since been a confirmed epileptic idiot."—*Dr. Seguin.*

"THE MILK of an angry nurse causes epilepsy."—*Boerhave.*

THE GREAT ART of nursing 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 pro-

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motes adult health also promotes infantile. All ladies should study physiology. In short,

KEEPING THE MOTHER well is the main means of keeping the child well. Whatever improves 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.

§88.—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,[659] 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 bestow 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 MATERNAL 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,[660] but matrons the most.

MOTHERS STAY TOO MUCH AT HOME from evening meetings, lectures, &c.; whereas they might just as well go as not. Put it 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 about one. 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 THREE OR FOUR hours is often enough. Suppose you nurse at five and nine A. M., and at one, five, and ten P. M.; or

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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 nurse through their second summer, that great infantile ordeal. Teeth were made to be used only when enough of them appear to facilitate mastication. Yet

MOST MOTHERS ARE SO FEEBLE and full of ailments that infants imbibe about as much disease in from six to nine months as they can well bear. Yet here, too, the healthier the mother, the longer they should nurse. But obviously none should ever nurse longer than through their third summer.

NURSING DOES NOT exhaust the mother. 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.[858] 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.

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 is passed, 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.

889.—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-

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forming materials than any other kind of food.[854] 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.

DON'T GIVE THEM YEAST-RAISED bread. No diet is equally injurious. Its being soured in and by raising it, causes it to sour in the stomach much sooner and more than unleavened. This sours the rest of its food, and this inflames and weakens the stomach, and thereby becomes the one greatest cause of dyspepsia; which consists in this very sourness. How can any who have an Epicurean taste even endure it?[854] It is one of the greatest evils of civilization; and *cannot* continue long.

UNBOLTED FLOUR NOODLES cannot be excelled as a juvenile aliment. If properly made, they embody all the excellences of wheat, without any of the evils of yeast-raising, yet allow any palatable flavoring desired. Away up the Columbia River I saw Chinese miners make our fine flour into a thin dough, spin it out into pots containing water in thin ribbons an inch or so wide, flavor it with pork, herbs, &c., boil fifteen minutes, and eat it with a spoon, its water serving as milk. They relished it amazingly. This is, beyond comparison, the best use of flour possible, and will enable mothers to get up a new diet, and to give it this flavor to-day by adding this fruit, and another to-morrow by that. It is virtually potpie, and also apple dumplings, in principle, yet avoids their evils by being thinner both in the dough used, and its ribbons, which renders it light.

POTATOES are most excellent if eaten soon after they are cooked, because they are then mealy; for they mash fine, as in chewing, so that 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.

MEAT IS ADVISABLE, though in moderate quantities, chickens, eggs underdoné, &c. Beef and mutton, meat teas, soups, &c., are all right.

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BAKED POTATOES are better than boiled, and roasted in hot ashes best of all, while fried are 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 when 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 other 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 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 in 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 "Caddie's" case.[857]

THE BEST BREAD FOR CHILDREN is that unbolted, unleavened wheaten bread, already prescribed for prospective mothers, and for a like reason.[854]

WHEATEN GRITS, well boiled, eaten with milk, or cream and sugar, form one of the best articles of juvenile diet. So does boiled wheat, but, like hominy, it should be boiled for hours.

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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 johnny-cake, well-boiled hasty-puddings, and the like, is far better than its indigestible compounds ever can be.

HOMINY AND SAMP furnish an excellent diet for children, and are especially delicious when made from corn as soon as ripe.

NUTS are beneficial when the stomach can manage them; but chestnuts should always be *boiled*, so as to disintegrate their particles; whereas green ones enter the stomach in lumps, which resist the gastric juice. Add a little salt to them while boiling.

DR. ALCOTT, the vegetarian apostle, inquired if I knew any substitute for fat meat, because, opposed to meat, he yet saw the need of oil; and when nuts were suggested, 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 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 versâ*. When they crave meat, lean or fat, give it.

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, give them freely. Good peaches are also excellent, yet those raised *at home* are the best; because those transported are always picked green.

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SWEET APPLES are most excellent. Let children have free access to a barrel well supplied with the best. When fruits disturb the stomach, something is wrong in the fruits, or else in the present state of the stomach. They should be discontinued.

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. They however tax the liver heavily.

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 is thus soured. 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. 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. Half of one eaten on rising will soon cure constipation.

COLORED 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. Eating 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.[107]

TEA AND COFFEE are most injurious to children. They are intensely stimulating, interfere with sleep, and fever their already too excitable 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 their appetite is not perverted, it may safely be trusted.

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Let them eat about what they relish. They rarely care for cake or candies till an artificial appetite has been pampered for them. And they can learn to relish almost anything healthy.

But we are partly repeating the dietetic doctrines of Part II. of "Human Science," to which we must refer for much fuller dietetic prescriptions, accompanied with their reasons.

890.—Right Habits *vs.* Wrong: Regularity, Sleep, &c.

Habit flexes man's constitution materially; right habits improving, wrong injuring, his life-functions.

Regularity is everything, especially to a susceptible child. It parries injurious effects, and promotes good ones. Many delicate 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 uniform habits 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,[888] and their sickness need not trouble you.

Their sleep should be abundant and regular. See its importance, promotion, &c., in "Human Science;"[143-4] "Creative Science" treats only sexual health, and general health only incidentally. 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. Tremble for sleepless children.

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.[886]

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.

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AIR THEIR DORMITORIES well. An open window, if they once become accustomed to it, will be beneficial; while close bedrooms 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 room, bed, 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," but cultivate a cheerful, hopeful feeling.

891.—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. A hand wet in tepid water, exposed to the air, cools rapidly. 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.

* In 1844, 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. One likes to see his "thunder" used, but prefers to have it duly accredited.

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GRANNY GRIFFIS PLUNGED ME 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*. Intrinsically 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 in tepid water.

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 weakliest, 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 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.

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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; but 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 magical 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. Enveloping sick children in dry dirt cures.

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.

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892. — 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*. An early stunt is most injurious.

"KEEP VEGETABLES WELL WEEDED WHILE YOUNG. All practical gardeners attest that this IS THE SECRET of good gardening. When young plants get once choked with weeds, no after attention can ever make them any more than barely tolerable; whereas, those well weeded *at first*, acquire that headway which carries them through finely, though subsequently neglected."

"STOCK RAISERS CARE FOR CALVES AND COLTS, which, if neglected the first winter, never recover; but if well fed and sheltered then, 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.' — *Col. Meigs to the N. Y. Farmers' Club.*

ALL THIS IS DOUBLY true of children. 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 became so established as to ward off disease. And the younger they are, the less they can withstand causes of disease.

TO CHILDREN BEFORE birth, this law applies with redoubled force. 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.

893. — THE FIRST, OR NUTRITIVE EPOCH OF SEVEN YEARS.

SUCCESSIVE STAGES of development or Periods, appertain to all that grows. 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

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use up the food eaten by themselves when in the worm state. After the silk-worm 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 and use 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.

894.—THE SECOND PERIOD, OR MUSCULAR EXERCISE.

ESTABLISHING 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

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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.[872] Then let her run, play, skate, slide down hill, climb trees, scale fences, coast, drive the hoop, jump the rope, 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.[929, 960] To curb this strong native instinct is to outrage Nature, and spoil your darling daughters. 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.[856]

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

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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. Those denied the required exercise from seven to fourteen must grow up with poor muscles, and therefore poor brains.[856] No after culture of them can ever make up for this early deficiency.

895.—Confinement in School below fourteen injurious.

It 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 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, Chicago, Ill., in 1855, brought a precocious daughter 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 eight hundred, and in two years *graduated the first* scholar in that large school. Nor did this end her triumph. Entering the high-school, she stood *first in that also*, except that one young man about equalled her. *No others approached* 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 young. They are literally educated from *half to nine-tenths to death*, and some ten-tenths. The intellect matures last, and should be trained but little till Nature, having fully developed her antecedent functions in their natural order, has arrived at this her

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last and crowning work. 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.[609]

896.—The Third Stage, or Growth and Puberty.

The third stage of human life embraces growth, and 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 preparatory usher.[611]

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. 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 then. 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.

Many blight just at this crisis, for want of vitality. Having barely sufficient 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.

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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.*

897.—Precocity: its Extent and Counteraction; Play, &c.

American institutions naturally stimulate the brain and nervous system, at the expense of the vital and muscular. This is one great cause of their sad mortality. 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.

Getting juvenile brain before trying to discipline it, is like *catching* the hare before cooking and eating it. Children cannot keep their growth cake, and yet eat it in education. Extra smart boys are generally small; because they work up on their functions the energies and materials wanted for growth. Horses unused till eight become hardiest. "Goldsmith Maid" has beat all horseflesh till now, and is still beating herself, though old; yet was unused till nine, because so skittish. An Erie Canal tower who buys and uses up several hundred horses annually, says he always buys those too fractious to be used till after eight, adding: "They will wear on till after thirty. There is no using them up with hard work." Bonaparte would receive for soldiers only mature men; because those below twenty were unable to endure hardships, and only fit to encumber the hospitals and way-sides.

A Janesville mother 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

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he was carried to 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.

WAIT TILL FULLY MATURED in body and mind, all ye who would do the greatest life-work possible.

PRECOCITY IS CAUSED by these two conditions — the stimulating influence of our institutions on the mind and feelings, and the excitements of the fashions on mothers. Almost all our children need to have their memory and smartness educated *out* of, but not into, them. Sole-leather children may be educated early, and yet education does such 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 after a time. 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 now it improves their minds hereafter. Nature did not implant this all-powerful instinct for playing with other children to be suppressed. They must have the stimulus of associates of about their own age.

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CHAPTER II.

JUVENILE GOVERNMENT.

SECTION I.

MORAL SUASION *vs.* CORPORAL PUNISHMENT.

898.—SHALL CHILDREN BE CHASTISED? NEVER.

THEY SHOULD BE MADE TO MIND. This is presupposed. The greater age, knowledge, experience, and everything else of parents presuppose that children 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 love of self-control has 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 obedience. Since they are antagonistic, only one can be employed. Resorting to either, annuls the other. Punishment kills moral suasion, and all attempted union of the two is like "Nebuchadnezzar's image, partly iron and partly miry clay, partly strong and partly weak." Every child must be governed *wholly* by one or the other. Which is preferable?

PUNISHMENT NEVER, at any age, either in the family or school; because it contravenes every known law of mind. It reverses every mental Faculty, outrages Ambition, humbles or else infuriates Dignity, sears the affections, hardens Conscience with the idea of having been wronged, kills respect for parents, and either subdues or inflames Force, which always begets revenge.

WHEN IT SUBDUES, it makes the child a poltroon in that pro-

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portion, 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 Force is weak; which, fortunately, is rare. But when it is strong, it

CREATES DEFIANCE. All forced obedience is worthless. Only voluntary is worth having. Your boy may, indeed, mind in action, yet 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, fiercely, "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.

"THIS DOCTRINE CONFLICTS with 'sparing the rod spoils the child;' and with Solomon's counsel to whip away, despite his crying."

FOLLOW SOLOMON IN WHIPPING "LITTLE CHILDREN," and in some other practices, if you will;[658] 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 Force in the scolder, which always enkindles it in the scolded. These principles cannot be controverted. They enforce themselves.

PRESERVE THEIR SELF-RESPECT. Sense of character is a power-

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ful sentiment; which chastisement outrages, and infuriates. Even blame both humbles their spirit, and creates a "don't care," or else a defiant feeling. Frequent chiding and scolding outrage Ambition, which turns all the Faculties against the scolder. Praise all you can, and more than they deserve, but blame never.

TERROR EXCITES HATRED. Awakening fear maddens; except when it paralyzes. Unless it is neutralized, it palsies and spoils. All frightening necessarily injures. Then never threaten children with punishment, nor shut them up in a closet, nor frighten them with "raw bones and bloody head," or anything terrible. The effects of fear on mind and body are indeed terrific.

THE NERVOUS SYSTEM is frenzied by all forms of punishment. A very sensitive, nervous, excitable child becomes literally frantic, and actually crazy under chastisement.[851] 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 scolding is best for children, it is therefore best for their mother. Let her treat them as she would have her husband treat her. 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 mouth, and cry as if its heart would break; but a few scoldings harden it, and create defiance. This callous is Nature's protection against future injury. All scolding and chastisement thus indurate and distort. 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.

899.—MORAL SUASION: APPEALS TO CONSCIENCE.

THE MORAL FACULTIES are the natural governors of man. Every mind must needs have its judicial tribunal, which discerns the

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right and wrong in everything arraigned by intellect, and directs 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.[328]

SHOWING CHILDREN THE 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 maddens with the almost necessary idea that they are abused.

THE AUTHOR'S BOYHOOD EXPERIENCE. I was the first one born in the town of my nativity, 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, showing me *why* it would prove injurious to my morals, and wound up with: —

"I LEAVE THIS WHOLLY ON YOUR CONSCIENCE. There's the horse and here's some money, — I wish I could 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."

AFTER THAT APPEAL, who could go? I not only did not, but better yet, did not *want* to. He had overruled love of the party with filial and religious *piety;* thereby killing with one stone the two birds of preventing my going, and developing my Conscience for next time. But my playmates were governed thus: —

"FATHER, MAY N'T WE GO TO THE PARTY to-night?"
"GO TO THE PARTY? No, indeed."

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"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."
"MAY N'T WE GO SLIDING down hill to-night?"

THEY SLID TO THE PARTY, for which they were flogged terribly, which only inflamed their desire to go; and they kept going and getting flogged till they thereby spoiled their constitutions and morals. I have often 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 out of doors* to her children; for, though they had homes and food, they kept up that hatred she thus engendered, and made her live three weeks on this neighbor and one on that, 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-night?" and the way to guarantee yourself that declining luxury is to get their complete *affections* while they are growing up. All mind ten times better from love than fear.

TWO MEN BET, one that his savage bull-dog chained would guard a given article; the other that he would get it that night. The latter cowed the dog by his stern fixed eye, and so broke his will that he never after even barked. God did not insert will into children to be whipped out by parents, but to be cultivated and *directed* by intellect and duty. The more the better *then*.

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:—

"OBEYING THIS law will render you happy thus, and violating that, 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. Yet 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. God has framed parents and child in accordance with the same great prin-

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ciples of eternal right. Have that clearly on your side, and your child's inner sense perceives and assents to it; but when you require what he thinks unjust, you blunt his Conscience. 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 instincts; because they 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. Remember their wants were created to be *gratified*, not resisted. Indulging nervous children soothes and benefits them; while denying them infuriates and deranges them.

900.— HOW TO KEEP CHILDREN FROM LEARNING EVIL.

KEEPING THEM FROM BAD children, hearing low words, and seeing vulgarity and wickedness, is utterly impossible. Man was not made for isolation, but to associate with his fellows.

"YOU ARE KILLING this fine boy by close confinement. At this rate he will not live a year, or else be worthless from inanity."

"I HAVE PECULIAR educational ideas. That boy is my all. I love him as I love my life, and cannot possibly endure 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 learn *through me;* so that I and the world may have at least *one* sample of a pure, innocent, and perfect man."—*A fond but foolish Mother.*

"WHERE WILL HE BE AT twenty? 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, by nipping it in the bud, you can prevent its blooming and fruiting in him. What if he does hear 'naughty words,' even swearing, he will utter them before you, which will enable you to array his moral sentiments against their use; which renders him all the better for having heard and uttered them. You cannot prevent his hearing oaths, which he will of course repeat, but only as the parrot says 'pretty polly,' —a mere verbal imitation. Now array his higher nature against their

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use, so that it will revolt when he hears them again, and the more swearing he hears the better he becomes. You can thus make all the vulgarity and evil he sees and hears a direct means of purity and goodness in himself."[90] Besides,

"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 sense and 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.

901.—CULTIVATING *vs.* REPRESSING SELF-RELIANCE AND FORCE.

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 defender. They will then be well defended; otherwise poorly. If a cowardly boy, when imposed upon, says, snivelling, "I 'll go and tell my mother," the imposer repeats the injury, with, "Then go and tell her *that*, too. What do I care for you or her either." But if he 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; yet 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 Force 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.

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ENERGY has this same combative origin. Without it 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 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; weak, cowardly.

902.—TRAIN CHILDREN IN ACCORDANCE WITH THEIR CHARACTERS.

DIFFERENT CHILDREN REQUIRE OPPOSITE motives. One child's feelings can be touched this way, another that. Conscience will bring one to terms, 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. Yet fear should never be used; because it is effective only when already too large. In Newport, R. I., in 1838, Mr. Crandall brought a boy to me, saying:—

"I CAN MANAGE MY OTHER twelve children perfectly, yet can do nothing with this boy, though I whip him every day, and sometimes oftener."

I TOLD HIM WHAT motives to apply, and what to avoid; and in 1860 this son, the inventor of that submarine railway which raises ocean steamers for repairs, called on me on British soil, to thank me in behalf of his father, as well as himself, for the good that advice had done him, with "Following it enabled him to manage me with perfect ease." He wept as he thanked.

PARENTS SHOULD KNOW JUST WHAT motives are especially efficacious in governing 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 diagnosis can thus be made more beneficial to them 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.

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903.—DIRECTING WILL, INSTEAD OF CRUSHING IT. POMEROY.

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 it. Influence 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 made them happy but that miserable, and you enlist their very self-interest in behalf of the right.

"CHILDREN SELDOM THINK. They are creatures of wild surging impulses. Your own doctrine, that the propensities are strongest in childhood, while reason is developed last,[850] is true. Why thus eat your own teachings?"

ALL HAVE SOME 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. Rarey demonstrated that the worst 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 will, and will over the conduct, please think how great an educational work is now accomplished. All after that is 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.[851]

A CHILD SO INSANELY furious that it pulled out, in fits of madness, all the hair it could reach, and beat its scalp to a jelly in several places by pounding its head against the floor, "out of spite," was brought to me by his mother, who said, "I expect every minute he will dash out his own brains by springing upon a chair or anything handy, and throwing himself head first on the

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floor or pavement; and his father keeps whipping him most unmercifully every day, yet this very father himself has a like violence of fury, and five of his male kindred have 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 stamped right 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.[851]

THAT BLOOD-THIRSTY POMEROY fiend who took frantic delight in decoying, torturing, cutting up alive, and then murdering victim children, was borne thus cruel by his mother, while pregnant with him, *butchering and cutting up animals* for market. Does he, do those fiends described in [851] deserve *punishment*, any more than congenital fools for being simple? Massachusetts did *right* in sending him to prison for life to prevent his murdering others, instead of to the gallows; and all naturally bad children deserve only pity, never punishment, for their inborn depravities. Parents, mothers, *neither whip nor create* such.

FORBEARANCE is the only managing policy with all wicked children. Probably the very parental nervousness which caused the child's violence, unfits that parent for its government. Two who are quick-tempered can never endure, much less manage, each other.[718] Such children had better be reared by a doting grandparent or aunt, or at least from home. At all events, when parents and children have antagonism, they should be separated till it 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.

904.—EXAMPLE BETTER THAN PRECEPT. PARENTAL LYING.

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 to talk, write, or pattern after anything? This shows the need of imitation. Facts show that they are creatures of it; and Phrenology proves that this is one of their strongest Faculties. Therefore,

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PARENTS SHOULD BE whatever they would have their children become. They should set only such examples as they desire them to follow, and may expect them to "follow copy" in every particular.

SOME PARENTS ARE POOR EXEMPLARS, and need to be thoroughly converted; else 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, have them perpetually aggravated by parental examples. 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 PROMISE without fulfilling to the letter. Being truthful to them, is your best way of rendering them truthful to you.

NEVER PUNISH WHEN THEY "OWN UP." Let a frank confession be an ample atonement.

SECTION II.

MATERNAL LOVE THE CHIEF GOVERNMENTAL MEANS.

905.—THE LAW OF LOVE GOVERNS ALL THINGS.

NATURE WORKS BY SPECIFIC MEANS only; requires that children obey;[808] and hence has 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.

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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, savage and 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 furnished 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 subordinates, 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 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 ever 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 inspired by love of His exalted attributes? As affection is the core condition of conjugal Love[762] and of the creation of children,[791] so it is their paramount governmental instrumentality; is, indeed, the governing law of the universe; besides being most lovely in itself.

906.—THE MOTHER NATURE'S EDUCATIONAL PRIME MINISTER.

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,[552] 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, 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

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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.[576] She was created the most pure and moral, chiefly to thus sanctify them. As hens scratch for and brood over own young, and cows nurse own 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 children, so she also requires her to instruct their intellects and mould their morals. This 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 could 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. Women who claim to legislate, govern, and all that, must *needs* neglect their *home* duties. Far off be the day when they depart from this home sphere. Nature has assigned it to you. When you do your whole *family duty*, you will find your hands too full

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to clamor for political, judicial, official, oratorical, and other like spheres.[563] 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 them a sphere as large as that assigned to man, or as they can well fill. At least let them fill that well *first*.

907.—Maternal Love the Mother's magic Wand.

Maternal love is the mother's one educational and moulding agent. Being herself constituted to love her infants from conception,[564] with a tenderness and ecstasy no terrestrial language can depict,[574] and children naturally loving those who love them,[905] 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, 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; and this principle should make mother and child one forever. And this obtains doubly between mothers and sons.[908] 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 both by love alone, just as she pleases. Yet

Love unalloyed, is her *only* governing means. With that she is a Samson; without it, 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.

In concluding Part VIII., we submit whether, short as it is, in most of its points, it does not 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 mend it.

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PART IX.

SEXUAL RESTORATION.

CHAPTER I.

ABNORMAL LOVE: ITS KINDS, EXTENT, PREVENTIONS, AND CAUSES.

SECTION I.

AMOUNT OF SEXUAL DECLINE AND DISEASE.

908.—SEXUAL POVERTY OF BOTH SEXES, AND ALL AGES.

BRUTE MALES AND FEMALES SURPASS HUMAN, in all the indices of gender. 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 excel 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 gender.

RARELY IN THE VOICE of beast or fowl, can we discern vocal signs of impaired gender. Nearly all have that clear, strong, full, sonorous, ringing vocality, indicating both perfect and vigorous gender. In quality all seem complete, though in quantity some evince more than others. Not one shows any sign of either its deficiency or impairment. Yet

HOW IMPAIRED IS MAN'S! Not one in hundreds but is more or less husky, broken, weakened, quackling, piping, and emasculated. Let readers use their own ears discriminatingly; first training them to discern the true masculine ring. Most men should feel humbled in view of its sexual inferiority to that of brutes.

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FEW FEMALE VOICES ARE AS WELL sexed even as those of men. Let discriminating ears attest, and all mourn over this declension of an element so superlatively attractive.

FEMALE FORMS are no better. What is the practical confession of all their padding and bustling, crinoline included, but that to look passably well they must supply by art what they should, but do not, possess by nature?[572] All 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 figures and complexions, but, alas! how soon they shrivel and lose the special forms of the sex![570-571] 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 tell the same sad, sorry tale. How few noble, majestic, lofty, commanding appearing men; or sylph-like, springy, blithe, sprightly, elastic, agile, poetic-motioned ladies! But how many males are weak-kneed, meeching, limber-jointed, inferior appearing, moving about shrinking, self-condemned, as if ashamed of themselves! We are so accustomed to this deficit in both sexes that we fail to notice how almost universal or how great it really is.

909.—THE PHYSICAL DEGENERACY OF CHRISTIAN NATIONS, COMPARED WITH HEATHEN!

WHAT! CHRISTIAN INFERIOR physically to "*savage!*" All heathendom organically superior to all Christendom! Christianity enervates, degenerates, impairs the Christian *bodies*, and thereby minds and souls!—for the latter are like the former. Out upon *such* Christianity. Avaunt! What! Curse its own victim members, and all who live within its baleful atmosphere! Is it a more poisonous upas tree than savagery? Yet it is so, for all. Let facts attest.

COMPARE ANGLO-SAXON MEN WITH THE "SONS OF THE FOREST." Almost without clothes or shelter; exposed to all the severity and changes of northern and western winters; often without food, and always eating only the poorest in quality; yet as men, the

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Camanches, Sioux, Apaches, Patagonians, &c., far exceed Anglo-Saxons; while 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. All Christendom cannot produce as fine a physique as he had. See the bust I took from his chest. The finest female body, breasts, limbs, I ever saw were those of a squaw, and the wife of a Flathead Indian! Here are *facts*. What *mean* they? What causes this Indian physical superiority, despite their houseless, often hungered, and only blanketed exposures, over our glut of creature comforts? How far do our men's forms fall below the average male standard? Diogenes with his lighted torch could 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?

OUR YOUNG WOMEN, how 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 bust[568] and pelvis, meagre in face and limb,[570] narrow and round-shouldered, hump-backed, crooked-backed, stooping,[603] too fat unless too lean,[566] with their breast-bones 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 use cologne in addition, thus telling all within smelling distance that they lack that balmy perfume, that luscious aroma, created by sexuality.[604] ONE FOURTH HAVE CROOKED SPINES!

ONE-HALF OF THE FEW MOTHERS USE NURSING-BOTTLES in feeding their weakly children! A recently improved bottle, though expensive, sells at the rate of *sixty to seventy thousand per annum;* and the same doubtless serves in two or more families! Think of these hundred or more thousand famishing infants, put off

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with sucking-bottles! And how many lack even that! Merciful Father! to what are those fashionable modes and unsexing customs bringing us!

NOR ALL THIS THE WORST. 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, and loveliness of *soul* demoralized. Man finds an "aching void," where he searches almost 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"? Yet would to Heaven even this deficiency, great as it is, were all; that this life-fountain were only low. It is also badly *diseased*.

910.—SEXUAL AILMENTS; THEIR NUMBER AND AGGRAVATION.

LET THOSE DISCOLORATIONS under and around the eyes, tell their own story on faces by the million.[602] My writings and other professional facilities for observation have brought me face to face with the facts. I have 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., and go nowhere without being thus besought.

LOSS OF SEMEN, by involuntary emissions during sleep, or else evacuations almost constantly, constitutes the rule among unmarried men; and most who are married have some time been more or less wrecked by this cause. Their own faces and eyes are their accusers. 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.

WOMAN SUFFERS EVEN MORE. Let any medical man attest if most 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 THIRTY YEARS in this city; 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."

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"As eminent a Doctor as South Carolina ever had, with whom I studied medicine, after fifty years of extensive practice, often declared, that on the average not one lady in fifty, twenty years old, but is more or less ailing in these organs; and my own large practice confirms this declaration."—*A Texan Doctor.*

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, that it 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 only its 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 in 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! It is so common as to pass unheeded. Think of it. Our wives and daughters the pitiable victims of all these sufferings! Pity, pray for, and help restore them.

Pity their husbands almost 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. O, *how* great the loss and evil inflicted by these complaints! But

The evils entailed on posterity are worst of all. O, what of generations yet unborn! Forgive a faltering pen. "How long, O Lord?" And how great!

Both sexes live in glass houses, so that neither can throw stones. 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?[800] Then, savages, we envy you. Fashion, are these *thy* victim votaries? Then, accursed imp, avaunt![801] Another aspect.

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911.—The existing Amount of Sexual Vice and Misery.

Sexual depravities and miseries far exceed all others. Lying, theft, cheatery, robbery, and all other vices 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.[605] And this is equally true of man's miseries.

Religion does her utmost to suppress sexual vices, only to see them still as rife as ever, and often seizing her own members. At least she should feel humbled at the impotency of her repressing efforts. The bar and bench effect 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 do 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? or 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 evil? It is the gangrene of humanity.

All well-informed concede that the *one* modern evil which causes the most human suffering and woe, in all their multiplied forms of aggravation, is "Sexual sin." Drunkenness is a monster evil *per se*, and the source of untold miseries in a thousand forms—even Gough, that most impressive speaker, 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 nations.

The crying evil of our race, from before the flood, down through Sodom, Rome, and 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

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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 no 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 were their private practices? 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. Alexander died of 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.[866] All those who brought the faithless woman to Christ perpetrated 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 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:—

"THIS CELEBRATED ENTERTAINMENT I shall here describe, 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. He gave his banquet on the Lake of Agrippa, on a platform of prodigious size, built for the reception of 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 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.

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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! Then how many more are infected who doctor or neglect themselves? One must suffer terribly by it before seeking medical aid. 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, certainly least immoral, country of all? What crowds of harlots proudly proclaim their shame, infest every street, disgrace every village, and pollute 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*, are thronged with wanton women and licentious men! Yet

ALL THESE NOT HALF who buy and sell this polluting embrace for a price! *Select* prostitution far more common still! Widows who pretend to live by industry, even members of churches visit the sanctuary only to mark and entrap men by knowing looks,

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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 the world! How vast the number of seductions, abortions, and illegitimates! MONEY-BROKERS ACTUALLY SPECULATE IN MAIDENS! To supply this accursed mart, pimps scour our country, ply every art, and too often use FORCE. Girls caught up in our streets, GAGGED, thrust into a waiting carriage, and 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 girls 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?

EVEN ALL THIS UNDERRATES. Converging facts and testimony, which can neither be gainsaid nor resisted, with countless individual histories, proclaim that sensuality is THE ruiner of our youth, of both sexes, and of husbands and wives innumerable. Nine in every ten bear its beastly marks. 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! Without saying what proportion know only their lawful companions, 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! FORTY THOUSAND public prostitutes curse one city, 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." [88]

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912.—ABORTION THE COMMONEST YET WORST OF CRIMES.

IT IS CIVILIZATION'S CLIMAX of abominations; and yet so alarmingly prevalent that the medical Faculty lately got up, indorsed, and published a prize essay, entitled, "Why Not?" awarded to Dr. Storer, one of Boston's most eminent physicians, on its prevalence and evils. Read and shudder at what it says of both. Doctors know; and would not thus protest against it, to the injury of their practice, unless humanity imperiously demands. A great statesman justly repudiated his new wife for its perpetration; he wanting issue, she to be the fashionable wife of a President. 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!

"'ONE OF THESE INFAMOUS FEMALE PHYSICIANS, on whom I called about six weeks after becoming pregnant, 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 slayers of innocence; 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."—*Judge Noah, N. Y.*

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ONE aborted 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.

A HARTFORD PHYSICIAN BOASTS that he has produced abortions 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. 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 its life cannot be destroyed without doing fatal violence to hers. How can strong decoctions of ergot, tansy, &c., poison her blood so effectually as to quench its life, without thereby proportionally poisoning her own?

ALL POSSIBLE MISCARRYING MEANS 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.

STAND AGHAST in view of this appalling fact, that the *mind* is established at and by conception, creates its own organism, *and is immortal!* Though you kill its body, yet no probes can probe, no poisons quench, its *soul*. 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

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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. Murder is the climax of crime. No hanging can expiate it, nor words portray its enormity. Yet killing *young* life is the most shocking and truly horrible form of murder. Taking ante-natal life is far worse than detroying post-natal. Neither extinguish its existence; but the earlier it is torn from the tree of this life, the more "disadvantageous" is its entrance upon another.

MURDERING YOUR OWN CHILD! 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 respectability or conscience. Kissing is awful; but murdering own child, nothing: and partake of communion next service day!

"GOING OUT FROM COMMUNION, a church communicant asked me to call on her professionally soon. I walked right home with her, into her parlor, when she insisted that I produce a miscarriage, then and there! Responding to another woman's call, I found her at family prayers.

"RISING FROM HER KNEES, she urged me to produce immediate abortion!" — *A Physician in Washington Territory.*

WHAT THINKS CHRIST of your killing His little lambs? Let Christian (?) civilization (?) take lessons of Chinese heathenism, which lets them be born, then 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

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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.[27]

THE CATHOLIC BISHOP OF BALTIMORE, and some others, have anathematized it, and turned St. Peter's keys against its perpetrators.

THE OLD SCHOOL PRESBYTERIAN CHURCH, thank God, has also condemned it! New School, Baptist, Methodist, Swedenborgian, Episcopalian, Universalist, Unitarian, Trinitarian, Arian, Spiritualists, and all others, follow suit. The tocsin now just sounded gives hope. Clergymen, to the breach!

"YOUNG MEN'S CHRISTIAN ASSOCIATION," 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 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."

IT FINALLY CAME HOME TO HIS DAUGHTER. But he shook his head, "NEVER;" he, she, and family less disgraced than by adding infanticide.

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913.—Venereal Diseases the most loathsome, agonizing, and fearful of all others.

God's natural laws are His universal touchstone and tribunal of eternal right and wrong. What they approve is right; all they condemn, therefore wrong. They also measure the *proportionate* heinousness of different sins. These tests assumed here, are proved in "Human Science."[22]

God in Nature condemns sexual depravities as the most utterly abominable in His holy sight of all others, and affixes to them the seal of His uttermost reprobation, by appending to them pains and penalties more painful, and loathsomeness more disgusting, than to any other sins and vices. Natural expression 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 desires to see. Other pens, more vivid, have attempted this 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 pushing them out of their sockets! An awful stench nauseates beyond any power of description.[604] A putrid human carcass — beast does not, cannot suffer thus — is livid with poison! Running sores here, there, everywhere, eject excretions how utterly disgusting!

Does God thus punish for naught? 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 sin thus!

Women suffer most, because, whilst Nature requires virtue of

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men, 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—sun does not shine upon 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 goodness[611] to all this depravity and fiendishness of soul,[608] 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,—does he favor celestial more?—yet stern justice compels Him proportionally to punish those who violate His natural laws. To Him they are sacred, because His only messengers of mercy, and medium of conferring happiness on His "dearly beloved" children.[600] He therefore punishes delinquents for their good, and as His special means of compelling them to obey that they may enjoy His goodness[21, 23]; 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.

SECTION II.

SECRET SINS: OR WARNING AND ADVICE TO YOUTH.

914.—PERSONAL FORNICATION THE WORST OF SEXUAL VICES.

MASTURBATION OUTRAGES nature's sexual ordinances more than any or all the other forms of sexual sin man can perpetrate, and inflicts consequences the most terrible. Would that its presentation "might pass," but "sexual science" and the best good of man demand 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 depravities 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. Pile all other evils together—drunkenness upon all cheateries, swindlings, robberies, and murders; and tobacco upon both, for it is the greater

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§12.—VENEREAL DISEASES THE MOST LOATHSOME, AGONIZING, AND FEARFUL OF ALL OTHERS.

God's NATURAL LAWS are His universal touchstone and tribunal of *eternal right and wrong.* What they approve is right; all they condemn, therefore wrong. They also measure the *proportionate* heinousness of different sins. These tests assumed here, are proved in "Human Science."[a]

GOD IN NATURE CONDEMNS SEXUAL DEPRAVITIES as the most utterly abominable in His holy sight of all others, and affixes to them the seal of His uttermost reprobation, by appending to them pains and penalties more painful, and loathsomeness more disgusting, than to any other sins and vices. Natural expression 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 desires to see. Other pens, more vivid, have attempted this 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 pushing them out of their sockets! An awful stench nauseates beyond any power of description.[604] A putrid human carcass — beast does not, cannot suffer thus — is livid with poison! Running sores here, there, everywhere, eject excretions how utterly disgusting!

DOES GOD THUS PUNISH FOR NAUGHT? 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 sin thus!

WOMEN SUFFER MOST, because, whilst Nature requires virtue of

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scourge; and all sickness, diseases and pestilences upon all; and war as the cap sheaf of them all—and all combined cause not a tithe as much human deterioration and misery as does this secret sin. Demand you a scientific warrant for an assertion thus sweeping and appalling? Find it in [illegible].

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 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 its 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 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 the terrible evils it inflicts. You may almost as well die outright as 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. It blights nearly all. If it does not spoil you also, it will be because you heed this warning, and abstain wholly from it. Children, I pity you from the lowest depths of my soul, in view of the terrible ordeal before you; and rendered the more appalling by your ignorance of its evils.

IT IS CALLED MASTURBATION, and consists in indulging immodest feelings and actions, and imagining sexual pleasures with one of the opposite sex, whilst handling your own private parts.

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915.—Its Practice almost Universal in Civic Life.

Most boys perpetrate it, and many females. 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?" answered, "Not if I can plead its truth as my off-set;" replied, "Well, I can't believe that," was answered, "Some day, when you 're older, you 'll know more." That night he stayed 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 give it up. I 'm older to-day, and know more. 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."

"What! Our seats of learning thus infected?"

Scholars perpetrate it the most, because, more highly organized, they enjoy it most, yet suffer most from it. Miami students were probably no more addicted to it than the average of literary institutions in those days, and these; for it is peculiarly catching in them, and they are its hot-beds. One who knows, and is connected with West Point Academy, said he believed it to be practised very generally in that institution; and that the debility occasioned thereby prevented many of its students from graduating.

"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,

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and others with whom they sleep. Concealment is quite impracticable."—*An English Medical Author.*

"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 owned 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 saving 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."—*The Founder of the College at Cleveland.*

"HIS FIRST SCHOOL-DAY, my eldest, then four, while out at play, 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 vacation, 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."—*A Mother in Kingston, N. Y.*

"IMPOSSIBLE! My son is a member of the church, and would no more be guilty of this vile sin than of breaking the seventh commandment; which I *know* he would not do."—*A Boston Mother.*

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, over nine years old, practise it. Many who deny in words, own up in deed, by manifesting shame — a sure sign of guilt. Of those still older, the proportion is even greater. 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

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own dear children, though watched however closely. The following dialogue during a professional examination represents similar ones by thousands:

"CONSUMPTION, madam, is rapidly fastening on your son."

"I KNOW it, and expect to lose him within a year, as I lately lost his brother."

"HE CAN BE SAVED by giving up its only cause — masturbation."

"YOU 'RE MISTAKEN. My husband had many patients with that disease; charged me to watch our boys closely, sheets, linen, &c., which I have done with a mother's vigilance from boyhood. You are positively wrong."

"HOW IS THIS, young man? *You* know, and dare not falsify."

"I HAVE POLLUTED MYSELF ALL THE WAY UP from boyhood, as did my brother. I knew, then, that this practice caused his death. And our sister, too, does the same thing."

