ESOTERIC PHYSIOLOGY.

Sexagyma.

A DIGEST OF THE WORKS OF JOHN DAVENPORT—"CURIOSITATES EROTICÆ PHYSIOLOGIÆ" AND "APHRODISIACS AND ANTI-APHRODISIACS," WITH A BIO-BIBLIOGRAPHICAL MEMOIR OF THE AUTHOR.

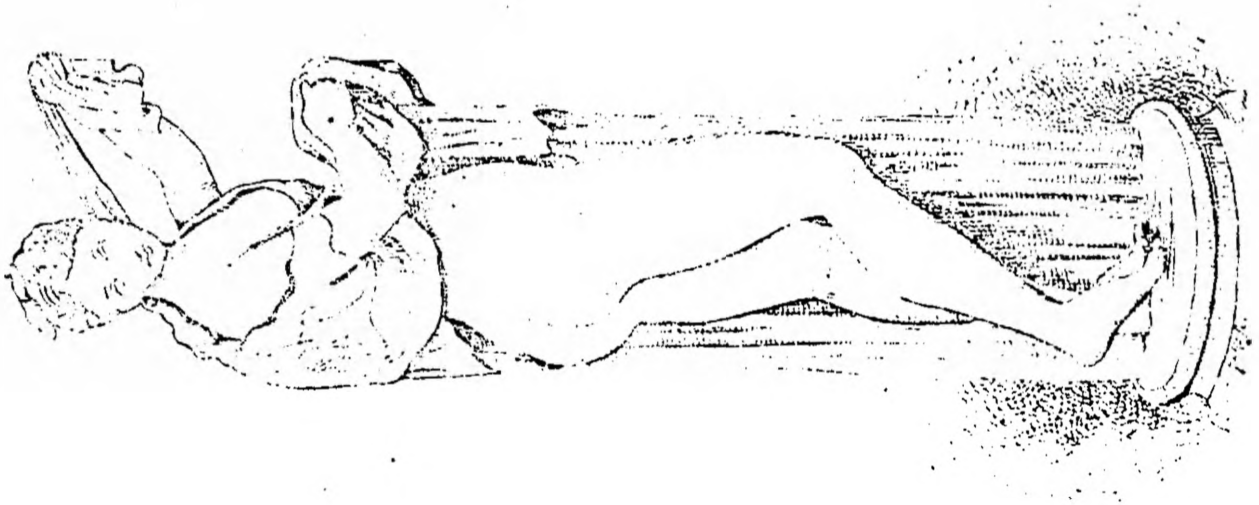
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"2 ESDRAS xv. 26."

MDCCCLXXXVIII.

"FROM GRAVE TO GAY, FROM LIVELY TO SEVERE,
WIT, TRUTH, AND HUMOUR SHALL BY TURNS APPEAR."





P. C. 31. f. 3/1.

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Yours

W. H. Fry

BRITISH MUSEUM

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SEXAGYMA.

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THE FRONTISPIECE.

VENUS CALLIPYGE.*—This charming statuette, found at Rome, was placed in the Farnese Palace, and thus came into the possession of the King of Naples, together with the ownership of that edifice. It does not form a portion of the Cabinet of Private Works of Art; but is placed in a reserved hall, where the curious are only introduced under the surveillance of a guardian: though even this precaution has not prevented the rounded forms, which won for the goddëss the name of Callipyge, from being covered with a dark tint which

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* Taken with the descriptive text from the Secret Museum of Naples, being an account of the Erotic Paintings, Bronzes, and Statues contained in that famous "Cabinet Secret." By Colonel Fanin. Paris, 1862.

"These relics, in which science takes so lively an interest, have survived the lapse of centuries. They have been preserved in the womb of the earth to transmit to future generations the lessons of history. Those which we have chosen to form the subject of this book were discovered in some of those towns situated on the side of Vesuvius which had been buried under its volcanic ashes: we allude to Herculaneum, Pompeii and Stabai.

"During more than sixteen hundred years, even the sites of these destroyed cities were unknown; learned men were still at controversy on the subject at the beginning of the eighteenth century, when chance led to the discovery, in a country seat of the Duke of Lorraine, at Portici, of a fruitful mine of objects of Art and Antiquities of all kinds. The king of the *Two Sicilies* caused excavations to be made, and in the month of December, 1738, the Theatre of Herculaneum was found. The excavations made at this period, and continued down to our days, have furnished the Neapolitan Government with the richest, most instructive, and most interesting collection of antiquities.

"This work was originally published by the Italian Government, and given to men of science and learned institutions only."

betrays the profane kisses that fanatic admirers have every day impressed upon them. We ourselves knew a young German tourist smitten with a mad passion for this voluptuous marble; and the commiseration his state of mind inspired, set aside all ideas of ridicule.

It is impossible indeed to imagine anything more graceful than the Venus here spoken of. The power of beauty is recognised wherever it manifests itself: the marble seems to palpitate, in contemplating it modesty takes alarm, desire begins to awake, and imagination to kindle: and we are obliged to hurry away in order to restore our agitated senses to their original tranquillity.

The Goddess is raising the light tunic in which she is enveloped; her beautiful head is turned backwards, and her look, which glances lightly at a wonderful bend of her loins, seems to arrest itself with gratification on those graceful contours, for the sake of which altars were erected to her.

Athenæus relates as follows the origin of the worship of this Venus:—

"In those far distant centuries, mankind were so given over to the pleasures of the senses that they built a temple to Venus Callipyge. This was how it happened. A countryman had two fair daughters; they were contending one day with each other about the beauty of their hips, each declaring that hers was the most beautiful; and so disputing they came upon the highway. A young man happening to pass that way, whose father was already well in years, they at once submitted themselves to the judgment of his eyes, and he pronounced in favour of the eldest. But at the same time he felt so deeply in love with her that he had hardly arrived in the town before he fell ill, kept his bed, and told his young brother what had happened to him. The latter hastened to the fields to look at the young girls, and fell in love with the youngest. Their father sought in vain to persuade them to unite themselves with

better families: so being obliged to yield, he obtained the consent of the father of the two sisters, whom he sent for immediately from the fields, and married his sons with them. This event caused the name of Callipyge to be given to the two wives among their fellow-citizens, as Cercidas of Megalopolis relates in his iambics.

"These two women having thus become rich, they caused a temple to be erected to Venus, whom they named Callipyge, according to what Archelaus tells us in his iambics" (Deipnosophistes).

The worship of Venus Callipyge was extensively spread over the whole of Greece: where it was still preserved for a long time after the fall of other divinities. It passed over to the continent of Italy, where it did not find fewer devotees; and where it served in some sort as an encouragement to a passion equally outrageous and criminal. The Venus Callipyge was powerless to destroy the abominable worship of the Hylases and Antinouses; and it became itself a new element of debauchery in the shameless times of the Roman decline. It was not then unusual to see scenic games in which young girls appeared entirely naked; the public judged between them in certain contests of the same nature as that which sprang up between the two sisters of whom Athenæus speaks; and the empire received the news as an event.

The voluptuous figure which forms the subject of this article, derives its erotic charm chiefly from the arrangement of the vestments. It may, in fact, be remarked that absolute nudity is less immodest than partial or accidental nudity. When the Spartans in the circus, and the Romans at the theatre, saw young and beautiful girls entirely naked, they certainly experienced less voluptuous sensations than when they happened accidentally to catch sight of the nakedness of a woman who might fall awkwardly from her horse, or slip

on the pavement of the street. Complete nudity argues a state of independence and freedom which possesses nothing alarming to modesty or seductive to the senses; but partial nudity seems as if reserved for furtive and unusual actions. In order to feel this fully, one should see side by side the Venus de Médici, a chaste divinity entirely nude; and the Venus Callipyge, a voluptuous courtezan, indecently clad.

Numerous copies have been made of this statue. A very remarkable one exists in the park of Versailles.

PREFACE.

FROM a considerable amount of the following matter in this book, there may arise in the unprepared reader's mind a feeling, first of surprise, and then of dissent—although we do not think that this sensation of dissent will degenerate—certainly not upon second thoughts—into displeasure. We have introduced particulars of truths; and have grouped truths round about particulars; but in no case have we written, except after very deep and doubtful, and (we may securely add) very suspicious and rigourous examination. However questionable, however out-of-the-way, and however heterodox, our comments may sometimes appear to shallowly-judging persons, we hope to be generally criticised coolly and sagaciously. Most modern opinion is class opinion—is narrow-minded opinion; in fact, no opinion whatever. We protest beforehand against the assumptions of these classes, who *seem* to stand upon good pre-supposed grounds, and to exercise authority in regard to these peculiar subjects; but who in reality do neither. We wish to be judged in these undoubtedly singular and seemingly defiantly eccentric, forthcoming passages, with more magnanimity and large-mindedness than we consider prevails with most modern critics. We are aware that we stand very independently (although it is sound comfort to know that we have the ancients with us) in the views which we entertain upon these mysterious and all-important sexual and physiological subjects. But we wish to be understood as universally deprecating hasty judgment upon them. The opinion which "comes uppermost" is

generally wrong: not only upon these topics, but not unfrequently upon *all* topics in respect of which there may be inquiry.*

With the foregoing admirably coincident quotation we present then—our digest of freely-treated and tabooed subjects—to those few who, in venturing to subscribe, have upheld before the world the right of private judgment and the duty of forming *personal* opinions, unbiassed by bigotry or prejudice, in their study of that noblest object in creation, "Man," the "Proper Study of Mankind."†

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* Hargrave Jennings in "Phallicism."

† Pope.

INTRODUCTION.

"JOHN DAVENPORT was born in London, June 8th, 1789, No. 8, Huggin Lane, City. His father came from Staffordshire, and established himself in 1780 as a silk warehouseman at above address; but eventually became bankrupt, leaving his family in difficulties. John's mother was a Miss Forbes, daughter of a Common Councilman of Cripplegate Ward. Their first child was William, born in 1781, who became ensign in His Majesty's 58th Regiment (the Devil's Own). John was brought up as a business man, and in due course entered his father's counting-house. When between 15 and 16 years of age the state of his health gave great uneasiness to his friends, and a cessation of business and short sea voyage were recommended. He started accordingly by the packet on a visit to his brother, who was stationed with his regiment at Jersey, and sojourned there about two months. On his way home in the coach between Southampton and London, he travelled with a young lady and her brother. The lady (wrote Mr. John Davenport in later years) appeared to me between eighteen and twenty years of age, her figure and tournure most attractive; and her face, without being beautiful, was so interesting as to equal Belinda's (Pope's heroine in his 'Rape of the Lock'),

> "If to her share some female errors fall,
> "Look in her face, and you'll forget them all.

"Young John was at once smitten with his travelling companion, and shortly after his return to London had the good fortune to meet her again at a ball, and to be introduced

to Miss Quick, daughter of the celebrated comedian of that name. His admiration of her soon ripened into love, and in spite of much opposition on the part of the parents, he eventually married her at Islington Parish Church.

"Mr. Davenport's tastes were not commercial; he studied hard, became proficient in several Oriental languages, besides Greek, Latin, and the leading modern tongues of Europe. He obtained a living by writing and compiling books, and by teaching languages, chiefly Oriental. His career is uneventful, but sad. Unable to earn sufficient money to make provision for his declining years, he fell after the death of his beloved wife into very straitened circumstances; and his eyesight failing him, he became incapacitated from pursuing his calling as teacher, or as a literary man, and declined into a state of complete penury. Like his father before him, Mr. John Davenport was a liveryman of the Cooks' Company."*

APHRODISIACS and ANTI-APHRODISIACS:—Three Essays on the Powers of Reproduction: with some account of the Judicial "Congress" as practised in France during the Seventeenth Century. By John Davenport.

Ubi stimulus ibi fluxus—Hippocrates. London; privately printed, 1869. Square 4to; pp. xi. and 154; small fleuron on title page; eight plates, including the frontispiece, neatly executed; Roxburgh binding.

"This volume was prepared for the press by the late Mr. J. C. Hotten. It is an able and erudite work, well

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* For this memoir, as also the following account of the two Physiological Works of John Davenport, I am indebted to Pisanus Fraxi:—"Index Librorum Prohibitorum," 1877, and which form, with his "Centurai Librorum Absconditorum," 1879, and "Catena Librorum Tacendorum," 1885, the most extraordinary bibliographical series ever issued from a private press in this or any other country.

written, and fairly exhaustive of the subjects it treats of; it is to a certain extent a sequel (as indeed Mr. Hotten intended it to be) to his edition of Payne Knight's Work on the Worship of Priapus;* but the subject of stimulants and preventives of venery is new. A clear notion of the object of the work, and of the matter it contains, will be best arrived at by a glance at the circular in which Mr. Hotten announced the book.

"*A Supplement to (and uniform with) Payne Knight* on 'The Worship of the Generative Powers.'

"Beautifully printed on toned paper, and only ONE HUNDRED COPIES for private distribution. Small 4to, half morocco, gilt top, £2 10s."

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* "A Discourse on the Worship of Priapus," and its connection with the Mystic Theology of the Ancients. By Richard Payne Knight, Esq. To which is added an Essay on the Worship of the Generative Powers during the Middle Ages of Western Europe. Illustrated with 138 Engravings (many of which are full page) from ancient gems, coins, medals, bronzes, sculpture, Egyptian figures, ornaments, monuments, &c. London, 1869.

"This is a very extraordinary volume upon a subject that is now attracting the almost universal attention of the learned and curious in Europe.

"Ever since the revival of learning, strange objects have from time to time been discovered—objects which, although they may amaze or amuse the weak-minded, have induced earnest students to inquire into the origin and true meaning. Various matters and discoveries assisted in clearing up the mystery: the emblems and symbols gradually explained their full meaning, and the outlines of an extraordinary creed unfolded itself. It was the Divinity Generatrice—the worship or adoration of the god Priapus—the ancient symbol of generation and fertility. The Round Towers in Ireland; similar buildings in India; the Maypole in England; *and even the spires of our churches are now shown to be nothing more nor less than existing symbols of this pagan and strange worship.* Almost all the great relics of antiquity bear traces of this impious adoration—the rock caves of Elephanta, near Bombay, the earth and stone mounds of Europe, Asia, and America, the Druidical piles, and the remains of the so-called fire-worshippers in every part of the world. Even existing popular customs and beliefs are full of remnants of this extravagant devotion."

The reproductive powers of nature were regarded by the nations of remote antiquity with an awe and reverence so great as to form an object of worship, under a symbol of all others the most significant, the *Phallus;* and thus was founded a religion of which traces exist to this day, not in Asia only, but even in Europe itself.

That scarcely any notice of this worship should appear in modern works, except in the erudite pages of a few antiquarians, may be accounted for by considering the difference of opinion between the Ancients and Moderns as to what constitutes modesty; the former being unable to see any moral turpitude in actions they regarded as the designs of nature; while the latter, by their over-strained notions of delicacy, render themselves, in some degree at least, obnoxious to the charge that in proportion as manners become corrupt, language becomes more guarded—modesty, when banished from the heart, taking refuge on the lips.

To supply to some extent this *lacuna* in our popular literature has been the object of the present work, in which it is hoped may be found much curious and interesting physiological information, interspersed with *récherché* anecdotes.

Mr. Davenport has made a valuable contribution to literature, which will be acceptable alike to the antiquarian and the general scholar. The Phallic worship, of which the first essay treats, once prevailed throughout the whole world, among a people probably different in race to ourselves, but fully our equals in culture, and our superiors in architectural skill, as well as in purity of thought. They adored the Sun as possessing and diffusing the divine potencies of Heat, Light, and Actinism; they cherished the Bull as representing the Sun at the Vernal Equinox, when the world is annually resuscitated; and they, with equal aptness and propriety, employed as symbols the human organs of sex to represent Divine love, and the perpetuation of animated existence.

Mr. Davenport shows how the pillar, the Cross, the mystic letter Tau, the monumental shaft, and the church spire, were all derived from this archaic symbolism; and mean the virile symbol and the life everlasting. So also the sacred ark or ship, the crescent, the font, the lamp, and the grotto, were types of the organ and principle that denote the female, and were commemorated by the Bona Dea, the Great Mother, Anna Purna, Sara Ismati, Isis, Juno, and Cybele. Abraham's servant placing his hand at his master's thigh, and Jacob setting up and anointing a pillar at Bethel, performed Phallic worship, as Mr. Davenport has shown. It pervaded all the ancient faiths, and is to be perceived in modern creeds and superstitions.

The two Essays on Aphrodisiacs and Anti-Aphrodisiacs are very curious in their way, and may be read with profit.

"CURIOSITATES EROTICÆ PHYSIOLOGIÆ; or, Tabooed Subjects Freely Treated. In Six Essays, viz.: 1, Generation; 2, Chastity and Modesty; 3, Marriage; 4, Circumcision; 5, Eunuchism; 6, Hermaphrodism; and followed by a closing Essay on Death: by John Davenport, author of 'Aphrodisiacs and Anti-Aphrodisiacs,' 'An Apology for Mohammed and the Koran,' &c., &c., &c., London. Privately printed, 1875."

Small 4to, serial with "Aphrodisiacs," pp. xviii. and 216, including titles; small fleuron on title page, toned paper. The whole issue consisted of 250 copies:* of which 200 were sold in sheets, and despatched to Mr. Bouton, of New York. The remaining 50 copies, bound in half-morocco Roxburg, gilt tops, remained in Europe, and were placed in the hands of Mr. George Rivers, Aldine Chambers, No. 13, Paternoster Row, for sale at £1 16s. od. per copy.

It is much to be regretted that so many errors of the

* REALLY the number of copies printed of both works.

press should have crept into a volume otherwise so well got up; but when the sheets were passing through the printer's hands, the unfortunate author had almost lost his eyesight: and as he undertook notwithstanding to correct the press himself, blunders were let pass which would have been detected had Mr. Davenport preserved the use of his eyes.

In this his last work Mr. Davenport has brought to bear upon the different topics he has chosen the erudition and general knowledge acquired during a long life of study and labour. If he has not exhausted his subjects (and this could hardly have been his intention or hope in seven brief essays), he has at any rate drawn together much curious, interesting, and congruous matter; and his book may be read with profit and pleasure by the student or by the general reader.

The book was casually mentioned in "The Civil Service Review" (No. for March 7th, 1875, p. 198); and a short notice of it appeared in the "Bulletin du Bibliophile" (June, 1875, p. 319).

A notion of the light in which Mr. Davenport regards the subjects he has treated, and of the varied information which he has amassed to illustrate them, will be best obtained by an extract from his preface.

"Of all the subjects included under the term *Physiology*, there is not one so interesting, curious, and important as that of *human generation and its subsidiary branches*. A few works of the kind have, it is true, been published at long intervals; but their language has, in deference to a *pseudo* modesty, been so veiled and disguised as to render these works spiritless, *jejune*, and destitute of all interest, the inevitable consequence being that the wearied and impatient reader casts the volume aside in utter disappointment.

"Fastidiousness such as this was despised by the ancients, who, as they regarded the productive powers of nature—and consequently, the reproductive organs and functions them-

selves—with the greatest awe and reverence, so they could afford *to call a spade a spade.*

"Now the moderns, on the contrary, influenced, we suppose, by *outre* and ridiculous notions of delicacy, look upon the same parts with aversion and disgust, as if they had been the work of some filthy and obscene spirit, rather than that they had been fashioned by the Almighty hand of a pure and divine Demiurgos.

"An exaggerated delicacy must always be regarded as suspicious, it being found that the possession of a virtue is the less in an inverse ratio to the boast of having it.

"Thus Dean Swift remarked that the greater the squeamishness of a man's ears, the nastier were his ideas and thoughts.

"Now, if this observation be true, as we believe it is, what is to be said of those would-be *linguistic purists* who recommend mutilating the brave old English word *cock*, and thus metamorphose it into *co.*, on account of its indecency?—a sentence which is to be extended to all the unfortunate words compounded of it, as Turncock, which must be read Turnco, &c., &c. The absurdity of this proposed change, as well as its injustice to poor Chanticleer, the husband of Dame Partlet, is the greater, since it is well known that hens are fecundated, not by intromission, but by compression.

"Of a truth, M. de Voltaire was right in saying that 'La Peuder s'etait enfuite du cœur pour se réfugier sur les lèvres': Modesty has fled from the heart to take refuge on the lips.

"Let it not be supposed from these remarks that the author's intention has been that of writing an obscene book, or even to employ obscene words. He holds that the grand subject—the Reproduction of the Human Race—which runs more or less through all the essays in this volume, is in itself most pure; and that the words which are necessary, adequately

and correctly to describe it in its various phases and ramifications, have acquired the stigma of obscene only in modern times, and through an ultra-fastidiousness which would hesitate to apply the word *breech* to a man's small clothes; but would rather designate them as unmentionables, indescribables, or femoral habiliments."

One of Mr. John Davenport's best works is yet in MS. It is entitled "A Peep at Popes and Popery," and is at once a succinct, terse history, and a bitter satire of the Church of Rome.



SEXAGYMA.*

Parent of Rome! by gods and men belov'd,
Benignant Venus! The sail-clad main
And fruitful earth, as round the seasons roll
With life, who swellest, for by thee all live,
And living, hail thee cheerful light of day;
Thee, goddess, at thy glad approach the winds,
The tempests fly! Dædalion earth to thee
Pours forth her sweetest flow'rets. Ocean laughs,
And the blue heavens in cloudless splendour deck'd,
For when the spring first ekes her frolic eye,
And genial zephyrs long lock'd up respire,—
Then, goddess! th' aërial birds confess
To rapture, through ev'ry shiv'ring plume;
Thee, the wild herds, hence o'er the joyous glebe
Bounding at large, with undaunted chest
Stemming the torrent wide. Thro' all that lives
So, by thy charms, thy blandishments o'erpower'd,
Springs the warm wish thy footsteps to pursue:
'Till through the seas, the mountains and the floods,
The verdant meads and woodlands filled with song,
Spurr'd by desire, each palpitating tribe
Hastes at thy shrine to plant the future race!

PHALLICISM.—In order to represent by a physical object the reproductive power of the sun in spring-time, as well as the action of that power on all sentient beings, the ancients adopted that symbol of the male gender which

* This is the beautiful invocation to Venus, with which Lucretius commences his poem entitled, "De rerum naturâ."

the Greeks, who derived it from the Egyptians, called Phallus. This worship was so general as to have spread itself over a large portion of the habitable globe: for it flourished for many ages in Egypt and Syria, Persia, Asia Minor, Greece, and Italy. It was, and still is, in vigour in India, and many parts of Africa; and was even found in America on its discovery by the Spaniards. Thus Garcilase de la Vega informs us that, in the public squares of Panuco (a Mexican town), *bas-reliefs* were found which, like those of India, represented in various ways the sexual union; while at Flascala, another town of that country, the reproductive act was worshipped under the joint symbol of the generative organs, male and female.

A more surprising fact is, that this worship has been perpetuated to a very late date among the Christians of Europe.

In its origin, the Phallus—or emblem of the generative and procreative powers of nature—appears to have been of a very simple and inoffensive character, although it was afterwards made subservient to the grossest and most supercilious purposes.

In India, this worship is everywhere to be found accompanying the triune god, called by the Hindoos *Trimourti* or *Trinity*, and the significant form of the single obelisk or pillar called the *Linga* or *Lingham;* and it should be observed, in justice to the Hindoos, that it is some comparative and negative praise to them that this emblem, under which they express the elements and operations of nature, is not externally indecorous. Unlike the abominable realities of Egypt, Greece, and Rome, we see this Indian phallic emblem in the Hindoo religious exhibitions without offence, nor know, until information be extorted, that we are contemplating a symbol whose prototype is obscene.

Besides the Lingham, the equally significant *Yoni* or

Cteis is to be seen, being the female organ of generation. It is sometimes single, often in conjunction: for the Indians, believing that the emblem of fecundity might be rendered more energetic by combining the organs of both sexes, did so unite them, giving to this double symbol the name of *Pulleiar*, confounded by some writers with the Lingham itself. This Pulleiar is highly venerated by the sectarian worshippers of Siva (the third god of the Trimourti), who hang it round their necks as a charm or amulet, or, enclosing it in a small box, fasten it upon their arm. The Indians have also a little jewel called *taly*, worn in like manner by females round their necks as a charm. It is presented to them on their wedding-day by their husbands, who receive it from the hands of the Brahmins. Upon these jewels is engraved the representation either of the Lingham or of the Pulleiar. The following anecdote connected with the custom is given by M. Sonnerat, in his "Voyage aux Indes et à la Chine":—

"A Capuchin missionary had a serious dispute with the Jesuits residing at Pondicherry, which was referred for decision to the judicial courts. The disciples of Loyala, who can be toleration itself when toleration furthers their crafty and ambitious views, had declined all interference with the above custom. M. Tournon, the Pope's legate apostolic, who regarded the matter as one not to be trifled with, and with whom, moreover, the Jesuits were no favourites, strictly prohibited the *taly*, enjoining all female converts to substitute in its place either a cross or medal of the Virgin. The Indian women, strongly attached to their ancient customs, refused obedience. The missionaries, apprehensive of losing the fruits of their zealous labours, and seeing the number of their neophytes daily diminishing, entered into a compromise by adopting a *mezzo-termine* with the females in question, and it was agreed that a cross should be engraved upon the *taly*,

an arrangement by which the symbol of Christian salvation was coupled with that of the male and female *pudenta*." And according to that ingenious writer Henry O'Brian, in his "Round Towers of Ireland," the Indians sent, at a very remote period, colonists to Ireland. The round towers, so numerous in that island, are no other than ancient Phallic temples, erected in honour of the fructifying power of nature emanating, as it was supposed to do, from the Sun, under the name of Sol, Phœbus, Apollo, Abad, or Budh. Alluding to these towers, he says, "The eastern votaries, suiting the action to the idea, and that their vivid imaginations might be still more enlightened by the very *form* of the *temple*, actually constructed its architecture after the model of the *membrum virile*, which, obscenity apart, is the divinity-formed and indispensable medium selected by God Himself for human propagation and sexual prolificacy." While the manners of the Hebrews even seem to have differed little, if at all in this respect, from the *real* meanings to be adduced from—Samuel II., chap. vi., ver. 20, 21, 22, 23, and Genesis, chap. xxiv., ver. 2, 3, and chap. xlvii., ver. 29: the custom in the last passage obtaining in Egypt, even in our own day the Arabs, when saluting or making a promise with great solemnity, place their hand upon the part indicated, and is identical with one of the articles of the Welsh laws, enacted by *Hœl* the *Good*, still extant: "Si mulier stuprata lege cum illo agere velit, membro, virili *sinistra prehenso et dextra reliquos sanctorum imposita juret super illas quod is per vim se, isto membro vitiaverit.*"

The Greeks had consecrated the same symbols of universal fecundity in their mysteries, the Phallus and Cteis being publicly exhibited in the sanctuary of Eleusis: these symbols being carried in procession periodically to respective temples, and there crowned.

The forms under which Priapus was worshipped were

various, some having only a human head and the Phallus; some with the head of Pan or of a fawn—that is, with the head and ears of a goat: some with their indecent attributes were placed in public roads, where superstitious females might be seen offering as many garlands as they had had lovers, until the enormous Phallus of the idol would be quite hidden from sight by the number suspended by only one woman; while young brides were required as a proper and pious custom to so seat themselves upon the member that, as Lactantius says, the god may appear to have been the first to receive the sacrifice of their modesty.

In the neighbourhood of Brest stood the chapel of the famous Saint Guignole or Guingalais, whose Phallic symbol consisted of a long wooden beam which passed right through the body of the saint, and the forepart of which was strikingly characteristic. The devotees of this place, like those of Puy-en-Velay, most devoutly rasped the extremity of this miraculous symbol, for the purpose of drinking the scrapings mixed with water as an antidote against sterility; and when by the frequent repetition of this operation the beam was worn away, a blow from the mallet in the rear of the saint propelled it immediately in front. Thus, although it was being continually scraped, it appeared never to diminish, a miracle due exclusively to the mallet.

Antwerp was the Lampsacus of Belgium, Priapus being the tutelary god of that city. Ters was the name given to him by the inhabitants, who held this divinity in the greatest veneration. Females were accustomed to invoke him on the most trivial occasions, a custom which, Goropius informs us, continued as late as the 16th century; to eradicate or replace which superstition by the ceremonies of the Christian Church, Godefrey de Bouillon, Marquis of that city, the illustrious leader of the first crusade, sent from Jerusalem as a present of inestimable value, *the foreskin of Jesus Christ*, of which no

less a number than twelve are still said to be extant. So much for relics!