DR. WOODWARD, who so long and ably presided over the Worcester Lunatic Asylum, 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 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."*

"THERE IS NO TOWN in New England whose annual bills of mortality are not greatly increased by this fearful and wide-wasting scourge. A majority of our diseases, infirmities, aches, pains, and deformities, after the age of puberty, are either induced or aggravated in this way. 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 among the young men of this country. This 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

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sickly students, and the many young men of the most brilliant and promising talents, who have broken their constitutions, ruined their health, and must leave college, as it is said, 'by hard study.'" — *Dr. Snow, of Boston.*

ADOLESCENCE INCREASES IT, except when it consumes itself, and victims. 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, everywhere.

A UNITED STATES SENATOR, in the Senate Chamber, often carries his hand to these parts, unconsciously, but therefore all the worse; showing that it is habitual. And a sharp eye will often see men do this, even in the society of refined ladies.

SODOMY is another still worse form of this passion; named thus 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 buggerism 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 towards 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 amatory practice. Workmen often spend their noonings thus, to the demoralization of each other, and listening lads. Would it were confined to men!

916.—ITS PREVALENCE AMONG FEMALES IS APPALLING.

"WHAT! so defiling a habit contaminates our daughters?" Yes, alas! our very daughters. They are dying by tens of thousands, ostensibly of consumption, female complaints, nervous or spinal affections, general debility, and other ailments innumerable, even insanity, caused solely by this practice.

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"A YOUNG WOMAN, aged twenty-two, came under my care, in a state of the worst form of insanity. She was furious, noisy, filthy, and apparently nearly reduced to idiocy; 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 ejected 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 continued so.

"A CASE OF PERIODICAL INSANITY of a young lady came under my observation, whose 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. Similar cases have been under my care of females 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.*

"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 of 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 in it."—*City Missionary in Elmira, N. Y.*

"ALL THE SCHOOL-GIRLS use a—or a—to practise it with."—*A School-girl.*

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?*

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A FATHER HAD HIS DAUGHTER AMPUTATED sexually to prevent self-abuse, which he had in vain tried to stop. Cutting her throat would have been about equally sensible.

FEMALE FACTORY OPERATIVES practise it to an alarming extent. Even little girls thus abuse themselves. A woman 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 first 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 their 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.

A GIRL OF TWELVE, playing with a boy, kept one hand most of the time under her half-elevated clothes upon these sexual organs; and if the play required her to drop her clothes and use this hand one moment, the next she would again whip it dexterously under them.

I MET SEVERAL GIRLS, from twelve to sixteen, on the road, 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. I have seen servants do it.

A DENTIST'S WIFE, once beautiful, became a vacant, staring, senseless simpleton. In company she everywhere evinced a stoical, stolid, stupid vacuity, never saying or doing anything, but listless and indifferent to everybody and everything. 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

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thus polluting herself. 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."

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 this early sexual error.

A GRASS-WIDOW, having two living husbands, one a splendid man, "forsaking the use of the man," preferred this solitary vice, which had rendered her intensely morbid.

AN M. D. 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 woman and children his specialty, declares, as the summary of his observations, that *five-sixths* of the female complaints he treats are caused by this habit; and that he knew girls only *four years old* addicted to it! Astounding! but his precise statement. This incalculable amount of feminine sexual decline and disease[818] 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?

FRENCH DRUG-STORES SELL an article invented and *used expressly and only* to perpetrate female masturbation. Good God! what next?

FEMALE SODOMY is also practised to an alarming extent. A female friend remembers, when a little girl, to have seen it perpetrated by several older girls, who long since were consigned to an early grave by consumption. A magnificent girl of sixteen, as fine as I ever saw, went to New York city to finish off her education; learned and practised sodomy with another older girl; returned ashy pale, and married, but made an ugly, sickly wife, spoiled by this unnatural vice. Her paramour died long ago.

BEYOND 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. Being a

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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, 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 squelch this form of licentiousness. 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? Especially rescue *female* purity, and maiden loveliness.

Section III.

ITS TERRIBLE EFFECTS ON BODY AND MIND.

917.—It is most inflammatory, and exhausting.

No other tree bears fruits as bitter or poisonous. We will mention a few only, for their tithe would fill the world with volumes, as they have with woes.

Its drain on the vital forces is indeed terrible. Semen contains forty times more vital force than an equal amount of red blood right from the heart. Think what wonders it accomplishes![*] All this concentrated vitality is wasted! Powerful constitutions can endure this drain the longer, but finally break irreparably. Gross persons enjoy and suffer less; 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.

Overtaxing any one of the organs robs the others. 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

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blood; so seminal losses exhaust the vital principle itself more effectually than any other drain. It kills by weakening the citadel of life, and opening 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 its work of death in the name of other diseases.

"MANY OF THE ILLS which come upon the young at and after puberty, arise from this habit, persisted in so as to waste their vital energies, and enervate their physical and mental powers. Nature designs that this drain should be reserved to mature age, and even then 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 minds, cannot know how much their physical energy, mental vigor, and moral purity have been weakened by this indulgence. No cause produces as much insanity. The records of the institutions give an appalling catalogue of cases attributed to it."— *Dr. Woodward.*

"THESE RESULTS of masturbation I have seen in my own practice— 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, which are so complicated and difficult to manage."— *Dr. J. A. Brown.*

ITS INFLAMMATION IS WORSE than its exhaustion, and far more prolific of disease and suffering. Intense action necessarily inflames.[87] 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.[88] This renders amatory pleasures most ecstatic, and commensurately inflammatory. Repeating this violent action 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 others.[89]

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918.—It impairs Digestion, Circulation, Excretion, &c.

It plants disease in the bowels of the system. We have seen how intimately the sexuality, and of course the sexual structure, is interlaced with the muscles,[617] heart, circulation,[618] appetite and digestion.[619] What mean all these interrelations, but that all wrong sexual action and disorders spread diseases by sympathy to all the other parts? This vice, by disordering the sexuality, disorders 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 vice is a *disease*-breeder — a true Pandora's box, the opening of which engenders all sorts and degrees of pains and sufferings.

It reduces animal warmth. Nothing is more fatal to life and all its functions than those colds induced by cold hands, feet, and skin.[140] Yet nothing robs the whole system of its animal heat, and gives it an icy coldness, as does this drain. Of course other things may occasion it; 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,[620] 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.*

Dyspepsia and vertigo, with heaviness about the stomach, necessarily follow this practice; 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. Constipation is both its product, and universal concomitant. 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

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recovered. Forty years of close observation compel the belief that this vice causes a large proportion of these fashionable ailments: indigestion, constipation, 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! The urinary function probably suffers the most.

919.—It benumbs the Brain, Nerves, and Mind.

The mind is the man; and the brain and nerves are its instruments. All our capacities for pleasure, pain, intellect, and emotion come through them.[35] 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;[787] 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.[610] 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;[679] incapacitating them for experiencing pain and pleasure.[680] 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 mental 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 this sin and its consequences. Such live on, work on, but fail to enjoy the results of their labors, because of this blunting.[681]

Intense excitability with weakness is, however, its more usual effect. It renders its victims morbid from the soles of their feet to the crowns of their heads, confused, flurried, lost, unhinged, hardly conscious what they do, wild with false excitement, and trembling all over on slight occasions; just as a benumbed limb, when sensation is restored, becomes extremely sensitive, especially to painful conditions, though weak. Unable to withstand painful excitements, they suffer excruciating agony, which only reinflames and reweakens.

None can afford to either blunt or inflame this sentient prin-

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ciple; for it is our only medium and measure of future enjoyments. When this is morbid, what would otherwise give pleasure, now causes pain. Life becomes a live burnt-offering, perpetually writhing in agony on this self-immolating altar. For such a loss, no amount of wealth can compensate, because it destroys the power to enjoy it. Deliver me from both torpor, and inflammation. Susceptibilities should 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.[18] Whatever enfeebles or deranges it, thereby impairs the very personality and selfhood. Now, we have already seen that this indulgence is most exciting, exhausting, and irritating;[963] that excess produces inflammation and disease; and also that nervous and cerebral diseases both produce depravity,[961] and render its victims most miserable, where there is no other cause or occasion.

THIS SHOWS WHY it 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 practice as the second, of which it had then 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 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

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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 become 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 Onan.*

A 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 Love, without appetite, and his tones the very personification of grief,[620] exclaimed fifty times 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. As over-eating first inflames the stomach, which redoubles its cravings, till it paralyzes both together;[680] 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

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conjugal enjoyments insipid. Like an icicle falling on Mont Blanc, it 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.

920.—It unsexes, and unfits for Marriage, which it impairs.

It is the evil genus of wedlock, in ways without number, of which the following will serve as samples:

It weakens and sickens love, that heart's core of marriage.[535] All our appetites are governed by our needs. When we require food we crave it, yet loathe it when it will injure us; and thus of exercise, sleep, &c., and thus equally of Love and marriage. As that stomachic state which unfits us for eating turns our appetite into loathing of food; so whatever unfits us for reproduction weakens Love, and loathes marriage. Self-pollution does both. It creates sexual dyspepsia, sexual nausea.

It dwarfs the sexual organs of both sexes, because it weakens that mental element which creates them, and governs their size. "Human Science" proves what "Creative Science" assumes, that

The mind controls the body,—its size, form, health, everything about it. As the lion mentality creates a lion anatomy,[534-35] and human human; so each Faculty of the mind governs its part of the body. Thus Appetite, when vigorous, creates a large eating *organ* in the head, and a large and vigorous stomach. Force uses the hands, and creates them the larger or smaller, according to its own wants. The eagle's great visual power creates a monstrous optic nerve.[40] The female sexuality creates the female body, and makes her pelvis, mons, breasts, &c., the larger the stronger it is, and smaller as it is weaker. See this law proved and applied to the sympathy between breasts and wombs in[167]. The analogy between the two cases is perfect. The male *mentality* creates the male organs, and makes them the larger or smaller as it is stronger or weaker—bear *spirit* nature giving bear shape to his sexual organs; and thus of all its other conditions.[536] This great spirituo-organic law underlies this work, and also "Human Science."

Whatever weakens the love element must, therefore, and does, dwarf its organs. Self-abuse does both; on the familiar

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principle that overworking the colt dwarfs the horse. When practised before puberty, this structure never gets its growth, and becomes cold, shrivelled, pendant, and flabbid.

IT DWARFS THE ENTIRE FEMALE ORGANISM, pelvic, facial, and bodily; arrests the growth of breasts and nipples;[667] and saps the entire sexual nature at its tap-root. It is the chief cause of the obstructed and painful menstruation of the Misses of these days of ailing girls. By arresting sexual development, it makes youth of both sexes look and act like boys and girls long after old enough to be young men and women.

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 and indelicacy which always repel. It does to lads and lasses what emasculation does to animals; leaving them disheartened, inefficient, poor in planning and executing, ungallant, humbled, subdued, and drones to themselves and society; and destroys a girl's sweetness and softness of voice, her enthusiasm and taste, her looks of love and interest in man; and merges her into a mongrel, without male power or female charms. Above all,

IT SAPS THE MATRIMONIAL SENTIMENT. It both debases and weakens the sexual disposition and talent itself,[341] and thereby becomes the great cause of celibacy, by depreciating the opposite sex.[669] Such still postpone marriage, though conscious that they have waited too long already; and if they finally marry, as one having a weak and another a strong stomach, sitting down to the same dinner together, if both find a speck in the butter, or hair in the bread, the hearty one picks them out and eats on, while the dainty one loathes the entire dinner from this one fault; so if the victims of this vice marry one even too good for them, they look daintily and suspiciously at all 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.

921.—IT CAUSES SEMINAL LOSSES, AND ENFEEBLES OFFSPRING.

A PREMATURE DISCHARGE of semen weakens offspring thus—THE ENTIRE BEINGS OF BOTH parents must be marshalled at the

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creative altar, in order to be transmitted, and then wrought up to the highest attainable pitch of intensity.[839] This takes time, and is what gives sexual intercourse its ecstatic pleasure; which, oft repeated, must paralyze the nervous system.[971] When this excretion is forced too often, Nature must protect herself against its inflammations and exhaustions somehow, or else sink under them; and fends off worse consequences by making this flow the easier the oftener it is demanded. Animality hastens its advent; yet masturbation is its chief cause.[972]

CHILDREN CREATED by these premature discharges can and do have nothing like the snap, vim, power, condensation, and functional vigor of body and mind given by that seminal retention this complete parental marshalling and condensation would have imparted.[736]

MALE PREMATURITY DISAPPOINTS THE FEMALE, which causes additional loss to progeny. This is too obvious to need any more than its statement.[972] Yet

INVOLUNTARY SEMINAL LOSSES during sleep, and also perpetually, constitute its worst evil, to both parents and their unborn thus: That feverish, false excitement it creates in the testal organs manufactures semen in them,[837] which it fails to evacuate. Of course Nature cannot leave it there to decay. *Some* disposition of it becomes an imperious necessity. *She burns it up on the spot by fever*, which *burns out these organs themselves;* besides its constant drain on them. Can a child created by these weakened organs be as well-begotten as if they were strong and virile?

THIS PARENTAL EXCITABILITY CREATES NERVOUS CHILDREN, having too much head for body, and fire for stamina, and much more liable to die young. Still they are better than none, yet nowhere near as good as these same parents could have produced but for this unsexing habit. It also shortens the parental period, besides diminishing its own pleasures.

"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.

NATURE'S PARAMOUNT sexual law is that male and female must

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co-operate in creating life. Therefore, all exercise of this amatory sentiment must be between a male and female; never a man with a man, nor with himself alone; nor a woman with a woman, nor with herself. This vice with buggerism contravenes Nature's law of the creative participancy of *both* sexes.[330]

SEXUAL ACTION BETWEEN OPPOSITE sexes *interchanges* electricity,[331] each giving yet receiving, while its personal action *consumes* it. The former, when right, is rendered most beneficial to *both*, and a powerful tonic to all the other functions; while the latter robs all the others, to sustain this drain, yet resupplies nothing; besides being inherently most loathsome, vulgar, and repellant.

FULL PARENTAL MATURITY is another necessary condition of progenal perfection. Nature chooses for her transmitting period that in which all the functions are toned up to their fullest 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,[331] of which "Hereditary Descent" gives many pertinent examples.

NATURE FORBIDS 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, and claim precedence by their power of head, heel, spurs, or beaks; which involves full maturity. Let youth wait till fully ripe.

NATURE PAYS SO LARGE A BONUS of this pleasure 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.

No, O youth, you cannot afford to rob your whole life of this class of pleasures just for a small mess of very poor pottage today. Follow Nature's economies, and she will repay you by multiplying this pleasure a thousand-fold. She dispenses her

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enjoyments most lavishly; and none more freely than her sexual luxuries, if we but follow in her pathway. These and all your other life-enjoyments are too infinitely precious to be exchanged for an amount of misery in countless forms beyond your utmost conception.[677-688]

922.—Self-Pollution as sinful as Fornication.

All Sexual sins are condemned by the entire Bible. 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 for fornication, you should feel quite as guilty for self-pollution. Youth too conscientious to perpetrate the former, by wretched millions, seek in solitude that same lustful gratification in the latter. The two differ in nothing except in the substitution of an imaginary paramour for a real one; and in the complete absence of that Love which alone sanctifies 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, and the same *kind* of gratification sought, and afforded? Are they not alike debasing? The same feelings and organs, the same action of these organs, and the same evacuation, 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 indulgences. Is licentiousness debasing and polluting to the soul, and is not *self*-pollution 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 still more? Does the former often produce impotency, and does not the latter much oftener? 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 flustration and confusion?[689] 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

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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 neither parents[916] nor moral watchmen denounce it,[917] it is therefore not forbidden by the terrors of conscience, and 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 awaken it. 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 TWENTY TIMES more misery 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 all 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!

923.—SIGNS OF SELF-POLLUTION AND SENSUALITY.

ABILITY TO DETECT this vice in children and others is immeasurably important, in order to arrest it; while all who propose marriage have an "inalienable right" to know who are its victims; because they are much the less eligible.[920] Those who have read intelligently thus far can spell out many of these signs,[921] yet a few more seem necessary as examples of others.

A MAWKISH, SHAMED, REPELLANT look is its surest sign. "A guilty conscience needs no accuser." Nature obliges all to express their own estimate of themselves by their appearance; their guilty, crouching, humbled, self-debased expression which it brands right into its victims, haunts them at church and on 'change, wherever they go and whatever they do; staring them everywhere fully in the face.[922]

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 an-

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be made of by her; and express this Love element, because he is not ashamed of its proper expression; whereas this habit so vulgarizes it, that he involuntarily becomes ashamed to manifest it, even in fondling his mother, and therefore shrinks from her caresses. As long as it is normal, he will be kind and good to girls,[853] genial and courteous to the female sex, and pleased to be with them; but this vice sours and turns this sentiment against all females, which renders him disrespectful, disobedient, cross, and hateful towards them, and especially those around him. Mothers, while your sons love to reciprocate your caresses they are all right; but their repelling you indicates sexual demoralization.[858]

THOSE GIRLS who love to fondle, hug, and kiss their father and be fondled, are pure; but those who show a shy, offish, mawkish, squeamish, shamed, shocked, repellant feeling, when he kisses or fondles, are impure; unless shamed out of this mode of expression.

SUCH FAIL TO DEVELOP into womanhood; suffer at their monthly periods; are flat-chested or else fat-bosomed;[856] lose that female glow which draws gentlemen around them, and hence are neglected; are too bashful; prefer to be alone; shrink from company and gentlemen; are easily disgusted, and hard to please in suitors; are extremely nervous and irritable, and have the sexual vertigo. This habit, by having impaired their bearing capacities, equally impairs all those female charms which attract and enamour men.[719] Nature will not let those enamour men who thus become poor bearers.[859]

ITS INFLAMED STATE GIVES A LASCIVIOUS EXPRESSION to the eyes and mouth, along with a wanton, amorous smile or leer, and a prying curiosity to look at the other sex. Such often act and laugh as though something vulgar had been said or done; because they look at all things through sensual glasses. In conversation they look downward, but never in your eyes; yet steal every opportunity to cast "sheep's-eye glances" at the other sex askew. 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 HAVE A PALLID, bloodless complexion, hollow, sunken, and half-ghastly eyes, with a red rim around their eyelids, and black-and-blue semicircles under their eyes; and look so haggard,

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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 hat here or there, &c. This 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.

UNDUE REDNESS signifies that this vice has become chronic. Since it is terribly inflammatory,[621] it generates a darkish, livid, brownish redness all over the face and neck, along with a fulness, as if fat or bloated.[621] 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. Glassy, vacant, poor, soulless eyes,[622] and a repulsive countenance, also accompany it.

PAIN IN THE SMALL OF THE BACK indicates the impairment of the sexual organs, from this or some other error, because their nerves enter the spine there. Some of its victims have running sores there, and all have the "backache." So you who have it, don't tell of it.

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-polluters often stand and sit in the posture assumed during this practice.[623]

RED FACIAL PIMPLES, having a black spot in their middle, or else matterated, are a sure sign of self-pollution in males, and irregularities in females.

INVOLUNTARY SEMINAL DISCHARGES may be diagnosed from mucous or thin cloud-like floats or sediment in the urine after it has stood a while, as well as a smarting during its passage.

A DISGUSTED, SICKISH, MAWKISH feeling towards the opposite sex,

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with a shy, awkward, offish, repellant manner, is a sure sign, because it averts and deadens Love and gender,[677-680] and by unfitting for marriage,[680] prevents it by virtue of a law stated in [744] though there applied to another point. How wise, how appropriate that this habit, which impairs prospective marriage, should also help prevent both! Neither sex "takes" with or to the others thus partly unsexed.

924.—Abstain totally, and forever.

Every indulgence weakens hope, and is like rowing *down* the Niagara rapids, instead of towards their banks. Gradual emancipation, like leaving off drinking by degrees, will certainly increase both indulgence and suffering. This is true of *all* bad habits, and doubly of this. "Now is the accepted time; behold, *now* is the day of salvation." Some advise occasional enjoyment. Phrenology totally and unequivocally 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, 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, your moral endowments, 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 ruin. 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 resolve:

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"I CLEANSE the stains 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 purity 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 RENEWED. 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."

SECTION IV.

PREVENTIONS OF SELF-ABUSE BY KNOWLEDGE.

925.—KNOWLEDGE IS ITS SURE PREVENTIVE.

"WHAT SALVATION remains for those yet guiltless? To forestall is infinitely better than to cure. Must all our noble boys, all our pure, lovely girls, be defiled by this moral leprosy, and lost if not redeemed? Is there no PREVENTION? 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

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future, and that of all its descendants, are at stake. The risk is too awful. No parents should sleep 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, only to fail, quite too long already. All who fall, sin for want of knowledge. Nothing can be clearer. Say, ye who have sinned, did you not err through ignorance? Would not one seasonable warning have prevented all the suffering it has caused you? Let universal experience decide.

PARENTAL WARNING AND COUNSELLING are its great forestallers and preventers. Parents are bound to feed, clothe, and educate their children, and guard them against lying, stealing, &c.: then why not also against this secret sin as well? as much the *most*, as it is the most ruinous to soul and body? God in Nature puts on parents the sacred duty of guarding their darlings against all sinful and self-ruining practices; and their first is to preserve them against this vice. And the guilt of those who do fall rests not on the poor life-long suffering victims, but on their *parents*. An eighteen-year-old liliputian in Portland, Me., when told that this had made him small and weak, clinched his fist, gritted his teeth, and 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;" and he had a *right*. So has any other child whose parents let him or her contract this vice. Parents are their children's keepers, not children their own. 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."

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,[574] and also mould their morals.[576] We have shown that she should get her sons thoroughly in love with her,[958] which specifically fits her for this identical task. Those who defile themselves may justly blame her most; yet blame is too weak a term. She

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should teach them the sacredness of this structure, and to guard it as the apple of their 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 SENSIBLE MOTHER liked my first ladies' lecture so well that she brought her daughter of fourteen to hear the second, and after it consulted me for her leucorrhœa. I saw signs of self-abuse, and pointed them out. She burst out:

"I DID N'T KNOW it was wrong. Mother never told me it was; and I thought she *always* told me *all* that is wrong."

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 maternal 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.

BOOKS SAVE. Half a million copies of "Amativeness, or Warning and Advice to Youth," by myself, have been circulated, and I 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"? Hall's idea, that books on this subject should be kept locked up from youth, is certainly wrong. This work is exactly what parents need for a text-book to put into children's hands, prefaced with their own counsels, and they recommended to read it. Parents, what is it worth to be able to put it into their hands as an introduction, and a text from which to preach sermons on sexual purity? It is text, sermon, and all. A few facts. A Boston merchant, exhibiting as fine arm-muscles as I ever saw, except on a pugilist, said,

"MY FATHER PUT YOUR PAMPHLET on Amativeness into my hands, when I was thirteen, 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."

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"CHARGE ME ROUNDLY, Professor, for writing out my phrenological character in full; for, when I was seventeen, your pamphlet on 'Amativeness' taught me the evils 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.*

"ACCEPT 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 WEST, digging gold, your little pamphlet on self-abuse told me *why* my strength had nearly given out, and mental Faculties become so impaired; and saved and restored me. 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 never did 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 on 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.

926.—WHEN AND HOW SHOULD YOUTH LEARN SEXUAL TRUTHS?

THERE IS A BEST TIME for youth to get sexual knowledge. What principle proclaims it? Is the popular policy of allowing them to learn as little and 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 this feeling; which is there[537] equally with and without it. Knowledge can guide and sanctify, but ignorance can neither extirpate nor materially lessen

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this or any other Faculty.[965] 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.

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. 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;[966] so the more sexual vice they see, if duly instructed beforehand, the more odious it seems to them, and the purer they become; while the mechanical purity of ignorance leaves them good by negation merely.[967] Therefore,

PARENTS SHOULD TEACH SEXUAL truths, aided by books, as early as they can be understood.

KNOWLEDGE MUST PRECEDE PRACTICE necessarily. 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? *Before*, always. 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.

TO THE SEXUAL EDUCATION OF GIRLS these principles apply with redoubled force.[968]

AT WHAT AGE DO YOU, parents, wish your parents or instructors had taught you? Teach your children earlier than that; because those of to-day develop younger than in your day, and know ten

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times more than you imagine possible. "Young America" learns such things early and easily.

ALL ADULTS should also teach and guard 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 are sacredly bound to resolve ourselves into a "committee of the whole" on the preservation of our youth. Those who are older always teach this vice; let them snatch these precious brands from this terrible burning.[920]

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?

A LEWISTON PROFESSOR, hearing these views, summoned his students to a lecture on sexual purity. Just right.

927.—CLERGYMEN IN DUTY BOUND TO PROTEST AGAINST IT.

MY MOST STUBBORN OPPOSITION by far has been 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 me. Reverend sirs, answer these plain questions:

1. WERE YOU NOT ORDAINED EXPRESSLY to descry public vices and sins, and proclaim against them?

2. Do YOU NOT KNOW that this secret sin is perpetrated by the great majority of your own parishioners?[915, 916] If not, do you know enough to preach? Then

3. HOW CAN YOUR CONSCIENCES let this most sinful and prevalent of all the vices go unreproved, and remain content to preach against lying, covetousness, and like comparatively rare and little sins?

4. YOU ARE VOLUNTEER WATCHMEN on the sightly watch-towers overlooking public morality, for the specific *purpose* of warning your congregations against sexual sins as much as against falsehood and cheatery. Yet in this respect are not almost all "dumb

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dogs that will not bark" against this vilest of all the vices? How can you possibly reconcile this ominous silence to truth, to your clerical vows, to public morality, even to the dictates of unordained humanity? 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; you have a fine congregation; 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 relation, that I am ashamed to let her know how debilitated I really am."

"THEN WARN YOUR YOUTH against falling by a like means into a similar state."

"THAT, sir, would cost me my bread and butter in a week."

"BREAD AND BUTTER!" If you preach for money, and shrewdly abstain from hinting at this sin in pulpit, Bible-class, and Sabbath-school, lest it should take "bread and butter" out of your family's mouths, we will excuse you, and understand your governing motive.

"THIS IS A TERRIBLE excoriation we do not deserve. *We* are not responsible for the determined face 'public opinion' has set against all pulpit and all other allusions to this admitted public sin."

CHANGE "public opinion," then. You have the requisite power, but lack the nerve. Thank the Lord, Adam Clarke,[919] and some others, speak right out 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 "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 resign your pastorates. A veteran

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in this cause, I call for help, and *your* help at that. Quite long enough you have stood aloof while I was doing your "dirty work," and thrown *against* me that powerful influence my *due*. You have no moral right even to withhold your benediction, much less to oppose. 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, 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

928.—Conscience is its great Preventive.

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 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. Having had frequent occasion to proclaim many very unpopular truths, and expose not a few popular errors, I find in every instance "Truth proves victor." Once harpoon a man's *conscience*, and though he may dive, flounder, spout, and rush, it 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 reproved included. No youth can ever begin this sin after knowing its wickedness.[925] By probing their consciences, you save them all. Knowledge and conscience together will prevent all, and reform all not already ruined. This very conscience 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, with the girl in [925] that you tell all. They confidingly 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

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sinful. 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 myriads [915] cries to you from the ground:—

"MY TRUSTED AND PAID moral teacher, why did not you forewarn me? Why take my money for doing what you failed to do — *telling* me whatever was wrong?"

ARE YOU WILLING to see and hear, in that "final judgment" you preach, the "weeping, wailing, and gnashing of teeth" of your own *paying* parishioners, and others, accusing *your* remissness in warning them as to the direct cause of their woes? 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. Come, arouse, and work the harder hereafter by all your "lost time" heretofore, either with your *own* hands, or by holding up mine, or both, or abdicate; or else do the whole yourself. Guardians of public morality, see that you *do* guard it.

"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.'"— *Rev. J. S. Alexander.*

DEACONS, MATRONS, MEN OF INFLUENCE, dignified conservatives, you are the real hinderers of this really missionary work, after all. Come, request your minister to preach on this secret sin, and hold up his hands. He is good, though perhaps a little too "judicious," and, with your prompting, will save your children.

EDITORS, have *you* no "part nor lot" in this duty? With an influence much wider than the clergy, and quite as powerful, are *you, too*, not bound to sound this alarm, and awaken public attention to this subject? Or if loath yourselves to attack it directly, do it by *writing up this book.* You "talked up" this feature of "Sexual Science" nobly. The Y. M. C. A. lately broke ground on

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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.

"FOWLERS & WELLS," before I left that old firm, requested Horace Mann to prepare a work for us on this subject; which he declined, 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 *half a century*, 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. Let *time* and the common sense of mankind be the final umpire as to the wisdom of this knowledge-promulgating "policy."

929.—QUENCHING BOYS' AND GIRLS' LOVES ORIGINATES THEIR SELF-DEFILEMENT.

NATURE IS AS TRUE TO HERSELF as her needle to its pole; and like it, if diverted by violence, returns the first liberated instant. Boys and girls constitute this needle, and sexual action this pole. They act out true human nature till warped by education. What practical testimony do these children of Nature bear on our action-*vs.*-suppression theory? for what *they* say is *demonstration*, because the oracle of Nature, and of Nature's God! They bear only this one testimony:

"MOTHER, give me two dollars." *A six-year-old love-struck boy.*
"WHAT do you want two dollars for, my son?"
"TO BUY JANE with, for I love her, and want to marry her, and have her *all mine.*"

THEY LOVE EACH OTHER, AND EXPRESS their Love. Not shyly, but freely. Not behind the door, but before folks. Not shamefacedly, but innocently. Not as if it were "naughty," but proper; nor vulgar, but pure. All civilized, all heathen, all ancient, all modern children, every day of childhood life, thus

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express this Love for the opposite sex. Their universal, practical testimony is proof enough. Let a few facts stand for their perpetual natural language.

LOVE OF ITS OPPOSITE SEX INHERES in all boys, all girls, and is as inseparable from their nature as heat from fire. It is born, rather *engendered* in them; for nothing can be inserted afterwards. To superadd or extinguish any is not possible.[550] Nor engraft any, as we do scions; nor weed any out. They must procreate: therefore this creative element, Love, must *begin* its existence with theirs, and remain forever. It must be and is *primal*, not supplemental. Unless its rudiments were created in and along with them, how could they ever love as husbands and wives, any more than see without eyes? Puberty does not create, only develops it from its chrysalis into its perfect state. Nor change its nature: only enhances its vigor. Thus saith natural law. What say *facts?* That

ALL BOYS LOVE GIRLS, AND GIRLS BOYS, from baby-hood. Don't girls always love and tend boy babies best? Love boy dolls most? Don't all boys love to play with girls better than with boys? And all girls with boys better than with girls?[551] And each behave more pleasantly, and play prettier, with their opposite sex than with their own? And choose and have their *sweethearts*, too?[552] And talk just as innocently about their loving and marrying John or Kate as about eating an apple? *You* felt this. Your children will feel it. All creation does, has done, will do it, in spite of all ridicule, in spite of fate, "for *God* hath made them so;" nor can man change them, nor make them over. Let a few examples show precisely what we mean, and illustrate our principle of its *spontaneous* outworkings.

A SIX-YEAR-OLD QUINCY BOY, whenever he meets in the streets a right pretty girl, steps square in front of her, makes a genteel bow, kisses her, bows again, steps one side, and passes 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.

WOULD THAT FROZEN, COATLESS BOY on Mount Air have stripped off his coat for a *brother?* Or only for his sister? Would he not, when freezing, have stripped off and put on his *brother's* coat himself, instead?[553]

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A WESTERN BOY AND GIRL of six, neighbors, are so enamoured that they cannot be kept apart. No sooner dressed than they rush and stay together till bedtime. All attempts to take either without the other going along, infuriates both.

A THREE-YEAR-OLD BOY of a neighbor kisses any girl he can, and a three-year-old girl any boy she can. Boy babes love their mothers,[938] and girl their fathers.[937] All firesides, all play-grounds, all parlors, all unitings of all children, illustrate this *spontaneous* love of boys and girls for their *opposite* sex, more than for their own; so that details belittle our subject. Now mark.

THEY ARE SHAMED AND LAUGHED OUT of these children's loves almost universally. This stifles its natural flow; dams up this rill of Love. But it will not *stay* dammed. It must, *does* find vent.[939] No power on earth, in heaven, can stop its outbubblings.

SELF-ABUSE IS ITS VENT. It has *got* to take on this form, or die. But die it can't;[539] retire and gloat on itself, it can, must, does. *There*, parents, is its only cause. And

THERE, PARENTS, IS ITS PREVENTION. Allowing and promoting its *right* expression is a sure antidote for its wrong. *Encourage and direct* this Faculty; not discourage and repress. Furnishing its *proper* aliment will forestall its morbid cravings. As the easiest, surest way to prevent their eating sour crab-apples is to give them plenty of good sweet apples; so encouraging its spontaneous normal action is a sure prevention of self-abuse. I would stake my head on this — no boy, no girl furnished this its right action, ever adopts self-abuse: and stake my head again, that all not supplied its right, will adopt its wrong. They cannot help themselves. Nature will not *let* this holy element die.[939] These two evils, its death or masturbation forced upon her, she will *have* the last, because least, and utterly refuses its inane death. She *made* it to act, and *makes* it act.

THERE, PARENTS, are two preventions: right action, and knowledge. Grumble, object, neglect, and let your darlings all but perish of self-defilement; or supply, inform, and save *every single one.*

930. — AFFILIATING OF ELDERS AND JUNIORS OF OPPOSITE SEXES.

THE RISING GENERATION NEED guidance and advice, consequent on their inexperience; without which they must learn "by sad experience;" and often spoil themselves in learning. The old love to teach, and the young to learn.

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ELDERS SHOULD TEACH YOUTH what they have learned. Each generation should start out in life with all the accumulated knowledge of all its predecessors, and each be to its succeeding what parents are to their children. All elders should enter right heartily into the improvement of all juniors.

OPPOSITE SEXES should affiliate the most in society, just as should fathers with daughters, and mothers with sons;[wi-se] and for the same reason. Every lad and young man needs his matronly counsellor and bosom confidant, of whom to ask advice, with whom to spend leisure hours, and by whom to be purified and inspired to "come up hither." Parties of old folks and young are far better for both than all old or young; and friendship between a young man and an advancing female, is immeasurably better than between him and a young woman; for being intimate with the older chastens passion instead of provoking it as would that with the younger; while many things not available between those of like ages, keep them from tempting and being tempted to wrong. And she is benefited, as much as benefits.

ALL GIRLS AND YOUNG WOMEN equally need their male sympathizers; and for the same reason that daughters need sympathizing fathers. Here is a strong instinct, God created, and therefore both right, and obligatory. Attest, all of all ages, whether you have not literally "yearned in spirit" for heart's-core friendly companionship with some one of an opposite *age and sex*, with whom to commune, sit, and stroll. This natural instinct is a divine edict; and to both equally beneficial with all other obeyed instincts.

MY BOYHOOD EXPERIENCE taught me this. Losing my mother at nine, working now at home and then away, of course craving female sympathy without knowing it, a childless Mrs. Andrews, sometimes my Sabbath-school teacher, by her affectionate aid in reciting, made me love her as if my mother. I learned the more Scripture verses when I knew she was to hear me recite them, and recited them better when she heard and fondly prompted me; hated to go to Sunday-school "barefoot," lest she might think the less of me; and about half worshipped her up to sixteen, when I left home to study; besides making great sacrifices to call on her. She was my polestar. After entering my profession, in examining her head, and finding Love large, I described her as a real

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missionary for good among young men, by virtually adopting them in feeling, and moulding them. She replied,

"AH, YOU REMEMBER how I used to call the young men of Cohocton around me, and affiliate with them."

THIS IS GENUINE FEMALE NATURE. I left too young to know about other youth, but felt her sacred spell for good over my boyhood, and know that sexual Love, *uniting* with parental, produces just this spirit in all women. And all elderly women would manifest it, in proportion as they are women, but that this divine inspiration in all women, and blessing to all young "gents," is choked back and crucified by squeamish prudery. Come, women, obey God in Nature, not man in custom, by *expressing* this feminine yearning in choosing your missionary subjects; eliciting their affections; working right into their Love; gathering up all their masculine heartstrings; and then leading and inspiring them from evil to good. Give your influences a literary, religious, amusing, or any other cast you prefer.

OLD MAIDS, HERE'S A MISSIONARY WORK for you. Custom alone deters you. I know a blessed few who follow out this instinct, despite the "talk" it creates among their prurient neighbors; and hope this encouragement will add hosts to their thin ranks.

TEACHERS, HERE IS YOUR CARD, for both becoming popular, and doing good.

TO ELDERLY MEN AND GIRLS this principle applies with equal force, yet needs no additional enlargement. I lately saw it incorporated into an opera by an uncle represented as thus dotingly familiar and fondling towards his niece. It can be made to supply to growing girls just that masculine sympathy and magnetism all need, and for want of which almost all are *starving* to death sexually.[960] Like all other good, it can of course be perverted to evil; yet I rest it on the deep human-nature intuition it embodies; and leave it there.

BEHOLD HERE ONE PRACTICAL plan for moralizing our young men.[953] Connect it also with [1005].

ALL WHO SUFFER FROM SEMINAL LOSSES, or sore sexual temptations, &c., will find great benefit, comfort, and self-resisting aid by applying this principle judiciously; for reasons given in a kindred case in [949].

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SECTION V.

INTERRUPTED LOVE THE CHIEF CAUSE OF ALL SEXUAL SINS AND ERRORS.

931.—WHAT DOES NOT CAUSE ALL THESE SEXUAL VICES AND WOES.

TOTAL DEPRAVITY does not; because, 1. This long-used scapegoat of all man's sins and miseries "eating forbidden fruit," is not adapted to their production; and 2. "Adam's fall" must needs affect *all* his descendants *equally;* whereas some sin and suffer sexually a hundred-fold more than others. This equality in this cause, but difference in these effects, knocks this Adamic cause flat.

"PHYSICAL INFLAMMATIONS, habits, and conditions morbidize and vitiate, demoralize and pervert this sexual element. You say so yourself."