Sir W. Hamilton's account of the worship paid to St. Cosmo and St. Damianus is very curious. "On the 27th September, at Isernia, one of the most ancient cities of the kingdom of Naples, situated in the province called the Contado di Molise, and adjoining the Aruyzo, an annual fair is held which lasts three days. On one of the days of the fair, the relics of Sts. Cosmo and Damianus are exposed. In the city and at the fair, *ex-votos* of wax, representing the male parts of generation, of various dimensions, sometimes even of the length of a palm, are publicly exposed for sale. There are also waxen vows that represent other parts of the body mixed with them; but of these there are few in comparison of the number of the Priapi.

The distributors of these vows carry a basket full of them in one hand, and hold a plate in the other to receive the money, crying out, "Saints Cosmo and Damianus!" If you ask the price of one, the answer is, "*Più ci metti, più meriti*"—the more you give, the more the merit. The vows are chiefly represented by the female sex, and they are seldom such as represent legs, arms, &c., but most commonly the male parts of generation. The person who was at the *fête* in the year 1780, and who gave me this account (the authenticity of which has since been confirmed to me by the Governor of Isernia), told me also he heard a woman say, at the time she presented a vow, "*Santi Cosmo, benedetto, così lo voglio*"—"Blessed St. Cosmo, let it be like this!" The vow is never presented without being accompanied by a piece of money, and is always kissed by the devotee at the moment of presentation.

But, as might naturally be expected, this does not suffice to fructify barren women; and, consequently, another ceremony, one which was doubtless more efficacious, was required.

The parties who resorted to this fair slept for two nights, some in the Church of the Capuchin friars, and the others in that of the Cordeliers; and when these two churches were found to be insufficient to contain the whole of such devotees, the Church of the Hermitage of St. Cosmo received the surplus.

In the three edifices the women were during the two nights separated from the men, the latter lying under the vestibule, and the women in the church. These, whether in the Church of the Capuchins, or in that of the Cordeliers, were under the protection of the father guardian, the vicar, and a monk of merit. In the Hermitage it was the hermit himself who watched over them.

From this it may easily be imagined how the miracle was effected without troubling Saint Cosmo and Saint Damianus at all in the matter, as well as that the virtue possessed by those two saints was extended to young maidens and widows.

GENERATION.—After briefly passing in review the now to be exploded opinions of Aristotle, Fallopius, Hartsocker, and Lowenhock on this *quæstio vexata*, our author says Harvey, a physician in the reign of Charles II., celebrated as the discoverer of the "circulation of the blood," commenced his researches and entered upon his inquiries under very favourable circumstances, as the king, with the view of affording him the greatest facilities for investigation, placed at his disposal all the deer, male and female, in the royal parks; and whole hetacombs of these antlered denizens of the forest did Harvey sacrifice for the benefit of science. The chief result of his experiments upon these animals, as well as upon the females of rabbits, dogs and other brutes, was his being convinced that, so far from the semen of the male remaining for any time in the matrix, it never even entered it. Harvey next discovered a number of loose threads or filaments, forming a kind of network or plexus, similar to a spider's web.

This plexus soon took the form of a pouch or bag, containing a liquid like the white of an egg, in which floated another spherical envelope, filled with a clear and crystalline fluid, a fluid in which was to be seen a new prodigy. This was not a complete organised animal, as might have been expected from the preceding systems; but merely the *principle* or beginning of one—in fact, a *living point* (punctum saliens) before any of the other parts were formed. It was seen floating and jumping about in the crystalline fluid, and deriving its nourishment from a vein hanging loose in the liquid in which it swam. This most extraordinary and interesting little stranger Harvey had the honour of presenting to his majesty; a very fitting introduction to one who was so notorious as was Charles II. for the delight he took in the place which dame Nature had destined for the abode of the *spermatazoon*, or spermatic animalcula.

Since Harvey's time many changes and modifications of the ovary system, as well as attempts to reconcile it with that of the spermatic animalcula, have been made: to notice all of which would far exceed the limits of the present digest. Suffice it then to say, that from the most recent discoveries and researches of the ablest European physiologists, it is considered as a well-authenticated fact—that the mature egg is not capable by itself of being developed into the embryo. If simply discharged from the ovary, and carried through the oviducts towards the matrix, it soon dies, and is decomposed like any other part of the body separated from its natural connections. It is only when fecundated by the spermatic fluid of the male that it is stimulated to combined development, and becomes capable of complete organisation.

As to the spermatic fluid, there are several conditions which are essential to the successful accomplishment of the act of fecundation.

First, the spermatazoa must be present, and in a state of active vitality.

Secondly, the spermatazoa must come into actual contact with the egg, or its immediate envelope.

There is every reason to believe that the spermatazoa at the time of impregnation actually penetrates the interior of the egg, and thus comes into contact with the vitellus.*

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* In 1750 appeared a tract entitled, "Lucina sine Concubitu: A Letter humbly addressed to the Royal Society, in which is proved by most incontestable evidence, drawn from reason and practice, that a woman may conceive, and be brought to bed, without any commerce with man." It is almost impossible to procure a copy of the original pamphlet; and Messrs. E. and G. Goldsmid, of Edinburgh, have rendered a valuable service to book lovers by reprinting the work in a handsome form as the Seventh Volume of their "Collectanea Adamantæa."

The title page of the book bears no name of author, but the letter is signed *Abraham Johnson*, and Lowndes tells us that this is a *nom de plume* of the Rev. H. Coventry. The letter itself is an exquisite *jeu d'esprit* somewhat after the style of the celebrated "Hermippus Redivivus," but perhaps owing to the peculiar subjects it treats of, as much as to the writer, it is far more amusing to the general reader.

Starting with Virgil's well-known lines—

> Ore omnes versæ in Zephyros stant rupibus altis,
> Exceptantque leves auras et sæpe sine ullis
> Conjügus vento gravidæ (mirabile dictu)
> Saxa per et scopulos et depressas convalles
> Diffugiunt, &c. * —

the author offers, as he calls it, the maidenhead of his discovery to the philosophers of the Royal Society. He states that he is a country practitioner, having helped as many people into the world as out of it. Being called upon on one occasion to attend the daughter of a neighbour who was dangerously ill, he was surprised to discover symptoms of pregnancy. He imparted the facts to the horrified father, who in his turn upbraided his daughter for the disgrace she had brought on the family. Of course, the young lady fainted; but the next day a small but undeniable witness appeared to corroborate the physician. The mother, however, still asserted

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* Georgic. III.

As to the *modus operandi* employed by different animals for perpetuating their species, a certain analogy undoubtedly exists, for notwithstanding the infinite variety which prevails throughout nature, the changes are never sudden or abrupt; but our ignorance upon the subject causes us almost continually to take for proximate species those which, on the contrary, are far removed from each other.

In fact, the variety of ways in which the different species of animals perform the generative act is, to say the least, truly surprising.

With respect to the important question which posture is the best for coition, whether the object be that of begetting children or mere animal gratification, the opinions of medical men and of physiologists are divided. Nature herself, however, has taught both sexes those postures which are allowable,

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her perfect purity: so much so, indeed, that the medical man almost doubted the evidence of his own senses.

Pondering over the matter one day, he came across a passage in Woollaston's *Religion of Nature delineated*, in which he stated that animalcula may be taken in with the very air. "Why, then," said the physician, "may not the whole mystery of generation take place without any communication between the sexes?" His only doubt was whether there were any such animalcula, but remembering the lines of Virgil above quoted,* he came to the conclusion that if mares could become pregnant by merely turning towards the west, why not women also. He then proceeds to relate a most amusing series of experiments, which, however, we must leave our readers to enjoy for themselves. We can only say that a more ingenious, spirited, and laughable composition is not to be found in any of the well-known writers of the latter half of the 18th century.

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* The mares to cliffs of rugged rocks repair,
And, with wide nostrils, snuff the western air:
When (wondrous to relate) the parent wind,
Without the stallion, propagates the kind.
Then fir'd with amorous rage, they take their flight
Thro' plains, and mount the hill's unequal height, &c.
DRYDEN'S VIRGIL.

because contributing to generation; while experience and observation have indicated those which are prejudicial to it, and on that account forbidden. *

Our sexual parts clearly indicate that they were not intended to be used in a standing posture like that of the hedgehog. We must certainly injure our health by adopting it, and not only that, but we thereby render generation difficult; the whole nervous system suffers; the eyes become dim; the brain is confused; the spine is affected; the knees tremble; and the legs seem as if unable to sustain the superincumbent weight of the body.

To an habitual indulgence in this posture may, in a great measure, be attributed debility, lassitude, gout, and rheumatism; and what is still worse, the process of generation is impeded by it, inasmuch as the seminal fluid of the male never reaches in a sufficient quantity the receptacle provided for it by nature.

The sitting posture is equally objectionable, not only in

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* "SES POSTURES, inventées par Cyrene, Philonis, Asianasse, Elephantis, and Aretin. N. Venette. Tableau de L'Amour, 1689."—These positions, twelve in number, are each one named after a sign of the Zodiac, of life size, and wholly in the nude; figures displaying the "twelve postures" in which the Great Act could be the most successfully accomplished—that is, for the purpose of extorting therefrom the most exquisite pleasure, and at the same time of realising the original intentions of nature in the securing of the most felicitously endowed progeny: for ANY MOTHER can, if she will, produce offspring that shall be superior to either parent, by avoiding all disagreeables of whatever kind or nature. By *believing* she shall and will produce a superior specimen of the race, and by firmly resisting discontent, anger, jealousy, hatred, and all evil; dwelling only on, and contemplating that objectively and subjectively, which is true, beautiful, and good. By some unknown accident these famous Priapic designs—the triumph of ancient art—came down to posterity, and were reproduced (ages after), through designs in miniature by Giulio Romano, for the purpose of realising models for the display of perfect artistic human proportion and beauty, and are still procurable.

consequence of the sexual parts of the male and the female never coming into complete contact with each other,—but also because the quantity which reaches the matrix is insufficient for the production of a strong and well-formed infant.

The best posture of all is that which is generally adopted —lips to lips, expressed in the old French proverb, "faire l'amour avec une femme," in contradistinction of "par derrière," or more exactly, perhaps, "en levrette," which is the most natural but the least voluptuous one; and yet it was the one in which Catherine II. of Russia (whose *real* biography is yet *un*written)—the modern Messalina, and who in her day was esteemed *la più famosa futatrice nel mondo*—very frequently indulged: Prince Potemkin and Count Orloff being the chief favourites; but, perhaps, the desire of getting an heir might be a reason for her choosing this posture;* while

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* Woman faces heaven when she gives herself to love and man!—willingly or victimly. The rule is universal, the exceptions monstrous; for there are, there can be, none save in three cases—utter human depravity; certain physical malformations; and third, *in those mysterious forms of prayer in vogue before Ninevah the First was founded, and whose tremendous importance and vital sacredness* compel me to elucidate no further, forming as it does the great *basic* principle in those *esoteric* writings, the "Ansairetic," as follows:—

"Touchant, la secret renvoyée, qui est la redoubtable force, qui est dite redresser la union des sexes, et la rite plus puissante, que les êtres de la terre peuvent employer.

"Seulement est necessaire, pour l'homme, avoir une femme intelligente et affectioneè, avec laquelle il est en rapport ample; et alors à la moment d'orgasm, l' un et l' autre, qu'ill veuillent absolument et qu'ils desirent la force ou quel conque ils desirent en veritè.

"Serait il pour la clairvoyance; qu'ils veuillent à l' object, qui est en vue, à l' exclusion sans réserve autre entierement.

"Alors après cette union, le propriétaire, qu 'il donne immédiatement la magnétism à sa mirror.

"Cette est une secret Orientale."

And obscurely but analogously rendered in the Text of Rabbi Moses:—"Dixerunt ergò quòd in horâ quâ inferitur una species in aliam, oportet ut

St: Thomas, who is reputed to be one of the ablest theologians and casuists, endorses the lawfulness of this posture, providing it be not for indulging in unbridled lust; but only when the case is a legitimate one, and not inimical to the infant about to make its *debut.*

There have been men of so hot a temperament as to have enjoyed several women many nights in succession, but the result has been that of having weakened themselves to such a degree that their semen lost all its fecundating virtue, and that their sexual parts refused to obey their orders—in fact, after the fifth or sixth round of an amorous conflict, nothing more is discharged but a crude, aqueous humour, and sometimes blood, instead of a rich and natural semen.

Hence, it appears that the number of times a man can enjoy a woman in one and the same night, rarely exceeds four or five. This must, however, be taken as a general rule: for an authentic account of a decree made by a King of Arragon upon the matter is still extant. A woman, who was married to a Catalan or Catalonian, cast herself one day at the king's feet, and implored his aid to prevent the too frequent caresses of her husband; which, if persisted in, would most certainly cause her death. The Catalan being sent for, frankly confessed to

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ramus inferendus sit in manu alicujus mulieris pulchræ. And quod vir aliquis carnaliter cognoscat cum præter morem naturalem. Et dixerunt quod in tempore illius actus debet mulier inferere ramum in arbore."—*Gaffarel's "Unheard of Curiosities."*

These things relate to the *inner* mysteries of the Philosophy of Love (AGAPE, not *stogu*), and are only fully imparted under the most sacred conditions; and but discriminately *hinted* at by Swedenborg, when he says:—

"Love, and particularly sexual love, is a most close union of wills and dispositions; and indeed a union so great, that the life of the one is in all ways communicated to the life of the other: so that in the height of the ecstasy, whatever is peculiar and proper to either, is thought to be the other's reciprocally."—Sec. 137, p. 156, "The Generative Organs," 1852.

kissing his wife ten times during every night. Upon hearing which, the king forbade him, under pain of death, to perform the matrimonial duty more than *six* times nightly—a prescription which eventually saved the poor woman from a galloping consumption. A most remarkable instance of the generative power at a very advanced age was exhibited in the person of the celebrated Thomas Parr, a poor countryman, born at Winnington, in the county of Salop, in the year 1483, and died in London, Nov. 14th, 1635, aged 152 years and nine months, and having survived nine princes. The common report of him was, that he did public penance under a conviction for incontinence after he had passed his 100th year; and his wife, whom he had married as a widow in his 120th year, did not deny he had intercourse with her after the manner of other husbands with their wives, nor until about twelve years back had he ceased to embrace her frequently.

The Rabbis even enacted a kind of *sumptuary law* to prevent the waste of semen: thus a peasant was restricted to enjoying his wife *once* a week; a tradesman or carrier to once a month; a sailor to twice a year; a man of letters to once in two years. 'Tis pretty evident the ladies had no finger in this pie, or the allotment would certainly have been more liberal.

While as an example of the amorous desires of women, from the effects of which they appear to feel rarely exhausted as men do, the libidinous Messalina is celebrated in Juvenal's VIth Satire thus—

> The august harlot, daring to prefer a coarse rug to the bed
> of state to take nocturnal hoods,
> Attended by not more than one maid servant,
> And a yellow peruke hiding her black hair.
> She entered the brothel, warm with an old patched quilt,
> And the empty cell which was hers; then she stood naked,
> With her breasts adorned with gold,
> Shamming the name of Lysisca.

While Cleopatra, if we can credit the letter of Marc Anthony, one of her lovers, sustained the amorous efforts during one night of one hundred and six men, without evincing the slightest fatigue.

We shall conclude with a *very domestic* anecdote in *ipsissimis verbis* of the party who played first fiddle in the matrimonial duet, and who was no less a person than Tristram Shandy, gent. "I wish my father or my mother, or indeed both of them, as they were in duty both equally bound to do, had minded what they were about when they begat me. Had they duly considered how much depended upon what they were then doing, that not only the production of a rational being was concerned in it, but that, possibly, the happy formation and temperament of his body, perhaps his genius and the very cast of his mind. . . . I am verily persuaded I should have made quite a different figure in the world from that in which the reader is likely to see me. . . . I believe my father, who was the most regular of men in all that he did, had made it a rule for many years to wind up a large house clock, which was standing on the back stairs head, with his own hand; and being somewhat between fifty and sixty years of age at the time I have been speaking of, he had likewise brought some other little family concerns to the same period, in order, as he would often say to my Uncle Toby, to get them all out of the way at one time, and be no more plagued and pestered with them the rest of the month. . . ."

"'*Pray, my dear,*' quoth my mother, 'have you not forgot to wind up the clock?'

"'Good God!' cried my father, making an exclamation, but taking care to moderate his voice at the same time; '*Did ever woman, since the creation of the world, interrupt a man with such a silly question?*'

"'Pray, what was your father doing?'

"'NOTHING!'"

VIRGINITY AND CHASTITY.—The high value eastern nations in general attached to virginity, and specially by the Jews, may be inferred from the laws enacted by Moses, and enumerated in Deuteronomy xxii. 13—21; the reverence which the ancient Romans had for virginity, and, consequently, for virgins themselves, is well-known. "The Lombards," says Gibbon, "allowed the *morging cap* immediately after the wedding night; and this famous gift, the reward of virginity, might equal the fourth part of her husband's substance. Some cautious maidens, indeed, were wise enough to stipulate beforehand for a present which they were not too sure of deserving."

Chastity, by preserving the vigour of the vital powers, and by returning into all the organs that superabundance of life which is concentrated in the genital parts, must necessarily increase the energy of all our functions. This physiological fact was known to the ancients, who bear testimony in their verses to the esteem in which virginity was generally held. Thus Ovid tells us that Daphne changed into a laurel tree, cannot endure the action of fire without complaining, as in ancient times she could not bear the flames of impudicity; and represents the Muses as virgins, to show the little disposition which the learned and the intellectual have for physical love, because they have too acute a sensibility. Corporeal strength follows the same law as mental vigour—thus the athletes lived in celibacy in order to preserve their strength; and Moses interdicted the Jews from having connubial intercourse when they were summoned to arms. Whether this esteem in which virginity is held results from its effects upon the human body, or whether it emanates from religious opinions, even in climates where the propagation of the species is a religious injunction, it is found throughout the civilized world.

Among savage nations, such as the Negroes, the native

Americans, and the South Sea Islanders, who possess no other religious system than Fetichism, virginity is not much, if at all, esteemed. Lapeyrère asserts that the Icelanders compel their daughters to prostitute themselves to strangers, and the Northern Mongol tribes are reported by Steller to offer their wives to their guests.

The abuse of the venereal act, and the too great loss of the seminal fluid, soon produces upon men effects very analogous with those of castration, such as weakness, dejection of mind, debility, and pusillanimity, together with all that mental timidity which exaggerates the least dangers, and succumbs under the most trivial apprehensions. On the contrary, men most celebrated for their moral and intellectual faculties, and who have rendered themselves illustrious by their talents or their virtues, have for the most part been but little given to sexual delight; and some, indeed, such as Julian the Apostate, Newton, Kent, and William Pitt, Fathers Gill, Casteras, Coton, Spiza, and Poissevius are reported to have abstained from venery altogether.

Louis VIII. of France, in the midst of his conquests, was seized with a disorder for which his physicians could prescribe no other remedy than that of breaking the 7th Commandment, his Queen being then of necessity at Paris, as Regent during his absence. It is imagined that his bigotry would not allow him to have recourse to this prescription, for when he was asleep his courtiers introduced into his bed a lady of exquisite beauty, who on his awaking confessed for what object she was there. "No, my child," said the King, "I had rather die than commit a deadly sin." And then, ordering the girl to be married off, made his will and died.

What a contrast is the conduct of this king, to that of "the monarch *after God's own heart*," as chronicled in Samuel II., chap. ii., ver. 2—17.

Among innumerable instances of the exercise of this

virtue among women, the following are too remarkable not to be recorded:—Queen Zenobia, Francisca Frances, Maria Coronel, Saint Werburgh, and Isabella Gonzaga, the wife of the Duke of Urbino, who passed two years with her husband, still remaining a virgin; and so great was her ignorance of the matrimonial duty, that she imagined all married women lived in the like manner. "At length, however," says her historian, "the mist before her eyes vanished away; whether it was that age taught her, or the free conversation she had as a married woman with the ladies, her friends, who were also in the connubial state, enlightened her."

Now, notwithstanding that so great a physiologist as Hatter has countenanced this prejudice, "that the bridal bed should be an ensanguined one"—it may be confidently asserted that nothing is less to be depended upon than such a reputed proof of defloration. The relaxed state of the parts of generation from a great quantity of mucus in a woman subject to the *whites*, or from the blood of the menstrual discharge, may make the hymen yield, and not rupture, so that a woman might seem a virgin without being such; while on the other hand, the chastest and most moral of her sex might have her hymen destroyed by preceding illness, and thus be incapacitated from giving the husband of her choice the proof of her purity. While it should be remembered that there are persons in whom the hymen is so indistinct, that several anatomists have doubted its existence altogether.

Strabo informs us that the Armenians immolated their virginity to the god Annatis; and, according to St. Augustine, the Romans dedicated a temple to Priapus, where virgins were compelled to sacrifice their virginity.* But of all opinions, the most extraordinary is that which prevails at Madagas, in various parts of Africa, in Upper Asia, and even among some

* See section "Phallicism," *ante* p. 5.

of the savages of Peru. In these countries so little value is set upon virginity, and upon the virginity of the membrane called the *hymen*, that the culling of this first flower is considered as a servile trouble: that girls who have lost it are preferred as being more accomplished.* At Goa, the primitæ of virgins were offered up to the idol of the Lingham or Phallus, *or to its priests;* and the people believed that a woman betrayed her want of merit by remaining a virgin. That the aphorism is a truism that "women who cohabit with men are more healthy, those who do not are less so," is proved by the fact that the most cruel nervous disorders, such as the *furor uterinus*, hysteria, spasms, &c., chiefly attack

* It was the custom for all the young women, when they arrived towards maturity, to sit in the avenue of the temple with a girdle, or rope, round their middle, and whatever passenger laid hold of it was entitled to lead them away. This practice is taken notice of as existing among the Babylonians, in the Epistle ascribed to the Prophet Jeremiah, which he is supposed to have written to Baruch (v. 43).

The virgins of Babylonia put girdles about their waist, and in this habit sit by the wayside, holding their Pitura or sacred offerings over an urn of incense: and when any one of them is taken notice of by a stranger, and led away by her girdle to a place of privacy, upon her return she upbraids her next neighbour for not being thought worthy of the like honour, and for having her zone (?) not yet broken or loosed. Not only the men and maidservants are in this manner prostituted at the shrine of the goddess—for in this there would be nothing extraordinary—but people of the first fashion in the nation used to devote their own daughters in the same manner, it being a religious institution that all young virgins shall in honour of the deity be prostituted, and detained some time in her temple, after which they are permitted to be given in marriage. Nor is anybody at all scrupulous about cohabiting with a young woman afterwards, though she has been in this manner abused.*

Significantly apropos is the real meaning of Mr. Long's "Babylonian Marriage Market" (sold in 1881 to the Holloway Institution for 6,300 guineas), and said to illustrate the fulfilment of this sacred obligatory law of Babylonia.

* 1 Kings xiv. 24.

such as have throughout life refused the pleasures of love. Many fatal affections, such as mania, epilepsy, &c., prey upon those who have imposed upon themselves too severe a continence; but the dangers resulting from the abuse of this pleasure are much more formidable. Besides, nature knows how to rid herself of too abundant a seminal fluid by the illusion of dreams in both sexes, an evacuation which is entirely confined to the human species.

With respect to the comparative longevity of single and married persons, Buffon and Dr. Parcieux were the first to show that single men live a much shorter time than married ones. According to Hoffland and Sinclair, almost all individuals who have arrived at a very advanced age were married; and married women, even notwithstanding the dangers of childbirth, generally live a longer time than single ones.

"The pleasures of love," says Galen, and after him Sanctorius and Cowper, "when they are moderate, and not indulged in until the body has had time to repair, in both sexes, but more especially in the male the generative faculty, are salutary for the physical organisation. They promote gaiety, contentment, and a sense of freedom in the female. But as in the man the secretion of the prolific juice is only made very slowly, as it appears to be the very quintessence of life, and to be destined not only to fecundation, but also to being absorbed into the system for recruiting the strength of the individual,—and as it is necessary that a certain quantity of it should be accumulated in the vessels, in order to procure the natural stimulus and exhilarating emissions,—it follows that too frequent enjoyment on the part of the male enervates the body and causes premature old age,* and this the more

* Especially when we remember than an ounce of blood lost weakens, say 1; an ounce of saliva weakens, say 5; an ounce of male semen weakens, say

rapidly in proportion as endeavours are made to renew them, in spite of the dictates of nature and the injunctions of morality and religion.

Chastity is often confounded with continence, but there is this difference between them: that while the latter is understood as an abstinence from or moderation in the act of generation, the former regarding the object more with respect to moral purity, is applicable not to the gross act alone, but to the thoughts and feelings of the individual.

MARRIAGE.—Fodéré, an extensive medical practitioner, refers the comparative longevity of married persons to four circumstances:—

I.—To the assistance and consolations afforded to each other by married persons; in the attentions they mutually bestow and receive during illness, the commencements of which are usually neglected by those who live by themselves.

II.—In the greater degree of activity which a person is found to observe when forced to maintain a family. Now, labour and exercise are as necessary for the preservation of health as food, for they undoubtedly keep off all disease, and prevent us from attaching to slight indisposition that importance which is so often done by those whose care is wholly confined to themselves.

III.—In the security from those diseases which are almost always the handmaids of the Venus Vaga, and which are not avoided even by those who confine their attachment to one person: for in fact, if a woman is sufficiently debased to sacrifice her honour to one, there is scarcely any doubt of her allowing others to partake of her favours, a fact, with few exceptions, borne out by experience.

61; an ounce of prostatic fluid, or female lochia, from the vaginal parietes weakens 211, because it takes that number of ounces of oxygenized and phosphorized blood to make one ounce of either of these most costly and precious secretions.

IV. and lastly.—The economy of the prolific fluid which is necessarily observed when both convenience and habit cause the desires to be rarely provoked.

"The greatest use of marriage institutions," observes Patey, "consists in their promoting the following beneficial effects:—

I.—The private comfort of individuals.

II.—The production of the greatest number of healthy children, their better education, and the making of due provision for their settlement in life.

III.—The peace of human society in cutting off a principal source of contention, by assigning one or more women to one man, and protecting his exclusive right by sanctions of morality and laws.

IV.—The better government of society by distributing the community into separate families, and appropriating over each the authority of a master of a family, which has more actual influence than all civil authority put together.

V.—The additional security which the State receives from the good behaviour of its citizens, from the solicitude they feel for the welfare of their children, and from their being confined to permanent habitations.

VI.—The encouragement of industry."

Toland, Grotius, Erasmus, Swift, Leibonitz, Hume, the good and great philanthropist Robert Owen, and Byron, have all openly avowed similar opinions; and on the same subject that sublime poet Shelley raised his powerful voice.

With respect to the most important function of animal life—the generative act—it is curious to remark how differently it is designated according to the relative positions of the parties performing it.

"The consummation of marriage, and all connected with the great work of generation," observes Voltaire, "will be differently expressed by the husband, the medical man, and the lover. The words employed by the last will awaken

nought but the image of delight and satisfaction; those used by the doctor will be thickly interlarded with anatomical terms; the husband will endeavour to express with decency and propriety what the young man has uttered without regard to decency and propriety; while the priest will do what he can to give to what he says a religious tinge."

In the feudal times the barons, as will be seen, paid but little respect to the matrimonial rights of their vassals. They would force them to marry any person they chose for them; they could sell the fruit of such marriage, or compel the parents to redeem them. Some idea may be formed of the situation of serfs in France from a chapter reprinted, at length, in the "*Essais sur Paris*," by Saint Foix.

The consent of one William Bishop, of Paris, is therein given to the union of a young man with a young woman, provided that the children proceeding from the said marriage should be shared between the said William and the Abbey of Germain de Prez. Nor was this the only discouragement to matrimony in those times, for these feudal lords (ecclesiastical as well as secular) claimed the obscene and tyrannical right of passing the wedding-night with the wives of their serfs, and of thus contaminating the purity of the nuptial couch.

The above author gives us an amusing anecdote on this subject:—"A nobleman who possessed a large estate in Normandy, would in the month of June assemble around him all his serfs, including those who were awaiting his consent to consummating their marriage. After regaling them at a feast, and making merry with them, this facetious baron declared he was ready to give the wished-for sanction, but only upon certain conditions—thus, to one couple the condition was that they should consummate their marriage up a lofty tree in his park; to another party, that they should consummate theirs in the river Ardelle, where they should remain for two hours with nothing on but shirt and smock.