TRUE in small part only. A morbid physical state does indeed cause sexual cravings and vices; yet they cause it by far the most; whilst a right sexuality is the sovereign panacea of all sexual ailments and inflammations.[924] The cause is not yet hit.

"ALCOHOLIC STIMULANTS, drunkenness, tobacco, saloons, &c."

"GUESS AGAIN." These are but branches of the last.

"IGNORANCE of these laws and consequences. Now we have it. You yourself have just ascribed self-abuse to juvenile ignorance, and prescribed knowledge as its infallible preventive.[925] And since of this, of course of all."

BEASTS, FOWLS, are ignorant, yet do not sin thus. This is answer enough. Knowledge would prevent to a great extent. But what renders this knowledge itself necessary? It is not for animals. This Faculty was made perfect, and adapted to work perfectly, normally, virtuously, just right without knowledge when it lacks it; else how could the race in its primitive and unlettered stages live aright?

NO CAUSES LIKE EITHER of these effect all these sexual demoralizations, diseases, sufferings, agonies. Nor do many causes combined. Instead,

SOME ONE cause effects this mischief. Out of one tap-root grows this trunk of evil, with all its poisonous branches and bitter fruits; just as all falls of all things grow out of gravitation. Then

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WHAT CAUSE? We *must have* it. Reformation is not possible without, either individual or public. This pricking, irritating *thorn* must be found and *dug out*, before this terrible sexual gangrene can heal. Till then all saving efforts must *needs* be futile. Ignorance of this cause has rendered abortive all previous attempts at staying this sexual plague. "*A horse!* A HORSE! A KINGDOM FOR A HORSE!" *The cause!* THE CAUSE!! ALL HUMAN SALVATION FOR THE CAUSE!!!

932.—EVERY IOTA OF SEXUAL EVIL HAS ITS ADEQUATE CAUSE.

WHATEVER IS, IS CAUSED. On this corner-stone of natural law we build. It needs no laying, for Nature, in and from the beginning of all things, laid it. All see and admit it, except a few thin-skinned, soft-pated, special-Providence bigots. Yet none of all those who admit the sovereignty of causation, at all realize its sweep or minuteness. Every hair grows and falls, every twinge of pain and thrill of pleasure from head to feet, and generation to death, aye *forever*, come and go at its fiat.

"TAKE CARE lest you exalt it above God Himself."

THIS LEGAL INSTITUTE IS His sovereign mandate, His all-governing principle, from which He never does, will, can depart one hair's-breadth.

ALL SEXUAL AND AFFECTIONAL sins and sufferings are, therefore, caused. Those who dispute *that*, are no philosophers, and unworthy of notice.

ALL EFFECTS HAVE THEIR ADEQUATE causes — those precisely adapted to produce just these specific effects, *and no others.*

THESE CAUSES ARE APPARENT. Why should they be hid? God *publishes* His laws; because He *wants* them known, that they may be obeyed. His unclouded noon sun is no more plainly visible than are His natural laws. They are neither occult, nor even intricate. A fool on the run can't help seeing them, or be misled by any deceptive "Lo! here, lo! there." All who do not see them, don't because they *won't*, not can't. All who don't, are stupid fools, or bigotedly blind blockheads; blind only because they *won't* see — "none so blind."

THESE CAUSES ARE AS GREAT AS THESE MISERIES are appalling. And as coequal with civilized society as are these vices. Only

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some deep, all-potential, all-pervading, most aggravated, malignant and fatal cause could effect all these monster evils.

WE CLAIM TO EXPOUND these patent causes of all affectional and sexual ills of all individuals and the body politic; of mind and body; of all physical sexual diseases; all female complaints; all male losses included. Hear, scan, all ye interested. And who are not? At *such* a promise *stop and look!*

WHETHER WE GIVE THE RIGHT causes or not is also as perfectly apparent as are these causes themselves. Examine; accept; or controvert, as truth and self-interest demand.

THEY SHOULD BE 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 curculio 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 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. If any one violates this law by overheating it, and then suddenly cooling it 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 UNIVERSAL PRINCIPLE GOVERNS SEXUALITY. It has its natural laws along with every other department of Nature.[500] To obey them, is to keep this whole section of man in perfect health and vigor till death; but all those who suffer from sexual prostra-

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tions 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. And as far as any fall below that full amount of sexual power of which they were originally capable, it is wherein, because, and in proportion as 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 them. And being paramount to all others,[518] of course obeying them, that is, a right sexuality, renders such obedients inexpressibly happy; whilst their violation induces sexual ailments and miseries correspondingly aggravated. Then what sexual laws, when violated, inflict all these miseries?

LOVE IS THE GUDGEON, "bearing," and focal centre of all things sexual,[535, 613, 644, 790-1, 892] Hence its deranged states correspondingly derange this entire male and female machinery, mental and physical, together with all its wheels, pulleys, and even pivots. Interrupted Love generates lust.

933.—ALL FACTS PROVE THAT BLIGHTED LOVE CREATES LUST.

INFIDELITY OF HEART invariably precedes that of person. We have *demonstrated* that Love is naturally constant.[650-699] Then what causes all this incalculable amount of inconstancy and licentiousness now existing? Since Love as naturally flows in its normal channel of one Love as rivers within their banks, only some all-potent cause could thus create all these sensual torrents.

DAMMING IT UP. First the FACTS in the case.

ALL CHRISTENDOM, ALL HEATHENDOM, ALL TIME are challenged to produce a single instance of voluntary infidelity of person, unless preceded and caused by interrupted Love. 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 it is *kept up* by its mutual expression. Attest any and every woman who ever loved, Were you not perfectly true, in every thought, feeling, and action, to the man you first loved, just as long as that Love was kept glowing by its free mutual expression? However strong your sexual passions, even though intensified by Love, you desired 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

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hearty relish. Universal female experience is witness. 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. And, 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. All women, all men, let your

OWN SACRED EXPERIENCE, that great truth teacher, attest: did not your *soul* devotion to your loved one keep you constant in thought and act, however many and great your temptations to stray, whilst you kept up your mutual Love? which was too pure to descend from a plane so exalted upon one so low. What if other fascinating beauties did dance however gayly, or other gallants appear captivating and talented, you were all in all to each other, and mutually so perfectly [905] maguetized and enchanted as to preclude all other loves. Your very sun, moon, and stars rose and set in each other. Far off and near by, in gay assemblies and social circles, in act and feeling, you were as true to each other as the needle to its pole. Though your head were responsible for the individual virtue of thousands of both sexes and all ages and conditions, sleep soundly and feel safe, though they are exposed to the temptations 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. Give the race one generation of uninterrupted Loves, and you banish all forms of sensuality; forestall conjugal discords, much more infidelities; and preclude both by its very nature; which so magnifies the excellences, and is so totally blinded to each other's faults, so perfectly satisfied with and spell-bound by each other that nothing could induce them to yield themselves to the abhorred embrace of another. Nothing is so utterly repellent. Even death is preferable. But

BREAKING THIS SACRED SPELL BREAKS THEIR FIDELITY, because of this prior breach in its foundation. As long as this Love-river flows forth in its normal channel, 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 banks 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

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that abnormal action is better than none. This interruption now causes those very things which strengthened a perfect Love, to weaken one impaired; just as those winds which strengthen sound trees break unsound.[784]

PLATONIC LOVE QUENCHES ANIMAL in all its phases, by rendering its participants so much happier.[785]

A RICH, FOND, PROUD MOTHER brought her daughter, a magnificent girl of seventeen, a pattern sample of her sex, with a young man, to inquire 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 for all she devotedly loved a very fine college-educated young man, kept poor by supporting his mother and sister, but very talented, and universally esteemed and loved. Her father absolutely forbade her marrying him, and his seeing her, because he was poor, but insisted that she marry this diminutive rich beau, whom she loathed. She married as her imperious father ordered, lived unhappily with her husband, rendered so undoubtedly by her yet lingering first Love,[675] and in after years became badly scandalized for her illicit amours. A virtuous girl demoralized by interrupted affection.

MRS. SICKLES, full of gushing Love, bestows it all on Mr. S., because he elicits it by manifesting his own, and continues faithful to him till he becomes too absorbed in politics and constituents, clients and investments, to express that diminished Love for her he still feels. Her Love for him declines from sheer starvation; which obliges her to bestow it on another, or ignore all men. Keys elicits her Love by expressing his own. S. is really too busy to take lovers' talks and walks, and reciprocate caresses with her, while K. makes her happy by complimenting and escorting her to theatres, balls, &c., of which she is very fond; S. miserable by chiding and accusing. The necessary result is infidelity to S., and fidelity to K. Though he 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 as her body, and pay his affectional debt to her as his bank-note. Grant that she does S. a great wrong, yet did he not do her a *prior?* 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

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all food and clothing, what would and should she then have done to obtain them? And 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* it.[808]

McFARLAND furnishes a like illustration. He kills his superb wife's Love by neglect and scolding. Richardson is sympathetic and gallant. 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.

MRS. TILTON furnishes still another. Only after Tilton broke her heart by praising and affiliating with Woodhull, and still further by his change of religious belief, thus mortally wounding it by outraging her strong religious feelings, did it stray. By nature a perfectly glorious woman, emotional,[573] affectionate,[575] pious,[576] in the extreme. Tilton's rupturing her intense Love for him drove it to another, and her hearty religious fervor naturally sought spiritual consolation; which flexed her powerful Love element to Beecher, who could not have obtained one iota but for its prior breach. Whoever is innocent or guilty, Tilton "began it" by estranging his superb wife's Love; as have other husbands by the hundred thousand.

THIS PRINCIPLE causes and accounts for all cases of conjugal infidelity. It is not because those who sin have too *much* Love, any more than too much intellect, or kindness, or justice; nor because it is sensual by Nature; but because, 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; 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 — 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, by an eternal law of all sexuality, in wedlock and out, governing all males, all females, in all their relations with each other, —

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VIRTUE IS AS INNATE AS EATING, and as much incorporated into humanity.[667] Did we not absolutely *prove* that Love instinctively fastens on one, to whom it is perfectly true?[651-659] *We* prove? Nature proves it! Please note how *demonstrative* the evidence that one Love is the law of Love. Virtue is as spontaneous as breathing; and sensuality, throughout all its forms, flows from interrupted Love, just as legitimately as water gushes forth from its spring. All the facts, public and private, which bear on this case, accord with this philosophy.

934. — RECIPROCATED LOVE WILL FORESTALL "THE GREAT EVIL."

THESE FIVE WORDS, uttered through Gabriel's trumpet, which the assembled race must hear and obey, — PRESERVE LOVE INVIOLATE: WORSHIP GOD, — would regenerate the race, and usher in a millennium in one generation; partly by preventing adult sensuality in all its forms, but mainly by ushering upon the stage those as naturally prone to purity and goodness "as sparks to fly up." Flirting, making conquests, "courting just for fun,"[738] parental interference,[606] breaking hearts, spats,[738] &c., cause this sea of lust, and create a world of sexual vice and misery no words can tell, no finite mind conceive.[677-681] Yet

YOUNG FOLKS BOAST over their love victims as anglers over the silly fish taken by their hidden hook. Let confidence men triumph over their 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.[933] 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 teachings and advice. Why not guide their affections quite as much as instruct their intellects? Even more; because 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 this; why not they? They follow custom, until perverted Love ingulfs them in this whirlpool of sensuality;

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whereas a single timely suggestion from you, chiming in with their own instincts, would save them.

YE WHO WOULD ESCAPE this horrible maelstrom of lust, in its various forms,[627-630] should pause and tremble before you *begin* to love, till assured that your Love can be reciprocated for life, and doubly after enlisted; nor allow it 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. Cut off your right hand, pluck out your right eye, anything, first. Think how momentous, how far-reaching, how terrible its results. And justly; for Love once begun was made to *continue*, but *not* to be interrupted.[631-639]

DOTING PARENTS, loving, intelligent mothers, 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;[966] but give him right female associates, influences, and affections, and he will no more seek prostitutes, nor revel in lust, than rivers run up. You would by all possible means preserve your daughter chaste and virtuous up to her marriage, all through life. Furnish her with a pure, right expression of Love, and you render its wrong utterly impossible. Interdicting her Love unsexes, or makes her a harlot. Neither you nor she can afford either. If she marries another and proves true, she is superhuman; but if untrue, take the blame upon your own selves. Parental interference sexually demoralizes children. These are serious consequences.[678]

DEVOTED WIFE, you would by all means prevent your dear husband from running after "strange women." By satisfying his Love at home, you prevent its going astray; otherwise, 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.[647] 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

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your sharp watching keeps him straight in act, it cannot keep him pure in *spirit*. This sin is of the *heart*. Do you realize the terrible consequences of killing his Love by scolding, by anything offensive, namely, *driving him into adultery?*[761]

WIFE-NEGLECTING AND SCOLDING HUSBANDS know that staying out nights, starving or crucifying a wife's Love, by whatever means, is serious business for both, if her virtue is worth much to either.[808] Letting it starve while you make money "*don't pay.*" All cause for jealousy, lovers included, is caused solely by disaffection, and curable only by restoring Love. When this can be done, do it; but if not, as well give up first as last. A wife confessed—

"I LIVED AND WORKED with and for my husband ten years, with all my soul, till he took a lewd woman to San Francisco; spent our all; infected me; killed my Love for him; obliged me to love another or die; and I glory in paying him back *in his own coin*. I love babies, and being married, have a right to have them; but won't by that old reprobate. This child is mine, but not his."

LET ALL MEN, ALL WOMEN 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, and you need have no fears that he will ever seek "her house whose steps take hold on hell;" but interrupting his Love, drives him there until he loves another.

DEMORALIZED LOVE is the cause, and virtuous the natural antidote, of prostitution and sensuality, throughout all their forms, phases, and degrees. Every case, 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, is traceable directly to interrupted Love as its first and chief procuring cause.

RECIPROCATED LOVE thus becomes Nature's great PREVENTIVE of sensuality, throughout all its phases and degrees, individual and public; in your own self and children; in your conjugal

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partner and 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, Love alienations. It superabounds thus because almost all suffer them. Prevent *them*, and you prevent all forms and degrees of carnality. Unless, and till then, all attempts to suppress public and 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.

WE HAVE DEMONSTRATED, by philosophy and fact, that Love reciprocated *guarantees* virtue; blighted, necessitates vice.

935.—MAN THE SPECIAL GUARDIAN OF FEMALE VIRTUE.

WOMAN'S CHASTITY IS MAN'S JEWEL, and mainly his to preserve. Since her Love and person go together,[806] he should take neither, except where he has a full right to both; and stand sentry as a wall of fire around both; besides punishing all trespassers on either by law and public condemnation. She should indeed protect both herself; yet he should give her no occasion to protect either; nor even take advantage of any impassioned proffers she might make him. Properly develop and direct her affections by giving her a suitable object seasonably, and not one in millions ever could possibly be seduced.[864] All human experience attests that virgins never entice men till they *Love;* nor any other. Proffer liberties before, and you catch tartars. Nothing equally rouses their wrath. Yet those in Love reciprocate, sometimes even proffer indulgence; yet never either till allowed to love on for months and years; modesty holding Love in check till sufficiently ripened for maternity.

WOMAN'S OVERWHELMING LOVE alone renders her seducible; yet is her chief jewel. What would she be with it feeble? Of little service in her specific female capacity as a wife and mother. Behold how it exalts her nature; transforms her into a terrestrial angel;[875] and renders her the most perfect work of creation's Architect. Could an angel's power of speech portray the exaltation it superadds to her? Is it godlike to "love our enemies,"

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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,[792] 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, even proffered? especially since her desire is wisely 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? Do strong men abuse weak *because* weak? Instead, even when provoked by inferiority, they say, "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

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thrust, each doing his utmost to imbrue 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." 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."

HELPLESSNESS IS SAFETY. Shall the fond mother love and cherish her feeblest offspring most, and all involuntary 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 so great a victory to capture her affections, all ready at the outset for capitulation,[545] and through them possess the citadel of her person?[806] Will you despoil it because you can? rob it of its priceless jewel — and all the diadems of earth are trash compared with it — because you possess its gates? Shall not that render *you* responsible for its safe-keeping? Does not its robbery criminate *yourself* more than her? Why vaunt yourself on perpetrating sacrilege? Yet how many 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 Conscience prevents 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. She may be so splendidly sexed, and easily impassioned, so hearty in her female, conjugal, and maternal instincts, as to be hardly able, untempted, to preserve her virtue, especially right after her monthlies; then for you to tantalize her passion by courtship, and assault her virtue by promising marriage, is the very acme of meanness, hypocrisy, and robbery. About as soon perpetrate murder, as pretending, without intending, marriage. So far from enticing woman,

EVERY MAN SHOULD BE A JOSEPH, nor sin with her when she tempts him. This is instinctive manhood. A warm-blooded, splendidly-sexed wife, whose petulant, legal husband had killed

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her Love by scolding,[930] in often consulting her magnetic doctor, "every inch a man," becoming intensely in Love and impassioned with him, threw her arms around his neck and hugged and kissed him amorously; when he said kindly,

"LET US BOTH DULY CONSIDER whether, by gratifying our passion, we might not do what both would always regret, yet could never recall."

"I AM LITERALLY PERISHING for some man to love and enjoy; and you are *so* lovable that I let my awakened passion overcome Conscience; and thank, almost adore, you for not plunging with me into this yawning abyss."

WOMAN CAN AND SHOULD GUARD HER OWN virtue and render it absolutely secure by bestowing her Love ONLY *when she may properly* bestow 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.[934] 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 can easily enter the sanctuary of your person, only to pollute and destroy both. Oh, depravity beyond comparison! Oh, sacrilege without a parallel! Man, by your love to the mother who bore you, sisters who dote on you, and dear ones who idolize you, by even your own self-interest, be entreated never to draw out any woman's Love unless you make her your *wife*.

936.—SEDUCERS THE VERY WORST BEINGS ON EARTH!

JUST THINK what you have done. You have laid the whole being of that pure, good girl, with all its enjoying capacities and

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angelic virtues, in ruins. You have converted all her life-joys into sorrows; dressed all Nature in mourning to her; blighted all her flowers and disrobed all feathered songsters of their beautiful plumage and thrilling notes to her; hung a millstone around her doomed neck and cast her into the "dead sea;" chained her to a putrid carcass—herself; infused into her healthy veins earth's most deadly virus;[913] hung her very sun and moon in gloom, and make her say, with poor Charlotte Temple, and all others seduced:—

"Thou glorious orb, supremely bright,
Just rising from the sea,
To cheer all Nature with thy light,
What are thy beams to me?

"What are all Nature's charms combined,
To one whose weary breast
Can neither peace nor comfort find,
Nor friend whereon to rest?

In vain thy glories bid me rise
To hail the new-born day;
But, ah! my morning sacrifice
Is but to weep and pray.

Oh, never, never, while I live,
Shall my heart's anguish cease!
Come, friendly Death, thy mandate give,
And let me be at peace."

YOU HAVE KILLED AND BURIED HER SOCIALLY. All her associates worth knowing, cast her upon the streets as vile and wicked. Her strong female nature yearns for male companionship; yet all men spurn her with utter disgust, or seek her only to indulge that lust they hate her for gratifying. What scalding tears embrine her haggard cheeks, till she becomes wholly self-abandoned! What miserable days and wretched nights! For her no more sweet sleep, Nature's great restorer. You have made a luscious angel virgin a vampire fiend![914] Devil incarnate, even

FOOL, YOUR OWN life is forfeited. How much more enjoyment you could have taken in her society virtuous than vicious? Be it that you make money and succeed in life, a just God will not let any man enjoy much after having seduced one of His anointed virgins.

YOU BROKE HER HEART. She could have borne poverty, neglect, odium, loneliness, grief, desolation, and all. She LOVED you. This is worst of all. 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.[915] She thought you her God, but found you her demon. Villain! you *broke faith!* and faith plighted to a lovely, angelic *girl.* Vulture! prey on your *own* sex if you will, but never on darling, doting woman.

BLAST YOU, INFERNAL FIEND, who does this wicked deed! Be

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hurled, *hunted* from society! Scorned by men! Spurned by women! Uncheered by one ray of Love! The plagues of Egypt be upon you, with the mark of Cain, and blasts of sirocco! Compared with this crime, murder is innocence. Even hanging *forever* would be too good for you. And you *are* thus hung, in a perpetual hell on earth, the fagots and brimstone of whose flames you piled and lighted; while from the heaven of Love, and all its joys, you have forever excluded yourself. The raging fires of this diabolical passion are lit up all around, all within you. Pestilence is in your very breath. Moral stench is your only atmosphere, and gross sensuality your perpetual wallowing-place. A living purgatory within and without is your endless portion; because that very blackness of depravity which can ruin an unsuspecting woman *causes* suffering. What sin, what misery are like yours? You convert the fairest, most lovely flowers of humanity into prostitutes: the worst beings in this world or the other, except yourself.[606] Society has an undoubted right to inflict on you any and all the punishments it may rightfully inflict on any. Indians should be paid to torture you 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 far the most villanous. You spoil a darling girl, her father's idol, mother's pet, relatives' pride, and, but for you, some other man's excellent wife and mother. Think of the happiness you blight, and misery you cause! 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 its altar," ask her forgiveness for the worst of crimes, and support her well 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 is not yours "the unpardonable sin"?

AN AVENGING GOD has you "in hand." If "society" does not see you punished, HE will lash you terribly. You cannot afford to incur those awful and varied miseries this sin 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. "The mills of the gods grind slowly, but they grind to powder."

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You who have not thus cursed your own life, for your *own* sake, O don't. You are worth too much thus to spoil yourself besides spoiling her.

SOCIETY, YOU SHALL NOT much longer thus crucify all erring females, even though they yield to seductions the most artful, and promises of marriage the most sacred, yet allow their perjured seducers to go "scot free" to redouble this worst of crimes. You pity all other victims and punish the criminals; yet here punish those poor abused victims, and actually *laud* seducers. "Public opinion" must pardon at least "first offenders," and visit condign vengeance on these most execrable banditti who prowl, wolf-like, about all our families, from whose seductive arts the best of women are hardly safe; undermining female virtue under guise of courtship and marriage.

SECTION VI.

INTERRUPTED LOVE CAUSES SEXUAL AILMENTS.

937.—HAPPY LOVE PROMOTES, UNHAPPY RETARDS, THE MONTHLIES.

THIS LAW APPLIES TO BOTH SEXES EQUALLY, yet we will confine our illustrations to females. Its cause is that trunk principle that all painful states of Love *inflame* the sexual organs.[790-2, 808]

FACTS TAUGHT ME THIS over thirty years ago; and every single subsequent observation reconfirms it. All healthy women are much more loving, lovely, soft, tender, bewitching, fond of kissing and cuddling and being kissed and cuddled during and soon after menstruation than all the rest of the month; as all perpetually attest practically. This shows that the two go together, and this that promoting Love promotes this excretion.

ALL WOMEN while in a happy Love state menstruate the more freely and regularly, and with less pain; but the less freely and with more pain while suffering affectional blight; and midway when in neither. All women who lose a loved husband, or male to whom they are tenderly attached, menstruate less and with more pain after than before.

ALL GIRLS will find a happy Love affair to promote it; a protracted Love spat to retard it; and all women menstruate better after a happy marriage than before, until impregnated; but with increased difficulty if marriage proves unhappy.

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A WOMAN'S TIME is a week off. She participates in a right hearty sexual repast, and becomes "unwell" immediately.

COHABITATION DURING MENSTRUATION CAUSES FLOODING, quite often, when she becomes impassioned.

LIKE FACTS by thousands prove that Love-states govern menstruation, both ways. I deliberately pronounce Love starvation the greatest cause of female suppressions, and Love, their restoration. Note how this is caused.

LOVE AND THE WOMB ARE IN RECIPROCAL SYMPATHY.[934] Each is as the other.[996] Therefore all pleasurable love-states cause pleasurable womb action, and promote all its functions, thereby fitting it for that impregnation which is Nature's ultimate of Love; while all painful Love-states throw it into a reversed state,[677] which deranges its functions, unfits it for maternity, and disorders it; because it would mar her children by him who reversed it and womb together. How plain this reason, as well as patent these facts.

938. — PAINFUL LOVE CAUSES, PLEASURABLE CURES, PROLAPSUS.

WOMB LAXNESS CAUSES ITS FALLING, and a depressed, moody, wretched, inane, woe-begotten, forlorn, and craving Love-mood, throws it into a like sunken state.[790] How obviously? *Per contra*,

A HAPPY LOVE-MOOD SENDS INCREASED BLOOD TO and through it, which tones it up, carries off its humors, and draws and keeps it to its place. Any, all courted, loved, petted, cuddled women can distinctly then and there *feel* this redoubled flow of blood, warmth, life, glow, action in this part; while all women blamed or scolded by a loved man can instantly feel a bad, heavy, leaden, awful sensation strike right into their sexual organs, as if a thunderbolt struck them, and stopped there. All women have only to note in order to *experience* these results. They are equally apparent in all males. Wrong child-birth, and other things, may cause prolapsus; but that goane, drifting, inane, wretched state of *mind* induced by Love deferred and reversed, is the great cause. Mark this impinging advice:

DON'T PINE, moan, dwell on, pore over, ruminate upon your Love loss; because this very miserable *mental* state is just what nurses this falling;[790-2] which becomes the greater or less as you pine more or less. Under "Broken Hearts" we tell you what to do, and what not.[841-3]

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939. — Ovarian Dropsy, Inertia, and other Ailments caused by wrong, and cured by right, Love.

The ovaries sympathize with the Love element still more intimately than any other sexual part; because they are the inner citadel of female gender; and to the female what the testicles are to the male; both being their thrones of physical gender. Indeed, "female testicles" was their earliest and best name. Of course chronic love-troubles, or the death or desertion of some loved male, or marital disappointment, that worst of Love-troubles,[944] is directly calculated to cause, as a happy Love is to cure, this fatal disorder, and the hardest to cure; medicines are powerless, and injurious. Other female complaints, especially leucorrhœa, are equally caused and curable by Love-states.

Ho! all ye sexually afflicted, whether by Love deferred, or hearts broken, or sexual impairments, or ailments of any and all kinds, behold in this chapter their one distinctive, specific cause, namely, wrong Love-states. Your diseases and their medicine are both *mental*.

Behold the rationale of Love in Part I. Behold in Part II. its magic, sovereign, autocratic, tyrannical power over every single organ, function, and Faculty of every single human being, even every animal and vegetable. Behold in Parts III., IV., and V. its marital sphere and condition. Behold in Part VI. its culmination in cohabitation, applied to the reproduction of the highest order of offspring attainable! with Parental Love as their great maternal and rearing instrumentality in Parts VII. and VIII. Behold its abnormal outworkings in the preceding chapter, and their terribly fatal ravages in this! Behold in them all this great love institute of Nature, like yon whirlwind, rising from its terrestrial apex, and spreading as it rises into illimitable space! Ho, all ye sexual sufferers, behold the cause of all your love and sexual miseries! Eureka the cause core of this festering, aching, loathsome king evil of our race! Behold, shout, and rush on to its cure in the next chapter.

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CHAPTER II.

THE CURES OF ALL SEXUAL SINS AND VICES.

SECTION I.

RIGHT LOVE NATURE'S GREAT SEXUAL PANACEA.

940.—ARE ALL SEXUAL EVILS CURABLE? YES; EVEN BENEFICIAL.

"CAN THESE SEXUAL VICES AND CONSEQUENCES BE HEALED? for if not, our race is a stupendous failure. Must they thus curse man forever? Must he always so brutalize—yet brutes are not thus brutish—himself, 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 to infect and slay untold millions? and ultimately exterminate the race itself? Doctors, have you any preventive or cure for *this* moral leprosy? Reformers, can you reform *it?* Philosophers, can you discover its antidote? Philanthropists, has it any panacea? Patriots, must population be thus prevented and swallowed up forever?[illegible] Must female loveliness always continue to be converted from virgin purity and goodness into all that is hardened and depraved in harlots,[illegible] to disseminate that most loathsome and fatal virus they originate and propagate? Is salvation possible? Parents, must your *own* pure daughters replenish and swell these fatal ranks? Is there no sure preventive of *their* fall? 'Creative Science' can *you* propound any?"

"CAN ALL CONJUGAL ALIENATIONS and infidelities be forestalled, and its hardened[679] and comatose[681] victims be restored to sexual life? Is there any guarantee that *every* well-intentioned marriage shall be always happy?"

YES, ONE SPECIFIC, easily applied, and rendering all who marry happier than their most sanguine anticipation can imagine. These are grave questions, and positive answers, and they go right down to the innermost self-hood of all. Who but is as *personally* interested in them as in their own and other people's lives, virtue, and happiness? Then mark well this answer.

A RESTORATIVE PRINCIPLE is appended to all broken natural laws; and therefore to the sexual. As wherever venomous serpents crawl there grows an herb to neutralize their venom; as all diseases have their panaceas and poisons their antidotes; as broken bones reunite, and amputated branches send out new

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fruit-bearing off-shoots; why should not this recuperative *principle* apply equally to Love, and its painful consequences? It must. It does.

THE TRUE PHILOSOPHY of sin and suffering has been propounded but once.[254-256] The bare fact that they constitute an integral part of Nature, proves that they fulfil some benign and necessary mission; for she is all good. Their rationale is based in Divine Goodness, not fiendishness. They are instituted for *man's personal good*, not God's punitive glory. All pains and pleasures are God-invented *teachers of His laws;* and *His* teachers *will* teach. *Experience* keeps a good school, but dear — in one sense, when we enjoy; dearer in another, when we suffer — and fools learn in no other; yet *have* to learn in this. Since its object is to reform all by practically showing them how infinitely better is obeying than violating the natural laws, it *will* reform. All pain is both instructive and *curative;*[23] besides saying "sin no more." So is all pleasure, by saying "continue doing thus."

SIN IS TO MORAL EXCELLENCE WHAT PAIN IS TO LIFE. Both are SELF-CURATIVE. All evil makes good, its antithesis, stand out in bolder relief by contrast. Could those who have never committed sin loathe it as can those who have *experienced* its loathsomeness? Could Gough portray the evils of intemperance a tithe as eloquently if he had not himself *felt* them? Experience is our best teacher. The repentant prodigal son was the most esteemed and loved; because the better for his dissipation. A very pious old minister, formerly very dissipated, but now "converted," when warning youth most earnestly against the evils of early dissipations, often winds off with, —

"Fur I *know* um, know um *all*, know um by *sad* EXPERIENCE."

GOD TEACHES YOU his sexual laws by your ecstatic enjoyments in their obedience, and agonizing sufferings consequent on their violation. As a man "burnt" by harlots either lets them alone, because they give him more pain than pleasure, or else gets burnt *out;* so every iota of your *own* miseries, in any part of your Nature, ho all ye who suffer, "will work out for you a far more exceeding" amount of sexual enjoyment than if you had neither sinned nor suffered. All sexual sinners can and *must* be both saved, *and made better* than before — *must* learn these sexual laws by experience, and obey them from self-interest. Thinkers will

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find a new and the only true punitive stand-point expounded in "Human Science," [10-24; 221-226] which unfolds the Divine Character and government in a light infinitely more grand, glorious, just, and benign than mortals can fathom or imagine; besides defending them against those malign imputations inherent in some theological dogmas; while all sexual sinners and sufferers will there see *why and how* they both *can and must* be both redeemed from all their woes, the consequences of all their sexual depravities included, and made immeasurably the better than ever; and than they could possibly ever *have* been if they had never sinned or suffered. So

LOOK ALOFT, all ye who have erred in moments of passion. Raise your crestfallen heads, all ye who have yielded to sore temptations; for as "reformed rakes make the best husbands," so your own moral purity and restoration are both possible and certain. Then, SHOUT ONE LOUD, LONG HURRAH, and rush on to its "ways and means."

941.— ACHING AND BROKEN HEARTS; AND HOW TO MAKE THEM BETTER THAN EVER.

HEART-HEALING IS INFINITELY IMPORTANT to an almost infinite number. See in former chapters what a magic, sovereign, absolute, even tyrannical, power Love wields over body and mind; what havoc its morbid action makes; what death-blows its wrong, what life-tonics its right exercise administers. Righting this gudgeon, on which all human destinies revolve, rights up all else. And oh, what life luxuries it proffers! How many and how great its salvations from all forms and degrees of lust, "the great evil," marital infidelities, even marital discords, and poor children? [934]

LOVE TROUBLES CAUSE MORE HEART DISORDERS than everything else combined. All painful Love feelings strike right to the heart.[618] "Died of a broken heart" would be the true verdict of millions of deceased women.

HEARTS OFTEN LITERALLY BURST from disruptured Love. Turtle-doves always keep close together, because their mating instinct is so powerful. Mrs. Ayres, of Jersey City, having a caged pair, put one dove 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,

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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!* Extra affectionate dogs have fallen dead at the grave of a recently interred master, whom they loved, with their hearts literally burst open. Why should not the human heart also be ruptured by Love suddenly disrupted; especially in woman, since her Love is immeasurably stronger than canine, but heart not?

A MAIDEN RELATIVE by marriage, the daughter of a most devoted couple, and one of the most affectionate of her sex, long engaged to one she literally idolized, on finding sudden but conclusive proof of his infidelity, was suddenly 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, which finally came to her relief, 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 alleged to be anatomically impossible, she appended a codicil to her will, with an appropriation, enjoining her *post-mortem* dissection 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 blighted 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 Love deferred? 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 women whom restored Love would cure as by magic. Future chapters show *why* most sexual ailments have

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this cause. But leaving these to samplify all, let us inquire now the effects of disordered Love can be obviated.

CAN BROKEN HEARTS BE healed? Is salvation from these terribly paralyzing and agonizing consequences of ruptured Love possible? Must all who love only to be disappointed, either die, or else become demoralized, sexually? Has not Nature anticipated such cases, and provided a remedy?

YES, answers that fundamental principle just demonstrated that all punishment makes better. *No* heart *can* be too badly broken to be healed, and even bettered by its breach. All suffering *must* benefit; if not here, at least hereafter. How soon, is the only question. And it will be the sooner or later as you follow Nature's Love ordinances. And the more you suffer the greater will be your cure. What God attempts, He achieves. What agonizing miseries, in what countless forms, depraved Love inflicts! Yet their every iota "is a blessing in disguise." As sickness, rightly managed, cleanses the system of morbid matter, and leaves it more healthy than before;[23] as bitterness tasted is more loathed 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;[24] 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 broken branches shoot out new and more prolific 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. Right here gush forth healing waters for the salvation of man. Sweetening and purifying Love alone can and must restore and reinstate every suffering individual, and raise debased humanity itself upon a far more exalted sexual and creative plane than if none had fallen. Eureka! the moral elixir of the whole race!

"IN GOD'S NAME, then, what can I do? I am drowning, perishing, and ready for any and all struggles, sacrifices."

HOLD. No sacrifices are necessary. Your cure is easy and complete without any struggling. You need not go on a pilgrimage to

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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 from thirst; marrow to aching bones; oil to gaping wounds; a resting-place to Noah's weary dove; and a balm to the jaded soul. "Ye disconsolate," come, receive your panacea. Raise your drooping heads! Lift those downcast eyes! Look aloft! Gather pluck again! Your star of promise appears! Your dark, lowering sky brightens! Day dawns! "Arise, take up thy bed," assured of complete restoration. JUST WHERE YOU MUST BEGIN, and all you need to do, is to

942.—CRUCIFY YOUR OLD LOVE, AND SEEK DIVERSION.

"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, garnered at the very bottom of my heart, and 'inviolable.'[384] No other one, however perfect, could ever fill that vacant spot, or begins to be as worthy of my devotion, or calls forth a spark of it. I do not try to prevent loving again, but 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? This sentiment is spontaneous. Then how can I compel 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 White[385] an affectional saint, but now 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.

THESE BAD, DISMAL, BLUE FEELINGS inflict all this injury. Your Conjugality is inflamed. You are like half-grown children on first leaving home, almost crazy to return, though surrounded by every means of being happy. They can neither work, eat, nor sleep, only cry, "I want to go home." Not that your loved one is any more necessary to you than home to them, but only that both *think* so. You are simply spell-bound, fascinated, magnetized,[386] like a charmed bird, and must break this love-sick spell. You are beside yourself, and must get cool, self-possessed, rational, by force of will. For what was reason given but to command in

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just such cases? Its very nature is to whip up this laggard Faculty, and curb that rampant one; to raise this feeling, and rise above that: and its power is supreme.[267] Its office is like that of the hierarch and patriarch combined; besides fortifying, and creating fortitude. Reason is man's law-making congress, which all the feelings should obey. What says your own *sense?* Can it not overrule Love as well as Appetite, anger, fear, &c.? As all should abstain from eating, drinking, doing what they know is injurious; so SELF-LOVE, your strongest instinct,[162] should change Love from one object you know will make you miserable, to another you know will make you happy. If you can consummate it, do so; if not, why spoil yourself by crying over spilt milk? Do sun, moon, and stars indeed rise and set in your 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? If circumstances had first turned you upon another, you would have felt about that one as now about this. Love depends far less on the party *loved* than on the loving one. Or 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 evil do they not aggravate? Come, cheer up; and if you cannot think pleasurably over it, forget as far as possible. Do this or perish. One or the other is a necessity. Self-interest says

"PRECIOUS ONE, you are worth too much to wither thus. Away with this melancholy pining."

THOSE BEST SEXED SUFFER MOST. Men of genius often break down under it; and the most gifted females suffer most; but why cry away your life because in good company? Come, forget.

"IMPOSSIBLE! As well tell me to stop suffering if my eyes were pierced. By night and day, while walking, talking, musing, even sleeping, my awful anguish haunts me, and hangs like a millstone around my neck."

"LOVE IS SPONTANEOUS. When it falls, it 'falls *flat.*' Cupid is blind, comes unbidden, and sweeps his love-sick victims on by a blind impulse they can neither create, nor govern."

LOVE OFTEN DOES "RUN MAD," yet never should. Listen. Doing these six things will relieve and save you:

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1. OBSERVE THE HEALTH LAWS. We assume, what "Human Science" proves, that the sympathy between mind and body is perfect. As dyspeptics are always gloomy and irritable, sick children cross, drunkards passional,[38] &c.; so this organic inflammation consequent on morbid Love both makes you think your case worse than it is, and redoubles its own violence; while 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 stop to show.

2. SEEK ADVICE AND SYMPATHY from some intimate older friend, who will look at this whole matter from an intellectual standpoint, whereas your feelings have warped your judgment. A sad, sore heart needs a bosom friend on whom to lean, to whom to unbosom, with whom to condole. And one of

THE OPPOSITE SEX IS BY FAR THE BEST. This is instinctive; besides supplying that sexual magnetism for want of which you thus pine and perish.[39]

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 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 small part of your brain; then why not make the action of other organs draw off excessive action from this Faculty? Especially

4. FIND SOMETHING TO DO, and, if possible, *out of doors*. "Idle hands are Satan's workshop." Relieve your mind by something pleasurable. 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 pleasurably and profitably at farming, gold-digging, literature, politics,

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religion, philanthropic reforms, self-improvement, or something; for a world of work of all kinds awaits doing. Choose what, but something; and then throw your whole soul into it. Come, up and at it, like a true man!

"BUT WHAT SHALL A DISAPPOINTED WOMAN do?"

ANYTHING she likes 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. They should help in some family, coöperate with their minister, teach, write, take an agency for "Creative Science," espouse some labor of love, adopt and do for some lad or child, anything, but something pleasurable. Especially

5. STUDY NATURE. She is full of wonders to be investigated, and beauties to be admired. Nothing equally soothes, diverts, cheers, and heals a wounded spirit.

STUDY PHRENOLOGY THE MOST, for it is incomparably the best, in its deep philosophies, and those many and great practical life-lessons it teaches. But

6. LOVE AND WORSHIP OF GOD IN HIS WORKS is the very best of medicines for both bodily and mental ailments;[202] and is just the panacea for "broken hearts." Try it by studying and admiring 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 salient state of mind for your present miserable and suicidal one. Yet all this is mainly but preparatory to the one great, absolute, specific, *certain*, and *universal* restorative exactly adapted, *per se*, to its delightful work. It is short but potential.

943.—LOVE AGAIN: ALL NEW LOVES KILL ALL OLD ONES.

SINCE INTERRUPTED LOVE ALONE CAUSED your damage, restoring it alone can restore you. 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

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love,[80] 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.

LOVE USUALLY REVIVES after withering for a time in this averted or deadened state, 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 your heart against the opposite sex, nor allow it to take on its craving or perverted phase. Above all things

WHEN IT 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 its disappointed state 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 at once replanted, and well watered, it will strike root and bear fruit, whereas its second disturbance proves fatal; so the affections will bear transplanting, if it is done soon and well, once, but rarely twice. Then guard, by every possible means, against its second rupture.

"No. You don't catch this old bird with chaff twice! I've got my eye-teeth cut."

ARE THEY 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 it to relapse into either its hardened or comatose state.[81]

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A MOST AFFECTIONATE WOMAN, who continues to love her affianced though long dead, instead of becoming soured or deadened, manifests all the richness and sweetness of the fully-developed woman thoroughly in Love,[644] along with a softened, mellow, twilight sadness which touches every heart, yet throws a peculiar lustre and beauty over her manners and entire character. She has the refined familiarity of the fully-developed woman, without any undue boldness on the one hand, or prudery on the other; and is both attractive to and attracts gentlemen, besides being as eminently gifted in conversation with them, of which she is very fond, and makes all children, especially boys, love her dearly. Her disappointment has rather improved than deteriorated her, and renders her most admirable throughout. A magnificent girl, my first sentence of whose description was, "An angel almost," requesting a private consultation, said:

"I DESIRE YOUR COUNSEL on a subject of the last personal moment. From my school-days I have loved my cousin devotedly, yet marrying him would be a bomb-shell bursting in my father's house, which would hasten his decease. But I have another suitor 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 shall I marry my cousin, whom I do love, or my suitor, whom I do not?"

"YOUR QUESTION INVOLVES A PRINCIPLE, the scientific solution of which is of the last practical moment to mankind. Tell me all, and come next Monday morning, after I have thought your case all out, for a *judicial* answer.

"LOVING YOUR COUSIN alone prevents your loving your suitor. Crucifying that Love will make another spring right up in its stead for your suitor. This is your only self-saving policy."

SHE IS ONE OF THE RARE women whose *sense* rules 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; 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. Of course now

HER HEART CRAVED MASCULINE SYMPATHY, which she found in her suitor, to whom she at once betrothed herself. A new Love

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shot right up, and fastened on him all the more tenderly 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. All who follow in her footsteps will save all that wreck of mind and body which must otherwise inevitably ensue, forestall all the immoral cravings created by unrequited love;[850] find complete diversion in the family ties and labors; and fulfil their Love destiny. This advice is infinitely important.

"I CAN NEITHER BURY MY OLD Love, nor begin another. Though friends, sense, self-interest, even Conscience tell me the utter folly of loving its present object, who has proved every way unworthy, and I have tried my best for many years to wean myself, yet it still absorbs and engrosses my whole being. As well tell the charmed bird to fly from the open serpent's mouth. Would to God I *could* adopt your only panacea for broken hearts. You say Love is instinctively dual,[851] sacred,[852] self-perpetuating,[853] &c.: then why fool us by telling us to do the very thing you say we *can't do!* I am dying to initiate a second Love: HOW CAN I?"

NEW LOVES KILL OLD. Old, while cherished, do indeed keep out new; yet new *root out old*. *To begin* a new is the only real difficulty. Once started, it will both kill the old, and then redouble itself.

INTELLECT again here comes to the front.[854] Reasoning with yourself about yourself, and reflecting on the futility of loving the old and desirableness of forming another, is your first step; and looking on the *favorable* traits of others, and searching for lovable qualities, instead of noting their faults, your next. Then

COME IN CONTACT with the other sex. You are infused with your lover's magnetism, which must remain till displaced by another's. Go to dances, parties, picnics; be free, familiar, offhand, even forward; try your knack at fascinating another, and yield to fascinations, and

"No, SIR; I don't go through *that* terrible ordeal again."

A SECOND magnetism will dispel the first, and being yet temporary, is itself easily dispelled; and there you are again free. This is like striking the bird-charming serpent: the spell is broken. The bird flies away.

A MODEL woman, physically, intellectually, morally, whose hus-

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band had *twenty years* before deserted her and married another, said she had tried these twenty years to wean her Love from him, despite his outrageous treatment, and yet loved him still. Shown this new Love principle, she saw its force; set herself about adopting it; formed a second friendship; and *soon found her old Love stone-dead.*

DOES ITS ANIMAL phase still linger? is the test question. If "no," you will have the more difficulty; but if "aye," the less the stronger it is; for this shows that you are yet magnetizable, impressible, and savable; because a second Love has this for its fulcrum. But

944.—WHAT SHALL MARRIED LOVE DISAPPOINTEES DO?

"LOVE BLIGHT OCCURS OFTENEST after marriage, and when it does, it becomes far more crushing. *Society will not let* such love again." Hedged in on all sides from even its refined and friendly expression, must it starve out itself, and them? What *can* such do? Above all, what can disappointed *wives* do to prevent becoming unsexed?"

THIS QUESTION IS INFINITELY important, almost; because it so deeply concerns so many. Nearly all the married suffer more or less for want of conjugal alienations or dissatisfaction. Dormant or abnormal Love is the great marital calamity. Women especially experience a greater barrenness of its legitimate effects than of any other function, physical or mental; and need its right direction and nurture most. In this great problem patricians and plebeians, savans and ignoramuses, saints and sinners, males and females, young and old, one and all, are so deeply interested practically, that its intrinsic personal importance must soon challenge and receive paramount attention as *the* problem of the age. "Broken hearts" constitute so large a branch of this great "social evil" that 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 a science which so perfectly *analyzes* this evil, to reveal its antidote? and in this same thorough, because scientific manner? It does. We have been studying this painful topic more than all others, and been driven to the conclusions here announced. At

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first we rejected them; but they forced themselves back, 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 fogyism 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 around 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 yearn for and 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 now adopted or discarded, to be the great "healer of 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. They are —

1. GUARD AGAINST becoming disappointed by all possible means. Parts III. and V. show how.

2. RESTORE AFFECTION just as far as possible, and agree to disagree.[775]

3. EACH MAKE AMPLE ALLOWANCES for differences, and pursue a policy the most indulgent possible; remembering that half the trouble may lie on your own side; your former Love, weak or dainty sexuality,[681, 675] or dyspepsia, &c., &c.

4. BOTH evade and follow the advice given in the last chapter of Part V.

5. FOLLOW all the advice just given in[842, 843] as to health, diversion by business, travels, dress, books, &c.

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6. LIVE AT ARM'S LENGTH as far as you cannot live in pleasurable contact; but *don't quarrel;* for this is worst of all, and rifles both of your precious sexuality.

7. GET A DIVORCE if you really must, but not otherwise.

8. LIVE IN ACCORD with the last section of this Part, as far as possible. The directions there given may prove to be substitute enough. At least you are no worse off than celibates who *don't* love. Still nothing but

9. SYMPATHY, AFFECTION FOR THE OPPOSITE SEX, in some form, can feed your Love element, or prevent sexual starvation.

CHOOSE THE FORM the least objectionable and most available; but some form is just as absolutely necessary for this Love want as is food for body; and will *drive* you into its wrong action, if you do not adopt some right.[939]

10. CLANDESTINE LOVE is most objectionable; because sure to be found out, and then makes matters ten times worse than an open, above-board course; 2. Concealment implies something wrong; else why cover it, as felines do their excrements?

11. YOUR NATURAL YEARNINGS are divine commands, and obligatory on you. Outright rebellion against them will crucify you.

12. SOCIETY, YOU MUST RELAX your rigidity somewhere. *You shall not* thus crucify loving women, and drive them into lust. Give and sanction easy divorce, or else allow greater familiarity; for Human Nature in the end must triumph. That none may mistake our exact meaning, we say, ninety-nine hundredths can be avoided; but our advice appertains to cases like these

13. A PURE, GOOD, LOVING, ANGEL GIRL, by parental advice or cupidity, by false pretences as to himself, by being outrageously imposed upon, married to a double-dyed reprobate, all animal, nothing in him she can love, no Love, only lust towards her; or wives poisoned by his harlotage,[m] or refused offspring by his premature withdrawals, or he loathsome from drink, or erotic lust, &c., have an *inalienable birthright* to divorce, virtual or legal, and another lover. Sexual death is their only alternative. To doom all such to exclusion from all other male society, converse, and friendship, and oblige them to *starve to death sexually* by slow agonizing inches, perishing, pining, dying by gradual instalments; to shut them up and off affectionally, is worse than murdering them. Society, you have no right to do it; and

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sha'n't long. Those are recreant to themselves who allow it. Bigotry may condemn, but no reasoning can invalidate, these inferences. The last part of this Part tells all such what to do.

SOCIETY, YOU SHALL NOT much longer thus immolate these good wives, by casting them out as unclean if they do love, or compelling them to crucify their God-given nature if they do not. They are too precious to be thus sacrificed on your prudish altar. Their relations to their husbands are purely *legal*, not moral. No: not even legal. A shyster sells a fixed-up horse, spent, ring-boned, spavined, halt, heavey, and blind, that bites, kicks, and runs away besides, for a perfect one. The pay is by a promissory note. Can the cheat collect it? Nor should this cheat be allowed to isolate his deceived, cheated, merely legal wife from all others, and torture and crucify her by inches. Her woman nature compels her to love;[960] who are *you* to thus forbid? She is as good as you are any day. Leave her to stand, or fall, to her *own* Master, "natural law," not to you. If she hides all expression, does this quench this feeling? Or if she quenches, what is she? Come, a little sense, even though merciless. Such women, choose ye between God's "higher law" of Love, and society's countermand of it. You are hereby remanded out from the petty court of society, to the august tribunal of God's natural laws.

SECTION II.

RESTORATION OF THOSE SEXUALLY DEMORALIZED.

945.—REPENTANCE AND REFORMATION INDISPENSABLE.

THE PRODIGAL SON, repentant, was the more esteemed and loved, because completely reformed and mellowed down. The law Christ thus illustrated applies equally to all shades and degrees of sexual sinners. Such, unreformed, make the worst; reformed, the best. Mark the reform. 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

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like "pledge," implied or sworn to, is indispensable to sexual reform; and equally effectual.

SOME OF BOTH SEXES ARE "INCORRIGIBLE" till they sin and suffer more. Harlots, enamoured of their giddy, dashing life, the coarser elements of their vulgarized nature inflamed, while all its finer are seared, wedded to their bacchanalian idol, deserve little pity, and cannot yet be saved; but the great majority of them fall as it were "by accident," and are still good at heart. They practise prostitution as their only 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 temptations, 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, nor devils. Many of them are superior women, mentally and physically,—splendid-looking, truly beautiful and intellectual. Their very beauty, and its accompanying intensity of feeling, ruined them. The taste of no epicure for his delicacies and viands equals that of seducers for their "game." Ordinary women tempt and are tempted by them 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,[608] 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 can yet. Their case is bad, but not hopeless. They have the necessary materials, 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

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into princes, aye, 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 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, burning mind and morals to the cinders of destruction, 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 treating them as human sisters; nor by prayers and preaching as much as by personal efforts; nor by reproaching them for their frailty, but by encouragement. This is a mighty "labor of love," but the dawning millennium will achieve it; and even a few years will witness a mighty revolution.

FORTY 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 more persistently against this movement than now. 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.*[681] Yet, all hail; "revivals" are broaching this subject, gingerly indeed; but this beginning is everything.

946. — PENITENCE PRESUPPOSES FORGIVENESS.

REPENTANCE IMPLIES ABSOLUTION. Both necessarily go together. Mankind have always recognized the natural law of "forgiveness of sin." The old Jewish "cities of refuge" were but its outgrowth. Forgiving the penitent is one of the functions of Conscience and Kindness, and the corner-stone of Christianity. "Society" has a right to some *guarantee* of penitence; but when that is assured, it is solemnly obligated to forgive, restore, and trust.

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ONLY THOSE 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 on 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 this 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, which art in heaven," "forgive us our trespasses AS we forgive" others, 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 on than a novice. Sorrow for past sins is the surest guarantee against future transgressions. And yet

THE MOST CONDEMNATORY ARE THE MOST VICIOUS. Who arraigned the frail woman before Christ? Those only who had perpetrated the same crime. Who berate the fallen most? Those who walk nearest the edge of this same precipice, and require only allurement to leap it; because they look through the colored and magnifying glasses of their own corrupt feelings, and are therefore the most suspicious, because they "judge others by themselves," and censorious, because censurable; whereas purity is unsuspecting, and virtue tolerant and forgiving.[677] Who in our towns and circles denounce the most violently all moral reform movements as improper? Those whose illicit pleasure they abridge. 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. Weiting 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

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MORE OF OTHERS than of harlots require to be restored. These doctrines apply still more forcibly to those who have sinned, yet not abandoned themselves. Put these two facts in contrast.

1. 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 AM OFFERED MARRIAGE by Mr. ———, whom I shall tell, frankly and fully, all about you and myself, and our doings; and if then he chooses to accept me, I shall marry him."

"OH, FOR MERCY'S sake, don't! Oh, don't bring in *my* name! Oh, 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 made as good and true a wife as any man ever loved or trusted. Her confession did not turn her lover.

2. A "DOWN-EASTER" of twenty-two, large, tall, powerful, thoroughly enamoured of one two years younger, engaged himself to her; but before their marriage she frankly told him she had loved before, and 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

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wife. 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"—"by all means forgive and marry her. You might marry one you did not love half so well"—"Oh, 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,[541] and your generous forgiveness will overwhelm her with renewed Love, gratitude, and devotion. Both should wash out your mutual sins in mutual forgiveness and affection, and marry."

HE DID NOT forgive or marry her; and has lived a broken and miserable married life. How much better for *him*, as well as 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 relieve suffering. And always the best are the most forgiving; while the unrelenting may justly be suspected.

947. — A SINNING, REPENTANT HUSBAND, AND FORGIVING, HAPPY WIFE.

TO THE MARRIED these principles apply with double force. 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,[934] 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 contrite. If a "brother" should be forgiven, much more should a repentant conjugal partner.

THE FORGIVING ENJOY, the unforgiving suffer. A doting, devoted, enraptured wife, known now throughout the nation, having one child, had thrust upon her absolute proof of her husband's infidelity; and asked me:—

"WHAT SHALL I do? I eloped with him, was disinherited, pawned my

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jewelry and dresses to pay our board, till all were gone, then opened a school, though inured to luxury, have loved and done for him as few women would or could do and love, only to find him having a *mistress!* Supplanted by a harlot! Oh, what shall I do! I can get a divorce; for I have legal proof. Had I better? If I do, I disgrace him, our darling boy, myself by implication, and throw myself out of our aristocratic circle upon the cold, hard world, with my boy; and perhaps prevent my having a large and happy family. I can suppress the scandal, or emblazon it. He is completely humbled, sorrowful, self-condemned, and implores forgiveness. Which had I better do? I shall follow your advice."

SAY, DO, NOTHING. FORGIVE. BURY. His penitence assures his future fidelity. By forgiving you save and restore him; avoid stigmatizing your boy; assure yourself future children to love and love you—what if this one should die?—and *follow Christ's injunctions.* You your ownself can never be happy, must always be wretched, unless you do forgive.

"HUSBAND, do you heartily repent and promise fidelity to me alone hereafter, in feeling and action, while we both live?"

"I DO, wife, on my honor as a man, on our boy I too love, on my life."

"I FORGIVE YOU, my dear, dear husband, the only man I ever loved, ever can love. We bury this error here, now, forever; and I will love you, treat you, *feel* towards you just as though you had never sinned. I shall never fling it in your face, never divulge the secret. Let us both feel and act towards each other as if this had never occurred."

TWO DECADES PASS. My professional rounds enable me to inquire: "Did you follow my advice? If so, with what results?"

"I DID. And with an amount of enjoyment since, which surpasses all description. I am naturally amorous, as my head shows; have enjoyed twenty long years of sexual bliss which would otherwise have been forfeited; for I might not have found any other, certainly enjoyed no other, like his; have a good-sized family; and have him to pet, wait on, and enjoy with, which I do whenever I please, with the most perfect abandon, to complete satiety and exhaustion. How much, words cannot tell. And all due to my following your advice. Oh, I cannot tell how happy it has made me; nor how miserable I must have been if I had either not asked or not followed it."

I HAVE NAMES AND DATES for the above colloquy—she at her second coming telling what she and he said to each other after returning from her first. Not one dialogue or quotation in this

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work but is *veritable*. This is true in detail, and accords both with the mental and moral law of penitence and forgiveness, and thousands of kindred cases; besides being reconfirmed by thousands of other converse ones, where injured parties, like the Down-Easter, would *not* forgive, and suffered untold agonies instead. The fact is

CHRIST'S DOCTRINES ARE RIGHT; His "other-cheek," "do as you would be done by," "forgive as ye would *be* forgiven," "doing good," "humility," &c.[225] Yet, alas, how many who wear His divine livery, spit upon all His requirements in practice!

948.—LOVE THE ONLY SALVATION AND RESTORATIVE.

ESTABLISHING A TRUE LOVE alone can save all who are demoralized; yet this can and will redeem all sexual sinners. We make this same prescription for self-abuse, for "broken hearts," for seminal losses, for all forms and degrees of sexual sins and their consequences. Mark why. As wrong Love causes all their evils, right Love alone can restore, and will make them *better than* new.[841] Only another true affection can reform any, and will save all. A libertine, however notorious, who, like the Burlington captain,[556] takes a pure woman right to his heart, will be the more true and loving for past errors.[842] Platonic Love gives him so much the more pleasure than past lust that he instinctively eschews that for this. She who can really get a libertine's genuine affection, not mere passion, may marry in perfect assurance of his fidelity.

THIS PRINCIPLE APPLIES TO HARLOTS equally. Their Love is easily called forth, and becomes their guarantee of future virtue.

MANY MEN, too, are no better than prostitutes 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 only so considered. Their hearty sexuality, the main cause of their fall, properly directed into a true Love channel, would make them wives well worth having. Restoring that will render their devotion boundless, and their help-meet efforts wellnigh superhuman.[511] 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, while this will certainly succeed. Those who can be induced to reform should be *let alone*, not taunted, and at least

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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. The reason is obvious,[941] and of universal application.

"I LATELY 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.*

THOSE WHO HAVE EVER SINNED sexually, must be doubly careful how they expose themselves to temptation; just as reformed inebriates must be doubly careful not to taste another drop. 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.

919. — PERSONAL SALVATION POSSIBLE, EASY, AND SURE.

"I HAVE BEEN SENSUOUS LONG ENOUGH, and am bent on reform. Virtue is policy. Others may save libertines and harlots, but I am determined to save MYSELF first. As far as restoration is possible, I propose 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 self-reforming drunkard. You also require

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. You can only *guide* and sanctify it, by substituting its right action for its wrong. Disordered Love caused your fall,[933] 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 life, as per Part V., and you are *saved* and *restored.*

A FACT in illustration of the *law* here involved.

"JOSEPH PROCTOR, the well-known actor, had an old friend whose son smoked incessantly, and in consequence was pale, weak, dyspeptic, irritable,

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and in an obvious physical decline. His anxious mother, who had in vain tried to persuade him to quit, appealed to P. to second her efforts, who said:

"'WHY CAN'T YOU QUIT, David, and be a man?'

"'WHY CAN'T YOU quit, Proctor, and be a man?'

"'I CAN, AND WILL, if you will. I stump you to quit six months.'

"'I'LL QUIT IF YOU SAY DONE.'

"'THEN DONE IT IS, till next January.'"

THEY STRUCK HANDS, honor bright; and neither have smoked since.

TWO DRUNKARDS OFTEN STEADY each other. Either alone would fall, whereas each holds the other up. How much better if one is sober? and that one of the opposite sex, who sympathizes with you, braces up your resolution, and keeps you from temptation?[930]

PHYSIOLOGICAL appliances should of course be called to your aid; of which in [967] to [992]. Note our next Section, and [28] in "Human Science," as bearing on this point.

SECTION III.

NATURE'S PROVISIONS FOR LOVE'S RIGHT ACTION AND NURTURE.

950.—MINGLING OF THE SEXES AS A SUBSTITUTE FOR MARRIAGE.

"HAS NATURE PROVIDED ANY SUBSTITUTE for marriage, which is to it what lunch is to dinner, bridging over this chasm; any mitigation of the acknowledged evils of celibacy,[950] without imposing the yoke of matrimony? For this, that, the other reason, many absolutely must remain single, for the present. All communities contain many pure, good, unmarried ladies who have passed their precious period of sexual bloom, pining in unrequited Love. Their loved one died in the army; or married another; or has 'gone to sea;' or emigrated West, as in most New England towns; or their marriage was interdicted by purse-proud parents; or by a thousand like causes beyond their control. 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?[951] Either lot is surely undeserved by most, and very hard to bear; especially since you rather underrate than overrate the unsexing effects of celibacy."

NATURE ALWAYS PROVIDES COMPENSATIONS against all possible

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losses, and furnishes 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 table, in workshop, on the streets, at church and picnic, theatre and concert, party and skating rink, everywhere either goes; which stimulates this Faculty. That quiet Miss in yon workshop disseminates a female atmosphere over every male in it. 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 together, 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 Love. 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 gender; 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, 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;[595] 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, yet to the complete feeding of Love each must single out some *one* sexual mate with whom to live, and fulfil all the sexual relations. Till then, keep 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.[582] Picnics, fairs, parties, &c., are public benefactions. This sexual commingling either is or is not a natural law. 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 it, brings its own legitimate reward; whereas breaking it, as in exclusive schools, seminaries, colleges, male clubs, &c., brings down its

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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. These are plain truths, but truths for all; and *most appalling* in their import. Please give them mature reflection and observation.

ELDERS SHOULD INTERMINGLE WITH JUNIORS; for they secure the propriety of the younger, who likewise infuse buoyancy into their elders. All chasten, and are chastened by all, which prevents any undue familiarity. The opposite sex inspires Love, that of its own chastens its expression. Each magnetizes and feeds, and is magnetized and fed by, the other,[905] which develops yet refines it in both, and gives a polish, grace, ease of manner, and charm to 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.

951.—A PLEA FOR DANCES, PARTIES, PICNICS, SOCIABLES, &c.

EACH SEX CULTIVATES LOVE by anticipating pleasure and expending time and money in preparing for them. The ladies, arrayed fascinatingly in low dresses and short sleeves, which exhibit their female figure and charms, their sparkling, bright eyes, merry laugh, and bewitching accomplishments, awaken masculine Love by expressing feminine.[906] Well-dressed gentlemen are polite, complimentary, gallant, attentive, spruce, flush with money, and humorous; the Love of each sex gushing forth throughout all they say and do. They talk and laugh as those of opposite sexes alone can do. 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 busts, take each other's hands, perhaps press them tenderly, give off sexual magnetism and inspiration, pair off, and waltz together. All this, with much more, gives to Love that refined, protracted, and intense action which forestalls its coarser forms, yet develops the sexualities of both. This safety-valve deserves

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public commendation, as infinitely preferable to either its sensuous action, or its inertia.

ALL GIRLS ARE BALL-AND-PARTY crazy, because they serve up a proper Love-feast, which prevents both sexual starvation and perversion. This all-potent feminine instinct was not implanted for nought, and cannot be starved.[560] "The fellows" constitute her chief attraction. They compliment her, and she blushes. Pray just what blushes? Love only. Thus hath 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.

OBJECTIONS TO DANCING made by some religious people are not well taken. Its late hours, suppers, drinking, &c., are bad; yet no necessary part of dancing proper. As a wholesome amatory feast, it prevents its lower exercise by giving it a higher. Since Love must be expressed, how much better thus in purity than sensuously? All refined 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, 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. Many sects allow, others, though no more pious, condemn dancing unsparingly. Who shall decide when D. D.'s disagree? Nature.

GOD WROTE "DANCE" all throughout human nature; and religionists may as well "bay the moon" as preach against it. Denounce 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 puberty, or you leave them awkward in company always.

§52. — UNCOVERED FEMALE ARMS AND SHOULDERS: ITS PROS AND CONS.

FEMALE INSTINCT LOVES TO EXHIBIT, and male to admire, them. Both are therefore right. Find its *rationale* in [509]. Exhibiting the female form expresses female, and seeing it awakens yet chastens male, Love; and promotes marriage and offspring. All

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the regal, noble, aristocratic, and refined families of the Old World adopt it; and the Spanish and Austrians, by dressing in transparent gauze, go much further. England's Crown Prince, while travelling in his own kingdoms, excluded from his levees all ladies not thus attired. No aristocratic lady ever thinks of having her likeness painted without having her bust and arms, if they are good looking, transferred to the canvas, quite as much as face.

"IMMODEST?" Why uncovered arms and shoulders more so than bare faces or hands? All the immodesty lies in the *looker's* pruriency; just as Eastern women think it immodest to let any man see their faces. Nor is a short dress below any more so than above; nor seeing feet and ankles than hands.

BEAUTIFUL FEMALE FORMS were made charming to be admired, which implies their being seen. Statuary is refining; then how much more so the represented forms themselves?

EXHIBITING POOR busts, backs, and arms, is poor policy. They look better covered. Thanks to those who have beauties for "letting their light shine;" but, ladies, don't take pains to show your deficits — what you *lack*. Those poverty-stricken here are the chief grumblers. "Sour grapes." The envious are the objectors. Those having luscious ones never once.

CATCHING COLD from wearing low dresses with bare arms is due chiefly to *changing* from covered to uncovered, which is unqualifiedly bad; yet wearing them low generally, would give no more colds than bare faces. Working with nude arms is most agreeable and healthy, and gives no cold, but rather prevents. The exhaustion, perspiration, returning home unduly muffled late and tired, &c., give the colds. Still a consumptive girl, with cold hands and chilly, who usually dresses high, but dresses low quite seldom, endangers catching a cold, and of its striking to the exposed parts, and rushing her right into a quick consumptive's grave. So be careful. Be warned by its victim on p. 1034.[973]

953. — FEMALE SOCIETY THE SOLE MORALIZER OF OUR YOUNG MEN.

THEY ARE 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

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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.

THEIR MORALIZATION is one of the gravest problems of our age and country — of all ages, and all countries. And yet behold their almost universal demoralization, especially sexual; which presupposes all other![680] 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, those not Orthodox the most. Why this partiality? Why should not all concerned try to save all?

WOMAN is by far the most concerned — mothers for sons, sisters for brothers, and all who may ever marry, for the prospective husband of her bosom, and father of her children! 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?"

TRAVELLING "AGENTS," pause, and think to what temptations you thereby expose yourselves. Look at those who are agents, and consider how lawless is this kind of life? 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 stringencies of law, public opinion, mother, sister, sweetheart, and society to boot. You who chafe under this curbing, think what you would soon become without. Your passions are now the most powerful, and if indulged, would soon both spoil you, and scar themselves; leaving you paralyzed, passionally, thereafter.[681] Whence then can come your only restraint and salvation? Conscience can do much, but by no means all required. Do all you can by this 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 temptations.

FEMALE ASSOCIATION AND INSPIRATION is your passional salvation; beginning with mother,[682] and aided by sisters and aunts,

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and extending 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,[689] or else that of depraved females, one of which is a necessity.[950]

A YOUNG CLERK, most promising, in a large business house, its smartest and best salesman, perfectly honest, unusually polite and attentive to business, had what his employers considered this grave fault, of 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 fogy employers said to him:—

"GEORGE, 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 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 admission to our firm. We give you till ——— to decide."

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,[808] till he became an outcast! A noble youth spoiled by interdicting female society. And his story is but that of untold thousands. The vices of "Young America," who is "a *very* fast boy," are consequent more on this exclusion from refined, genteel ladies, than 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.[647]

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ALL YOUNG MEN SHOULD LIVE IN SOME FAMILY. Does not this absence of family influences show why nine in every ten who go into business lose their virtue and moral tone? and, in consequence, fail?

954. — CHEAP PUBLIC AND PARLOR AMUSEMENTS, LECTURES, &c.

FURNISHING YOUNG PEOPLE CHEAP AMUSEMENTS, instructive, refining, improving lectures, &c., in which they can participate without incurring much expense, is about as important as young folks are valuable. Popular lectures, by far the best means of educating and elevating them, stand "first among equals," will soon rank all peers in practical utility, and can alone save our republican institutions. By combination they can be made very cheap, less expensive than a cigar or an ice-cream. Concerts, operas, theatres, as furnishing like places of genteel resort, deserve "public thanks" as well as patronage; yet are 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.

DRAWING THUS HEAVILY on your escort's purse, ladies, prevents 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 they should assiduously cultivate. Be content with less, as your best means of getting more invitations. "Society" should furnish its "young folks" with plenty and various elevating, cheap, even free entertainments, if only to "call off" our young men from these coarse recreations now so common, yet so fearfully demoralizing. Billiards would do as one, if participated in appropriately by both sexes.

PARLOR ASSEMBLINGS, amusements, readings, singings, private theatricals, and the like, are the best of all. Nothing is or can be any better. Ladies, the salvation of our young men is *your* particular work, and will redound most to your special benefit. Then get up these costless parties by wholesale. Dispense with edibles and drinkables. Make your own music. Omit show and formality. Make yourselves, not apparel, food, &c., their chief attrac-

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tion. Disseminate your sanctifying influences. Manifest those womanly graces and excellences God has graciously given you; and you can 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 this monster evil.

"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 sexual feast it sanctifies, elevates, and develops the sexualities of both sexes, and promotes marriage, with all its virtues and blessings.[663] 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 readings by neighboring amateurs, thus developing all this native talent, and music, with frequent parlor dancing to home-made music, and you have one of the greatest moralizers of our young men. Some day this hint will be appreciated, and reduced to practice.

PARLOR AMUSEMENTS, singings, readings, gymnastics, plays, anything, everything refining and diverting, participated in by both sexes, would draw all young men off from demoralizing saloons, those running sores of human corruption; moralize them; give "the girls" a fair chance to captivate them; and erect large and happy families and blissful homes on and out of the ruins of these three greatest public curses: — 1. Saloons, groggeries, and gambling hells, club-rooms included; 2. Celibacy, and consequent sexual starvation and demoralization; and, 3. Houses of infamy.

COME, OPEN YOUR PARLORS, all who have any, and fill them with amusements; and you who have none, go to those who have, till you get one, and all *make them affectional resorts.*

YOUNG MEN, whatever you do or omit, don't 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, and necessarily demoralize each other.

* TO BILLIARDS THEMSELVES, we do not object, but only to their furnishing a mere pastime for men alone. Conducted so that ladies could participate, we would shout pæans of praise, even though the ends they subserve seem insignificant. Both sexes should intermingle in all amusements.[664]

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956.—EDUCATING THE SEXES TOGETHER: THEIR COMMINGLING, &c.

FURNISHING CHILDREN FOOD, raiment, education, domicile, &c., is an imperious and conceded parental duty. Now just what does this do? Supplies their growth wants—feeds their Faculties. Love is one of them. Then must not it also be fed? Why are you not bound to provide them food for Love as much as for intellect, or Devotion? As starving their appetites is barbarous, so equally is starving their Love. You alone can and should supply its food to all. How to the latter?

GO WITH AND SEND them to picnics and parties, skating-rinks and dances, sled-rides and sleigh-rides, thinking out and telling boys just how you would have them behave towards girls, and girls towards boys, and *training* and *guiding* this Love Faculty, instead of repressing it. A mother said:

"I GET UP CHILDREN'S PARTIES for my children, and tell 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 boy, all right, so that you behave yourselves towards them like true gentlemen and ladies. But do nothing wrong or improper. Never forget that you are young *gentlemen*, and these girls 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 BY DAYLIGHT with boys, but all lads and lasses who play after candle-light should play with both sexes, not with their own sex. I approbate most heartily this new custom of juvenile parties; except their fashionableness and expense; for which out upon them. Parents, abridge expense, and secure natural courtesy and association.

DANCING-SCHOOLS FILL THIS BILL. Teach them to dance as one of the best means of sexual commingling. But more of this hereafter, when we come to develop our plan of a perfect male and female society.

EDUCATING THE SEXES TOGETHER, from their primary school to their highest graduation, is another proper feeding of this Faculty; while all isolated schools are an abomination. Our common schools are right, but colleges, theological institutions, young ladies' seminaries, &c., outrage Nature. They are hot-beds of self-defilement.[96] This isolation principle we are expounding shows

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why. Their mere presence interchanges their sexual magnetisms, which feeds and develops their sexualities.[305] Their meeting in school-room, in pathways, at table, their trim manners and sexual etiquette are self-developing expressions of this Faculty, which quiet it, and save the necessity of its objectionable forms. Horace Mann, that highest educational authority, who voluntarily resigned the most august pinnacle of human influence mortal man ever attained, the "leadership" of the educational bureau of the world, — know that it is this educational bureaucracy which both enacts and administers the laws, makes and unmakes congresses and presidents, and is that power *behind* the throne greater than the very throne itself, — vacated this controlling bureau of human destiny, that he might put into *practice* in a first-class college his pet idea of the education of the sexes together in the classics and mathematics; and told me 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." Why should not the sexes intermingle in schools as much as in families, 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

BOYS WONDERFULLY STIMULATE GIRLS to do and behave their very best. No other incentive to good is half as potential. 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 was something wrong in the very fact of boys and girls. Anything but ladylike 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.

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BOYS IN BOYS' SCHOOLS, and young men in college, become rowdyish, medical and theological not excepted. Attest, citizens of collegiate towns, are not "students" rowdyish? What have they, thus deprived of right female influence and inspiration, to either curb their rampant passions, or polish their rude manners? The error lies, not in the students, but in this exclusive educational *system*, which must soon give place to promiscuous schools and colleges.

A LARGE-HEADED, -BODIED, -MINDED DIVINE, elderly, eloquent, hearing this point in a public lecture in Springfield, Ill., arose, and, begging pardon, with a dignified yet courteous bow, inquired: —

"SIR, WILL YOU EXPAND and enforce these educational views more at length in a separate lecture?"

"CHEERFULLY, SIR, if you will let me so enlarge this subject as to embrace the general etiquette of both sexes; that is, apply this boys' and girls' view to men and women also."

"I GLADLY ACCEPT this amendment as a marked improvement."

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 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 to admit females also; have governed it four years since; 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 *principles* 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; therefore moved to appoint this meeting, and am delighted that my views, gleaned from experience, are thus philosophically and ably expounded with scientific unction."

ALL PROFESSORS AND TEACHERS, male and female, who have ever taught either sex exclusively, and both sexes together, most heartily second this doctrine. It is true, and ought to be universally adopted. In this respect, our common schools are supe-

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rior to our higher. This truth is universal, that the male sex is a necessity to the female, and female to male, from cradle to 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.[447] 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 vigor and moral purity.[448] 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 exclusive institutions. Though these doctrines differ fundamentally from fashionable customs, yet they are true, and will soon be universally practised. Thank God, owing to the personal labors of a Phrenologist, Wisconsin, Iowa, Kansas, Nebraska, California, and some other Western States, have founded their state educational institutions on this principle, of admitting both sexes equally.

956.—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;[449] 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.

Every brother needs a sister towards whom to practise gallantry, so that, by learning how to treat her right, he may learn

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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 as with mingling with the other sex of a like age in the family; 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;[661] yet he may continue to love his sister always and everywhere. What sight is more lovely, more promising, than to see brothers and sisters growing up in affectionate fondness, gentle, considerate, each vying in kindness! How could he possibly become bad? How could she fall? His sister's Love, next to his mother's, is his salvation, and both united, guarantee his growing up virtuous and good. And his influence over her is quite as beneficial and necessary to her as hers to him. Both are indispensable guardians of each other. And he who grows up to love his sister is 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.