This right, which was almost general throughout Europe, was gradually changed into more moderate pretensions: a commutation in money being substituted for it, which commutation was known in England during the Saxon rule by the name of *Marcheta Saxonica;* during the Norman dynasty by that of *Marcheta;* and in Scotland by that of *Marcheta mulierum.* This last was ordained by Eugenius, King of Scotland, who enacted that the lord or master should have the first night with every woman married to his tenant or bondsman, which ordinance was afterwards abrogated by Malcolm III., who ordained that the bridegroom should have the sole use of his wife, and for that privilege should pay to the lord a piece of money called *marca.* In the time of our Henry III., thirty-two pence were given to the lord by way of commutation. In France, the lord of the soil and the canons of the cathedral of Lyons claimed a right to lie, the first night of the nuptials, with their bondsmen's wives. The Bishop of Amiens and the monks of St. Etienne de Nevers had themselves the same right, which they exercised with unblushing effrontery. The priests of Picardy asserted that no married couple could without their permission sleep together the first three nights; the monks of St. Théodard enjoyed the same privilege over the inhabitants of Mount Auréel, a town situated in the neighbourhood of their monastery.

Several German lords enjoyed the like privilege, but much to their credit, restricted it to introducing a leg or a thigh into the bride's bed; and even this might be commuted into a fine called *cuissage* or *droit de cuisse.*

While such was the horrible and disgusting depravity of the court of Louis XIV., as given by Bussy Rabutin, that it would be scarcely credible were it not confirmed by contemporaneous writers—sufficient to say that Morel, a

gentleman of Provence, actually *sold boys as if they were horses*, driving his bargains in the pit at the opera.*

It will scarcely be credited that a regular society, or college of the Cinœdi, was actually instituted, with a set of canons for admission to and regulation of this fraternity—which the king ultimately had broken up: at which *dénouement*, as might be naturally expected, the ladies were exceedingly rejoiced.

In many countries of the globe no marriage is contracted, but the two sexes mingle as inclination prompts—notably among the ancient Peruvians: while the natives of Gamboge, Nicaragua, the Lydians, and Kubasches (a nation of the Caucasus), are almost equally lax.

Formerly Monogamy existed only among the polished nations of Greece and Rome, and among the Gauls and Germans: the two latter being the only Monogamic nations among the barbarians of those times.

Salutary, however, as may be the generative act when performed in moderation, its excessive indulgence entails the most lamentable consequences: the importance, indispensability, and necessity of the seminal fluid for the maintenance of health being universally conceded; the loss of such fluid laying the foundation of innumerable diseases, calculated to alarm all who thus sacrifice their health to their pleasure.

The loss of males occasioned by civil war, as well as the inconvenience resulting from it, appears from the following curious petition presented to Parliament in the year 1643:

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* It seems strange that while Mr. Davenport and other physiological writers condemn the *real* vice of Sodom, they say not one word of *that* ignored or tacitly allowed *with women* as lawful and natural, viz., the union Cornelia accorded to Gracchus, Julia to Pompey, and Portia to Brutus *(sat sap)*, and which practice, by no means unfrequent on the Continent, may perhaps account for the limited families of many foreigners.

"*The Midwives' just petition, or a complaint of divers*
"*gentlewomen of that faculty, shewing to the whole*
"*Christian world the just cause of their sufferings*
"*in these distracted times, for their want of trading;*
"*which said complaint they tendered to the House on*
"*Monday last, being the 23rd of January*, 1643.

"YOUR PETITIONERS HUMBLY SHOW:—That whereas many miseries do attend upon a civil war, there is none greater than the breaking of that conjunction which matrimony hath once confirmed, so that women's husbands being at the wars, they cannot expect that necessary comfort and benevolence which they expect from them.

"And whereas we are called midwives by our profession, we knowing the cases of women better than any other, being more experienced in what they sensibly suffer since the wars begun, living the religious lives of some cloystered nuns contrary to their own natural affections, if they could by any means help it without wronging their husbands; and as women are helpers unto men, so are we unto women in all their extremities, for which we were formerly well paid, and highly respected in our parishes for our great skill and midnight industry; but now our art doth fail, and little getting have wee in this aye barren of all natural joyes, and faithful onely in bloody calamities; we desire, therefore, that for the better propagating of our owne benefit and the general good of all women, wives may no longer spare their husbands to be devoured by the sword, but may keep them fast locked within their loving armes day and night, perfecting their embraces in such a manner as not to be expressed freely, but may easily be conceived by the strong fancy of any understanding woman.

"We desire, therefore, that a period may be set to these unhappy differences, and that the naturall standard may no longer lye couchant, but that women may be fruitful vines;

that there may be no armes but such as will lovingly embrace their dear spouse again.

"Whereas, all are not Penelopes that can withstand the siege of a long temptation, but must yield up the fort to the flattering enemie of her long-preserved chastitie, it is better to keep than to make that fraile sexe honest. Let, therefore, the drummer wound the ayre no more with false stroaks, nor the pike bee bathed in the blood of guiltlesse men. Let not the sword ravish from our bosoms the delight of our lives: this word—husbande—speaking benefit both to wives and midwives, since our felicitie cannot subsist without the other's fertilitie and fruitfulness; and, therefore, let us midwives, whome it most nearly concernes, desire that some order may be taken that the old song of England may not be againe revived, '*Slow* men of London;' and that the celibate sexe of women may not lye in their beddes like cold marble images, cut out by some artificers, but being fulle of warme spirit and life, they may oblegee the world to them by repairing the losses of the warre, and have husbands, as formerly, at their command, to maintaine them bravely, and bring them yearly under the delivering power of the midwife, which cannot be done unless the warres cease, and men return againe unto their wives.—Printed in London."

As to the long-vexed question, which of the two sexes receives the greatest pleasure in the conjugal embrace—a question upon which, Jupiter and Juno differing, was referred by them to Tiresias, that worthy who had himself been a girl for seven years, and had been married as such; and who, in consequence, could speak with perfect *connaissance de chose*, gave his award in favour of Jupiter's opinion, declaring that the gratification received by the female was ten times greater than that experienced by the male; but

physiologically it appears difficult, if not impossible, to decide satisfactorily.*

ANAPHRODISIA; or, absence of the reproductive power, viz., Impotency, distinguished under the canon law under three kinds: that which proceeds from frigidity; that which is caused by sorcery (ligature or point-tying); and that which, proceeding from some defect of conformation, is properly designated as *impotentia colundi.* The different kinds of impotency may be thus classed:—

1. Those which are proper to men; 2, those proper to women; and 3, those common to both sexes. Three things are considered as indispensable to the due performance of the generative act: erection, intromission, and emission.

Sterility must not be confounded with impotency. Many women are barren, but very few are impotent (if any), for her organisation opposes it, only resulting from a complete absence of the vagina, hardly ever occurring save as a monstrosity; but the absence of ovaries, or their diseased state, masturbation, obstruction of the Fallopian tubes, excessive coition, and polypi in the uterus, frequently prevents conception. The excessive narrowness of the vagina sometimes preventing the approach of the male, though instances have occurred of fecundation being effected without the introduction of the male organ. (?)

Thus cases have been found of women who have been fecundated, and have even arrived at the term of pregnancy, having been obliged to submit to a surgical operation for the removal of the hymen, which membrane had not been broken in the acts which had nevertheless effected the fecundation.

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* Although nothing reliable can be predicated absolutely as to *results* in the choice of marriage partners, yet the best possibly obtainable (all else equal) may be safely anticipated from the union of opposite rather than similar temperaments, viz, the brunette with the blonde, and the ruddy with either, though preferably with the darker in *their* case.

Lastly, the excessive length of the clitoris, when it does exist, also opposes the conjugal act. The only remedy in this case consists in amputation, an operation which has been frequently performed. A remarkable instance is given by Sir E. Home, Bart. See "*Lectures on Comparative Anatomy*," Vol. III., p. 116. London, 1823.

Impotency may, however, equally proceed from moral as from physical causes. In this case it consists in the total privation of the sensibility peculiar to the reproductive organs. This insensibility is by no means infrequent in persons whose mental powers are continually in action, as the following case will show:—

A celebrated mathematician of a very robust constitution having married a young and pretty woman, lived several years with her, but had not the happiness of becoming a father. Far from being insensible to the charms of his fair wife, he on the contrary felt frequently impelled to gratify his passion; but the conjugal act, complete in every other respect, was never crowned by the emission of the seminal fluid. The interval of time which occurred between the commencement of his labour of love and the end was always sufficiently long to allow his mind, which had been for a moment abstracted by his pleasure, to be brought back to the constant object of his meditation—that is, to geometrical problems or algebraical formula. At the very moment even of the orgasm, the intellectual powers resumed their empire, and all genital sensation vanished. Peirible, his medical adviser, recommended madame never to suffer the attentions of her husband until he was *half-seas-over*, this appearing to him the only practicable means of withdrawing her learned spouse from the influence of the divine Urania, and subjecting him more immediately to that of the seductive goddess of Paphos. The advice proved judicious. Monsieur became the father of several fine and healthy boys and girls, thus furnishing

another proof of the truth of the maxim, "Sine cerere et Baccho friget Venus."

But the impotency arising from the predominance of the intellect is the least formidable of all. The one most to be dreaded is that which results from the excessive and premature exercise of the reproductive functions: for, as has been well observed, "the too frequent indulgence of a natural propensity at first increases the concomitant desire, and makes its gratification a part of the periodical circle of action; but by degrees the over excitement of the organs, abating their tone and vitality, unfits them for the discharge of their office, the accompanying pleasures are blunted, and give place to satiety and disgust."

Such unfortunate persons as are the victims of this kind of anaphrodisia, become old long before their natural time, and have all their generative apparatus blasted with impotency.

Too great warmth of passion may not only defeat its own object, but also produce a temporary impotency. The following case is in point:—"A young man, whose wife's relations had promised him a considerable estate as soon as she proved to be pregnant, fatigued himself to no purpose by continued devotions at the shrine of love—his over anxiety defeating the very object he so ardently desired to accomplish. In despair at the failure of his repeated efforts, he was at length on the point of believing his wife barren, when following the advice of a judicious physician, he absented himself from home for a fortnight, and upon his return proved by the success which attended his amorous labours that absence is sometimes the best doctor."

Old Montaigne's advice in cases similar to those cited is worthy of notice. "As to what concerns married people," says he, "having the year before them, they ought never to compel or so much as offer at the feat, if they do not find themselves very ready. And it is better indecently to fail of

handling the nuptial sheets, and of paying the ceremony due to the wedding-night, when a man perceives himself full of agitation and trembling—expecting another opportunity at a better and more private leisure, when his fancy shall be better composed—than to make himself perpetually miserable for having misbehaved himself, and being baffled at the first assault. Till possession be taken, a man that knows himself subject to this infirmity should leisurely and by degrees make certain little trials and light offers, without attempting at once to force an absolute conquest over his own mutinous and indisposed faculties. Such as know their members to be naturally obedient to their desires, need to take no other care, but only to counterplot their fancy."

Too great warmth of clothing round the parts of generation, or too great pressure upon them, may be reckoned as causes of impotency; and equally disadvantageous in this respect is the practice of riding upon horseback, as the organs of generation are of necessity frequently compressed either against the saddle or the horse's back. Talemant, in his commentaries on Hippocrates, adduces the case of bakers, upon whom, by their not wearing breeches, the contrary effect is produced. "We have often heard," says he, "that bakers and others whose parts of generation are not covered by clothing, but hang freely, have large, well-grown testicles."

Another cause of impotency is the allowing the parts of generation to remain too long in a state of inaction. Those parts of the body which are most exercised are always found to be better grown, stronger, and more fitted for the discharge of their natural functions, provided the exercise be neither too violent nor too frequent.

It will easily be supposed that superstition, when brought to act upon weak and ignorant minds, is capable of producing temporary impotence. The pretended charm or witchery common in France as late as the close of the 17th century,

and known by the name of *nouer l'aiguillette* (point-tying), is a proof of this.

In olden times, prior to the invention of buttons, the femoral habiliments of men, or hose, as they were called, were fastened up by means of tags or points (Gallice), *aiguillettes*. Thus, Falstaff says, "Their points being cut, down fell their hose." From this French word *aiguillette* was derived the term *nouer aiguillette* (to tie up the points), equivalent to button up the flap; to express the rendering, by enchantment, a husband incapable of performing the conjugal rite. The whole secret of this (purely *psychological*) charm consisted in the impostor choosing for his victim an individual whose youth, inexperience, or superstition presented him with a fit subject to work upon. The imagination of the party being already predisposed for the trick, a look, a sign, a menace either of the voice or of the hand, accompanied by some extraordinary gesture, was sufficient to produce the effect; and as the mere apprehension of an evil frequently occasions its occurrence, it followed that, superstition having prepared the effect, the latter in its turn fortified the superstition—a vicious circle which may justly be considered an opprobrium to man's intelligence.

As to the mode itself of conjuration, Bodin, a writer upon these subjects, asserts there are not less than fifty different ways of performing it. Further details may be found in the works of Sprenger (an inquisitor), Crespet of Sans, Debris (a Jesuit), Bodin, Wier, De Lancre, and other learned demonologists.

This species of enchantment was not unknown to the ancients. According to Herodotus, Amasis was prevented enjoying his wife Ladice by a sorcery of this description; nor was it till after the queen had vowed a statue to Venus, "*si secum coiret* Amasis," that the king's wishes and her own were gratified.

The practice of point-tying was formerly so general that princes and princesses made it one of their most amusing pastimes. Louis Tforza having seen the young Princess Isabella, daughter of Alphonso, King of Arragon, and who was betrothed to Galeas, Duke of Milan, was so enamoured of her beauty that he point-tyed Galeas for several months. Marie de Padille, concubine of Don Pedro, King of Castille and Leon, point-tyed him so effectually that he could not give the least marks of his fondness to his consort Queen Blanche.

That the Church acknowledged the power of these point-tyers is proved by the fact of their having been publicly anathematized by the provincial Councils of Milan and Tours, the Synods of Mont-Cassin and Ferriare, and by the clergy of France, assembled at Mélun in 1579.