A BRIGHT, ROSY BOY of four, at dinner, seeing a colored heart-shaped candy passing around, all wrought up with intense emotion, grasped and held it aloft, exclaiming, in exulting triumph: "I am going to give this to my little sister!" How should every drop of blood leap for joy, to see this little boy so true to 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 hurried him into one corner, and crouched 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 among your children; and brothers and sisters, cherish it for your own sakes.

957.—FATHERS AND DAUGHTERS, LOVING EACH OTHER.

EVERY GIRL MUST LOVE SOME MALE, all the way up from childhood to death. Then who as appropriately as her father? Of its

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wrong exercise between them there is scarcely a possibility; no matter how hearty 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 intellectual dormancy during youth dulls, but 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.[648] 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 female form?[534] Since the mental controls the physical, and since female beauty results from mental sexuality,[536] therefore developing this mental phase of gender in loving her father, strengthens this element, beautifies her person and develops her feminine loveliness, including the "conjugal talent;"[541] whereas starving it during girlhood leaves it barren in womanhood. Such indeed may 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.

A GIRL OF FIVE kissed her reading father. "Don't you do that

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again." She has not; is thirty-five; on his hands; lives in mutual aversion; and sexually impaired.

FATHERS INTERCHANGE ONLY affectionate tones, looks, and words with your daughters. Resolve never again to rebuke, nor even blame them, which always makes the opposite sex worse.[631] 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.

A LADY PATRON, who had both large Love and an unusually fine female figure, voice, manner, and charm, on being described in strong language as passionately fond of her father, and, if married, of her husband, responded, with peculiar emphasis: —

"MY DEVOTION TO MY FATHER is extreme. No daughter could love father better than I have loved mine all the way up from childhood. Nor could anything tempt me to leave him but love for my husband; and now my whole soul is all enraptured with devout affection for both, who live with me."

THIS SEXUO-FILIAL affection is what beautified her person,[630] sexed her voice,[626] 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

MANY A FATHER CURBS his daughters, and checks all youthful exuberance. Long-faced and stern when he comes in, fault-finding while in, every word harsh, and 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

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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, watching his return, the moment she sees him, exclaims, "Oh, there comes my pa!" She springs to the door, which bursts open as by magic; 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 and plays as boy with girl, till both are tired. She clambers on his lap; pats his cheek with genuine love-pats; runs her fingers through his locks with real love-touches; and twists his hair and whiskers into scores of fantastic forms. 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 to him! How much more business he could transact! How developing to her! For every exercise of Love to "her pa" *develops the woman* in her, paints her rosy cheeks in more than rosy redness,[62] animates and improves her muscles, promotes digestion and sleep,—and she can sleep well only when her arms surround his neck,—bedecks her with the natural language of Love, and helps render her a complete woman, and a perfect wife and mother.

958.—MOTHERS LOVING THEIR SONS, AND SONS THEIR MOTHERS.

THIS PRINCIPLE GOVERNS MOTHERS AND SONS. All the world acknowledges the magic power mothers wield over sons, yet none realize that it is conferred by this sexuo-maternal and filial sentiment, by her as a female loving him as a male, and calling out his Love for her feminine qualities. 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—even forever! Yet nothing is quite as barbarous as for

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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, 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?[574] 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. 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 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?

NATURE PREVENTS ITS PERVERSION in either, yet it has Love for its base; 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. Nature implants 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 more when sainted. Those who yield themselves to vice, in any of its forms, did not rightly Love their mothers when growing up. If they 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

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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

THAT 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

MOTHERS FALL FAR 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, and 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.

"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! and —"

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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.[631] 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 HIS 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 [505] 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

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acted as a spell all the way along up through life, growing and strengthening by time. Thank God for that maternal love play-spell!

SON-LOVING MOTHERS, does not this strike a chord which vibrates throughout your whole souls? Would it were deeper.

"MRS. A. AND B. HAVE TRIED this plan to perfection, by indulging their sons 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.[908] 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 true governmental policy is somewhat thus:

"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; let him 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.

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 shame-

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facedly, nor half-suppressed, the very suppression implying self-rebuke, but right out, freely, fully, frankly, naturally.

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. Mrs. Saxe said, "Come, son, sit by your mother."

HE SLIPPED IN bashfully yet smilingly. Presently, another nine-year-old son coming in, she patted the sofa on the other side, winningly inviting him also to sit by her. He, too, accepted. Anon she had thrown one arm around one son, and the other around the other, and snugged 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, 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.

SONS, WRITE TO OR VISIT your mother every week as long as she lives; and, if dead, consecrate one hour weekly to contemplating her sainted memory, 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 the Sabbath. Communicate freely. Tell her all about yourself. Follow her advice.

SECTION IV.

THE CULTIVATION *vs.* THE CRUCIFIXION OF LOVE.

959. — LOVE IRREPRESSIBLE, BECAUSE INNATE IN ALL.

PRIMAL FACULTIES compose man's mind, just as bodily organs do his body, each executing its own function necessary to all.

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LOVE IS ONE of these Faculties.[517] Its office is propagation. Everything human impinges on its action. It must be absolutely guaranteed, just as must that of backbone. Only by incorporating it into the mind, making it an integral constituent of itself, could its action be assured. It is thus incorporated.[518] Every primal Faculty goes along with, becomes a part of, every human being, as much as head with body.[519] This, its innateness, obliges all to exercise it. Not one from the beginning of the race to its end, can ever escape its sway, any more than that of gravity, or appetite. Its existence in all renders its action in each not optional, but *compulsory;* nor incidental, but *permanent;* not voluntary, but as involuntary as breathing.

IT CANNOT BE ERADICATED from the mind, any more than can lungs from the body. Not as much; for lungs can be abstracted, though not without destroying the body; but how can a Faculty be abstracted from the mind? The body can thus be destroyed, but mind is indestructible and immortal. God made and inserted all its mental Faculties to *stay*. Only when His stars can be torn down, His sun extinguished, air and water annihilated, Himself dethroned, but not till then, can any mental Faculty be extirpated, or function annihilated, from any one human being.

RIGHT ACTION OR WRONG, O man, woman, child, is your *only* alternative. Your choice does not lie between its action and extinction, for the latter is not possible; but lies only between its normal exercise, or its abnormal.[516] Choose ye which [517].

"EUNUCHS LACK IT. Emasculations kill it."

NO THEY DON'T. Oxen evince it; stags more: They treat cows differently from each other. Female passion rouses it in them to attempt intercourse. Its function and of course itself still remain, though weak. Harem eunuchs love their beautiful mistresses, yet cannot harm them. A self-emasculated Texan eunuch, known to be such, who possessed a fortune, more than *he* could spend, begged a superior woman — why not a man? — to marry him, accept his millions, and roll in splendor, because, as he said, he wanted to make and see some *woman* happy in its use; giving her leave to obtain children where she liked. Her reply is interesting, instructive, and womanly, yet not now in point.

IT EXISTS IN ALL; yet is a thousand-fold stronger in some than others.[540] A river furnishes an exact illustration of our point.

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ITS WATER GUSHES OUT from the mountains, and runs down from their snowy peaks and showers, so that its sources can never be quenched. Flow on forever it must.

DOWN ITS VALLEY alone can it go, never up; nor over into any other but its own. Dam it up, turn it here, there, down it keeps on going, despite all. The higher your dam, the higher it rises. Never can its dammed waters be thrown back upon their mountain sources, nor crowded back into its hills, nor staunched.

DAM IT MUCH, IT BURSTS your dam, and floods all below, sweeping soil, crops, fruits, dwellings, beasts, inhabitants down with it. So damming up this sacred sexual sentiment does all this damage.[959-959a] As let this river alone and it will flow on, and irrigate instead of ravaging its vales; so obstruct not this sexual river, and it will do man only good, never any harm. What if its banks are full?—no evil results. What if they overflow?—unlike a torrent caused by damming, it *enriches* instead of washing the soil; enhances, not destroys, crops; *waters* man and beast, not engulfs them.

PRECISELY SO WITH LOVE, in every single respect.

IS THIS REALLY SO? Have we got at the core of this boil after all? for if so, we can soon *take it out*, and easily. And not only without pain to the patient, but *with the utmost luxury*. Humanity, look up, and see whether or not your salvation dawns.

960.—ITS RIGHT ACTION WITH CULTURE *vs.* ITS WRONG WITH RESTRAINT.

"YOU PRESCRIBE IMPOSSIBILITIES, THEN DENOUNCE non-compliance. Your reasoning is clear and correct. We admit and *feel* its full force, but are hedged in on all sides, by that very public opinion from which you argue. Lads and lasses must be fenced apart from puberty. How can boarding-school young ladies, or collegiates, exercise Love, except in self or conjoint defilement? No school-girl must exchange billet-doux with the fellows, nor even look at any from her window, without disgrace or expulsion, which ruins her for life."

SOCIETY AND CHRISTIANITY SHOULD GUIDE, NOT SQUELCH, LOVE.

NOTHING ELSE REMAINS. Its extinction God will not permit, any more than damming Niagara.[960] And yet precisely this they have been attempting over eighteen centuries! All laws and customs, the whole force of public opinion and private practice, and the whole power of "Love of God and religion," with all

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other possible means and devices, have done their utmost to crucify it; but worse than in vain. All its riotings described in [910] are Nature's practical answer to this "policy" of "fighting against God." And this must ever prove thus. Resisting and trying to crush out tides and winds, would be comparative wisdom. Why try any longer what has utterly failed so long? Efforts more strenuous, varied or prolonged, are impossible. Who but must see this? If this is disputed, it cannot possibly be refuted.

NOMINAL CHRISTIANITY originated this anti-amatory war. "Nominal" only, not real. It dawned on the utmost of sensuality and lust. Roman, Grecian, Persian, and all other worship, incorporated the utmost of the lowest sexual riotings into their religion. Venus and Bacchus were their two most popular deities, and worshipped more than all the others; and their worship *consisted* in shameless, wanton, promiscuous public intercourse, along with drunkenness. See our previous descriptions of their feast.[911] Drunken debauchery was their piety, lust their pride, and Pathics their religious ministers, *paid* to teach and incite to the lowest lustful practices.

AGAINST THIS Christianity justly set her determined front. How could she do otherwise? Christ and Paul denounced "fornication, and all manner of concupiscence," and enjoined sexual purity. This is what arrayed Heathenism against it, and chiefly induced the persecutions of the earlier Christian martyrs. Nero at his feasts thrust light pitch-pine sticks all over into the naked flesh of those Christian virgins who persisted in preserving their chastity, and solely *because* they would not cohabit promiscuously.

THE CHRISTIAN FATHERS DENOUNCED this public lust, this pious prostitution, with their utmost zeal; and in doing so argued that the sexual impulse *itself* is the most utterly loathsome, wicked, and abominable in God's sight, and constituted Adam's single sin, which "brought death into the world with all our woes;" that only those who rooted it clean out of their natures could go to heaven; that this was *the* devilish temptation and sin; that virgins alone were pure in God's eyes, and far above married matrons; and all they could think of like this. Under this false idea, still held by Shakers, many of them, Origen, Selsius, Malthus, and hosts of others, knowing that in this sense they were very great sinners, *bound* to squelch this sin of sins that they might get to heaven, actually *emasculated* themselves, and preached

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this as a duty to those who would serve the Lord in purity. This idea has come along down till to-day as a Christian doctrine and practice. The celibacy of the Catholic priesthood is one of its ancient remnants, and this sexuo-crucifixion by that Church, by all the Churches, is its outgrowth. It wrote sexual repression right into all the laws, customs, and usages of all Christian lands. I myself have known hundreds who made themselves eunuchs, piously thinking thereby to propitiate Christ; escape that hell this passion as they thought endangered; and obtain that heaven this self-emasculation assured; and tens of thousands who condemned themselves for every sexual feeling as an abomination in God's holy sight.

WHAT! God punish us with eternal burning for exercising a sentiment *He* creates *within* us? forces *upon* us? necessitates?[361] What! Worship and love as unjust a fiend as this would make Him! You stupid dolt, you pious blasphemer, to believe this. You outrageous libeller, to thus "falsely accuse" our Blessed Father of all. Let all such here learn the origin and fallacy of this idea; and turn their "conscientious scruples" from its impossible extinction, to its possible and desirable RIGHT DIRECTION.

LOVE IS CRUCIFIED, YET SHOULD BE CULTIVATED.

USE STRENGTHENS: INERTIA WEAKENS. Action is the great natural law of all things. This teaches that self-culture by exercise is man's first duty and luxury. All education, juvenile, collegiate, and personal, is based in it. So is all "training," mental discipline, and perfection by that practice which makes perfect.[362] Is Love an exception? Is every other Faculty to be prompted, inspired, and pampered, but this *crucified?* Preposterous! All should *seek*, not shun, the other sex; and imbibe, not reject, their influences. It is just as pure and necessary as Worship, Memory, Economy, or any other Faculty. Would you not be guilty for strangling Conscience, Appetite, or Beauty? And equally Love? God did not make it or you for any such martyrdom. And will terribly punish its stiflers. As starvation weakens the stomach more then wrong eating; as inert muscles shrivel and fail; as bandaging the eyes for years effectually paralyzes them; so sexual starvation paralyzes this whole sexual segment, mental and physical, more than anything else, even its glut, can do. You who have let it be idle till this the fourth,

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eighth, eleventh hour, enter this vineyard of its nurture, and cherish it the more assiduously.

"TAKE CARE how you thus preach and enjoin 'fornication, and all manner of uncleanness,' especially to virgins."

TAKE CARE how you misunderstand or misrepresent me. You think enjoining its action enjoins intercourse, whereas this is only one of its functions. Its ultimate, to be sure, but how vast an amount of *prior* preparatory action remains this side? The *only* sphere for that is *marriage*. And its only true object is *one* sexual mate. Put *all* these teachings *together*, and object you who *dare*. The fact is, there is no getting by, getting round, getting over, any one of these doctrines. All are *true*. Love: But love *right*. Its *mode* of action is not now up, only its *fact*. Old baches, old maids, young ones, "Society," note, and heed.

961. — SPIES, SNOUPS, EAVESDROPPERS, WATCH-CROWS, TATTLERS, SCANDAL.

SEXUAL POLICE BY DOZENS stand perpetual sentinels all around every girl, and conscience within. Father (*he* knows how it is *himself*) would no more allow her to write to, or talk, or walk, or be with any young man than take poison. "Any lads at that party to-night?" "Yes!" "Then Lizzie can't go." If there aint, she don't want to. She must n't look up or around in church. "Ogling, ha?" but only on the minister or hymn. Must not even LAUGH, lest she be called ungenteel, simply because. it expresses Love. No young man must meet any girl more than twice, but "they 're engaged" or scandalized. Aunt Prude, with no more love in her "than blood in a turnip," a ceaseless, lynx-eyed spy, an eavesdropper, "smelling round" constantly for sexual mice, and making mountains of suspicion and censure out of molehills of facts. Female society just about interdicted to all good young men, and they *driven* to club, or billiard, or harlot saloons. Many husbands neither show nor feel affection for wives, and jealously watch that no others do. He starving her and himself to death; and she paying him back in his own coin, with compound interest, while starving him along with herself. Dogs in mangers, both. Everybody self-appointed volunteer snoups, watch-crows, evil-eyed suspecters, and maligners, themselves frail, and judging that everybody else is as loose at heart

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as they know they are, "wanting only opportunity;" which they are bound *shan't be had.* Everybody crazy to get what everybody is crazy to prevent everybody else from getting! Harem women are no more completely hedged all around on all sides, and locked in and bolted out in every possible respect, than are all respectable women in these watch-dog days. Everybody bound to keep everybody else proper. Every woman remorselessly crucified who manifests the slightest sexual inclinations till after marriage, soon after which she has little to manifest.

SERVES YOU RIGHT. You who bind this burden on others, ought to have it bound tighter and heavier on yourselves. Watch-crows and dogs should *have* both over them. Eavesdroppers and spies should be eavesdropped and spied tenfold. Everybody incessantly crucifies the sexuality of everybody else, and gets "tit for tat." Thus much of what is. Next of what *should* be.

EVERYBODY SHOULD WATCH THEMSELVES, but nobody else. Be only your *own* watch-dog. Bark solely at your own self. Do as you please, and let all do as they like. Let all guide their conduct by natural laws, and enjoy and suffer accordingly. Stand and fall to your *own* master, and let others by theirs. "Who made *thee* a judge and a ruler over" any but your own *self?* Each be your own sexual policeman, nobody's else. This espionage of public sentiment is perpetually inflicting the utmost outrage on all by each, on each by all; and has *got* to be abolished. And charity substituted. And concealment for emblazonment. And private reproof for public scandal. And culture for repression. And pride in its proper action, for shame in all its action. The French are right in none ever troubling themselves about other people's virtue, nor tattling; which women *do* and *suffer* from the most. Tell Mr. Peekaboo to mind his *own* business, not yours, and you 'll mind your own, not his. Tell Mrs. Blab not to look; to see with but half an eye only a tithe open; and to put the best, not worst, construction on what she has to see. Spit tobacco juice square into Mrs. Tattle's face, mouth, and eyes; telling her "Charity covereth a multitude of sins, while you make a multitude out of nothing." Tell Mrs. Grundy and Mr. Propriety that the worst watch others the most; while you propose to follow *God in Nature;* and to stand or fall only by the infallible "natural-laws" tribunal, by taking its rewards and punishments.

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962. — SEXUAL INDIVIDUALITY *vs.* STRAIGHT-JACKET CONFORMITY.

DIFFERING PARENTS necessitate differing children — a white man's by a negress unlike both parents and races. This diversifying law creates the different fruits, varieties, and relishes,[518] marital tastes, and supplies.[713] These diversities should be expressed, else are useless. Why should, how could lion act like sheep, frog like horse? Yet

PROCRUSTES STILL REIGNS — still cuts off all too long for his iron bedstead, and stretches everybody out to its length who fall short, by "Society" obliging every one to conform with the utmost precision to its established proprieties. This girl differs totally from that; yet public opinion compels both to *act* exactly like each other, and all others; and expels all who dare express any individuality. One girl has this sexual flavor, so to speak, another girl a flavor very different. Then do let each *act out* her deliciousness, and those feast on either who like it best. Why put both into the same straight-jacket of conformity to ascetic public opinion, by compelling both to act and do just precisely thus and so, and be just so nippy, prim, precise, proper, and particular in all she says? Take off all these societarian straight-jackets. These girl patients are neither insane, nor depraved; while some are *too large* for these little straight-jackets. Give each liberty to act and talk out her real nature; each beholder enjoying what he likes, and throwing over the mantle of charity wherever it is needed, instead of crucifying her summarily.

REPRESSION CULTIVATES HYPOCRISY. Who can discern the native characteristics of girls thus habitually strangled? Or how can they grow sexually? for expression always augments.

LOOSEN THESE PROPRIETY CORSET-LACINGS. Encourage each boy, girl, young man, woman, to *act out* their sexual promptings, so that they are first rectified and sanctified. Correct the fountain, then let it flow forth freely. Human nature is always truly beautiful and all right throughout, and its sexual the most.

PURITY IS ALWAYS FRANK. Children yet in sexual purity express it as artlessly and as innocently as they do kindness, without the least shamefaced shyness. Women, too, in a very pure, exalted sexual state, are as much more free, familiar, forward, insinuating, frank-spoken on sexual subjects, than those on a lower and more animal plane, as their sexual *status* is purer. So

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LET YOUR SEXUAL LIGHT SHINE, and specialties come to the surface.

963.—CONVERSATORIES, ALWAYS OPEN TO BOTH SEXES.

CONVERSATION supplies man's best expression of Platonic Love. This mental cohabitation is far more delicious without physical than physical without mental. Those who enjoy physical in silence enjoy but little.[787] It is mainly in and of the *soul*, so as to create mind, and takes many times longer to equalize their male and female magnetisms; besides being much more luxurious for the time being, and furnishing an excellent substitute for physical. Its lusciousness measures its utility. Have not you, reader, longed for it as for nothing else, and hoped and prayed for some time, hereafter, if not here, when you could interchange ideas and feelings on all subjects with gifted friends of the other sex? How strong is this heart yearning? How little supplied? How can it be gratified?

ASSOCIATIONS for all sorts of objects — literary, as in societies; religious, as in churches; pecuniary, as in corporations, partnerships, &c.; reformatory, as in Temperance, the Grangers, &c.; gustatory, as in "clubs," &c. — constitute one of man's primary Faculties,[178] called Friendship.[517] It joins Love, and works best with it; and hence makes most friends among the *opposite* sex. Love always begins in Friendship, and both united, delight to converse, men with women, and women with men, far the most.

PLACES for these sexuo-friendly "confabs" thus become a necessary human institute. *Men will yet have* them, despite Mrs. Grundy. Not to talk small talk and scandal, as now, but on all subjects. And on those of this book the most.

CONVERSATORIES, not observatories, nor conservatories, but con*versa*-tories more or less select, chosen much as club-members now are, adding books, vocal and instrumental music, dancing, promenades, lectures, whatever each conversatory may agree upon, with a room owned or rented, fitted up to their liking, where they can always meet some one, yet only their own members and their friends, or those invited by them, constitute a great human need, which will soon be supplied. We need not give details, because each must vary to suit different tastes. But

DRINKS AND REFRESHMENTS ARE OBJECTIONABLE, because they materialize what ought to be mentalized; bring with them the

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gross and mercenary; would be too much on the beer-garden and saloon order; and their proprietors tempted to manage them only to make them *pay*, and thus cater to grosser appetites; whereas all profits should go to support and improve the conversatory itself.

"ONLY SELECT clubs would do for me and my family."—*Mr. Frostcake.*

"I DON'T MIX with common people. Only my own exclusive aristocratic circle will do for me. No Miss Carpenters or Masons near me. The high-toned or none."—*Miss Flora McFlimsy.* Then starve on, to death.

MEETING AT EACH OTHER'S HOUSES, alternately, will do, if *without* REFRESHMENTS; yet if with, rivalry to dress and "entertain" the best will spoil them. And they should be in some one place, the same as reading-rooms, where any member can drop in any leisure hour, and find co-conversationalists. A few years will see this plan universally adopted.

"ALCOTT'S CONVERSATIONS" as a base, intermingling together music, speaking, humorous and instructive anecdotes, dancing, plays, any and every thing improving, useful, and amusing, would bring out all kinds of amateur talents in all their participants; be inexpressibly healthful, delightful, inspiring, refining, and moralizing; develop all those female fascinations and virtues now smothered by isolated inertia; close all male resorts; supplant all forms of lust by pure affection and normal Love; promote marriages, families, and homes; bind all together; override the exclusives; and immeasurably improve society.

MORE MALE AND FEMALE FREEDOMS, chastened in all being "before folks," by feeding Love normally, would banish *all kinds* of its abnormal and vitiated action.

"A MARITAL HOOK well baited. We see what you 're up to. You think by thus bringing us into 'close quarters' in these conversatories with these fascinating ladies, to help them entrap us into marriage, ha. No you don't."—*Many Bachelors.*

YOU WHO LACK GENDER are in no danger; and the more you have, the greater your danger. We would not guarantee any but eunuchs; and say frankly that such institutions would weed celibates out of society, only to multiply families and their products. This work is similarly chargeable.

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SECTION V.

GIRLHOOD: ITS DANGERS, AND A RIGHT USHERING INTO WOMANHOOD.

964.—AN ACCOMPLISHED, "FEMALE EDUCATED" RUINATION.

A WRONG FEMALE REARING, which culminates in our female seminaries, is one of the chief causes of those feminine deteriorations and complaints so common yet fearful.[908-912] Though many of them originate in the fashions,[901] and many others in disappointed Love,[909] and still others in excessive yet passive intercourse[905] 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 obtain. 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 she might mix up with Laura Carpenter and Sarah Smith, who, 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 "practise" 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 her rear, to see that every step is taken just so genteelly; must not even look out at 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 women, 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, and 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-*tery*;" for one may almost as well choose from the cemetery as the seminary. Three girls, two only daughters, went from one seminary

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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; for 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.[965]

THIS HOT-HOUSE SYSTEM MUST BE REMODELLED. Fathers, mothers, and lovers, these darling maidens are 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. Young men, inscribe on your matrimonial banners:

"HEALTHY GIRLS, OR NO WIVES."[700] Since you induce these ruinous artificialities, by fluttering around boarding-school accomplishments, obviate them by courting merit, not mere fulsome show.[673] 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 sexual passion. In this consists its chief charm. Was there ever a novel without its hero? One such would be Hamlet played with Hamlet left out. Yet how could depicting a beau so heroic, lovable, and

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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 mecums," and are carried to table, ride, picnic, walk, everywhere. Fiction writers are not public benefactors, or their publishers philanthropists. The amount of nervous excitement, and consequent prostration, exhaustion, and disorder they cause is fearful. Girls have ten times too much excitability for their strength already. Yet novels redouble both their nervousness and weakness. Only Amazons could endure this. Mark this its reason—that Love, womb, and the nervous system, are in the most perfect mutual sympathy.[906] Therefore love-stories, 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.[919] 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.[916] 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 of novel-reading. 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,

965.—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.[611, 612] 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.[845] Though easily suppressed at first, yet once fully established, only some serious sexual errors can blight her; but 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. Pre-inform her as to her prospective monthly advent, and tell her

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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.[608] Let it not ruin yours.

FULLY ESTABLISHING this excretion requires a vast amount of vital force; 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[609] and voices[606], 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 everything feminine is stifled.[543] Too pale or red, too fat or lean, they look awfully, though distressed to death. Their female loveliness and charm have perished,[610] 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 attributes remain? No wonder girls, naturally so angelic,[612] 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 chewing sawdust; as is much besides of this "full course" of girl-slaughter. If it promotes bearing, woman's only mission, let her swallow it whole; if not, *cui bono?* 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.[605] Give health the full benefit of all doubts; for without it what can they possibly ever do, become, or enjoy?

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VASSAR COLLEGE is a wholesale virgin slaughter-house. All concede that going up its stairs literally killed its late excellent Principal; and that its six flights are causing female complaints, especially prolapsus, in all who do not bring it there with them, and aggravating it wherever it exists! All others follow suit. And the higher their stories the more they injure.

THE ENTIRE SCIENCE of a right female education consists in its fitting girls for fulfilling their specific female mission, namely, maternity; which modern education almost spoils. Then curse it.

966.—SEXUAL INERTIA, INDUCED BY STARVING LOVE.

INACTION IS FATAL to any and all function.[865] Love cannot be crucified without irreparable loss.[866] 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-like[867] that none will tolerate them "about house" in any capacity. Many, taught that this feeling is "the unpardonable sin," conscious of being great sinners at their first menstruation, say to themselves, "My unpardonable sin has found me out. I must hide it by washing my under-garments;" which, replaced while wet, suppress their flow, and, by reversing their sexuality,[868] makes them perfect man-haters, and spoils for life. Before marriage, sexual starvation; after it, excessive taxation. Said the wife of a lawyer:

"I APPRECIATE MY HUSBAND'S TALENTS and morals, and am an excellent cook, laundress, and housekeeper, yet utterly lack the one specific function of the wife proper, and fail in endowing my children. 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 and children?"

MOST SEXUALLY DORMANT MOTHERS INTERDICT masculine society to a daughter, and 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 seasonably, so that she blights at the threshold of womanhood; whereas right sexual culture would have promoted menstruation.[869] Her blood consequently thickens; her head aches; her eyes lose their glow, no never get it; and yet,

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though pale, perhaps unduly fat,[957] 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 — 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! Whereas,

IF MOTHER HAD NURTURED, instead of quenching, her naturally feeble gender, by tastefully adorning her for this picnic and that party and dance,[951, 952] saying,

"REPLY COURTEOUSLY if a lad or young gent speaks to you, and make yourself as agreeable as possible. Or if he calls to spend the evening, instead of shying off, just see how pleasantly you can entertain him. You had better do and say almost anything than nothing;"

and encouraged her expression of what little lady-like attractions she possesses, and pointed out this and that admirable quality in this young man and that, all such masculine company and admiration would carry the more blood to quicken and enlarge her sexual organs,[790] promote her monthlies,[957] develop her gender, womb-manize her spirit, clear her head, enhance every female charm and virtue, and help 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?

PITY OUR MARTYRIZED GIRLS! Crowded into school while yet mere tottlers; denied that girlish, romping heyday as antecedent to womanhood as morning to noon; taxed clear up to their utmost tension of effort while there; tired at starting because their morning sleep, the best of all,[143] is cut short; tired all out all day by sitting in one wearisome backache posture, and bent half-double to relieve it; tired going home, and refatigued by com-

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mencing to-morrow's task to-day; sleep disturbed by dreamy fears of getting "marked down" to-morrow for missing some little point; starved sexually by being virtually imprisoned, and thus driven into self-abuse or sexual inertia, which is even more ruinous to gender; left too little vitality to bud right out into glorious womanhood; most of them blighted at its threshold; their heads always aching and heart fluttering from menstrual suppressions; their Love prematurely excited by this hot-bed educational ruination, only to be blighted in its bud, to the ruin of their sexualities; scarcely one bright, joyous day of free and happy girl-life, or one sparkling eye or sunny, girl-like face; lips parched; haggish or forlorn; looking much repellant, instead of most attractive; primped up here, trimmed off there, and "cut-back" everywhere; thrust into a physical and mental prison, and kept in a vise at that; not half their wombs half grow nor breasts half developed;—Great God! who can help cursing and swearing to behold Thy premium commodity thus blasted and immolated by "society!" And

AFTER MARRIAGE, WORSE YET! And their pitiable children worst of all?

INDULGE, NOT CRUSH OUT, GIRLISH instincts; God made them right. Let them grow.

967.—HOW TO PRESERVE VIRGIN PROPRIETY AND CHASTITY.

"YOUR PLAN WOULD UNDULY TEMPT VIRGIN PURITY; break down all barriers to virtue by temptations to lust; and make our houses brothels and children bastards. Their strong passions, along with little experience and judgment, renders their closest watching the only safe course; while yours would ruin them by wholesale."

VIRGIN PURITY IS EARTH'S MOST PRECIOUS JEWEL; and at any and all hazards to be preserved inviolate. In this all agree. How to preserve it the most effectually is the very problem.

NOT BY WATCHING: because, 1. Watched virtue is never worth its sentinel; 2. Purity is almost worthless, unless it comes from *within*. 3. Is of the heart, as is also adultery and fornication. 4. Passion finds a *way*, when there is the will, despite watching and guarding, however closely, which promotes clandestine intrigues, on the principle of contrariety: 5. Must be self-sustaining, if sustained at all: 6. Passive virtue, originating in tameness or

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compelled by outward restraint, has no moral character; and indicates a poor wife and mother.

NATURE MAKES ABSOLUTE INHERENT and internal provision for as important a requisite as is female chastity. It, like Love, is inborn,[960] and self-preserving;[663] goes with it, is a part of it,[966] and the stronger it is, the stronger is this its safeguard. The less of it a girl has, the easier seduced she is. All facts attest this. Girls most watched oftenest elope, or fall. Exercise strengthens virtue as much as muscle. Guarding it for her saves her guarding her own; and does for it what always carrying her would do for her walking. Extremes always produce their opposites. As ministers' sons are proverbially wildest, because repressed most, and those brought up most strictly in any respect oftenest surge over to opposite extremes; so those girls err most who are guarded most. As yon lone tree most exposed to surging winds therefore becomes sturdiest; so virtue, triumphing over opportunities, 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; and makes them safer without watching than otherwise with. As watching any clerk makes him not more honest, but only more artful, while leaving all on his manhood is your surest protection; so with all female virtue, old and young, wife and maiden. Find a complete demonstration of this law in [899-903]. Hence unwatched virtue is safest.

THAT VINDICTIVE SCORN with which all virtuous women repel all attempts on their virtue, is its *only* guardian; and as all-sufficient as eyelids to eyes, or skull to brain. No man would endanger it twice. Superadd sexual knowledge[786] to this distinct injunction, "Your virtue is your *own* to preserve," and the greater their temptation the greater their triumph.

LOVE IS INSTINCTIVELY PURE, Platonic, refined, exclusive, though generally pronounced lustful, and never seeks intercourse till a strong mutual Love ripens it up, and virtually marries lovers. Its usual lustfulness is consequent on that very repression we are rebuking.[963] Don't dam it up, and it won't overflow its virtuous banks.[961]

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Section VI.

THE CURES OF MALE SEXUAL DISORDERS.

968.— A Right love Cohabitation the infallible 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.

Dr. Walcott, surgeon-general of Wisconsin, a most able physician, asked by the author if any medicine known to the faculty cured or relieved seminal losses, replied, with great emphasis, "No, not one." Dr. N. Allen, LL.D., of Lowell, asked the same question, made the same answer. Ask any medical man of 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 for a blind, but always accompany them with health prescriptions and regimen, which signifies that they rely for cure on the advice, not on the medicines. 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 cannot come through that channel. Beware of balsam copaiba. It ruins the blood. A New York doctor charged $10,000.

You can cure yourselves. 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.

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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 feelings, it would have done you not the least damage. Amatory FEELINGS alone brought a rush of blood to these parts,[790] 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,[917] and thereby killed out no small part of your *capacity* for loving. It sapped and rotted the *chit* of gender.[920] 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 *this* is done, all restoratives must prove useless. This great centre principle of all sexual cure will bear the test of all individuals throughout all ages, and is of incalculable value to mankind, by teaching 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. See how completely other acknowledged principles corroborate and fortify it — that Love is the soul of gender;[787] and in perfect sympathy and rapport with the sexual organs, &c.[790] 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.

YOUR RESTORATION IS SURE and easy, as long and far as life and constitution remain.[940] 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.[618] 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 wellnigh cured.[940] Listen to its application.

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A RIGHT LOVE state alone can cure, as a wrong diseased you. But this can and will, for to this it is specifically adapted. Since passion 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. Lust is to them what violent hail-storms are to vegetation, chilling and tearing to pieces, besides gullying the land in running off; while Love resembles the gentle, continuous rain, soaking in as it falls, and producing vigorous and healthy growth —the identical remedy prescribed for healing broken hearts,[945] and restoring the fallen.[945]

969.—How Marital Intercourse cures Seminal Losses.

"INVOLUNTARY EMISSIONS are our evil genius, and have induced heart and liver complaints, horrid dreams, lustful cravings, dyspepsia, costiveness, sleeplessness, prostration, rush of blood to the head, and, worst of all, incessant melancholy. We have tried all the doctors, and all the pathics, without benefit. Each in turn has made us worse, till life has become intolerably burdensome. We had rather die than live on thus. This book tells *from* what we have fallen, and *to* what. 'Adam's fall' was no greater. But for it, O what we *might* have been! Instead, O what we now *are*. Early sexual errors, the curse of our lives, cause all."

"FROM THEM AND THEIR EFFECTS we implore deliverance. Surely, that all glorious 'science of man' which describes them and their causes thus clearly, can also prescribe their remedy. We gave up in hopeless despair, and sought the grave as our only deliverance; but your promise of relief inspires hope, and nerves to renewed effort. We would gladly give our all, and mortgage our life labors besides, to be restored. In the name of suffering humanity, tell us how to regain lost manhood."—*Millions.*

A LOVE MARRIAGE is your *specific* cure, and absolutely infallible. Nature provides simple, yet efficacious remedies for all possible ills;[940] seminal losses, of course, included. This remedy is precisely calculated to effect this identical cure; goes to the root of your difficulty; and will restore you just as surely as the rising sun brings daylight.[681-2, 790, 968]

EACH ORGAN IS CURABLE BY ITS OWN FOOD. Light rightly administered is the natural cure of impaired eyes; a right eating of a disordered stomach; right breathing of diseased lungs; right skin action for nervousness; right exercise for prostrate muscles, &c.; and therefore right female magnetism is the natural food,

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tonic, restorer, and panacea for male sexual impairments; and male equally for female. They were created for each other, and cannot be divorced without injuring, nor properly united without benefiting, both.[505] Talking, walking, being with, and loving each other, exercise, feed, and strengthen gender, just as eating does digestion, by fulfilling Nature's imperious demand for sexual action.[939] Nothing on earth restores all organs and reinvigorates all functions equally with their normal action. Loving each other establishes a perfect male and female oneness, and naturally culminates in cohabitation,[781] which must be only with each other.[817] You must seize its most favorable times,[801] and have all its surroundings in harmony with it.[795-6] Nothing but marriage can supply all these indispensable perquisites. Occupying the same room, bed, &c., gives a perpetual interchange of this sexual magnetism, which sends a steady, quiet flow of your lover's magnetism right to these prostrate parts[790] to feed, soothe, and tone up; causes a slightly increased flow of blood to them, which redoubles their perspiration, carries off disease, and brings back health; while occasional cohabitation brings your identical remedy right home locally to the very parts to be healed. This *must* cure, *does* cure, as by magic.

HALF A CENTURY of close professional observation on this identical point, enables me to prescribe this as an absolutely infallible cure for seminal losses. Out of all the scores of thousands I ever knew, not more than half a dozen men thus afflicted, who have married, but were soon cured of spermatorrhœa; and these exceptions were caused by *lust* in marriage. If its novelty temporarily inflames and aggravates, nurturing pure Love will soon rectify this evil.

THIS IS A CENTRE SHOT, and applies equally to both sexes.

SELECT A GOOD, LOVING, LOVELY, SEXUAL MATE, adapted to your specific requirements; affiliate and nestle right in to each other's affections; love whatever is lovable; and proceed just as you would to restore a weak and disordered appetite by pampering it.

YOUR PARTNER'S GENDER, its kind and amount, helps or hinders much. When it is weak in either sex, its cure of the opposite is less magical; but the more the stronger it is. Thus, an impaired man will benefit himself immeasurably by marrying even a poorly-sexed female, but incomparably more the better

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sexed she is; and *vice versâ* 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.

"OUR CAPACITY for loving is so completely demoralized that we can find nothing lovable in woman. To us everything feminine is insipid, nothing attractive in any one, in all. Beautiful female persons have no charms for us. We once thought all women angels, but now see nothing lovable in even their character and virtues."

"PAMPERING Love is your only cure. Its excesses have benumbed it.[881] As a palsied stomach loathes food because in no state to digest it; so you loathe woman because in a poor state to propagate: and as the cure for said stomach consists in finding some dainty edible, and nurturing appetite for it; so your dormant Love can be revived only by discerning and appropriating the best 'disengaged' female specimen you can well find, and trying to appreciate and relish her womanly virtues. The two cases are analogous throughout. Besides

"YOU NEED TO COURT MONTHS, perhaps years, before you marry; meanwhile to see each other often, spend many pleasant hours together, have many walks and talks, think of each other while absent, write many love letters, be inspired to many love feelings and acts towards each other, and exercise your sexuality in a thousand forms ten thousand times, every one of which tones up and thereby recuperates this 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 one much more perfect than you are; but settle on some one soon. Remember that your unsexed state renders you overdainty, and easily disgusted. So contemplate only their lovable qualities."

"MY LOSSES ARE INVOLUNTARY. Bad sensual dreams I have no power to resist obtrude themselves upon me during sleep. The evil has passed before I am myself. Can we control our night *dreams?*"

"INDEED WE CAN, because they 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. I took for my graduating thesis, 'Temptation tempts only those sinfully predisposed.' The wickeder one is, the more easily he is tempted. As alcoholic stimulants never tempt those who have no love for them, as Christ was not tempted by Satan, because so pure and perfect, so those easily tempted are correspondingly wicked. This is always true of all, in all things. Semen comes from a sensual *state of mind*. THAT induces your sensual dreams. Sensual thoughts, and *nothing else*, cause them. Rectify that state, and they will never occur. Cultivate good, pure thoughts of the opposite sex by day, and you will not be troubled by night."

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THIS GREAT WORK WILL TAKE TIME, yet how all-glorious when once achieved!

LOVE OF THE DEITY constitutes another paramount antidote. I speak not as a moralist, but only as a PHYSICIAN. 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, that, or any other "easily besetting sin," will find "Thou, God, seest me," that is *love* of the Divine, their very best motive and incentive to reform.[202]

970.—OBJECTIONS: IMPOTENCE EXPLAINED AND OBVIATED.

"OUR IMPOTENCE UNFITS us to marry. Our run-down sexual organs are too lax, inert and dormant to respond under even favorable conditions. What if they fail at marriage? Proposing to any woman would be an imposition on her, and marrying her, an outrage."—*Celibates by the Million.*

"YOU FAIL BECAUSE YOU LACK LOVE for your paramours.[781] Feeble desire accompanies and causes loss of power; its mere fitful, flashy craving excepted. Precisely herein consists your deficit. Your love *Faculty* is impotent, worn out, defunct, so that you have little appreciation, with much depreciation, of their opposite sex. Just this is what must be nurtured, restored.[781] Select some good woman — not too good, lest you cheat her — cultivate gallantry, affection, and Love, and engage. This gives you a right to be much together, and a right to kiss, fondle, and caress;[783] and courting thus a year or two will every hour you are together send a quiet extra flow of blood to each other's sexual parts to build them up and prepare them and you for marriage and cohabitation; then by marrying remove all drawbacks, and choose your best time; and a genuine woman will bring you to time; unless your sexual cake is all *dough*. In your *fear* of being impotent lies your chief trouble. In Southern France the superstitious peasants believe in putting *spells* on each other; and that a discarded sweetheart or any enemy can so 'spell' them as to render the bewitched party incapable of intercourse; fearing which often does cause incapacity in the males, however virile otherwise. You or those who understand the signs of gender states,[806] can admeasure your potency to a dot.

"AS TO 'IMPOSING on a woman by marrying her, she is quite as likely to be inert sexually as yourself, thus balancing accounts,' and both missionaries of good to each other. Yet even though you are the poorest off, your making her a good husband as to providing home and supplies, would benefit her many times more than injure. And her impregnation would prevent her overdraught.[807]

"OUR CHILDREN WOULD BE POOR. We should impose on *them*."

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"NOT IF YOU HAD ANY. The poorest human life is an infinite blessing. Unless you can have those incomparably better than none, Nature will prevent your having any."[828] Leave that wholly to her, and have them if you can. If you cannot, your wife might not have had another offer."

FEMALE IMPOTENCE is ten times more common than male; yet ten times less observable; because women can passively receive intercourse though about dead sexually; while a like male inertia precludes its administration. The same laws and facts and cures appertain to both. Male has two kinds and causes: —

1. TESTAL INERTIA causes impotence. All the other sexual organs are to carry forward and deposit the semen this testal structure creates, and act only at and under its autocratic dictum. They do not — why should they? — act to deposit semen unless it first acts to create it. Their inertia should and does follow its, and its causes theirs always. Of this all castrated animals and eunuchs are living experimental attestants. This universal fact and its reason are obvious. Therefore, whatever impairs its creation of semen, causes their commensurate prostration. All venereal diseases are terribly paralytic of them, because they devitalize it.

2. WEAKNESS OF THE ERECTILE MUSCLES, which pump and keep blood in the penal organ, is another cause.[829]

971.—SEXUAL NAUSEA AND AVERSIONS, AND THEIR TREATMENT.

"ALL MEN DISGUST me. A large, tall, fine-looking, highly impassioned man loves me dearly, and offers to marry me. I like to go to concert and lecture with him, because I like to go out; but against the very thought of intercourse my whole being revolts. He dearly loves to hug and kiss and fondle me, which I tolerate, yet never reciprocate; but anything further I utterly loathe. He says my indifference is just what he likes; but really I never could cohabit with him. If we could live together like brother and sister, or as mere friends, I would marry him. What shall I do?" — *A meagre, sallow, sunken-cheeked, lop-jawed, forlorn-looking Teacher.*

"YOUR WOMB IS IN A NAUSEATED, REVERSED STATE towards males, as the stomach sometimes is towards food. Engage yourself at once — you will get far the best end of *that* bargain — and be with him much. Accept, and try to enjoy and return his caresses; and let him magnetize and inspire you. You are like a starving child, which rejects food because starving. His Love is your godsent salvation. Receive it. Tell him to be very gentle and gradual, but conquer your sexual prejudices. Marry as soon as you can bring yourself to tolerate his embrace. Maternity will restore you."

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"I POSITIVELY LOATHE EVERY FEMALE, as such. This makes my case worst of all. As soon as I found myself engaged to one I thought I loved, I experienced an utter disgust towards her. She is six years my junior, faultless in figure, called beautiful, and both blameless in conduct and fascinating in manner. She combines a plump person, luscious bosom, bright eyes, perfect health, and every physical excellence, with good sense and a most lovely disposition. I never saw her equal, and am congratulated by all who know us. I could not suggest one improvement in her body or mind. And yet I cannot endure her proximity. If she takes my hand, I feel like jerking it from her. When she throws herself familiarly into my lap, I feel like shoving her out. I would rather she would scold than kiss me. My wedding approaches, when I am expected to occupy the same room and couch with her; but can no more endure either than fire. I have told her of this change, and she offers to do or not to do anything in her power, even release me. I know I am a perfect heathen, but can't possibly help it. I impose on her perpetually, and she bears all like a genuine woman; but nothing melts my obduracy. What shall I do?"—*A Professional Patron for millions of both sexes.*

"MISERABLE man! Pitiable woman! Your male nature is as rabid against female as a mad dog against water. You loathe the very food for which you are starving."

"THE CURE! Telling us *that* will make you man's greatest benefactor."

LIKE ALIMENTARY PATIENTS SHOULD FORCE Appetite by eating *despite* this nausea; select food the least repulsive, smack their lips over it, and try to coax up Appetite; and if that fails, say in action, "*You shall* feed me. Your aversion shall *not* spoil all my other powers. Eat willingly, or I'll *make* you." You should do the same by Love. Why have sense and not use it? Nature gives it supreme command to restrain rampant passions, lash up laggards, and direct all aright. Instead of asking your affianced to release you, say:—

"SOME YOUTHFUL ERRORS, Kate, have so unmanned me, that I cannot love you as you so richly deserve. God forgive me, and you, blessed girl, draw out and incite my Love. What if I do shrink from you, be the more familiar, till I can surmount this total depravity. Turn home missionary. Be as patient with me as with a sick child, and nurture that passion I ought to bestow voluntarily.[888] I shall intellectually appreciate and love your female attributes all I can. You be my doctor, and time my nurse." Yet even you are no worse off than that squeak-voiced, husky, bloody muddy-faced, sexual reprobate, who said:—

"I BUY AND PAY for sexual pleasures when I want and can afford them,

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just as I do wine; putting this passion on the purely commercial base of so much money for so much fun."—*Goat.*

972.—Prematurity: Its Evils, Causes, and Complete Cure.

"My taking a pleasant woman's hand, or seeing her in low dress, even her leaning cosily on my arm, provokes that flash of desire and often seminal discharge which kills my pleasure in her society, and renders all cohabitation physically impossible. I can neither expose my own weakness, nor outrage any woman, however humble, as I must do by marrying her."—*Many Bachelors.*

"I am always quick, my wife slow, in reaching the sexual climax. This disparity disappoints both. Her non-participancy till after my passion is spent, kills my pleasure, which provokes me; while my exhaustion after hers rises disappoints and maddens her;[805] besides rendering our children poorly constituted, for want of that unity and passional momentum requisite to their full endowment."[830] —*Many Husbands.*

"I exhaust at the very beginning of our intercourse; which soon after rouses a perfect passional furore in my wife, which my relaxed condition prevents my gratifying; and this unsatisfied craving knots up her muscles, inducing cramps and convulsions." — *A Physician.*

"My flashy prematurity and wife's slowness, along with her great strength of passion, was long her distressing trial; till a polite boarder enamoured her so desperately and permanently of him as to cause constant creation, inflammation, and finally lividness in her external organs; which endangered mortification. She told me all frankly, and begged me help her to pray down her unhallowed passion; which I did, but all in vain.* Our girl, born afterwards, often has little cat-boils come externally on her private parts."—*A Husband, in his Wife's presence.*

"I can enjoy only after first inducing my wife's climax by external means, and during her subsidence."—*A Canadian Consultant.*

Like cases by thousands constantly imploring professional aid demand of "Creative Science" relief from this greatest prevention of marriage, and evil in it.

Reaching the climax together is most important, and in a true conjunction, natural, because that of each induces it in the other. Those adapted to parent together will be simultaneous; while different times have the same infuriating effects with non-participancy,[799] and disparity.[805] Conjugal felicity cannot coexist with it.[782]

This is far the greatest and commonest cohabitating error in

*The balance of their story is most instructive; but not now in point. This prematurity of husbands fairly *drives* many strong-sexed wives mad.

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wedlock, and out; afflicts nine or more men in every ten; appertains to amorous women; and is the greatest enfeebler of progeny, by preventing the complete marshalling of the parental functions.[839] It does not trouble, it rather even relieves passive wives; but it grievously disappoints, even maddens, normal ones who reach their acme slowly, as Nature requires.

Too FREQUENT SEMINAL DISCHARGE causes it thus:—Nature wants all the parental functions both represented and wrought up to their highest pitch in every evacuation, so as to endow any offspring it might create,[800,839] which takes considerable time. But frequent coition, thus intensified, if prolonged, must benumb, in order to save, the nerves.[831] Therefore Nature benignly prevents this nervous paralysis by causing this seminal flow the sooner after passion, rises the greater this nerve-benumbing danger. This fact and its reason apply equally to all females.

IT IS CURABLE, easily and completely, by applying these principles:—

1. THE PENAL GLAND, by its friction and swelling, induces this semen.[831] This is its precise and only office. Every pressure on its end sends a wave back as far as it can be traced, but pressure on the penis does not: and the farther from its end the less, nearer, more. Hence

ITS RAPID friction, as in fierce animal cohabitation, hurries semen right along;[839] while a gentle, quiet procedure, with little or no motion, proportionally prolongs its advent; but the more rapid, the sooner. Of this fact every single sexual repast furnishes an experimental proof.

THE ONEIDA COMMUNITY PREVENT ISSUE by the *presence* of the male organs within the female, *without motion*, or else by suspending motion before coition; thus continuing intercourse at pleasure, and generally closing it without coition; namely, with conjunction, but without motion. Yet this must be *very* spiritual, not to *create* semen, which must be ejected; for if it is left anywhere between testicle and penal gland, it must be *burnt up* there by fever; which *burns out these organs.* This none at all can afford. Yet employing this motionless conjunction to delay the male advent, and hasten the female crisis, so as to create children, and finally ejecting the semen, is teetotally different.

YOUR WIFE'S motion and passion hasten, and immobility and quiet retard, more even than your own. She is this regulatrix.[803]

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2. THE MALE'S PREVIOUS CARESSING, without being caressed, just sufficient to raise a little passion, then ceasing to let it partially subside, greatly prolongs its second rise. In short, lust prompts that personal contact which hastens coition.

3. PLATONIC LOVE POSTPONES by lessening this contact; besides immeasurably enriching. Passion creates that *violent* action which soon terminates; while pure spiritual intercommunion naturally seeks less animal contact, which gives ample time for it to marshal every other function into its triumphal procession, that it may bestow them all on its products. God's having provided cures for other sexual errors,[940] shows that He has provided an antidote for this also. Here it is.

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 these principles will obviate most of this prematurity; the last the most. You induced it by vulgarizing, and can cure it by purifying, refining, sanctifying, and elevating your *Faculty* of Love. All elsewhere said about excitability, improving health, &c., also applies here as forcibly as there.[908-9]

974.—LUST DWARFS, LOVE ENLARGES, THE PENIS AND TESTICLES.

LARGE SEXUAL ORGANS indicate sexual vigor, and small, poverty, in both sexes;[361-9] unless swollen, or enlarged by fat.[601, 967] Horses having large sheaths are the most powerful and hardy, because naturally the best sexed.

THEY CAN BE MADE LARGER in most cases. I utter this *all-glorious* truth *professionally*, from having *known* many successful experiments.

HOW CAN MINE be enlarged? is a sensible professional question, anxiously asked by thousands of persons, to whom its scientific answer is most important; because many abstain from marriage from shame of letting a wife know how small theirs are — she might never know the difference: her ignorance might be your bliss; and she might prefer diminutive to none — and because most men would gladly learn how to enlarge their own. Pre-

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viously demonstrated principles prove that this can be effected, and tell how to achieve it.

ALL NON-EXERCISED ORGANS SHRIVEL; as universal facts attest. Keeping aloof from the other sex, dwarfs by inertia. Old bachies and maids, and all prudes, and repressionists, N. B.

OVERTAXING DWARFS them, just like overworking colts, extra smart, willing boys,[897] &c. I often predicate erotic passion in both sexes from Amativeness being small *in the head*,[538] which always indicates diminutive sexual organs; just as nymphomania consumes the breasts.[923]

ALL HALF-CRAZED, FITFUL, FIERY action of these organs, as of all others, burns out and diminishes their size; just as insanity does that of the brain and muscles. The Love *Faculty* is their "lord and master."[790] All its states establish like states in them. Hence all its erratic, vulgar, semen-creating states burn out their vigor, which dwarfs; while all quiet, elevated, pure love-states send an increased flow of blood to them, which makes them grow. Affiliate with some non-amorous, elevated female,[930, 969] whose purity holds in check and sanctifies your passion; mate, and thereby acquire a right to love and be loved, walk, talk, and be much with her; imbibe her female magnetism,—you 'll get the best end of *that* exchange,—and every hour thus spent with her will electrify, gently stimulate, send blood to, and thereby enlarge, these organs; just as a generous diet does animal and man, and fit you to marry her, without disclosing your existing deficit.

THAT THE HEALTHY GROWTH OF ALL WOMBS can be effected by this identical means, is fully proved in [996-9]. Several passages prove that a hard cold taken during menstruation early after womanhood commences, chills the whole sexual organism; stops the growth of the womb, breasts, and nipples, and blights all the female attractions, so as to prevent marriage and issue.[998] See this principle applied to the voice, bottom of page 198.

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975.—VENEREAL VICTIMS FULLY CURED BY THEMSELVES. HOW?

CALOMEL AND THIS VIRUS have ruined millions; and the strongest the most. Either alone is awful; the two together are inevitably fatal. Medical men have prescribed calomel in venery for a century or two, only just now to ascertain that their combined fatality to all constitutions is absolute and universal. All know how deadly this virus is, and how liable all salivated persons are to take a fatal cold during treatment. Put those two conceded *facts* together, and superadd the decayed teeth, dyspeptic stomachs, aching and decaying bones, &c., &c., coincident with calomel, and "cipher out" that "quotient."

BALSAM COPAIBÁ is a little less bad, but "too bad" for any to inflict on themselves. Other drugs follow proportionate suit.

MEDICINES CANNOT CURE, except by killing the constitution's power of resisting both this poison and drugs.

CHINESE COURTESANS swarm on the Pacific slope, offering indulgence for a quarter, which lads who can raise that pittance spend thus, and their life-force with it; for, being poisoned by a white woman is horrible; by a Mongolian, immeasurably worse. Words cannot tell how ruinous. Boys thus poisoned are spoiled for life. Better buried. Law should interdict what is so deadly.

THIS VIRUS IS CURABLE! Why not, equally with all other human ills?[940] Even the Bible obviously describes it in its "running issue," and prescribes its treatment; and ours and its are quite alike, though ours was hit upon wholly irrespective of its. Sexual science wrongly ignored it. Creative science prescribes its effectual cure. Two facts shall preface it. An old-time New York acquaintance, quite loose, met out West, told this anecdote:

"I INVITED TWO LADIES to accompany me to a splendid ball. They accepted, and prepared expensively. Meanwhile I had carelessly got this 'bad disorder,' the very worst way; which broke out only a day or two before the ball. Knowing that attending it just then endangered my constitution, and probably my life itself, I tried my best to get excused, procure a substitute, &c.; but no; only my personal attendance would at all do. I went, danced till broad daylight, went home with my girls, and retired with a pain in my privates so agonizing that, in sheer desperation, I wrung a towel out of cold winter water, in which I enveloped them; and slept till three P. M. On awaking, and removing my towel, a long string of thick yellow mucus had oozed out, fastened to the towel, and was pulled out. I FELT NO MORE PAIN. I WAS CURED."

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MY BILL DISTRIBUTOR, first out from a strict home, had been seduced and poisoned; complained to my phonographer, who, showing his swollen and materated groins, interceded with me not to tax him much just then, and begged me to recommend a physician; which I did; meanwhile telling him only to *inquire*, but not to take treatment without consulting me farther. The doctor asked him twenty dollars, and considerable time; and another the same. I said:

"WEAR A WET TOWEL OVER THE PAINING PLACES NIGHTS; meantime favor yourself handling trunks, don't get wet," &c.

HE KEPT ON AT WORK, AND WAS SOON WELL.

PERSPIRATIONS, AND EXTERNAL APPLICATIONS, embody the only true principles of its cure.

"FINDING I HAD SPERMATORRHŒA, I consulted our family doctor, whom I thought I could trust implicitly; who prescribed sexual *intercourse* as my medicine, and told me where I could find it; which I took. Coming on East, he told me to keep on taking this sexual medicine, in doing which, I've got poisoned. What shall I do?"

COWHIDE YOUR PHYSICIAN, and do it up brown; for his prescription has taken half the starch out of your future life; take a dozen Turkish and magnetic baths to dissolve and sweat out all of this virus you can; take the nicest possible care of your general health, in sleeping, eating, and living just right; meanwhile pick out some good girl for your future wife, but not too good, lest you cheat her; escort her; nestle yourselves into each other's affections; engage, be much together; and by the time you have courted sufficiently long to marry, say a year or two, you will probably be well enough.

"IF MY DOCTOR HAD GIVEN ME THAT advice I should have followed it; and could soon have obtained any disengaged hand in C. I solicited; for my father is rich, and our house stands as high as any there."

TAKING BOTH THE Turkish bath and COPIOUS PERSPIRATION induced by any other means, with fomenting wet cloths applied wherever pain exists, are the great cures. You who try it, please report the experimental results of this prescription.

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Section VII.

PROMOTING HEALTH RESTORES SEXUALITY.

976.—Right Hygienic Habits, Faith, &c.

Whatever impairs or improves the body, similarly affects the sexual organs. That law of sympathy already demonstrated between them, by means of which the latter transmits all bodily parental states to offspring, necessitates this inference, that injuring or benefiting any bodily function, injures or benefits the sexual organs. Therefore restoring the health by observing its conditions recuperates them; while impairing it disorders them. Mark this proof.

If those whose nocturnal emissions occur at regular intervals, say about every two weeks, over-lift, or over-eat, or overwork, or catch cold, or become excited, or drink stimulants, or do anything else any way injurious to health between times, they are subject to a relapse that night, though not yet their wonted time for days; whereas, if, instead, they had taken extra care of their bodies, they would have postponed this loss even beyond its usual recurring time. This experimental fact makes this inference palpable, that the more care they take of their health, the longer they postpone these relapses, which gives Nature time to restore them. 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 their sexuality. Since when "one member suffers all the members suffer with it," to invigorate all the other members reinvigorates any ailing one, 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 this applies equally to male and female sufferers.

This does not indorse all water-cure institutions and treatments; yet those conducted on this principle are founded on a restorative natural law. Some doubtless injure by applying "too

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much of a good thing;" yet this militates nothing against the *system itself.* Whatever any do to build up their general health thereby redoubles sexual energy, and *vice versâ;* whilst improving the sexuality likewise improves the health. Reader, please duly think out this natural law, and its application to the cure of all sexual dilapidations.

INSPIRING HOPE CURES wonderfully.[78] Doctors and their poisons often both injure and cure the same patients by the same doses. There is more practical materialism in these days than men realize. As far as medicines 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 at little expense, at home by *personal* treatment.

977.—THE MIND CURE: TAKING NICE CARE OF THE SEXUAL ORGANISM.

THAT MIND CONTROLS BODY, IS OUR CARDINAL doctrine. The fact that body was made for mind proves that mental gender governs physical. Since the sexual organs were created for the use of the Love *Faculty,*[836] and are, therefore, the larger or smaller, weaker or stronger, as it is either, of course its states control theirs,—that is, painful Love states create sexual disorders, which right Love states cure.[837, 939] Its power over them is absolute. Therefore it can greatly promote their health, disease, and restoration. See this underlying principle proved in "The Will Cure."[78] Mark this inference.

OUR LOVING AND NURSING THESE ORGANS BENEFITS them. As we can send down healing influences to ailing fingers and toes, lungs and stomach, liver and bowels, limbs and parts — as will power, saying to an overloaded stomach, "Work away heroically, I 'm helping you," *does* help amazingly — so the mind saying to those organs, "Dear ones, be of good cheer; I love you; I sustain you; I heal you;" *will* build them up. They are inexpressibly precious, and should be prized and nursed accordingly. All children should be taught to esteem and pet them as the apple of their eye; for surely no others exert influences more beneficial over all; nor do any deserve more parental care and tenderness.

THEY SHOULD BE CARED for; kept well washed and tended; any

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inflammation kept down; and especially that prepuce which covers the penal gland[aa] drawn back, and the gland washed in cold water every morning; because a bad-smelling mucus gathers under it which should be washed away daily, and with soap.

THE ACCUMULATION of this mucus sometimes irritates this gland, and even makes it sore.

THESE ORGANS HAVE LAIN UNDER DISGRACE, been called "privates," and regarded as an appendage to be ashamed of; whereas just the opposite should obtain. Only their *wrong*, vulgar prostitution to mere lust, has given them this mad-dog stigma. Children are naturally no more ashamed of them than of hands; and should not be taught to be. They and their right use are only honorable.

978. — EXERCISE, AS TONING UP ALL THE OTHER FUNCTIONS.

MANHOOD AND MUSCLE always have been, 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. "Manly sports" express this same fact. The word "he-roism," as expressing all that is bold, dashing, strong, defiant, enduring, &c., has a like significance, and 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, develop manhood.

READ IN "HUMAN SCIENCE" 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 fifty cents, which will yield thousands of dollars' worth of health, thus: Take 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

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gradually, stopping between each lift to "breathe out." The beauty of the cod-line is that it *stretches* as you pull, and shrinks as you relax; thus avoiding that soreness caused by a dead lift on what does not 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.

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 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.*

979. — SPIRITS, SLEEP, BOWEL-ACTION, FOOD, MEAT, &c.

SLEEP is most important. Sexual ailments are mainly *mental*, not physical; and such patients have either a wild, or a sleepy, or else a haggard look, consequent on sexual exhaustion; because the mind is transmitted by the nerves; with which the sexual organs are in perfect rapport. All sexual ailments cause nervousness, and most nervous disorders have a sexual origin.[931]

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, which tends 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. A cold room is good; warm, bad.

LYING ON THE BACK naturally provokes sexual feelings, because that is one of its impregnating positions; as the face is another, and, therefore, to be avoided. Either side is preferable, and right best, because lying on the left sometimes crowds and oppresses the heart.

THE BOWELS are especially constipated by sexual disorders; so that restoring their action becomes most important. Regulate them 1. by eating aperient kinds of food, unleavened bread,[932]

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fruits, especially with their skins, bananas, 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 nights, besides manipulating, rubbing, and kneading them[903] semi-daily, and they will gradually resume their wonted action.

A LONG-CONSTIPATED PATRON said that rubbing, pounding, kneading, and patting his bowels, till the skin became red, always produced their motion within an hour.

2. WAIT ON THEIR EVACUATION, AT A PARTICULAR HOUR, each day.

STRONG DRINKS TEAR GENDER RIGHT OUT of their consumers, by firing up this passion for the time being, only to reparalyze it afterwards.

PURE WINES, by promoting skin-action, and relieving congestion, may benefit. We do not say they do, or do not, but whom they intoxicate they therefore injure.[125] 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. Yet the system must not be allowed to run down permanently; and those accustomed to meat should not abstain over a month or two. This 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.[904] 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.

980.—LOCAL APPLICATIONS OF WATER, ELECTRICITY, &c.

YOUR DISEASE IS LOCAL, in the sexual organs. Therefore its restoratives must be applied directly to these prostrated parts.

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How obviously absurd to seek restoration by medicines taken into the stomach? for they must necessarily equally affect all the other parts. In addition to that pure Love-in-marriage cure already propounded,[787]

RECTIFY YOUR SKIN, because, 1, the mind is the main entity to be transmitted;[614] 2, brain and nerves are therefore in perfect sympathetic rapport with the sexual organs; 3, of course they are especially disordered by false sexual excitement.[819] Obviously the only sensible means of curing them is through the skin, where all the nerves come to the surface, and are comeatable. Opiates, &c., simply deaden, they never cure, nervousness; whereas, 4, water applied directly to the skin end of the nervous system is specifically calculated to restore them. Hence,

WASHING ALL OVER IN COLD WATER DAILY, is your best known means of stopping your seminal losses; because it takes out that feverish nervous action which creates these emissions. But if your temperature is so low that your system remains chilly and fails to react in causing a glow, it is most injurious. Secure reaction somehow; and next time, after being in bed long enough to warm your bed-clothes, pass a towel, wrung from cold water, more or less wet, according as you can endure it, all over your body, and that feverish heat which causes your discharge will seize this water, turn it into steam, envelop you in a steam bath, and quiet your nerves. Next,

ENVELOP THESE ORGANS IN THIS WET TOWEL, passing it well back between the thighs, so as to reach the prostate gland; and all night long this feverish heat will be turning this water into steam, which passes it off into this towel, and so on out; while this steam condenses back to water, which goes back after another load of heat. Meanwhile their internal heat, in equalizing itself, keeps coming to the surface, and being taken out.

THESE PROCESSES CONTINUED night after night, and month after month, will finally take out all that false excitement which generates this semen, AND CURE YOU.

A DIVINITY STUDENT, told that seminal losses had blurred his intellect, and injured his constitution, said:

"I HAVE LATELY BEEN TOLD THIS REMEDY by a fellow-student, who says it cures all who try it. It has cured me; and you ought to know and prescribe it. It consists in wearing a wet towel on these parts nights."

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A CURE I HAVE PRESCRIBED here and everywhere for thirty odd years; and it cures all who try it faithfully. But mark:

IF THESE PARTS REMAIN COLD, REMOVE the cold towel, and substitute one right hot, and the next day,

COMPOUND A LINIMENT thus: Take of spirits of camphor 1 oz., of spirits of ammonia 4 oz., two tablespoonfuls of common salt, dissolved in water enough to absorb it, and pour in; add one quart spirits of any kind—New England rum best, whiskey good—and wash these parts, and all around them, just before applying the cold towel. If too strong for the scrotum to endure without too much pain, dilute with water or spirits till it will endure it; yet it must be strong enough to tingle smartly. This will create that reaction which will heat these parts right up as soon as the cold wet towel is applied.

NOTE HOW HOT they soon become under this towel. All this burning heat has come out from these organs, and is steaming and sweating out their inflammation.

FOR PAIN IN THE SMALL OF THE BACK apply as above. See its cause explained in [986].

RUB THIS LINIMENT ALL AROUND THE LOINS every night and morning; because that magnetic circuit around there by which Nature carries this part of the body forward during intercourse, has become deranged, which this will help restore.

THIS LINIMENT IS EQUALLY valuable when applied to females in like cases. It establishes that action so necessary to create the required reaction. These cures are simple, yet effective.

WHEN FOMENTING the parts is desired, wind one wet end of a long bandage around the loins, and the dry end over it, or put a dry towel over the wet one, so as to keep in the heat: yet generally it is better to cool the parts by letting the heat pass off.

SITTING in cold, shallow water every morning will be beneficial.

PENDANT TESTICLES, analogous to uterine prolapsus, and consequent on a relaxed scrotum, are a serious male disorder. When they are vigorous, a contracted scrotum keeps them close up to the body out of harm's way; while their weakness leaves it weak, and they hang down and are often hurt; to prevent which sacks are often worn. The voice always tells this state in them. Learn it, you who would select a vigorous male.

ACTION IN THE SCROTUM, along with testal vigor, is the only true

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cure. REACTION can be made to secure this action. That liniment just prescribed will cause this needed action and reaction in the scrotum, which will draw and keep them to their place. So will Love.

CARRY your sexual organs towards the *left* thigh, where Nature makes the largest place for them.

ELECTRICITY constitutes another physical remedy, even still more beneficial, if rightly applied. This element is undoubtedly the instrumentality of all life.[135] 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. 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 your sexual organs are *sensitive* to this current, they are inflamed, and it must be sent from above *downward*, and out at the feet. Or thus:

WHEN THEY ARE SENSITIVE to it, put your feet, 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 them 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.

ALL HEALTH IMPROVEMENTS restore the sexuality. By proving that the sexuality sympathizes perfectly with all the bodily organs,[593] we virtually revealed one great means of sexual restoration by restoring the general health. Whatever improves or

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impairs the body, equally improves or impairs these organs, and *vice versâ*. Then

LEARN AND OBEY THE HEALTH LAWS; rules and directions for doing which will be found unfolded in "Human Science" better than in any other work whatever. This health cure principle applies equally to all females.

SECTION VIII.

THE CURE OF FEMALE COMPLAINTS.

981.—PROLAPSUS UTERI. PESSARIES. THE BED EXERCISE.

THIS IS OUR MOST IMPORTANT section; for whatever restores female health and vigor is the greatest of all public and private benefactions.[701] Be it everywhere known, they cannot come through medicines. Drugs are not adapted to reach them. The principles just applied to masculine restoration, also apply to feminine; and for the reasons there given. We refer to, instead of repeating them.[976-9]

JEWESSES ARE GENERALLY HEALTHY sexually; rarely ever ailing; besides being most loving wives, and perfect devotees to their children and families; without any tracings of squeamish prudery. If all these virtues are due to their following Mosaic injunctions, Gentile women had better turn Jewesses. Jews, we ought to envy you; and your good wives deserve good patient husbands; which some of you are, while others are quite arbitrary and irritable.

LADIES SHOULD DOCTOR THEMSELVES, instead of running to their doctor, not by medicines, but by rebuilding their constitutions. They should first inquire what sexual *laws* they have broken. Ascertaining their causes is the first step towards restoration.

PROLAPSUS UTERI is one of the most common and wearisome of all female complaints; though less painful and dangerous than some. It consists in the womb sliding down the vagina (see Fig. 594) more or less, till it sometimes projects into the external world. This mouth should be about five inches above the labia, depending something on the height;[876] yet in most it descends more or less, consequent on visceral weakness relaxing its sustaining broad ligaments (Fig. 595.)

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THE BOWELS SETTLE, also, into the lower portion of the pelvis, besides becoming knotted, relaxed, and inert.

PRESSURE FROM ABOVE is the chief cause of prolapsus. Most wombs could sustain their own weight, but cannot carry that of all the viscerals besides. Hence removing this weight is the first step in curing this disease.

A LADY CONSULTANT for female complaints, told that hers was falling of the womb induced by wearing too many petticoats suspended from her hips, replied:

"YOU MISTAKE; FOR I WEAR ONLY TEN EXTRA ones now. I used to wear fourteen.".

CORSETS GREATLY INCREASE this superpressure, and thus both cause and augment this ailment. By pressing the ribs together they squeeze all the visceral organs *downward* below the ribs, upon the bowels. When their wearers bend forwards or sidewise, they add all this powerful corset-squeezing downwards to all this visceral weight, which obliges the womb and bowels to give way, and become permanently relaxed.

THE GRECIAN BEND still redoubles this difficulty, by setting the rectum out of the line of this pressure; only to bring it all down upon the womb and bladder. The rectum needs it to propel and expel the excrement. Meanwhile it injures the uterus and bladder, besides pressing upon the nerves and blood-vessels of the legs, and often causing their numbness and swelling.

A LARGE, CONE-SHAPED PRIVY HOLE WEDGES all these upper organs right down on this poor womb, which sitting low down, or ON A LARGE VESSEL, with constipation superadded, greatly increases. This seat should be *flat*, with a long but *narrow* opening.

THESE, adding heavy skirts,[391] are the great causes of uterine prolapsus.

THE FORM OF THE ABDOMEN evinces prolapsus and health thus: In health it rounds out to the navel, which points nearly straight forward, as in children; but in prolapsus it points upwards, because the upper part of the bowels is shrunken and flattened, and lower projecting. 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 irrita-

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tion along down to the lungs, and induces consumption. Meanwhile the doctors, ignorant of this its cause, dose 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, and burns out their life force.

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, prescribed by some doctors, is awful — 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 NECESSARILY INJURE. They are thrust up the vagina to the mouth of the womb; and are worn to lift and keep the womb in its place by its resting on this pessary. Yet

PESSARIES REST ON THE BLADDER AND RECTUM; thus causing constipation by stopping the fæces, and also flattening and *inflaming the bladder*. Let common sense attest their injury.

"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.*

"MY DOCTOR inserted a dry hickory pessary for prolapsus, causing terrible pain, which I bore till 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."—*A Chicago Wife.*

TAKE WARNING from these sad examples. Foreign substances must needs inflame, and create ulcers. The bowels too must be held up quite as much as the womb, which no pessaries or 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

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scooped down and out 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.

A NEW-MOON SHAPED BOWEL SUPPORTER, with its ends extending up and around the hips, and broadest from the pubic bone upward, so placed below the bowels that when fastened behind it supports the bowels, by carrying or resting them on the hips, made and fitted to herself by any woman, will be better than trusses or supporters, which arrest circulation.

"SELF-CONTRADICTORY; for you have all along condemned this suspending apparel from the hips."

CLOTHES SUSPENDED BY A BAND ABOVE the abdomen, bear DOWN on the viscerals; whereas our sack-and-bandage 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 by a like means.

THE BED EXERCISE promotes visceral circulation. Blood is the great restorer. It alone carries off disease, and brings back life and health. Therefore promoting circulation alone can restore. How then can it be induced? Exercise is its most effectual means.[97a] Most kinds bring down the womb; but you can *localize* it at these parts, thus:

LIE 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.

LET MENKEN'S PELVIC SASH represent these abdominal muscles converging to the pubic bone, thus supporting the bowels, and pressing them with every bodily motion. See how this arm pulling must send the motive power along down to the pectoral muscles, which transfer much of it to the abdominals, which, attached to the pubic bone, pull the womb and bowels *upwards* to their natural place; besides promoting that circulation which carries off diseased matter, brings back and places healthy, and reinvigorates this entire visceral region, and thereby the whole body. This bed exercise, practised tri-weekly till comfortably tired, stopping to rest and breathe, with lifting,[97a] aided by hot

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and cold compresses,[980] sitz-baths, &c., will gradually but effectually restore all not disorganized.

982.—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 chime and transmit it to the blood become sluggish or else closed; which this mechanical action opens. 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. It is the great Chinese cure.

Prolapsed females should lift and press upwards, so as to *raise* the womb and viscerals by very pressure, rather than depress them. For prolapsus, rub and press upwards.

Sitz-baths, wet bandages, and other applications of water will benefit the bowels. When they are hot, or sore, or tender, use cold water; but when cold or torpid, use hot. Your own feelings will dictate correctly. The governing law is this:

When these parts have sufficient vigor to react, cold water is best, because this tones up; yet it is terribly fatal when there is too little life-force to react. So water hot enough to cause this indispensable reaction also benefits; while blood-warm water fails to react, and thereby to tone up.

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.[980]

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983.—Fluor Albus, Dorsal Pains, &c.

Sexual discharges of whitish, slimy matter, or yellow, sometimes fetid, often copious, &c., discommode and sometimes weaken females by scores of thousands. What can they do?

Pursue the let-alone policy, meanwhile keeping the parts well syringed with water. Probably this flow is but suppressed monthlies escaping in this form; because womb dormancy prevents its menstrual exit. 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.[985] 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 each 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." A small, retiring joint there indicates a weak and small womb or testicles.

Optical weakness, inflammations, &c., are often caused by sexual derangement.[602] A surpassingly beautiful country girl fascinated and tenderly loved a millionnaire, who proffered marriage, but was refused, because of her bashful fear lest she could not sustain the aristocratic dignities of his proud circle. This painful state of her Love, and therefore womb,[956] 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.