It must not be supposed that no counter-charms or amulets existed. The Curate Thiers, who has written at large upon this subject, enumerates the most potent, among which are the following:—

To put salt in the pocket before proceeding to church, pennies marked with the cross, and put into the shoes of the bride.

To lay the newly married couple naked upon the ground; to cause the bridegroom to kiss the great toe of the bride's left foot, and the bride the great toe of the bridegroom's right foot; after which they must make the sign of the cross with the left hand, and repeat the same with the right or left hand.

When the newly married couple are about to retire for the night, to fasten upon the thigh of each a little slip of paper, inscribed with these words, "Domine, quis similis tibi?"

Bodin informs us that he knew at Bordeaux a woman of middle age, but still lively and fresh, who professed to cure radically all enchantments of this description. Nothing could be more natural than her *modus operandi:* she got into bed with her patients, and there, by the resources of her

amatory powers, succeeded so well in arousing their flagged and sluggish desires, that their domestic peace was never afterwards disturbed by the reproaches of their disappointed spouses. Upon her mother's death the daughter embraced the same interesting profession; and, in addition to acquiring considerable reputation by her successful practice, realised a handsome fortune.

Ridiculous and contemptible as this quackery now appears, so great at one time was its power, that persons every way qualified for the generative act have been seen suddenly reduced to a humiliating nullity in consequence of an impudent charlatan, a village sorcerer, or a fortune-teller, having threatened them with point-tying. Saint André, a French physician, gives an account of a poor weaver, who having disappointed Madame André in not bringing home some work, was threatened by that lady with being point-tied by her husband the doctor. The poor fellow was so alarmed that the charm had the same effect as a reality, nor was it until the work he had in hand was finished, and the lady had consented to restore him to his natural state, that he could resume the exercise of his conjugal duties.

Venette gives the case of one Pierre Buriel. "This man," to use Venette's own words, "was about 35 years of age, a cooper and brandy manufacturer by trade. Being at work one day for my father in one of his country houses, he offended me by some impertinent observations, to punish which I told him the next day that I would point-tie him when he married. It so happened that he had the intention of uniting himself with a servant girl who lived in the neighbourhood; and although I had threatened him merely in a jesting manner, it made so strong an impression (*psychological*) upon him, that although, when married, he felt the most ardent desire to enjoy his connubial rights, he found himself totally incapacitated for the work of love. Sometimes when

he flattered himself with being on the point of accomplishing his wishes, the idea of the witchcraft obtruded itself, and rendered him for the time completely impotent. This incapacity alienated the affections of his wife, and produced on her part towards him the most repulsive coldness. I need not say what pain I felt on witnessing these effects, *how* I regretted having, I may truly say, unintentionally caused so unpleasant a state of things; and I did and said everything in my power to disabuse the man, and prove to him the folly of his impressions. But the more I did so, the more he testified his abhorrence of me, and his conviction that I had really bewitched him. At length, the curate of Nôtre Dame, who had married them, interfered, and after some time succeeded, though with considerable difficulty, in freeing him from his imaginary bonds. They lived together for twenty-eight years, and several children, now citizens of Rochelle, were the issue of their union."

Upon a due consideration of this singular superstition, it must be obvious to any person of sense, that these pretended ligatures are in fact the consequence of an enfeebled constitution, weak intellect, and sometimes of an ardent imagination, an over-excited desire which carries the vitality to the head, and diverts it from its principal direction. Do away with these circumstances, and imagine a man in full health, and gifted with a young and vigorous constitution, alike incapable of allowing himself to be acted upon by vain terrors, and of permitting his passions an uncontrolled course,—and all the charms and incantations of these redoubted point-tyers would immediately cease. Who, for instance, could pretend to point-tie that hero of ancient Greece so famous for his twelve labours, of which by far the most brilliant was the transforming, in the course of one night, fifty young virgins into as many women?

The most singular circumstance, however, connected

with impotency is, that for a long time there existed exclusively in France a particular kind of proof called the Judicial Congress. In the old jurisprudence of that country but little value was attached to moral proofs. All was made to depend upon material ones, which were made by witnesses. The whole inquiry after truth was made to depend upon the establishment of the fact; and, too frequently, the administrators of the law were not over-scrupulous as to the nature of the testimony by which it was to be proved. Provided there were such testimony, no matter of whatever kind, no matter how contradictory to common sense, justice pronounced itself satisfied: for, relying on this testimony, it was enabled to pronounce its decision, and this was all it required. Hence all those personal examinations of litigants so often practised formerly, and hence the judge, whatever might be the nature of the suit or complaint, ordered a report to be made by parties chosen to that effect, and who were called *experts* or examiners. This mode of procedure was employed in cases in which a woman applied for a divorce on the ground of impotency, hence arose the *Congrès*, in which the justice of the application was to be proved in the presence of examiners, appointed to give in a report upon the case to the court.

The whole was a most disgusting procedure, which, although greatly abused, was for a long time encouraged as offering a legal mode of dissolving a marriage which was incompatible with the happiness of both the parties, but which the law declared to be indissoluble. The judges who introduced or maintained the congress, who in fact protected it, only contemplated it—but certainly most erroneously—as a proper means of legalising divorces.

All historians and other writers who have treated of this disgraceful institution, pretty generally agree in giving it an origin not further back than the commencement of the 16th

century. It is however but the extension of a custom almost as obscene, which prevailed in the first ages of Christianity. This was nothing less than the subjecting a young girl, whether nun or otherwise, accused of fornication, to a rigorous personal examination, whence was to result the proof of her innocence or guilt.

The first judicial sentence which ordered a congress is said to have been caused by the shameless effrontery of a young man who, being accused of impotency, demanded permission to exhibit proof of his powers before witnesses; which demand being complied with, the practice was introduced into the jurisprudence of the country. But, as we have already shown, the custom of the Judicial Congress may be referred to a far earlier period—to the remotest times of the Middle Ages—and that it originated with the Church, when the public morals were far from being well ascertained, as is proved by many well-known privileges belonging to the seigneur or lord of the manor.

That the congress originated with the Church, who considered it as an efficacious means for deciding questions of impotency, is still further proved by the President Boutrier and by other writers, who assert that the ecclesiastical judges of other times were alone empowered (to the exclusion of all secular ones) to take cognisance of cases of impotency.

The following selected case gives some idea of the congress procedure:—

On the 2nd April, 1653, the Chevalier René de Cordovan, Marquis de Langey, aged 25 years, married Maria de Saint Simon de Courtomer, between 13 and 14 years of age. The parties lived very happily for the four first years, that is to say, up to 1657, when the lady accused her husband of impotency. The complaint was heard before the *Lieutenant Civil* of the *Chatelet*, who appointed a jury to examine the parties. The examination was made, and the report declared

that both parties were duly and fully qualified for performing the conjugal act. In order to invalidate this report, the lady affirmed that if she was not a virgin, it was in consequence of the brutal efforts of one whose impotency rendered him callous as to the means he employed to satisfy himself. The Chevalier de Langey, much incensed at this imputation, demanded the *Congress.* The judge granted the petition; the wife appealed from the sentence, but it was confirmed by the superior courts.

For carrying the sentence into effect, the house of a person named Turpin, who kept baths, was chosen. Four physicians, five surgeons, and five matrons were present. It is impossible to enter into the details of this disgusting perquisition. They are given in full detail in the *procès verbal.* Suffice it to say that the event being unfavourable to the Chevalier, his marriage was declared void by a decree of the 8th February, 1659.

By this decree the Chevalier was not only condemned to pay back the dowry he had had with his wife, but was prohibited from contracting another marriage. The lady, on the contrary, was allowed to enter into any other engagement she might think fit, as being considered entirely freed from her former bonds.

The next day after this decree the Chevalier made his protest against it before two notaries, declaring he did not acknowledge himself to be impotent, and that he would, in defiance of the prohibition imposed upon him, enter into wedlock again whenever he pleased.

The Lady St. Simon contracted a marriage with Peter de Caumont, Marquis de Boèsle, and from this marriage were born three daughters.

At the same time the Chevalier de Langey married Diana de Montault de Navaille, and their marriage was followed by the birth of seven children.

In 1670 the Marchioness de Boèsle, the *ci-devant* Countess de Langey, died.

It was in consequence of the ulterior proceedings in the law courts respecting the real paternity of the children of the marchioness, that the government availed itself of the opportunity of abolishing the useless and obscene ordeal of the congress.

Concluding the present section by a brief epitome of Dr. Willick's judicious observations upon sexual intercourse, we shall commence the somewhat new subject of "Aphrodisiacs; or, Erotic Stimuli, and their Opposites."

It may be collected, says our author, whether or not the gratification of the sexual intercourse has been conducive to the well-being of the body: namely, if it be not succeeded by a peculiar lassitude; if the body do not feel heavy, and the mind averse to reflection; these are favourable symptoms, indicating that the various powers have sustained no essential loss, and that superfluous matter only has been evacuated.

Further, the healthy appearance of the urine in this case, as well as cheerfulness and vivacity of mind, also prove a proper action of the fluids, and sufficiently evince an unimpaired state of the animal functions, a due perspiration, and a free circulation of the blood.

There are times, however, in which this gratification is the more pernicious, when it has been immoderate, and without the impulse of nature; but particularly so to all debilitated persons, to the aged, and those not yet arrived at maturity, to dry, choleric, and thin persons. Immediately after meals, or violent exercise is likewise condemned, as also is the excessive summer heat,* as being unfavourable,

* Yet children conceived in May, June, July, August, and September, and who therefore are born in February, March, April, May, and June, are unquestionably better constituted, and will live longer, have more character

especially if the symptoms be an uneasy rest after intercourse, which plainly indicates that more has been lost than could be repaired by sleep ; but if, at the same time, it be productive of relaxation, so as to affect the insensible perspiration, it is a still stronger proof that it has been detrimental to the constitution.

APHRODISIACS.—When it is considered how strongly the sexual desire is implanted in man, and how much his self-love is interested in preserving or recovering the power of gratifying it, his endeavours to infuse fresh vigour into his organs when they are temporarily exhausted by over-indulgence or debilitated by age cannot appear surprising.

But however eager men might be in the above inquiry, their helpmates were equally desirous of finding a means whereby they might escape the reproach of barrenness—a reproach than which none was more dreaded by Eastern women. Such means was at last discovered, or supposed to be so, in the mandrake, a plant which thenceforth became of inestimable value in female eyes, as evidenced in Genesis chap. xxx., ver. 14, 15, 16, 17, the last of which must be considered as decisive of the efficacy of the mandrake. See also Solomon's Song chap. vii., ver. 13. All that can be gathered from the former of these passages is that these plants were found in the fields during the wheat harvest, and that either for their rarity, flavour, or more probably for their supposed quality of removing barrenness in women, as well as for the stimulating powers attributed to them, were greatly valued by the female sex. In the quotation indicated from Solomon's Song, the Hebrew word *Dudaim* (see Dr. Kitto's "Cyclopædia of Biblical Literature") expresses some fruit or flowers ex-

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and power, than when the double events occur in other months; because nature and weather are more propitious at the start. Conceptions occurring in the morning hours are a myriad better than when that event occurs at other periods.

haling a sweet and grateful odour, and which were in great request among the male sex. The opinion respecting the peculiar property of the mandrake was not confined to the Jews, being equally entertained by both the Greeks and Romans.

Speaking of the plant Eryngium, the elder Pliny says: "The whole variety of the Eryngium, known in our (the Latin) language as the *centum capita*, has some marvellous facts recorded of it. It is said to bear a striking likeness to the organs of generation of either sex. It is rarely met with; but if a root resembling the male organ of the human species be found by a man, it will insure him woman's love. Hence it is that Phaon the Lesbian was so passionately beloved by Sappho." If it be true, as is asserted by medical writers, that the above root contains an essential oil of peculiarly stimulating qualities, the fact would account not only for Sappho's passion for Phaon, but also for the high value set upon it by the rival wives of Jacob.

Wier thus describes the manufacture of these interesting little gentlemen: "Impostors carve upon these plants while yet green the male and female form, inserting millet or barley seeds in such parts as they desire the likeness of human hair to grow on; then digging a hole in the ground, they place the said plants therein, covering them with sand till such time as the little seeds have stricken root, which it is said would be perfectly effected within twenty days at furthest. After this, disinterring the plants, these impostors, with a sharp cutting knife, so dexterously carve, pare, and slit the little filaments of the seeds as to make them resemble the hair which grows upon the various parts of the human body." This is corroborated by the Abbé Rosier. In the year 1429, a Cordelier, by name Brother Richard, fulminated from the pulpit a vigorous sermon against the amulet then much in vogue, and called "Mandragora," and caused hundreds thereby to be destroyed.

In the 15th century the mandrake enjoyed in Italy so great a reputation as an erotic stimulant, that the celebrated Macchiavelli wrote a much-admired comedy upon it called "*La Mandragora*," and upon which La Fontaine's tale of "La Mandragore" was founded.

One of the most extraordinary aphrodisiacs upon record is that reported to have been employed by the Amazons. "The Amazons," says Eustathius, "broke either a leg or an arm of the captives they took in battle, and this they did, not only to prevent their attempts at escape, or their plotting, but also, and this more especially, to render them more vigorous in the venereal conflict." Hence, when reproached by the Scythians with the limping gait of her slaves, Queen Antianara replied, "The lame best perform the act of love."

Among the ancient Romans, it was impossible that philters or love potions should not be introduced amid the general depravity so common in every class. The over-excitement caused in the nervous system by such potions frequently proved fatal. Such, according to Eusebius, was the fate of the poet Lucretius; it should however be remembered that this account has been questioned by the poet's translator and annotator, the late Mr. Mason Good. Suetonius relates the same thing of Caius Caligula. It is thought that his wife Cæsonia administered to him a love potion, which threw him into a frenzy. It is in allusion to this that Juvenal writes:—

> Some nimbler juice would make him foam and rave,
> Like that Cæsonia to her Caius gave,
> Who, plucking from the forehead of the foal
> The mother's love, infused it in the bowl:
> The boiling blood ran hissing through his veins,
> 'Till the mad vapour mounted to his brains!

These concoctions were publicly sold at Rome, their ingredients consisting of herbs of various kinds, in the culling and testing of which the shepherds were often employed.