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984.—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 it?"

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.[950] Brace yourself by will-power stoutly against whatever tends to cause it, as if bound to withstand it.

TAKE 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" makes 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.

STILL-BORN CHILDREN LIVE HEREAFTER.[216] You shall see and enjoy them *forever!* How infinitely better off you are than those who cannot conceive. How infinitely glorious this conceiving capacity itself, even when not supplemented by full earth life! Go on conceiving, the oftener the better. Make up in numbers. You shall know, love, and enjoy each throughout spirit life!

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985.—Evil Effects of suppressed Menstruation.

It causes many other ailments; leaves its victims chilly from thick blood; and aggravates all her aches and humors. But

Her nerves, brain, and mind suffer the most. Nature must rid her of this surplus somehow, and *burns it up* by its fevering and irritating her whole nervous system and brain; which, besides filling her with neuralgia, aches and pains, morbidizes all her feelings;[616, 680] unfits her to bear, which makes her loathe, and loathsome to, men, doubly to husband;[719] and almost devilish in spirit, and often actually insane.[609] *There*, husband, is the cause of much of your wife's pitiable hatefulness; and, wife, of your own; yet you think you are awfully abused. This inflammable, nervous state sends her thick blood tearing through her brain, torrent-like, to gorge and lacerate it, only to soften or else paralyze it. In short, its suppression is the great cause, its abundance the great cure, of all female ailments, mental and physical.

It redoubles kidney, bowel, lung, liver, and all other disorders thus: — Nature must expel this surplus albumen somehow, or let it kill all suppressed women, whom she helps save through the *kidneys*, by turning it into water and ejecting it by copious urination. If they are strong enough to endure this extra load, they save their victims, who must otherwise die of dropsy; the cure of which is through the skin. But if they are not strong enough, and the liver is able to help, she makes it carry off a part; which extra work often deranges it. If the bowels are strong enough to help, she turns this surplus into a slimy mucus, which she casts out through them by a looseness, which strengthens instead of weakens, and must not be checked; because it is your salvation. If the lungs are strong enough to help, she makes it irritate their inner air-cell lining, and squeezes it out through into these cells, which eject it by copious and long-continued expectoration. All hands think her falling into consumption; whereas this "raising by the gallon" and year, proves *their strength* and *her salvation*. Yet if *not* able to thus help the womb eject in her monthlies, consumption closes the scene. This shows why women are the most subject to it, and that promoting monthlies cures it. This principle applies doubly to the skin. Promoting these skin, lung, bowel, liver and kidney evacuations thus helps stave off the evils caused by this sparseness.

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986.—Promoting and Preventing Menstruation, Flooding, &c.

Suppressed menstruation is, perhaps, the worst of all female complaints; promoting which is as important as this function is imperious.[845] In effecting this restoration, medicines are of little practical account. That squaw-vine, just prescribed for miscarriage, is also one of the best promoters of menstruation. It carried off *sixty pounds* of surplus fat from one woman in three months! But the great reliance here also is on Nature, not medicines.

Colds usually cause this suppression, by settling on the womb, and stifling its circulation.[985] 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.[966] It may be due to a stifling of the sexuality when budding into womanhood, which prevented feminine development in the start.[965] If self-abuse was practised before puberty, or after, this is undoubtedly its cause.[920] In many girls it is caused by excessive study during girlhood.[964]

Disappointed Love is quite likely to cause this suppression, as a happy Love and marriage are sure to promote it.[937] Every woman and 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.

Promoting womb circulation is the specific end to be secured. This can be effected best by sudden *transitions* 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. This is the way Indians cure rheumatism.

Apply this principle to your sluggish womb thus: Covering up very warm in bed, have an attendant run a sheet through a wringer out of water boiling hot, and lay on the abdomen just as hot as can be borne; cover up, breathe deeply, and foment thus fifteen or twenty minutes. Then repeat this process, and lie twenty minutes longer. When you get right hot,

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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,[982] are equally beneficial in painful and suppressed menstruation; as is also our prescription for constipation.[979]

WEARING A WET CLOTH OVER THE BOWELS by day and night, will also promote this excretion, provided there is abdominal heat sufficient to produce reaction. But if this wet cloth remains cold, and does not generate heat, apply that liniment prescribed in [980] beforehand, which will create sufficient surface action to produce reaction, which is indispensable *in all cases.*

THIS WET COMPRESS WILL ARREST FLOODING thus: All hemorrhages are attended by heat. Cooling the parts stops their bleeding. This wet towel cools them thus: This heat which causes this flooding, seizes this water in the towel and turns it into steam; which carries this heat out of the bowels into this towel, and so off, as in the male prescription;[980] besides those puffs of cool air let in under between the towel and body by the movements lifting the towel every now and then from the body.

FOR A PALPITATING HEART WEAR A WET CLOTH over it day and night. The efficacy of this simple prescription is simply wonderful. It takes out and keeps down its inflammation, which promotes the circulation, and this warmth, strength, and all the other life-functions. You are going to Mecca doctors when better ones are at your elbows!

987.—ANALYSIS OF EXTRA FAT, IMMENSE BOSOMS, LABORED BREATHING, &C.

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.

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SEXUAL DORMANCY OR INFLAMMATION is its chief cause, and sexual restoration its chief cure.[601]

EXTRA FAT PAIRS ARE RARELY PROLIFIC, and the babies of very fat women are often small and feeble; while such mothers usually give little and 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.[566]

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. 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 and damp winds rush unobstructed up around her pelvis, perspiring with giant efforts to unload her system, chilling which 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 and waist.[566] But unable to stow all this surplus away there, she deposits another part at its other door of escape, the mammæ. 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

* 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. Ashes coal and wood attain this end; as does an excellent furniture invention of Mrs. A. J. Barrow, of Boston; besides enabling occupants to convert the same room from a day sitting-room into a night bed-room, and bed-room into sitting-room, using the same articles for sitting on by day and sleeping on by night: it by day having no signs of its being a dormitory — a saving of *half the room and rent*. Her invention is well worth examining.

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inertia, at least physical; while their normal development signifies vigor. But unable to pack away enough in these two deposits to duly thin her blood month after month, and year after year,

NATURE STOWS IT AWAY THROUGHOUT THE SYSTEM, thus rendering her fat all over, though most about her abdomen and breasts. This 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. 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 REPRESENTED DIANA, the goddess of sexual inertia, as round, plump, short, fat, and fuller-breasted than any other goddess; thus confirming this principle of fat with sexual poverty.

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; barely space enough remaining for their ordinary action, but too little for any increase, as in walking upstairs, &c., besides enlarging the waist.[564]

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;[600] which permanently angers her husband, and engenders a standing family broil; only to reincrease her suppressions, fat, fever, and ugliness;[937] whereas the poor woman is sick, and to be pitied, not blamed.

FAT WITH ASHY PALENESS signifies that the system is *succumbing* to this accumulation; while fat with *redness* indicates its successful struggle to burn up what it cannot pack away.

988.—How can extra fat Women lessen this Surplus?

CARRYING AROUND A HUNDRED POUNDS, more or less, of this clogging adipose, is most inconvenient and tiresome; besides rendering its puffing victims short-breathed. This creates the earnest inquiry, "How can it be lessened or obviated?"

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1. KEEP ON 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. EATING LIGHTLY. Of course the more food you eat, the more material must be stowed away in this form. Avoid all fat meats, butter, and sweets; but eat freely of acid fruits, particularly lemons and lean meat, yet not rich gravies.

3. TAKE ALL THE EXERCISE you can well endure, so as to consume as much of this material as possible on the muscles.

4. BREATHE DEEPLY and copiously, so as to burn up as much of this carbon as possible in the lungs.

5. KEEP ALL THE EVACUATIONS 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. But

6. 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 NOT HURT you, which is something, and in any event will do you only good. Try them, and "report progress."

TURKISH AND OTHER SWEAT-CAUSING BATHS cast out, through the pores, this clogging, loathsome surplus. So will the sun-baths, exercise, and whatever else produces copious perspiration. Sea bathing is most excellent.

989.—WHAT FORMS OF BREASTS, ABDOMEN, &C., INDICATE FEMALE HEALTH AND DISEASE.

"HOW CAN WE TELL THE DIFFERENCE 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 FORMS 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 Figures 530, 531, 534, 540.) But this adipose so infuses itself all within and around them that this outline edge cannot be observed.

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2. EXCESSIVE FAT RENDERS THEM 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 NIPPLE COLOR OR DISCOLORATION is very significant of sexual health and ailments; as are also their highly magnetic or unmagnetic states.[945]

4 NORMAL AND VIGOROUS bosoms 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. BOSOMS BEGINNING HIGH UP near the collar-bone, are poor; and their projecting rapidly as they descend, with but little division between them, indicates barrenness; while their *growing low*, we mean *forming* low, instead of sagging, indicates sexual vigor.

7. BREASTS LARGE AT THEIR BASE, though flat, when on a broad chest, indicate great sexual vigor, with superb motherhood, run down somewhat; while breasts small at their bases, though conical, indicate only a medium amount of gender, yet in a fair state.

8. FAT BETWEEN the breasts signifies menstrual sparseness. In a vigorous sexual state the skin is drawn close to the breast-bone; but fat interspersed between the breast-bone and skin, or between the breasts, indicates sexual dormancy, with deficient excretion.

9. "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.

10. IN WOMEN WHO FAT UP RAPIDLY, YET FEEL WORSE, this extra fat signifies sexual impairments, not health. This law applies equally to girls.

11. EXTRA FAT WOMEN ARE POOR FEMALES, and the poorer they become the fatter they get; and the fatter the poorer: and poor because fat, and fat because poor.

12. ON PRESSING THE THUMB into the flesh of a fat, pale woman, if the dent remains deep and white, her circulation, sexuality,

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and health are poor; but she is the better the sooner the color and form become natural.

13. A DARKISH-LIVID, BLUISH-RED, diffused indiscriminately all over face, forehead, and neck, signifies this fevered state, caused by too sparse menstruation.

14. PALENESS WITH FAT SIGNIFIES SEXUAL INERTIA, without sufficient vitality to create fever. It is far better that the system resists than succumbs.

15. A DEEPLY-SUNKEN NAVEL indicates suppressed menses, because it must be anchored somewhere; is anchored to that front muscle running from breast-bone to pubis; is thus kept in one spot relatively to the spine, so that this fat, by filling up all around the navel, gives it a deep tunnel shape. A slighter navel cavity signifies a better sexual state than a deep, which indicates surplus fat.

16. IT PUFFS OUT AROUND THE PUBIS, sometimes overlapping it, and forming a crease just above it.

17. FAT WOMEN SHOULD NEVER FILL OUT their forms; but should dress so as to seem smaller and *slimmer*, not larger in breasts and shoulders, waists and back. They look badly from being too stout already; and should wear next to nothing on their backs and abdomens. A panier on a back already too broad,[995] looks really horrible; as do full skirts and puffed-up trimmings on abdomens already distended by surplus fat. Such should wear as few pelvic clothes as possible, and those as closely fitted. Strange that a point thus obvious has been overlooked!

WHAT IS THIS ANALYSIS OF FAT WORTH? Where has it ever before been given? Though self-mortifying to many, yet does it not teach some of the most valuable sexual lessons you have ever learned? besides accounting scientifically for some seemingly contradictory phenomena?

990.—NYMPHOMANIA: ITS CAUSES AND CURES.

PHRENOLOGY OWES TO IT the discovery of Love, and of course all those great truths taught in this work.

SEXUAL INFLAMMATIONS are its great cause, yet their causes are various.

INTERRUPTED LOVE is one chief cause of womb and sexual inflammation. See how conclusively [996] proves that this *must* be its

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effect in all cases where it does not stifle the womb. Note also [881, 882] as establishing this identical result.

GIRLS AND WOMEN BY THOUSANDS, tormented night and day by its wanton desires, on casting back will remember that they began soon after their severe Love reversal. The wombs of those who break down under disappointment settle back into a deadened, paralyzed state;[883] of those who turn men-haters experience sexual vertigo;[879] of those who lie awake nights in a feverish, craving, excited, half-delirious state of feeling, take on this inflamed action; which often becomes permanent. Mark how perfectly this mental mood is calculated to produce this identical womb-craving; for all Love-states create corresponding womb-states.[906]

THE WHOLE SYSTEM BURNS RIGHT OUT under this double excitement. Extreme nervousness is its constant concomitant and effect. It must be stopped. By what means?

1. HOW NOT? A recent medical conclave advised letting such a patient have her fill; forgetful that its indulgence only reinflames, which redoubles wanton desires; just as indulging a ravenous appetite increases it.

2. NOR BY MEDICINES, which can still this passion only by stilling the sensory principle itself.[919] Then how?

3. MENTAL DIVERSION from this to other subjects is the great cure, as a mental state was its cause. Initiating another Love is its specific cure by removing its cause. All said about "Broken Hearts,"[841, 842] applies here specifically.

4. EXTERNAL APPLICATIONS constitute the great physiological cure. Forcing the blood to other parts will force it *from* these. All baths which establish reaction by being extra hot or cold, and especially the two alternating, as in the Turkish, will relieve it as by magic; as will soaking the feet in water very hot, followed by very cold; and even the cold alone.

5. WEARING A WET TOWEL ON THE ABDOMEN, extending low down and between the thighs, will be all the time carrying off this heat, on the principle explained in [980].

6. A CHILDLESS RICH WOMAN adopted a charity hospital girl of fourteen, thinking to educate and make her a lady; but could not teach her; and brought her to me to learn why. "Self-abuse, madam," and was told to wear a wet diaper as in menstruation, day and night. These parts were hot, red, and swollen

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She returned with her in three days with all these signs of passion abated.

7. ELECTRICITY, by placing the *positive* pole along the back, and negative at these parts, will take this inflammation, with its concomitant passion, right out.

8. ALL SHAMED, self-condemning feelings you must banish by will-power. You are to be *pitied*, not blamed. Its cause is sickness, not sinfulness. Fight it off resolutely by will and these physical appliances, instead of aggravating yourself on this account. Sexual inflammation is no more sinful than stomachic.

9. DIVERT YOURSELF. Your whole sexual nature, mental and physical, is inflamed. You are sexually insane on this feeling, and must turn the current of your thoughts and feelings into almost any other channel, but some other in order to get it out of this. Go anywhere, do anything not wrong, to rack your mind off from salacious thoughts and feelings. Put a strong will and all the conscience and moral tone you possess over against this morbid craving. Banish all unclean thoughts, and cultivate sexual purity. Abstinence is as indispensable here as in masturbation, and for precisely the same reason;[924] for the more you indulge in either intercourse or sexual desires, the more you inflame, instead of sating, this frenzied desire; just as the more a ravenous appetite is indulged the more rampant it becomes, because the more its indulgence inflames the stomach. Appreciate the other sex for their mental and moral excellences, instead of sensually.

SEEK SOCIETY, that of the other sex especially; but in the presence of *others*, not alone, lest you tempt and be tempted.

ONE THUS AFFECTED, fifty years ago, feigned chronic sickness; prayed and exhorted so like an angel, that she was invited by pious families to stay with them in turn; indulged with her male watchers; perpetrated abortion when necessary; was exposed; reformed; married; bore children; and made a good wife, mother, and citizen.

MALES SUFFER OFTENEST from these erotic desires; and are curable by appliances precisely analogous.

991.—THE FEMALE TERM OF LIFE: ADVICE CONCERNING IT.

THE CLOSE OF THE BEARING PERIOD causes a feminine life-crisis little inferior to that induced by its commencement.[611] You

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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.

ALL ADVANCING FEMALES, BEAR just as long as possible, so as to keep up your womb-action, and consume this excretion; and take the nicest possible care of your health for years before and after this change, lest you arrest it prematurely; be much out of door, and avoid all unwonted exposures and changes; dismiss care; "stop worrying," &c. Above all,

KEEP YOUR LOVE in just as quiet and happy a state as possible; for all its 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 your monthlies, and bring on its diseases; while all happy affectional states promote its action and evacuations.[957] Universal fact establishes this sexual law. No exceptions occur except when this apparatus is sufficiently vigorous to rise above this breeder of female ills.[906]

SEXUAL INFLAMMATIONS sometimes follow this change, along with sexual cravings,[962] which must be indulged sparingly. Though that end for which virtue was ordained[651] has passed, and you can indulge illicit Love without endangering maternity, yet much intercourse, in wedlock or out, may derange your nerves. You had better cultivate its quiet, ripe, ethereal aspect. If its animal has been needed heretofore,[840] it certainly is required no longer; for its material mission is fulfilled. That page has been turned. Like the well-fed worm going into its 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 you. Being a true *young* woman will make "the old woman" not a reproach, but only "a little lower than the angels."

"THEN MUST WE FOREGO this God-ordained physical luxury?"

No: yet much of its intense animal indulgence will kill itself and derange your nerves. Protract by spiritualizing this sentiment[973] and consume it more in *conversations* with men, including

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home missionary desires and efforts for their improvement; weaning them from spirits, tobacco, &c.; drawing young men around you;[930] being motherly to boys, &c. And your age justifies your being much more cosy, fondling, and familiar towards all males than during your more impassioned period. Attest, all advancing women, whether this advice does not tally with your own "grandma" instincts. As to how much intercourse benefits you, be your own judges. Those general principles applied to elderly men,[931] govern you. Total abstinence may not be best.

992.—Changing Climates: California: Your own best.

A temporary change of climate sometimes works wonders for good, oftener for bad. Thus a constitution run down too low to withstand the sudden changes and severe colds of Northern winters, by going south will often leave that strength to go to recuperation which would have to go to fighting off cold north; yet whenever there is life force enough to withstand a cold climate, it invigorates much more than a warm, on the principle that strong winds strengthen strong trees. And those who go south will find it about as hard to keep comfortably warm there as north. I never had as hard work to keep comfortably warm as in California. Let me winter where winter is acknowledged, and cold respected and provided against. No tonic on earth equals cold, if the constitution can endure it. Walking in the cold five minutes invigorates amazingly. Or if you can stand but one minute, try that. The cold-cure, rightly applied, is the best of all the cures. I have preached it twenty years only just now to begin to prize it. It winds up the clock.

All changes of temperature balance up themselves. All cold reacts to produce heat, and heat, cold, *ipso facto*. All cold warms up; all overheat cools off. And even weakly persons can, by securing reaction, get great good out of an amount of cold they think unendurable.

California climate is a two-edged sword—it might build you up as by magic, yet it might *cut you right down.* Sudden deaths there are very common: so are hemorrhages, rheumatism, and neuralgia; and in all cases it relaxes. It promotes menstruation. Those too excitable to endure the bracing climate of the East, there find themselves toned down, rested out, and their functions slackened up; yet that done, they had better return. All who

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can withstand an Eastern winter will "come out in the spring" far better here than there.

ITS ALKALI IN ITS WATER, created by those volcanic fires which caused the Rocky Mountains, is just what some need to correct the acid of their stomachs; yet as soon as this is done, it *gorges the liver* by its surplus. This causes all Rocky Mountain deer to have livers fairly rotten with disease; as all hunters there aver. Those with weak livers may *go* there, but not to *stay* long.

THE KIDNEYS are the most affected; because it is rarely warm enough to produce a good sweat, and generally cold enough, as does all cool weather, to throw in upon the kidneys those excretions which summer warmth expels through the perspiration. All urinate more, because they perspire less, in cold weather than in warm. This law applies to California most of the season. All you who have weak livers and kidneys, stay east.

ALL WHO LIKE SHOWERS AND TREES, AND DISLIKE DUST and drouth, stay east.

ALL FOOD IS RICHER and more nutritious for its bulk east than on the Pacific slope; as all can try in person. Of this strawberries, apples, and all vegetables, furnish test illustrations for all.

IT IS NOT A HEALTH ELYSIUM. It has its advantages and disadvantages: what climate but has both? yet God has *not* made *it*, as some aver, the only earthly climate fit for a white man to live in. I say all this from a *personal* inspection of its whole slope, from Columbia to Mexico; and must take back some things I wrote in its favor before I saw it. Constitutions there have less to withstand, yet far less withstanding *power*.

CONSUMPTIVES ARE BEST OFF EAST.

YOUR HOME CLIMATE, to which you are wonted and your constitution has already adapted itself, is your best, except for a temporary change. Especially since it gives you all the advantages of home and friends. Climate-hunters make these two fundamental mistakes:

1. SUDDEN THERMAL CHANGES BENEFIT instead of injuring, and *recommend* not condemn a climate. *God* made them, and to *bless*, not curse, those subject to them; besides having provided their antidotes. See the law of reaction as expounded in "Fowler's Journal of Life, Health, Phrenology, and Man," Vol. I., No. 1.

2. CONSTITUTIONS ADAPT THEMSELVES TO THEIR CLIMATES, which renders their *home* climate the *best for them*.

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993.—Female Apparel ruinous: Its Revolution imperious.

No more healthy women or children can bless men and each other till a complete revolution, not reform merely, is effected in the whole *system* of female dress. Boston and other ladies are nobly yet vainly trying to *alter* this and emend that; yet *burning them all up*, and *originating* one on an entirely new *principle*, specifically adapted to female locomotion, alone will do. Look at some of its existing evils.

1. It dampens the feet in all muddy, snowy, and wet weather; which chills the legs, and strikes the first accessible mucous surface, the female organs, to produce and aggravate ruinous suppressions;[838] besides dragging through slush and mud, mopping up all the tobacco spittle and street filth, &c., &c.

2. It displaces the female organs and bowels, by hanging as a dead, perpetual, bearing-down drag on them; and all displacements inflame; which burns out their life-force.[839]

3. It impedes locomotion. Each foot must push the whole dress forward, besides being entangled and hindered thereby. It renders female motion, naturally light and agile, heavy and dragoon-like; besides keeping women mostly within doors; preventing their working in garden, taking invigorating walks and rides, and taking exercise generally.

4. Going up stairs is awful, especially with a babe, or anything else, in hand. Any woman who should wear men's apparel long enough to get wonted to it, had rather *go to prison* than return to long skirts.

5. It drabbles the under-wear; and necessitates an immense amount of extra washing and ironing, sewing and mending; besides compelling wearers to hold them up in crossing streets.

6. Its being open below is its great error. The primal *reason* for this should make every woman ashamed every time she doffs it.[841]

7. It ruins the female form and spirit.

8. Its expense is perfectly outrageous.

9. It converts women into ladies;[842] substitutes the artificial and hypocritical for the natural and real, mentally and physically; and leaves men only a bundle of artificialities, outside and in, to love and live for.

10. It discommodes those behind in streets, gatherings, descending stairs, &c., and is a real street nuisance. Ladies, if a

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gentleman steps on your dress, you merit no apology *from* him, but owe one TO him for discommoding him by wearing a dress long enough to *be* trod upon. In descending stairs, with one hand dexterously bring your trail forward, close to your feet.

11. IT BLOCKS UP ALL EXIT IN A RUSH. That church in Holyoke takes fire, and burns down, *burns hundreds to death*, timbers falling on them, before they could get out through open doors! Why? Because long skirts, stepped on by those behind, *held these women fast*, and stopped *their* moving, unless they first tear off their skirts; which blocked up the crowd behind, and *kept* them there till the house *burned up itself and them.* But enough.

NEITHER MEN NOR WOMEN WILL LONG ENDURE the evils it inflicts on its wearers, all they love, and the race!

WOMAN IS THEIR VICTIM, not their author, nor in the least to blame for their follies or their evils. We blame *society*, not their wearers.

HOW SHOULD WOMAN DRESS? What principles should govern the required changes in her apparel? It should

1. ALLOW PERFECT FREEDOM OF MOTION to feet, arms, and body.
2. BE SUSPENDED FROM SHOULDERS, not hips.[561]
3. BE AS LIGHT as possible, and yet be warm enough.
4. CONFORM TO THE FEMALE FIGURE in its general shape, in tapering each way from the pelvis inwardly.[561] This involves a tunic suspended from the shoulders, held to the body by a girdle at the waist, and extending half way or more down the thighs; with pants — something as girls are dressed.
5. THE MORE ORNAMENTS THE BETTER, so that they *bring out* the natural form, instead of distorting and monsterizing it; as do modern fashions.
6. TO THIS COMPLEXION IT MUST come at last, in its general features. Let female taste determine its details, so that its present cruel evils are obviated.

LONG SKIRTS, WITH NORTH PACIFIC WEATHER, CAP THE CLIMAX of female "ruination." With a clouded, sunless atmosphere two-thirds of each year; little frost till after Christmas to kill vegetation; daily drizzles which keep grass loaded with wet; "mud knee-deep;" feet sopping wet; just cold enough not to freeze; women housed, or else their long skirts drabbled; feet and legs clammy cold whenever abroad — purgatory itself cannot be worse than LONG DRESSES IN THAT CLIMATE. These are the facts. Think out their effects. Live there, you who dare.

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CHAPTER III.

FEMALE BEAUTY AND BLOOM: AND HOW TO PROLONG AND REGAIN BOTH.

SECTION I.

FEMALE CHARMS AND GLOW WAX AND WANE WITH THE LOVE STATES.

994. — FEMALE BEAUTY PERENNIAL, NOT EPHEMERAL.

THE SURPASSING VALUE of female beauty and bloom has already been shown.[557] How to promote them, including the causes of their impairment, is equally important to all females who would enhance them; to all males who admire them, and would possess a handsome woman to love. This is the thrilling and eventful subject of this chapter. Mark well its import.

"WHAT MEN LOVE IN WOMEN[557-571] should be reviewed here, including [546], so as to open up this the closing and most important chapter of "Creative Science," with a distinct idea of their value, analysis, and "points."

OUR WORLD IS FULL 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 bedecked and sparkling in the early dew, are beautiful and fragrant. How beautiful, how luxurious are ripe fruits, painted as only God in Nature can paint, and flavored as He alone can flavor! Yet,

A BEAUTIFUL GIRL ECLIPSES THEM ALL, as sunlight does starlight. And every element of this beauty is immeasurably enhanced by a right merging into womanhood.[611] 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. 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 wor-

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ship of God exceeds it. 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? What other ancient temples were as numerous or thronged as those of Venus? Yet

ALL WOMEN CAN BE MUCH HANDSOMER than any now are, or ever have been; for improvement is the law of all things. Only let all their inherent beauties be once fairly developed, and men's eyes would everywhere roam over one vast sea of ever-varying loveliness. As in a garden filled with all kinds of beautiful flowers, blooming in constant succession, go anywhere, look everywhere, some new flower 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 women. 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 luscious now are. 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. None would then be allowed to go unappropriated by marriage; because all men would be overpowered by some woman's charms.

GIRLS, YOUNG LADIES, budding and blooming into glorious womanhood, full of virgin glow, ecstasy, fascination, are inexpressibly charming;[611] yet all women can and should grow more so with age; for the race is ordained to improve, not deteriorate, like those harvest "headers" which *carry along* as they go all rich kernels gathered in the past, leaving behind only the straw. Girls often lack sense, and always experience; while women often do, yet never need, lose their maidenly charms. How desirable the union of girlish fascination with womanly richness and ripeness? All fruits grow more beautiful till they fall from complete ripeness.

1. CAN FEMALE LOVELINESS BE PRESERVED? Can the glow and charms of young women be materially prolonged into womanhood? Must this sexual bloom wither before twenty, and perish with the first maternity? Must it enamour a husband only to

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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 past fifty; and then soften off into that mellow twilight even more charming than its noonday splendor.

THE MOST CAPTIVATING BEAUTIES OF THE RACE have retained both their beauty and fascinating power over the earth's nobles, who, besides being connoisseurs, knew about all the celebrities of their age, till past fifty, some till past seventy.

THE FOLLOWING AGES OF CELEBRATED BEAUTIES prove that all women by like means can retain their virgin loveliness, at least till fifty or sixty.

HELEN OF TROY was over forty when she perpetrated the most famous elopement on record, and, as the siege of Troy lasted a decade, she must have been quite elderly when the ill-fortune of Paris restored her to her husband, who is reported to have received her with unquestioning love and gratitude.

PERICLES WEDDED ASPASIA when she was thirty-six, and yet afterward, for thirty years or more, held an undiminished reputation for beauty.

CLEOPATRA WAS PAST THIRTY when Antony fell under her spell; which never lessened until her death, nearly ten years after.

LIVIA WAS THIRTY-THREE when she won the heart of Augustus, over whom she maintained her ascendency to the last. The extraordinary

DIANA DE POICTIERS was thirty-six when Henry II. of France (then Duke of Orleans, and just half her age) became enamored of her, and she was held as the first lady and most beautiful woman at court up to the period of that monarch's death, and of the accession to power of Catherine of Medicis.

ANNE OF AUSTRIA was thirty-eight when she was the handsomest queen of Europe, and when Buckingham and Richelieu were her jealous admirers.

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bination of culture, talents, and personal attractions endowed their possessor seemingly with the gifts of eternal youth.[254]

BLANCO CAPELLO WAS THIRTY EIGHT when the Grand Duke Francisco, of Florence, fell captive to her charms, and made her his wife, though he was five years her junior.

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CATHERINE II., of Russia, was *thirty-three* when she seized the empire, and captivated the dashing young Orloff. Up to the time of her death at sixty-seven she seems to have retained the same bewitching powers, for the lamentations were heartfelt among all those who had ever known her personally.

MDLLE. MAR, the tragedienne, only attained the zenith of her beauty and power between *forty and forty-five*, when the loveliness of her hands and arms especially was celebrated throughout Europe.

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2. CAN BEAUTY BE ENHANCED as well as perpetuated? for if so, let all the world know this fact, and its means. And especially women, besides learning how to become the more bewitchingly "stunning" as they advance, so as to prolong their mating blooming period.

AMERICAN LADIES FADE EARLIEST OF ALL. No others fade anything like as soon. We, who ought to show the world its 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 this decline? Because

BEAUTY HAS ITS CONDITIONS, nearly all of which most cultivated American ladies outrage. Let them fulfil them, and their beauty will increase and last longer than in other countries. What are they?

WE GO TO THE MARROW of this whole subject. Ladies, all mankind, note this, and read understandingly. Mark its underlying *first principles*, their sweep and power, and specific application to this beautifying subject.

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995.—Sexuality the Creator and Prolonger of Female Beauty and Bloom.

Active gender is Nature's great beautifier. Her floral bloom displays her richest colors, fragrance, and loveliness. Yet this whole blossoming process is but sexual conjunction for reproduction. All animals are the most beautiful during their mating season; as are likewise all birds. Only in his sexual season does the peacock spread his tail in its completest blaze of glory, and solely when his sexual passion inspires it, and organs are in erection; and thus of turkey-gobbler. This principle applies to all nature's productions; but most to her highest.

Puberty is what beautifies virgins. Their *sexual* development alone gives them their bloom. And given solely to enamour man; and this only to secure maternity. Gender alone creates, sustains, prolongs all female charms, of person, of mind. Enhancing or impairing it, enhances or impairs them. She is the handsomest, loveliest, who has the most; homeliest, who has the least. Was not Venus thus beautiful and enamouring because so splendidly sexed? This entire work proves this. Re-read in [624] how much younger, livelier, lovelier all females look, when well courted than before, and old and haggard when scolded. We need not prove this law here, because the entire warp and woof of this work proves it from various standpoints.

To inspire male passion is their sole end and effect; and this to eventuate in reproduction; every point of female beauty being a maternal attribute.[559-681] Therefore,

Promoting health promotes, injuring it despoils, any, every, all women's good looks; because it promotes or impairs her children. See how to preserve and regain it in "Human Science," Part II.

All womb states similarly affect all its possessor's looks. See how conclusively Part I. proves this: so that Part IX., in showing how to restore womb vigor, shows how to restore faded beauty. No mathematical problem was ever demonstrated any more clearly than we have proved that all the items of female beauty and bloom are the creatures and vassals of womb states: as is likewise female repugnance. See why in [719]. Therefore,

Beauty and bloom wax and wane with the womb states Then what controls these womb states?

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Beauty and bloom wax and wane with the womb states

Then what controls these womb states?

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996.—Love and the Womb in Reciprocal Sympathy.

Love creates and controls the womb; as the mind does the body.[50 53] It is a mental Faculty, and the womb is its organ of manifestation, just as the stomach is of Appetite; and each is just as indispensable to, and nugatory without the other.[939] Yet this Love Faculty is the sovereign lord, and womb its mental serf.

Life is a mentality; originates in a mental Faculty; and employs the womb in constructing its organic machinery.[843]

All Love states affect all womb states, just as all stomach states do those of Appetite. What creates hunger? That stomach *state* which demands food. But as Appetite remains dormant till this state provokes it to action; so womb craving for intercourse to secure impregnation, creates and constitutes Love; which becomes the stronger or weaker as this womb action or craving is the greater or less; for the states of the stomach and appetite are to each other precisely what the womb states and Love are to each other. As an active, vigorous stomach state creates a hearty Appetite, while a weak stomach state leaves Appetite feeble; and as a sick stomach creates a loathing of food, or alimentary vertigo; so a vigorous womb state creates a whole-souled, doting fondness, along with intense Love; while a feeble womb state allows only a weak, tame, milk-and-water Love state: and womb diseases, by reversing womb action, create sexual dyspepsia, qualmishness, vertigo, nausea, and disgust towards the male sex. So also womb inflammations create that craving, rampant, vagarish, lustful, insane state called nymphomania; which is curable by removing this womb inflammation.[940]

Womb was made for Love, just as stomach was for appetite, and for nothing else. It is used, and usable, only by Love; and by no other Faculty. It is created solely to carry out the ends, and give efficacy to the action of Love. Skull is not made for brain, or both for mind, or sockets for eyes, any more palpably, obviously, than is womb only for the use of Love. What but Love ever does, ever can, give to womb that specific action for which it was created? Womb always does, always must remain dormant, inert, mere vegetative life excepted, until and unless vivified by Love, and summoned to action by it alone. Love and womb were mutually created expressly to work together, each carrying out the ends of the other; but Love is the tyranni-

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cal lord over womb. What natural law is any more perfectly apparent?

ALL FEMALE ERECTIONS, by their always accompanying and being consequent on passion, which consists in the action of Love,[839] furnish physical, ocular *demonstration* of this mutual sympathy of both. We have proved that all male, and incidentally that all female, erection is caused by active Love;[790] that Love alone creates potency in both sexes, by both being invariably in proportion to each other; and, finally, that female Love and person always go together,[805] and are made for each other. Re-read that more than a "baker's dozen" proofs of these facts, each of which demonstrates this truth, that all the states of Love, good, bad, and indifferent, cause like states of the womb. We dwell thus to make all women literally quake, and all husbands tremble, over this appalling inference and absolute truth, that, therefore,

997.—ALL RIGHT LOVE STATES IMPROVE, ALL WRONG IMPAIR THE WOMB.

EVERY THOUGHT, EVERY FEELING of every girl towards her beau, both pleasurable and painful, similarly affect her womb; and in exact proportion to their intensity and continuance. This is the necessary result of her Love element and womb being interrelated.[906] Who will stultify themselves by denying this? Then who but must, therefore, admit this most momentous inference, that

ALL PLEASANT, NORMAL, HAPPY, right action of Love for her "sweetheart," throws her womb into a like happy state, by sending an increased flow of blood down to it to carry off its humors and diseases; to enlarge its growth; and invigorate it, preparatory to her impregnation by him. This shows *why* "Woman's Love and person go together."[805] Love promotes menstruation:[937] this Love-and-womb sympathy shows why; and also why all right Love states prevent, all unhappy promote, womb prolapsus[938] and ovarian dropsy.[939] This principle establishes the *law* in which those inferences are based.

ALL PAINFUL LOVE STATES DISEASE the womb. Their being in sympathy compels every painful Love emotion to *reverse*, abnormalize, vitiate, palsy, or inflame the womb; just as this painful state is either.[940] Girls, every hour and minute you "lie awake nights" musing *painfully* over your beau, and his wrong treat-

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ment of you, *breeds female complaints. You cannot afford* to allow these painful reminiscences.[342]

"BUT WE CAN'T HELP having them, any more than suffering pain with gravel in our eyes. In mercy's name do, oh, *do* TELL US HOW."

YOU MUST help them. If your house were on fire, and you in it, would you stop *then* to muse thus? Fright would stop them then, and this equal danger of *blasting your womb for life*, should stop you now. Read [305] and remember that the *law* there stated applies here in reverse.

ALL WOMEN UNHAPPILY MARRIED, this principle governs you too. *Stop moaning, or go engage your coffin.* Take your choice; for moaning, regretting, feeling badly, drives nails into it.

UNDER "BROKEN HEARTS, and how to mend them," we tell you what to do; but simply tell you here not to commit virtual suicide by indulging Love-griefs of any kind.

SECTION II.

A LUSCIOUS BOSOM: HOW LOST AND HOW REGAINED.

998.—BREASTS AND WOMB IN RECIPROCAL SYMPATHY.

THEY COMPLETE what it begins—infantile nutrition. To finish up its work alone were they created. Need we any better, any other proof that they are in sympathetic rapport than this fact, that they are joint co-working partners—breasts made to help womb?

FACTS BY WHOLESALE, pure induction, demonstrate this sympathy. Look at these *ranges* of them.

THEY BEGIN THEIR ACTIVE GROWTH when and because womb begins its; they lying dormant while it does, both starting into action together. And their beginning to grow is an absolutely sure sign that menstruation is at hand. They develop along *pari passu* as it develops; and whatever arrests its growth, also stops theirs. Thus let any girl, soon after womanhood commences and they begin to grow, catch a hard cold while menstruating, which strikes to her womb and stops this excretion; this same cold also stops the growth of her *breasts.* Why should not this stunning it stun them? Mark this proof that it actually does. Nature has just laid the foundation for their nipples,[306]

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but *stops building*. As yet they constitute a mere apex, projecting but little. *They stop forming* right then and there, and go no farther till womb vigor revives. She becomes eighteen, twenty-one, and has no nipples distinctly formed yet, only a slight rise. Marriage probably will restore her womb growth, and thereby her mammal, nipple included. And anything else which revives womb growth will revive mammary; but it will be mainly a "rowen crop," an August growth.