Del Rio and Wallich assert that to the above were added nail parings, sundry metals, reptiles, and the intestines of particular birds and fishes, and even *semen virile* and *sanguis menstruum*. Of all the above ingredients the most famous was the hippomanes, which according to Weir was a piece of flesh upon the forehead of a young colt, of a black or brown colour, in size and shape like a fig, which the mare is said to bite off as soon as she has foaled: the mare forsaking her offspring when prevented from so doing. Hence the hippomanes—which is in reality nothing more than a caul or part of the *omentum* attached to the head of the foal, as it is also that sometimes of infants—was thought to be particularly effective in conciliating love, especially when calcined or reduced to powder, and swallowed in some of the blood of the person beloved.

Many formula for love potions may be found in the work of Albertus Magnus. But passing over as "fond conceits," as honest old Burton calls them in his "Anatomy of Melancholy," the reputed compositions of the 17th century, and briefly investigating the subject upon acknowledged and recognised principles, it will be found that as the ancient philosophers and naturalists regarded the semen as the purest and most perfect part of our food, the flower of our blood, and a portion of the brain: so the sole object of all aphrodisiacal preparations should be to promote, if possible, its copious secretion.

Under whatever point of view the *semen virile* be considered, whether as containing, according to some physicians, all the parts of the fœtus, under the name of organic molecules; or in being, in the opinion of others, merely destined to fecundate the female's egg; it will be equally true that the semen is a fluid impregnated with a vivifying principle regarded as the most important (*validissimum*) of our humours by Hippocrates, who, in support of this his opinion, adduces the fact of our becoming debilitated, however small the

quantity we may lose of it in the venereal act. Zeno, Epicurus, and Democritus nearly agreed in this opinion.

If now it will be asked, what will best promote the secretion of the seminal fluid, or in other words, which is the best aphrodisiacs?—it may be confidently answered, the use of a substantial nourishment, such as medical men designate an ANALEPTIC diet. A man who adopts this food becomes consequently very well fitted to make ordinary sacrifices enacted by the calls of love, to which he is then more frequently solicited.

The mollusca in general, and testaceous animals in particular, have been considered as endowed with aphrodisiac properties.

The following anecdote relative to this property in fish is related by Hecquet:—

"Sultan Saladin wishing to ascertain the extent of the continence of the dervishes, took two of them into his palace, and during a certain space of time had them fed upon the most succulent food. In a short time all traces of their self-inflicted severities were effaced, and their *embonpoint* began to reappear.

"In this state he gave them two odaliques or female concubines of surpassing beauty, but all whose blandishments and allurements proved ineffectual, for the two holy men came forth from the ordeal as pure as the diamond of Bejapore.

"The Sultan still kept them in his palace, and to celebrate their triumph, caused them to live upon a diet equally *récherché*, but consisting entirely of fish. A few days afterwards they were again subjected to the united powers of youth and beauty; but this time nature was too strong, and the two happy Cenobites forgot, in the arms of voluptuousness, their vows of continence and chastity."

The erotic properties of truffles and mushrooms are considered by most writers as better established than those of

fish. The ancient Romans were well acquainted with truffles, and obtained them from Greece and Africa, especially from the province of Libya, the fungi found there being particularly esteemed for their delicacy and flavour. In modern times, also, the truffle is regarded as the *diamond* of the kitchen: being highly valued for its capability of exciting the genesiac sense, it being a positive aphrodisiac which disposes men to be exacting, and women complying.

The mushroom was also equally well-known as the truffle to the ancient Romans for its aphrodisiacal qualities. Thus Martial says:—

> If envious age relax the nuptial knot,
> Thy food be mushrooms, and thy feast shalot.

This bulb was believed by the ancients to be so decided a stimulant that it was always served up, together with pepper and pine-nuts, at the wedding dinner.

Jean Franco Raucher in the 17th century strenuously enforced the necessity of forbidding the monks to drink the aphrodisiac chocolate, the result being the suppression of his work, all but about four copies, said still to exist.

The history of the Middle Ages abound with complaints of the lubricity, gluttony, and drunkenness of the monks, vices which are described as being their ruin in the following pithy distich:—

> Three things to ruin monks combine—
> Venery, gluttony, and wine.

The celebrity they acquired in the field of Venus may readily be imagined from a quatrain that was affixed in a conspicuous part of the Church of St. Hyacinthe, and which runs thus:—

> You ladies who pregnancy do wish,
> To great St. Hyacinthe your prayers apply:
> And what his saintship cannot accomplish,
> *The monks within will surely satisfy.*

From the horrible and fatal results of phosphorus, ambergris, and cantharides, we forbear details. Ambergris constitutes the base of the Troches or odoriferous lozenges, to which the ancients gave the pretty name of "*Avunculæ Cypriæ*," that were, and perhaps are still, sold in Paris under that of "*Seraglio Pastilles;*" as it does also of the Indian pastilles called "Cachunde," and which were equally in repute.

Musk taken internally is said by many physicians to be almost equal to ambergris for its aphrodisiacal qualities. Weickard says that by its means he resuscitated the genital power in a man who had nearly completed his eightieth year.

The flesh of the Schinck (seincus), an amphibious animal of the lizard species from Egypt; also the plant Chervri (sandix ceropolium) is also accounted as capable of exciting amorous propensities; but it was upon the plant Satyrion (orchis mascula) that those who required aphrodisiacal remedies rested their most sanguine hopes. Mathole, however, observing that those persons who made use of it did not appear much given to lasciviousness, concluded we had lost the true satyrion of the ancients. Of all the species of this plant, the one popularly known as dog-stones is reputed to possess the greatest virtue.

Modern practitioners likewise commend its restorative, mucilaginous, and demulcent qualities as rendering it of considerable utility, particularly in sea scurvy, diarrhœa, dysentery, and stone or gravel. In addition to this property, salep also possesses the very singular one of concealing the taste of sea water, hence to prevent the dreadful calamity of perishing by thirst at sea it has been proposed that the powder of this plant should form part of the provisions of every ship's company.

The plant Rocket (Brasica eruca) has likewise been specially celebrated by the ancient poets for possessing the virtue of restoring vigour to the sexual organs; on which

account it was consecrated and sown around the statue of Priapus: thus Columella says :—

> Th' eruca, Priapus, near thee we sow,
> To rouse to duty husbands who are slow.

Virgil attributes to it the same quality, designating it as

> "Th' eruca, plant which gives to jaded appetite the spur."

Salt, mala Bacchica, Cubebs, Surag, Radix, Chinæ, pepper, mustard seed, Indian *bang*, have all been regarded as aphrodisiacal (as have also *narcotics* in general—and especially opium); an opinion which if well founded would enable us to account more easily for those agreeable sensations by which the use of these substances is followed. But it is very probable that narcotics act upon the genital organs in no other way than they do upon the other ones: that is to say, they certainly do stimulate them, but only proportionately to the increase of force in the circulation of the blood, and to the power or tone of the muscular fibre.

It is also very probable that the voluptuous impressions superinduced by them depend upon the circumstances under which those persons are who habitually indulge in them; and that they are connected with other impressions, or with particular ideas which awaken them.

The power which certain odours possess of exciting venereal desires admits not the slightest doubt—at least so far as the inferior animals are concerned. Nearly all the mammifera exhale or emit, in the rutting season, peculiar emanations: serving to announce from afar to the male the presence of the female, and to excite in him the sexual desire. Facts have been observed, with respect to insects even, that cannot otherwise be accounted for than by odorous effluvia. Now the question is, does anything analogous take place in our own species? Many authors assert that there does.

"Odours," observes Cabanis, "act powerfully upon the nervous system; they prepare it for all the pleasurable sensations; they communicate to it that slight disturbance or commotion which appears as if inseparable from emotions of delight—all which may be accounted for by their exercising a special action upon those organs whence originate the most rapturous pleasure of which our nature is susceptible. In infancy its influence is almost nothing, in old age it is weak—its true epoch being that of youth, that of love.

It is certain that among our nations, and from the remotest antiquity, voluptuous women strengthened their amorous propensities by the use of various perfumes, but particularly that of musk—to which has been attributed the power of exciting nocturnal emissions. The great Henry IV. of France (no novice in love affairs) was opposed to the use of odours: maintaining that the parts of generation should be allowed to retain their natural scent—which in his opinion was more effectual than all the perfumes ever manufactured by art.

The means of procuring the vigour necessary for sexual delight has also been sought for in certain preparations by the alchemists. Struck by the splendour of gold—its incorruptibility, and other rare qualities—some physicians imagined that this metal might introduce into the animal economy an inexhaustible source of strength and vitality; while empirics, abusing the credulity of the wealthy and the voluptuous, made them pay exorbitantly for aphrodisiacal preparations, in which they assured their dupes that gold, under different forms, was an ingredient.

Among innumerable other instances is that of a French lady, who, to procure herself an heir, strove to re-animate an exhausted constitution by taking daily in soup what she was made to believe was potable gold, to the value of fifty francs, a fraud to expose which, it suffices to say, that the largest dose of perchloride of gold that can be safely administered is

one-sixth of a grain. The tincture of the gold known by the name of *Mademoiselle Grimaldi's potable gold* enjoyed a wonderful reputation towards the close of the 18th century as an efficacious restorative and stimulant; and numerous instances of its all but miraculous powers were confidently adduced, and it is now known to every chemist that gold is susceptible of entering into immediate combination with chlorine by the agency of heat; that it may be even dissolved in water charged with chlorine, and that various methods exist of obtaining chlorate of gold, a combination which is often successfully employed in the treatment of syphillitic cases. Ether, naphtha, and essential oils take gold from its solvent, and form liquors which have been called *potable* gold.

Remedies taken internally are not the only ones which stimulate man to sexual intercourse. External applications of linaments and ointments being employed to that end, composed from honey, liquid storax, oil, and fresh butter, or the fat of the wild goose, spurge, pyrethrum, ginger, and pepper, cinnamon powder, gilliflower, rose water, theriac, red wine, and perfumes of ambergris, musk, &c.; in addition to which flagellation was recommended by several of the ancient physicians as an effectual remedy for many disorders, and this upon the physiological axiom of Hippocrates—*ubi stimulus, ibi affluxus!*

Seneca considers it as able to remove ague. Jerome Mercurialis speaks of it as employed by many physicians in order to impart *embonpoint* to thin, meagre persons, in which Galen concurs. Alædeus of Padua recommends flagellation with green nettles—that is *urtication*—for the purpose of hastening the eruption of small pox. Dr. Millingen and Thomas Campanella also attribute to flagellation curative powers, but to Meibomuis is to be credited the lines—

> Lo! cruel stripes the sweets of love insure,
> And painful pleasures pleasing pains procure—

as the great advocate of aphrodisiacal flagellation; of the powers of which the following is a selected instance:—Cornelius Gallus, the friend of Virgil, Horace, Tibullus, and Catullus—and who, according to Pliny, died the most delightful of deaths by expiring in the embraces of the fondest object of his affection—was solely indebted for the delicious transports he enjoyed with her, to the scourge with which her severe father chastised her for the faults that originated in too warm a temperament: a punishment which, like the hair-shirt of the monks, increased instead of counteracted the energy and action of the physiological functions, and *thus excited the commission of the very acts they were intended to suppress.* The case of Jean Jacques Rosseaux is well-known to all readers of his "Confessions," and allusions to this treatment are also to be found in "Rabelais."*

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* About 1730, the celebrated case of Father Girard and Miss Cadiere, over which more than one million of francs were spent in the defence, became an addition to the annals of flagellation. This case, besides being one of the most famous, affords at the same time an admirable *exposé* of that wonderfully lax morality and persevering cunning which was at one time held to be characteristic of the Jesuit order. The details of the case have been most minutely chronicled in more than one European tongue, but the particulars of the disciplines and other spiritual (?) transactions that occurred between Father Girard and his pupil are much too gross for publication. An affair of a similar nature, full of shocking and disgraceful details, recorded in Gavin's "Passe-partout," as having occurred at Salamanca, and those of Father Marell at Bavaria, and the Belgium Abbé at Ghent, afford similar evidence in point, where the "Cord of St. Francis" replaced the stone "linga" associated in these instances with the rod.

Vide:—Causes Celebres.—Historical Print en Dicht Tafereelen, van J. B. Girard en Juffrou Maria Catharina Cadiere, *being a series of 32 large and exceedingly curious plates, illustrating the whole history of the celebrated case of the Nun Catherine Cadiere against her Confessor, Father Girard, with descriptions in verse.* 1735.

And the curious may consult:—

In concluding this extended section, we give the unabridged version of "Graham's Celestial Bed." In 1783, Dr. James Graham, a humble imitator of the celebrated Cagliostro, commenced giving his sanitary lectures; which he illustrated by the dazzling presence of his Goddess of Health—a character which for a short time was sustained by Emma Harte, afterwards the celebrated Lady Hamilton, wife of Sir William Hamilton (English Ambassador at the court of Naples), and the *chère amie* of the immortal Nelson.

After describing various aphrodisiacal remedies, the lecturer thus proceeds:—"But, gentlemen, if all the above means and methods—which I have thus faithfully, ingeniously, and with the frankest and most unreserved liberality recommended—fail, suffer me, with great cordiality and assurance

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"RARE TRACTS ON FLAGELLATION."

Reprinted from the original editions collected by the late Henry Thomas Buckle, author of "A History of Civilization in England," viz.:

1. Exhibition of Female Flagellants in the Modest and Incontinent World.
2. Part second of the Exhibition of Female Flagellants in the Modest and Incontinent World.
3. —Lady B——r's Revels. A Comic Opera, as performed at a Private Theatre with unbounded Applause.
4. —A Treatise of the Use of Flogging in Venereal Affairs. Also of the Office of the Loins and Reins. By Meibomius.
5. —Madam Birchini's Dance. A Modern Tale, with Original Anecdotes collected in Fashionable Circles. By Lady Termagant F——m.
6. Sublime of Flagellation: in Letters from Lady Termagant F——m to Lady Harriet T——l.
7. Fashionable Lectures: Composed and Delivered with Birch Discipline.