NIPPLES DISTINCTLY DEVELOPED indicate womb development; they large, it large; they flat, it also undeveloped. This doctrine is new, but true.

PASSION ERECTS every impassioned woman's nipples. Every single experimental test confirms this. What does *this* mean?

THE COLOR AROUND these nipples alikewise proclaims existing womb states. A bright red around them, like a bright red cheek,[956] is an infallible index of womb health; as is their discoloration of its impairment. A good deal of color around them indicates proportionate vigor and action in it; while their being colorless is a sure sign of its inertia. Women have little nipple color after forty-five, or after menstruation ceases; after their wombs settle back into a quiescent state.

BLACK AND BLUE around nipples, a brownish, yellowish hue, saffron color, and all other discolorations, indicate sexual ailments of some kind; and very dark, a great deal of disease in it.

MEN'S NIPPLES ARE GOVERNED BY THIS LAW; and their discoloration signifies this particular *kind* of ailment—testal. All used-up, spent men have dark, or brown, or dingy-colored nipples; and those who have them thus colored, are "poor males."

THE BREASTS INDICATE ALL OTHER womb conditions. Thus nymphomania, an intense and continued morbid sexual hankering, eats up the breasts, and leaves the chest of its victims "as flat as a board." So does jealousy; which is only another phase of abnormal Love.

VERY FAT BOSOMS indicate either sexual inertia or craving,[957] at least sparse menstruation. When with passion, it is quick, fiery, vulgar, burning; because Nature is consuming right around the womb in this constant fever, which begets this craving, that albumen dammed up there by suppressions.[958] Such are generally barren.

SEXUAL INTERCOURSE CHANGES the breasts. Artists must have for models those who have "never known man."

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CHILDBIRTH affects them. What better proof is needed of mammal and womb sympathy than this universal fact, that parturition stops the flow of albumen to the womb, and sends it to the breasts? and that weaning a child restores that menstruation which nursing suspends? And they are fullest during this excretion; besides often being tumid and painful just before it. What mean all these facts? Some *law* must cause them. Our principle of womb and mammary sympathy answers. But another conclusive, absolute demonstration of it, is that

BREAST MANIPULATION PROVOKES PASSION, which consists in womb action. A wife and mother said:

"I NEVER FELT PASSION BUT ONCE, and that was when my husband was rubbing some ointment on my breasts. But I took good care not to let *him* know it."

WHAT A HEATHEN WIFE, to thus suppress the only "desire" for her husband she ever felt! She should instead have told him how to bring out this conjugal and maternal deficit thus accidentally revealed to her.

A WOMAN WARNING FACT. In St. Johns, N. B., a doctor, in telling how much sensuality and illegitimacy existed there, gave this in illustration:

"I WAS SUMMONED TO DELIVER an unmarried young woman. The law compels me to ascertain, beforehand, the circumstances attending her impregnation, who the father was, &c., that he might be held accountable for its support. She narrated thus:

"'I WAS BETROTHED to my child's father. When I knew he was coming a-courting, say Sunday evenings, I usually dressed with bare arms and low neck.[962] He was fond of sitting close to me, which I allowed, because we were "engaged." He would throw his arm around my waist and snug me up close to him; which I thought proper enough, since we were "engaged." He would throw it around my neck to draw my face close to his, so as to kiss me. This I also permitted on account of our "engagement." He would carelessly let his hand slide slowly along down and rest upon my bosom, and gently press it; which I also allowed; for I as much expected to marry him as to live. But this awakened my own passion, which, on one occasion, just after menstruation, overcame my self-control, and left me powerless to resist, and at his mercy. He took advantage of that melting, helpless mood, thus produced, and made me a mother.'"

A MAN'S MANIPULATIONS OF WOMAN'S BREASTS AWAKEN HER PAS-

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SION, if he and she are at all sympathetic. Who does not know this? What means it? Sexual magnetism flows out through them, when touched, more freely than through any other part. Let all experiment attest, and find its cause in our staminate principle, that womb and breasts are in perfect reciprocal sympathy with each other.

ALL MEN INSTINCTIVELY PREFACE intercourse by their manipulation; and impassioned women, before and during it, love to disclose them.[603] *God made this fact* so as to further His creative economies. Let those employ it who would promote them, but avoid it who would avoid them. Their manipulation is proper where impregnation is; when not, not. Woman note, and beware.

WOMEN BY HUNDREDS have assured me personally that by losing womb vigor, and contracting female complaints, they lost their mammary fulness, their breasts becoming small, shrivelled, and flaccid; but were regained and became large, round, full, and heavy *pari passu* with the restoration of womb.

"WHY THUS PILE proof upon proof of this fact and principle, known, conceded, and practised so universally?"

BECAUSE PRESERVING AND RESTORING the breasts, that paramount prerequisite of female beauty,[568] impinges on it. Our Title, Preface, Introduction, and book itself, have all along promised to show how to preserve, promote, restore female beauty. That great promise, think *how* great, we are now keeping most effectually. We have before shown the value of female beauty,[557] and how indispensable good breasts and good complexions are to it;[628] and now show that both sympathize with the womb. Therefore, by showing, as we have just shown, how to preserve and restore womb vigor, we show how to preserve, enhance, and restore female charms. We pronounce this proof almost infinitely important, and make frequent reference to it.

HOW COULD WE REACH these telling results without first proving and illustrating this principle?

999. — ALL PLEASURABLE LOVE FILLS OUT, PAINFUL FLATTENS, THE BREASTS.

WE HAVE PROVED that a luscious bosom is a paramount condition of female beauty,[569] and that all the states of Love and the womb are in mutual sympathy.[996] Our proofs of these problems

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are each *absolute;* and this necessary corollary is, therefore, demonstration itself that all right Love states make the breasts grow larger, softer, firm, more magnetic, and luscious; but all wrong Love, smaller and poorer. This reasoning is just as conclusive as that any two things exactly like any other, are, therefore, like each other. It is this. Love is in perfect sympathetic rapport with the womb:[996] the breasts are likewise in sympathy with the womb;[998] therefore, all existing Love states similarly affect the womb, and thereby the breasts. But, next, "to the law and the testimony" of facts.

EVERY SINGLE FACT bearing on this principle proves it. Every girl, every woman in Love proves it. Every girl, every woman, while in a satisfied Love state, is larger, plumper, denser in her breasts than she was before she loved. We have shown that all girls, when in Love, throw their shoulders farther back, and protrude their breasts farther forward,[603] and doubly so in the presence of the man they love; and also that active Love throws the pubic region, that is, the womb, farther forward, and hips farther back;[603] both of which all eyes can see, and both are but the outgrowths of this identical law of Love, womb, and mammal reciprocity. Behold how all parts of our great Love theorem accord with, and confirm, all its others.

BREASTS ARE FAR WARMER AND MORE MAGNETIC when their possessor is in Love than when not. Cold, lifeless breasts signify a dormant womb and Love state.

DISAPPOINTED LOVE SHRIVELS the bosoms of any and all who experience it. The memory of every woman will attest that within a few weeks after her Love suffered interruption, or took on a painful, feverish action, her breasts began perceptibly to decline more and more, *pari passu*, with her Love, and revived with its revival. Every woman is a living practical attestant of this universal fact.

LOVE-SICK GIRLS, women, all, come, rouse yourselves from this drooping, despondent *mental* Love-mood now rifling your breasts, and robbing you of this precious beautifier.[509] And then learn in "Broken hearts and how to heal them,"[841, 842] the art and knack of arresting this mammary havoc, and restoring already existing wastes.

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1000.—Husbands can "develop" and lessen their Wives' Bosoms.

Loving, praising, appreciating, cuddling, petting a wife increases her Love Faculty, and this quickens her womb action, and this her breasts.[849] Have your wife's breasts declined since you courted and married her? It is because her womb has declined; and rebuilding it will rebuild them: and nursing up her Love will rebuild both her womb and breasts. We said[358] that you did and could afford to "pan out" in order to beautify a wife's bosom, and now tell you that all cherishing of her Love for you does beautify her face and bust, limbs and abdomen. Come, court her up again, as you used to before marriage; and, besides reddening up her now pale cheeks, lightening her now lagging motion, and animating her flagging spirits, you will *redevelop her shrivelled breasts.* Stay home of nights from your club-rooms, billiard-saloons, and "lodges," to read or talk to her, or escort her to party, lecture, concert, &c., and you 'll get well "paid" every time you see her bust; and your infants will be better fed. But mark and tremble:

All neglect, blame, unkindness, coldness, &c., by chilling her Love, shrinks her bosom. Putting together truths already demonstrated from [837, 839] renders these two opposite results of nursing and reversing her Love as sure as that sun will rise and set.

1001.—Love Nurtured, Beautifies; Abraded, Deforms the entire Form.

Love and the whole body have already been proved to be in sympathy,[560-570] in order to their transmission by it. Therefore, by here proving that Love is in rapport with the womb,[906] and womb with the breasts,[908] we prove that this identical law which causes all Love states to similarly affect the breasts, governs every iota of the entire form correspondingly. Put together these three truths, heretofore rendered as lucid as the cloudless noon-day sun — that gender creates, and all its states similarly modify the female form;[550] that Love is the only expression and outworking of gender;[535] that Love beautifies the female form to make her loved and selected for impregnation[567] — and this inference is conclusive that all happy Love states beautify every woman's form, from the soles of her feet to the crown of her

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head: and the more the better sexed, and more thoroughly in Love she is, and longer she remains thus. We have proved that powerful gender makes for its own use a large, roomy, pelvis[561] with a prominent mons,[562] large breasts,[563] thighs,[570] &c.; all of which, with ever so much more like it, proves that developing gender by Love, its central function,[537] thereby develops all these its co-ordinate effects. We envy no one his sense, his very eyes, who questions those premises, or this, its necessary conclusion, that Love, normal and active, enhances every single line and touch of female beauty — makes feet and hands smaller, and thighs and pelvis larger and finer; amplifies the breasts, and straightens up the figure;[603] renders the lips larger, redder, and more luscious; lights up the cheeks with a crimson blush and glow angels might envy;[622] gives a sparkling brilliancy no crown diamonds can equal; and makes even plain features beautiful to behold, and classical ones even ravishing.

ALL BRIDAL LOVELINESS proves all this. What but developed Love creates it? All women well courted prove and illustrate this truth by being so much better looking and appearing younger and "sweet pretty"[624] than before or after. All these truths are but the natural summing up of fundamental principles already demonstrated.

SECTION III.

HOW TO PROMOTE BEAUTY OF MIND AND SOUL.

1002. — MENTAL LOVELINESS THE GREAT FEMALE BEAUTIFIER.

MENTAL AND MORAL female beauty immeasurably outshines personal. We do not lower woman's physical charms by exalting her intellectual and moral immeasurably above them in intrinsic value. All the bodily organs and attributes were created expressly to subserve the mentality. All female charms of person have for their ultimate *rationale* the transmission, primarily, of the mind; of the body, only secondarily. "*The mind's* the stature of the man," and all else subservient thereto. Its transmission is Nature's greatest work. Therefore men love female beauty of mind more than of person,[573] and women masculine talents more than physique,[555] and their union most rapturously.[561]

BEAUTY CONSISTS IN EXPRESSION mainly. "Handsome is that

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handsome does," has passed into a proverb, and expresses a great, an eternal and ubiquitous truth. The mind forms and then governs the body; and forms such a body as it wants for its own use.[50-3] A lovely, lovable mind makes its face correspondingly so. How perfectly apparent that the face is governed by the spirit, and hideous or inviting as the *soul* is either. Now we have shown that

HAPPY LOVE BEAUTIFIES THE ENTIRE CHARACTER. It both exalts and sweetens every mental Faculty throughout all its manifestations.[621-646] But reversed Love reverses them all. The face proclaims all this. All that heavenly loveliness it superadds to the soul beams out through the face, form, step, every avenue of expression, and immeasurably enhances this soul-beauty, the essence of all beauty. Read again[644]. Grasp and apply here the entire spirit of this work thus far, and behold the converging focus of all its master truths in this beautification of the spirit principle by a right Love-state. *Per contra.* Every woman's face is beautiful to behold while her *heart* is glowing with Love, but a handsome-featured woman, when either in its suspended or disappointed state, 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.[719] 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 *feels.*

BEHOLD THAT UTTER HATEFULNESS,[669] ugliness, depravity of spirit, even downright fiendishness of soul,[673-680] created by abnormal Love. Can faces, forms, actions, feelings, or any emanation of such be other than utterly loathsome and repellant? Hideousness throughout and personified is the necessary result of all wrong Love. This, its reason proves the fact.

LOVE ATTRACTS IN ORDER TO TRANSMIT;[596] therefore those in a loving or transmitting mood are thereby rendered beautiful so as

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to attract a parental mate; while those in the reversed state of Love[618] must need repel the other sex, lest they transmit their devilish state to offspring. Here is one of Nature's means of securing good, and preventing poor and bad offspring.[719]

FACTS ATTEST again that any and all women in a loving mood are so peculiarly sweet, pleasant, winning, inviting, lovely, luscious, taking, captivating, charming, even soul-smashing. All eyes, all hearts, are perpetual witnesses. This truth is illustrated by

HOW RACHEL BECAME BEAUTIFUL. The child who draws is already taking his first lessons in the beautiful and the good; and the fragments of the masterpieces which he has under his eyes teach him not only to imitate the beautiful, but to make himself beautiful. Mlle. Rachel told me, one day, at the Duc de Morny's, where I was speaking of her beauty, "You don't imagine — all of you who think me beautiful now-a-days — how ugly I was at the beginning. I, who was to play tragedy, had a comic mask. I was laughable, with my horned forehead, my nose like a comma, my pointed eyes, my grinning mouth. You can supply the rest yourself. I was once taken by my father to the Louvre. I did not care much for the pictures, although he called my attention to the tragic scenes of David. But when I came among the marbles a change came over me like a revelation. I saw how fine it was to be beautiful. I went out from there taller than before, with a borrowed dignity which I was to turn into a natural grace. The next day I looked over a collection of engravings after the antique. I never received a lesson so advantageous at the conservatoire. If I have ever effectively addressed the eyes of my audience by my attitudes and expressions, it is because those masterpieces so appealed to my eyes." Rachel said this so admirably that we were all moved by her words; for she talked better than anybody, when she chose not to talk like a Paris gamin. "Oh, I forgot," she continued; "I must tell you that if I have become beautiful as you say, though I don't believe a word of it, it is owing to my daily study how not to be uglier than I am. I have eliminated what there was of monstrous in my face. As I was in the season of sap when I took the idea of making myself over again, after the ancestral rough draft, everything, with the help of Providence, went well. The knobs of my forehead retired, my eyes opened, my nose grew straight, my thin lips were rounded, my disordered teeth were put back in their places." Here Rachel smiled with that delicate smile which was so enchanting. "And then I spread over all a certain air of intelligence, which I do not possess." She was interrupted by so many compliments, which were the simple truth, that she could not continue the story of her imperfections. "Well," she said, "the good thing about it is that I did

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not try to be beautiful for the sake of a man, as other women do, but for the sake of art, disdaining the 'commerce of love,' as the philosophers call it." Rachel was applauded that evening as never before. There were not more than fifty persons at M. de Morny's, but they were the top of the basket of all Paris, a parterre of dilettanti, which is much better than a parterre of kings. And yet she had not been acting.

A FEW INFERENCES, perfectly patent, must virtually close this most important section.

1. HUSBANDS, YOUR WIVES' TOILET moneys will go from two to ten times the further, by making her that much more charming, in form, manners, conversation, and mind, if you put and keep her in a loving mood by cherishing and manifesting your own Love for her. *She* knows whether you love her or not. Her interior *sense* tells her *that*. Loving her makes her love you, and this beautifies her figure, preserves and re-enlarges her breasts, develops her womb, inspires her mind, and gives you far better, smarter children to love, rear, and be loved by.

2. BEGIN WITH YOUR INTERIOR SPIRIT, all ye women who would be handsome in body, and "get married." You wonder why "the men" never take to, even neglect you. You are in no lovely mood to draw, are in just that hateful one which repels them, by wholesale. Your moody, sour state of Love has eaten up your breasts, blanched your cheek, morbidized all your mental operations, unfitted you for bearing, and made you loathe and loathsome to men. Served you right. Go get converted, not by the revivalists, but by *Cupid*. Now you are heathen. Go civilize yourselves.

3. LOVE TROUBLES CAN BE MADE TO REDOUBLE, not efface, your beauty, of both person and mind. Re-read [675]. Note the cases of Eliza White, and that other lovely old maid there narrated. Then reperuse[662] and apply its *principle* to your own beautification by redeveloping a lovely, loving mood.

"MORE IMPOSSIBILITIES. As well tell us to throw pepper in our eyes, and not feel their smart. Your advice is good, but utterly impracticable."

"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.*

WILL-POWER CAN AND SHOULD RULE SUPREME—a law we else-

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where prove. Soldiers in fierce battle rarely feel their hurts at the time. An Indian band stampeded a dozen oxen on the plains, heavy load and all, *sixty miles*, after sundown and before sunrise, after an all day's hard pull, that no whipping or goading could drive over twenty miles per day. How? By terror — mind triumphing over body. See this law illustrated in [617], and other places. Fully realizing that your averted Love is just *murdering you by inches*, and rifling all your human attributes, ought to rouse you from your accursed mood. Else you should be pounded. It is suicidal. Don't say you can't help it. I know better. And you ought to *do* better.

THE MOST BEAUTIFUL WOMAN I EVER SAW, from the soles of her feet to the crown of her head, and the smartest and best complected, had the most affectional trouble long before — lost two children, one her only son, a human diamond, and I never saw such love of children — was obliged to quit her sweet home she had beautified from just fear of being actually murdered every night, undergo a terrible lawsuit to obtain a Massachusetts divorce, and the possession of her darlings. And retained her beauty — even redoubled it besides. Then let none say they can't surmount affectional troubles. Ask you

"How? By what *means*, did she do all this?"

BY HER IRON WILL rising in majestic triumph over all adverse conditions. She first saw what was *best*, what she *must* do, or be killed. Saw, further, that all grief, even over her dead babe and boy, must inevitably unnerve her, and rose superior to both. Saw that all affectional grief would efface her surpassing beauty, which she justly prized too highly to lessen by allowing any such sentimentalism, and thereby redoubled it.

NONE OF YOU HAVE GREATER CAUSE for affectional grief, nor indulge as little. "What woman has done, woman can do." "Go thou and do likewise."

1003. — POWER OF LOVE OVER MAN NOT EXAGGERATED.

"YOU ARE OBVIOUSLY LOVE-CRACKED yourself, at least a Love enthusiast. You exalt right Love to the skies, and sink wrong to the bottom of the pit below. You make it the Alpha, Omega, and all the intermediate letters of humanity. Most obviously you overrate it, all around. Granted that its power is great, yet it is not thus superlative and supreme.

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Just think over how vast the variety of effects, each all-controlling, you ascribe to it. You install it absolute monarch over all man's physical and likewise mental functions, even over those of beast and vegetable. You make its science the head science,[500] its virtue the climacteric virtue, its vice the climax of all the vices, its evil 'man's great evil,' its good man's *summum bonum*. All this might barely pass, allowing for exaggerations and hyperbolics: but when you come to make it the 'lord god almighty' over the *health* too — ascribe most diseases to it, and make it the great *bodily medicine;* when you go still farther and ascribe juvenile self-abuse, and prostitution, and all *crim. cons.*, and all aberrations from virtue in men and women, in marriage and out to it, and much more like it; when you go even farther still and make its wrong states the sole cause, and its right the only 'panacea' for seminal losses, for potency and impotency, for suppressing and restoring the menstruation, falling of the womb, ovarian dropsy, nervousness, sexual dwarfing, and growth of all males, all females; make it control the chest, breasts, pelvis, face, eyes, beauty, and ugliness — you inflate this Love balloon of yours, ascend in it to dizzy aerial heights, and by *over*-straining burst it and make all cool, sensible people laugh over your extravagant folly, except what you disgust."

HALF A CENTURY of professional labor and observation has *forced* all these results, appalling for evil and good, upon me. I saw from the first that Love holds the keys of human destiny. Taking involuntarily to this theme, facts enforced facts and rolled up one after another of these principles, swelling like descending rivers, as stream after stream pours in their swollen floods, till their embodied magnitude fairly astounded me. Nearly forty years ago I wrote a book on matrimony, and soon after "Warning and Advice" to youth, despite powerful dissuasives; wrote "Love and Parentage," "Maternity," "Manhood," which my firm suppressed, wrote more because "the spirit moved," and finally "Sexual Science," every day still adding to the transcendental importance of this great subject; till this Book thus looms up in all this towering grandeur upon the horizon of truth and human weal and woe. And yet

ONLY ITS FRACTION is or ever can be given. So far from magnifying, I belittle my theme, Love's power, from sheer inability. This all you know who will stop to think. You have *felt* all, but have not traced its effects to their causes. This conclusive fact shall conclude.

EVERY SINGLE READER of "Sexual Science" I ever heard of, who

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has attempted to put its teachings into practice, has become perfectly enthusiastic over their *results* as experienced in each of their cases. This volume contains more than double the stirring truths of that, and I rest the issue of its truthfulness, its utility, exaggeration included, on every single experimental trial of every single point here stated. All proofs of puddings are in their eating. I hereby challenge every individual experimentist, of any and every one of them, to say whether any one theme is exaggerated. He will go around from neighbor to neighbor exclaiming not the half, not the tithe, is or can be told.

ON EXPERIMENT, that great truth teacher, we proudly rest this issue.

SECTION IV.

SEXUAL PERFECTION, AND HOW TO ATTAIN IT.

1004.— RULES AND DIRECTIONS FOR ATTAINING SEXUAL VIGOR.

THAT SEXUAL PERFECTION of each reader, which constitutes the only thought of this entire work, demands this *summary* of its doctrines 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. 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.

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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. Interfere with no one's love. Let none interfere with yours; parents and children 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 HEART AND SOUL. Make no half way work, no child's play, of it. Nestle yourselves 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. SANCTIFY, PLATONIZE your Love. Supplant lust with Love.

19. TAKE NICE CARE of your health in general, and sexual organism in particular.

20. TREAT A YOUNG WIFE, and all wives, as God made them to be treated.

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21. BE TEMPERATE AND CHOICE in your sexual repasts, and on no account profane or prostitute them to purposes of lust.

22. PUT YOURSELVES into the highest human state preparatory to that greatest life-work — the creation of offspring.

23. KEEP BEARING AND NURSING WOMEN in the best physical and mental condition possible.

24. FOLLOW NATURE in the birth and nursing of children.

25. GOVERN THEM BY LOVE, REASON, AND DUTY, not fear.

26. OBEY NATURE'S SEXUAL LAWS as your best means of personal beauty, restoration, and salvation.

1005. — A PERFECT SEXUAL LIFE; PERSONAL AND COLLECTIVE.

SEXUAL PERFECTION, individual and communitarian, *awaits the race*, in each of its members. What will be its manifestations? How should perfect men and women treat each other? How will they a hundred, a thousand years hence? Important questions. Imaginative answers are worthless and unnecessary; for we have these sure guides as to how they will, and all should, treat the opposite sex. We give a few, as samples of more. First, negatively.

1. THEY WILL NOT BE ANTAGONISTIC in any one respect. No women's croaking, no men's rights dominations or impositions, will then mar their perfect concord.

2. THERE WILL BE NO ISOLATIONS—no schools for boys, no colleges for young men, no "young ladies' seminaries," no Masonic, Odd-Fellow, or Y. M. C. A. societies, or billiard, or drinking, or other saloons for men, or soirees for women. Instead, all schools, colleges, seminaries, medical and theological included, will be for both sexes; all societies embrace both. And throughout all the avenues of all human labors and pleasures, both will *intermingle* and co-operate. No laborer will work in any place at anything, unless a woman works there too, and *vice versâ;* and both will be paid by their *work*, not their sex. Yet men will do all the hard work, and help woman do hers, she doing the ornamental.

3. NO SEXUAL IMPAIRMENTS will afflict any one of all those "sons and daughters of the Lord Almighty."

4. NO PROSTITUTES NOR THEIR PATRONS will disgrace, demoralize, or rob humanity. This, its greatest human gangrene, will "pass away forever."

5. NOT ONE UNHAPPY MARRIAGE will stultify and crucify any

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married pair, nor legal statutes regulate divorce; because none will desire separation, none *could be* separated.

6. NOT ONE BROKEN HEART will then need healing; because none will be broken; nor one damsel lie awake from Love deferred; nor one young man ever draw out any girl's Love without continuing it. All Love troubles will be healed before doing any damage. All will only *improve* their subjects.

7. No "OLD BACHELORS," no old maids will stultify themselves, or outrage their natures, any more than starve themselves.

8. NOT A CHILD WILL DIE, nor Divine Providence afflict any human being.

9. NO HUSBANDS OR WIVES WILL DIE LONG BEFORE or after each other; but both will live fondly together till both are about ready to die.

WHAT WILL THEN BE, instead of what now is:

I. ALL MALES WILL IDOLIZE ALL FEMALES, and females males. All of both sexes will exult in magnifying all the excellences of the opposite sex, and worship at the shrine of their virtues, instead of noting one single fault. All croakers will be dead then.

II. ALL FATHERS will love their daughters, and daughters fathers; and all mothers their sons, and sons mothers; as well as brothers sisters, and sisters brothers, with a perfectly poetic fervor, all the way up.

III. ALL BOYS AND GIRLS WILL PLAY TOGETHER like little angels. Nor one of either sex abuse themselves.

IV. EVERY MAIDEN WILL SURRENDER HER VIRGINITY TO HER HUSBAND; nor will any man be found base enough to take any, even if proffered, except for maternity. Chastity will be the rule, not, as now, the exception, in both.

V. ALL PURE LOVE, without any lust, will be felt from all of both sexes towards all of the other. The self-interest of each will sanctify the loves of all. All will love *themselves* too well to be lustful.

VI. PERFECT FAMILIARITY between the sexes will supplant all prudery. All will go, be, walk, talk, play, dance, skate, recreate, work, study, eat, &c., &c., together, without let or hindrance by any; each being the only guardian of his and her *own* virtue, instead of, as now, all of all. All spies, all tattlers, will be dead then, should be now, socially.

VII. KISSING WILL ABOUND, more especially between different

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ages. All elderly men will pet and fondle girls, and women boys, teach, guide, develop, but never defile. And all kissings and caressings will be in purity, none in sensuality. All will love themselves and the other sex, and their "Father in heaven," too well to be sensual.

VIII. QUITE YOUNG FOLKS WILL ALMOST FLIRT by wholesale, not, as now, "jist fur fun," not to get each other in Love only to tantalize, but to train Cupid's pinions, keep him back from smiting them through the heart till they can *select* just the *right* one; keep this "sacred flame" alive and growing thriftily till they are well matured.

IX. ALL WHO MATE WILL BE TRUE to each other, and to virtue. Jealousy will be unknown. So will all "running round;" because Platonic Love will supplant physical; and this because so infinitely the most luscious.

X. ALL MARRIED PAIRS WILL BE SUPERLATIVELY HAPPY in each other. Not one discordant marriage, hour, "spat," will mar any married life.

XI. ONLY CHILDREN OF LOVE, none of mere passion, will bless their parents and the world; because all will know that only Love cohabitations are pleasurable, and so infinitely the most as to prevent all others by self-interest.

XII. NO PENAL LAWS WILL EXIST; because no criminals will need punishment; and this because all will be *begotten* and borne upon a plane so exalted as to be "a law unto themselves."

XIII. COMPULSORY MARITAL STATUTES WILL BE UNKNOWN; because unnecessary. Legal marriage will exist to legitimatize issue, regulate property inheritances, &c., but not to oblige those who hate each other to live and propagate together. Law will not then, as now, compel the creation of criminals, idiots, &c. All who love fervently will need no legal bonds to keep them together, could not even *be* parted; while those who do not love, will be allowed to separate peaceably, with honor.

XIV. ALL SENIORS WILL TEACH ALL JUNIORS ALL THEY KNOW, theoretically and practically, about this whole sexual and reproductive subject. All juniors will then *start out* guided by perfect knowledge and perfect instincts; so that they could not err if they would, and would not if they could; and *dare* not. All this in addition to that special tutelage every youth will seek from some opposite sexual elder.

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XV. ALL NATURAL SEXUAL LAWS WILL BE STUDIED AND OBEYED, both from love of them, and the superlative pleasures they yield. No men, no women, will be foolish or depraved enough to violate any sexual law, any more than scorch their right hand. Human selfishness alone, guided by intelligence, will achieve all this, with "grace," if they have it, without, if they have n't.

XVI. ONLY PERFECT CHILDREN, rendered so by being begotten in perfect Love by perfectly mated parents, perfectly carried, born, nursed, and reared — oh, *how* healthy, blooming, robust, lovely, brilliant, "sweet pretty," actually angelic—will then adorn our earth, enjoy its luxuries, love and obey God in His laws, and pass on to immortal enjoyment and perfection!

1006. — CONCLUDING SUMMARY, AND APPEAL.

"CREATIVE SCIENCE" OPENS WITH PROMISES MORE AND LARGER, prefatory and introductory, than any other book ever made. Has it fulfilled them? Has it not? And much more? Review in Part I. its foundation and four corner-stones. Do they not unfold the fundamental principles and basilar truths of Nature's entire male, female, and creative department *scientifically?* Where else in all human productions have "male and female" been analyzed and described? Behold its vast array of laws, copiously illustrated by facts, each grouped under its own head, and all teaching practical truths how infinitely sublime and useful! Does it not give new eyes, and a perfect touchstone by which to scan and analyze all men, all women?

PART II., how true, instructive, enchanting, perfectly glorious! Oh, if you 'd only known all this before! How exultant that you know it now! This infantile Cupid, what a giant in strength! What an autocrat in sovereignty! When obeyed, what an archangel! When outraged, what a demon!! What an absolute tyrant over all human interests, dispensing enjoyments the most varied and ecstatic, or tortures the most manifold and agonizing man suffers, according as his regal edicts are imbibed or ignored! How infinitely great and all-glorious its ordinance of marriage! What stulticity in celibacy! What teetotal sexual depravity in sensuality!

THE SCIENCE OF MALE AND FEMALE ATTRACTIONS and repulsions, and art of choosing a conjugal mate precisely adapted to yourself in both Love and parentage, how perfectly diagnosed and pre-

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sented in Part III.! Where else is it any more than dabbled and garbled? Would it not have *improved*, if it had *guided*, your *own* choice? How much is it *worth?*

ARE ITS PART IV. COURTSHIP directions worthy a grateful following? Made you none of the errors it exposes, which have made *you* miserable for life? What one of all its directions and suggestions but are invaluable to all young folks in courting?

MARRIED CONCORDANTS, would not following its directions and suggestions in Part V. have made you immeasurably happier than now? and would it not have forestalled and prevented all the conjugal miseries of all you discordants? besides turning them into ecstatic pleasures? If you had followed its first chapter, would there have been any need of its second?

ATTEST, ALL YE WHO HAVE EVER "KNOWN" YOUR OPPOSITE SEX, whether Part VI. does not give the real *science and art* of sexual intercourse, and creating superb children. What sexual repast of your life would its knowledge not have enriched? What child ever begotten but would have been endowed with more life, and of a higher order, with than without following its directions? What are its creative knowledge and directions worth to all, married and single, prospective parents and their issue? Will not all future generations have just occasion to sing pæans and shout hosannas of praise for being so much better BEGOTTEN with than without them? And every participant for the additional sexual luxury it shows them how to obtain therefrom? and for the warnings it gives? Wives, owe you no exultant gratitude for its reading your rampant husbands sexual lessons, to your life-long relief? Husbands, teaches it no needed lessons to your wives, profitable for you? Its anatomy, how interesting, how instructive.

MOTHERS, actual and prospective, is your Bible any more "profitable for instruction and guidance" than its Part VII.? Behold the whole science of maternity unfolded, confinement included? Young wife, can you at all afford to begin housekeeping without its knowledge? or get it anywhere else? What is its perusal by your husbands worth to you? or its perusal by your wives worth to you, husbands? Young married folks, ought you to begin producing a "family" without studying *both* these Parts together? What a God-send to marital *beginners*, present and future?

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ITS CHILD-BEARING directions in Part VIII. — are they not sensible, timely, just what all parents, especially mothers, need in developing their children's bodies, forming their characters, and moulding their morals? Wherein they differ from, are they not superior to, existing modes?

HO, ALL YE SEXUALLY IMPAIRED, is not Part IX. your physician, medicines, and nurse? Try its prescriptions only one year, and see how you should dance and laugh while you shout hurrah, Eureka!! Eureka, hurrah! nine times repeated, with tigers thrown in, daily, the rest of your lives. Behold your seminal losses, your female complaints, consigned to the past, supplanted by sexual purity and vigor!

LOVERS OF FEMALE BEAUTY in yourselves and others, just scan its last beautifying chapter. Every female reader will grow handsomer and more lovely every hour after its perusal. See how every shot goes right to its mark's centre. Only see how thrillingly instructive, how superlatively useful! Just try *its* beautifications, ye millinery worshippers.

FEMALE ORNAMENTERS — milliners, dress-makers, dry-goodsmen, *et id omne genus* — it knocks your occupation, by showing women the *first principles* of female beauty, and how not merely to seem, but to *become* surpassingly beautiful, without buying and making, padding and bustling, living lies and splendid shams of false forms and hair, and all these other bungling deformities and outrageous toilet expenses and abominations, which deserve, instead of admiration, the very curses of every lover of woman, whose native loveliness they turn into a bundle of hypocritical shams, of every lover of his race, every member of which they curse, and should be cursed by. God bless our women and children, and punish all who injure them.

WOMAN ADJUDGE it, report your verdict, tell acquaintances what you have found, and where; and as far as it blesses you, bless and "talk up" it and its Author; whose right hearty *interest* in you — what improves you benefits all — inspires it throughout.

WHAT ONE SENTENCE, of what paragraph, of what heading, of what section, of what chapter, of what Part, but is brimful of common-sense heart truths, specifically applicable to the bettering of human nature in general, and your own selfhood in particular? Was ever as much thought and fact, philosophy and inspiration, warning and counsel, or of equal value, crowded into

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any one book? Goes not every single point right through your head, straight to your heart, to instruct and benefit every future life hour? How vast its array of home facts, and heart truths, all appended to their great sexual laws, and governing first principles!

"CREATIVE SCIENCE" SURPASSES "Sexual," 1. in treating *one-fourth more subjects*, twice as well; 2. having three-fifths more illustrative engravings, and as good again a likeness of its Author; 3. and receiving double the mental labor. Possessors of that had better sell it for a song, and buy this at ten prices, if necessary.

WHAT BOOK OF THIS CENTURY, *or any other*, contains subject-matter equally rich in first principles, or promotive of happiness, or preventive of miseries, in their application?

IT MUST REVOLUTIONIZE the mating, the loves, and the entire intercourse of the sexes throughout. It skips no hard words; fears no criticisms; asks no favors; gives no quarters to old fogyism in any quarter; stands on its own merits; challenges the closest scrutiny; defies all antagonists; and appeals directly to the *heads and hearts* of all who have either, especially feminine. Ignore these doctrines, live on unbenefited by them, you who dare; and you who take offence at them, "make the most of it." They possess a scientific dignity and power before which all opposition must quail and quake, which will yet challenge and receive all absorbing public attention. For originality, truthfulness to nature, stirring interest and practical utility, they have no peers.

MANY MORE WILL LIVE, here and hereafter, besides being much better endowed, than if this work had never been written; for it certainly has promoted, will promote, both marriage and reproduction; besides showing parents how to *start* their darlings upon a plane of existence far higher intellectually, and purer morally and affectionally, than would have been possible without its aid—ends how infinitely great and all-glorious!

"WHERE DID YOU LEARN all these great truths and original principles, with all these their minute practical applications to our welfare?"

FROM A VERY WARM HEART,[542] sharp eye, and putting-things-together head. Observation, Reflection, and Experience together keep an excellent school, teaching a great many most useful lessons.

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OWE YE ITS AUTHOR NO THANKS, commendations, benedictions, for this bold, manly, virile, telling mode of handling his subject? He has neither catered to popularity nor even recognized its existence. Let magazine authors trim sail to catch popular breezes, and those with more taste than sense patronize these echo galleries; but this scientific authorship ranks all else, fulfils the most exalted mission of *forming*, *moulding*, *and directing*, not courting, "public opinion."

TALK AND WRITE IT UP, ye whom it benefits.

AFTER ITS TEACHINGS HAVE TAKEN ROOT in human practice, what majestic, noble specimens of courtly manhood, perfect in form, in voice, in gallantry, in spirit, in devotion to all women, but one most; what female figures, surpassing Venus and Una, Juno and Minerva united, in limbs and pelvis, bust and face, poetry of motion and elegance of manner; what thrilling, ravishing voices in talking and singing; what flashing eyes and glowing cheeks; what purity, what taste, what angelic loveliness of soul; what intensity and fervor of Love and devotion to family, instead of fashion, and, O, what children! I shall live to see a few of its "first fruits"—admire their Physiologies and Phrenologies, and see from these rare-ripes what future human perfection is and means.

THANK PHRENOLOGY for disclosing its basilar principles, and furnishing a standpoint the most superlatively advantageous possible.

"CANNOT THIS SCIENCE, which reveals all these glorious man-improving truths in this creative department of humanity, likewise unfold others equally valuable in its hygienic, intellectual, moral, and other departments?"

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MAY THIS BOOK PERFECT THE RACE by unfolding creative and sexual science; revealing the natural laws and facts of Love; guiding it upon right object; promoting marriage and conjugal felicity; showing how to create, carry, bring forth, and bring up many more and immeasurably better children, and telling all how to educe their own and children's manhood and womanhood into PERFECT HUSBANDS, WIVES, AND DESCENDANTS. GOD BLESS YOU ALL.

THE END.

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