It is remarkable that in this present enlightened age there should be men and women so base, so degraded, and so utterly the slaves of vile passions, that they find gratification even in the infliction of punishment—that is to say, such punishment as is here described.

of success, to recommend my celestial, or medico, magnetic, musico, electrical bed, which I have with so much study, and at so vast an expense, constructed: not alone to insure the removal of barrenness, when conception is at all in the nature of things possible, but likewise to improve, exalt, and invigorate the bodily, and through them the mental, faculties of the human species. This bed, whose seemingly *magical* influences are now celebrated from pole to pole, and from the rising to the setting sun, is indeed an *unique* in science, and unquestionably the first and the only one that ever was mentioned, erected, or even perhaps thought of in the world; and I will now conclude the lecture by giving you a slight descriptive sketch of the structure of the bed, and the nature of those influences with which it glows—which it breathes forth, and with which it animates, regenerates, and transports those happy, happy persons, who have the honour and the paradisiacal blessedness of reposing upon it.

"The grand Celestial State Bed, then, gentlemen—which is twelve feet long by nine wide—is supported by forty pillars of brilliant glass, of great strength, and of the most exquisite workmanship in regard to shape, cutting, and engravings; sweetly delicate and richly variegated colours, and the most brilliant polish. They are, moreover, invisibly incrusted with a certain transparent varnish, in order to render the insulation still more complete; and that otherwise, properly assisted, we may have—even in the most unfavourable weather—abundance of the electrical fire.

"The sublime, the magnificent, and, I may say, the super-celestial dome of the bed—which contains the odoriferous, balmy, and ethereal spices, odours, and essences; and which is the magazine or reservoir of those vivifying and invigorating influences which are exhaled and dispersed by the breathing of the music, and by the attenuating, repelling, and accelerating force of the electrical fire—is very curiously

inlaid or wholly covered on the under side with brilliant plates of looking-glass, so disposed as to reflect the various attractive charms of the happy recumbent couple in the most flattering, most agreeable, and most enchanting style.

"On the top or summit of the dome are placed, in the most loving attitudes, two exquisite figures, representing the marriage of Cupid and Psyche; with a fine figure of Hymen behind and over them, with his torch flaming with electrical fire in one hand, and with the other supporting a celestial crown, sparkling likewise with the effulgent fire, over a pair of real living turtle-doves: who, on a little bed of roses, coo and bill under the super-animating impulses of the genial fire. The other elegant groups of figures which sport on the top of the dome—the Cupids, the Loves, and the Graces, besides festoons of the freshest and most beautiful flowers—have each of them musical instruments in their hands which, by the exquisite and most expensive mechanism, are made to breathe forth sounds corresponding with the appearance of the several instruments: flutes, guitars, violins, clarionets, trumpets, horns, oboes, kettle-drums, &c. On the posts or pillars, too, which support the grand dome are groups of figures, musical instruments, organ-pipes, &c.; which, in sweet concert with the other instruments, at the commencement of the tender dalliance of the happy pair, breathe forth celestial sounds—lulling them in visions of elsyian joys; opening new sources of pleasure, and 'untwisting all the chains which tie the hidden soul of harmony!' At the head of the bed in the full centre front appears, sparkling with electrical fire through a glory of burnished and effulgent gold, the great, first, ever-operating commandment, BE FRUITFUL, MULTIPLY AND REPLENISH THE EARTH! Under this is a most elegant and sweet-toned organ, in the front of which is a fine landscape of moving figures on the earth, birds flying, swans, &c., gliding on the waters. A fine procession, too, is seen: village nymphs strewing flowers

before priests, brides, bridegrooms, and their attendants, who, all entering into the Temple of Hymen, disappear from the delighted eye. The painting and embellishment of this front are most masterly, and reflect the highest honour on the artists by whom they were executed; and the whole view is terminated with fountains, waterfalls, shepherds, shepherdesses, and other peasants at pastoral sports and rural employments, and by a little church, the dial of which points out truly and distinctly the hour.

"In the Celestial Bed no feather bed is employed. Sometimes mattresses filled with sweet, new wheat, or cut straw with the grain in the ears, and mingled with balm, rose leaves, lavender flowers, and original spices; and at other times springy hair mattresses are used. Neither will you find upon the Celestial Bed linen sheets; our sheets are of the softest and richest silk or satin, of various colours suited to the complexion of the lady who is to repose on them,—pale green, for example, rose colour, sky blue, black, white, purple, azure, mazarine blue, &c., and they are sweetly perfumed in the Oriental manner with otto and odour of roses, jasmine, tuberose, rich gums, fragrant balsams, Oriental spices, &c.; in short, everything is done to assist the ethereal, magnetic, musical and electrical influence, and to make the lady look as lovely as possible in the eyes of her husband, and he in hers. But to return, in order that I might have for these important purposes the strongest and most springy hair, I procured at a vast expense the tails of English stallions, which when twisted, baked, and then untwisted and properly prepared, is elastic to the highest degree.

"But the chief elastic principle of my Celestial Bed is produced by artificial loadstones. About fifteen hundred pounds' weight of artificial and compound magnets are so disposed and arranged as to be continually pouring forth in an ever-flowing circle inconceivable and irresistibly powerful

tides of the magnetic effluxion, which is well-known to have a very strong affinity with the electric fire.

"Such is a slight and inadequate sketch of the grand Celestial Bed, which being thus completely insulated—highly saturated with the most genial floods of electrical fire!—fully impregnated, moreover, with the balmy, vivifying effluvia of restorative balsamic medicines, and of soft, fragrant, Oriental gums, balsams, and quintessence; and pervaded at the same time with full springing tides of the invigorating influences of music and magnets, both real and artificial, gives such elastic vigour to the nerves—on the one hand of the male, and on the other such retentive firmness to the female; and, moreover, all the faculties of the soul being so fully expanded, and so highly illuminated, that it is impossible in the nature of things but that strong, beautiful, brilliant—nay, double-distilled children, if I may use the expression—must infallibly be begotten."

"A digression may, perhaps," says our author, "be here pardoned, for 'whatever the errors of Lady Hamilton may have been,' says Doran, 'let us not forget that without her aid, as Nelson said, the battle of the Nile would never have been fought; and that in spite of her sacrifices and services, England left her to starve, because the government was too virtuous to acknowledge the benefits rendered to her country by a lady with too loose a zone.'"

The remarks of honest old Burton upon aphrodisiacs in his "Anatomy of Melancholy," though quaint, are so judicious and pertinent, that we cannot better conclude this section than by quoting them:—

"The last battering engines," says he, "are philters, amulets, charms, images, and such unlawful meanes: if they cannot prevail of themselves by the help of bawds, panders, and their adherents, they will fly for succour to the devil himself. I know there be those that denye the devil can do any

such thing, and that there is no other fascination than that which comes by the eyes. It was given out of old that a Thessalian wench had bewitched King Philip to dote on her, and by philters had enforced his love; but when Olympia, his queen, saw the maid of an excellent beauty, well brought up and qualified, 'These,' quoth she, 'were the philters which inveigled King Philip; these the true charms, as Henry to Rosamond—

> One accent from thy lips the blood more warms
> Than all their philters, exorcisms, and charms.'"

With this alone Lucretia brags in Aretine she could do more than all philosophers, alchymists, necromancers, witches, and the rest of the crew. "As for herbs and philters, I could never skill of them. *The sole philter I ever used was kissing and embracing, by which alone I made men rave like beasts, stupefied, and compelled them to worship me like an idol.*"*

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* While, *per contra*, "the daughter of Theon, the geometrician, was so learned and so well accomplished that a scholar of hers was so surprised with the beauty both of her body and mind, that he grew almost mad for love. But as one day this young *inamorata* was very earnest in his suit to this fair damsel, and importuning her to cure him of his disease by satisfying his desires,—she (being it seems not ignorant of the precepts of physic in this case), Panno menstruoso indidem prolato: soce, inquit adolescentule, quod tantopere adamas, ubi nil nisi immundicies habetur. Which the young man had no sooner seen, but his heat was presently allayed, and himself cured of his love melancholy."

This reminds us of a similar exhibition, with a different motive, attributed to Baubo the goddess, who in the story was miserable in consequence of her daughter Proserpine having been stolen away by Pluto. In her agony, snatching two Etna-lighted torches, she wanders round the earth in search of the lost one, and in due course visits Eleusis. Baubo receives her hospitality; but nothing that the hostess does induces the guest to dispose her grief for a moment. In despair the mortal bethinks her of a scheme, shaves off what is called in Isaiah "the hair of the feet," and then exposes herself to the goddess. Ceres fixes her eyes upon the denuded spot, is pleased with the strange form of consolation, consents to take food, and is restored to comfort.

ANTI-APHRODISIACS.—The best means calculated to produce effects contrary to those just treated in the last section are of several kinds, but such as are derived from hygiene are entitled to be considered unquestionably as the most powerful—milk, vegetables such as lettuce, water-purslane, cucumbers, &c., a laborious habit, much bodily exercise, little sleep, and a spare diet—conducing greatly to diminish the animal heat, induces tranquillity and repose. For common drink, mere water; and if the impulse of passion should increase, a small quantity of nitre, vinegar, or vitrolic acid may occasionally be added to the water to make it more cooling.

The first and most important of the hygienic means consists of shunning every species of excitement, and in having little or no communication with the sex, and the earlier such restraint is imposed the better. "He that is chaste and continent," says Sir Thos. Brown, "not to impair his strength, or terrified by contagion, will hardly be heroically virtuous. Adjourn not that virtue until those years when Cato could lend out his wife. And impotent satyrs write satires against lust. But be chaste in thy flaming days, when Alexander dared not trust his eyes upon the fair sisters of Darius, and when so many men think there is no other way than that of Origen."

The next means is that of carefully abstaining from the perusal of all publications calculated to inflame the passions, by which publications are meant, not obscene books only. With respect to these, indeed, a great error obtains, for the persons most anxious to peruse these are, for the most part, old, worn-out debauchees: men whose generative powers are comparatively feeble, if not altogether destroyed, and who, unfortunately for themselves, require this unnatural and detestable kind of stimulus; while on the contrary, young men and those in middle life who have not drawn too largely upon their constitution, and for whom the allurements of

nature are themselves a sufficient provocative, regard them with horror and disgust. It is not, therefore, we repeat, works of this description which we allude to, but those the perusal of which is more dangerous during the period of the passions—novels, more especially such as under the pretext of describing the working of the human heart, draw the most seducing and inflammatory pictures of illicit love, and throw the veil of sentimental philosophy over the orgies of debauchery and licentiousness. Nothing is more perilous to youth, especially the female sex, than this description of books. Their style is chaste: not one word is found that can offend the ear, while the mind of the unsuspecting reader is often tainted and corrupted by the most impure ideas and descriptions, clothed in the most elegant phraseology.

There are two kinds of study particularly adapted to preserve the mind and the affections from the assaults of vice and libidinousness, viz., *Mathematics* and *Natural History;* and their peculiar influence ought particularly to engage the attention of persons who superintend the education of youth, there being no doubt that the effervescence of youthful passions may to a great extent be allayed by directing the juvenile mind to either of these studies, according as the constitution exhibits greater or less ardour and precocity. Some physicians place great confidence in the medicines called refrigerants. The most favourite are those infusions from the leaves or the flowers of the white water-lily *(nymphea alba)*, sorrel, lettuce, perhaps also from mallows, violets, and endive *(cichorium)*, oily seeds, and waters distilled from lettuce, water-lily, cucumbers, purslain, and endives. In equal esteem are the syrups of orgeat, lemons and vinegar, to which may be added cherry-laurel water, when given in proper and gradually increasing doses. Hemlock, camphor, and agnus-castus have likewise been much recommended as moderators of the sexual appetite.

According to Pliny, the nymphea alba was considered so powerful, that those who take it for twelve days successively, will then find themselves incapable of propagating their species; and if it be used for forty days, the amorous propensity will be entirely extinguished.

It has even been asserted that coffee possesses the same property. In the year 1695 it was maintained, in a thesis at the Ecole de Médicine at Paris, that the daily use of coffee deprived both man and woman of the generative power. M. Hecquet relates the following anecdote as a proof of such effect:—

A Queen of Persia, seeing some grooms using all their efforts to throw a horse upon the ground, inquired the reason of the trouble they were taking. Her attendants gave her to understand, as delicately as they could, that it was for the purpose of castrating him.

"How unnecessary is so much trouble," said her majesty; "they have only to give him coffee, and their object will be fully and easily attained."

Most probably the queen spoke from her own experience of its anti-aphrodisiacal effects upon her royal consort.

"Any man," said Abernethy, the celebrated and eccentric surgeon, "that drinks coffee and soda water, and smokes cigars, may lie with my wife."

Continued exercise on horseback was considered by Hippocrates as anti-aphrodisiacal; and Van Sweiten endorsed the probable truth of this opinion.

If whatever opposes an obstacle to the gratification of the sexual appetite may be considered as having a place among anti-aphrodisiacs, certain mechanical processes may be ranked as such. Of these *infibulation*, from the Latin word *fibula* (a buckle* or ring), was the very reverse of circumcision—

* In the shape of a bow, an emblem among the Romans; and *arcum tendere* was equivalent to *arrigere*. In the *Golden Ass* of Apuleius, we find

since the operation consisted in drawing the prepuce over the glans, and preventing its return by the insertion of a ring.

Meinsius thinks that the custom of infibulating may be traced back to the time of the siege of Troy: for the singer Demodocus, who was left with Clytemnestra by Agamemnon, appears to that critic to have been an eunuch, or at least to have been infibulated.

The infibulation of boys—sometimes on account of their voice, and not unfrequently to prevent that greatest and direst of habits masturbation—was performed by having the prepuce drawn over the glans; it was then pierced, and a thick thread was passed through it, remaining there until the cicatrizing of the hole: when that took place a rather large ring was then substituted—which was not removed but with the permission of the party ordering the operation (which Calsus has described in detail). The Romans infibulated their singers in order to preserve their voices:—

> But should the dame in music take delight,
> The public singer is disabled quite;
> In vain the prætor guards him all he can—
> She slips the buckle *(fibula)*, and enjoys her man.

They subjugated to the same operation most of their actors; and even gladiators were not exempted from the same operation, in order that they might preserve all the vigour required in their horrible and degrading occupation. The practice was very common in India from religious motives.

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the metaphor used, in his account of his dealings with amorous, frolicsome Fotis, "Ubi primam sagittam sævi cupidinis in ima præcordia mea delapsam excepi *arcum* meum et ipse vigore tetendi."

Again we find, in Petronius,

> Astra igitur mea mens *arcum* dum tendit in illa.
> Ex immo ad summum viva sagitta volat.

As a proof of their sanctity, many of the Santons, or Mohammedan saints, as well as other devout persons, bonzes, fakirs,* and the like, devoted themselves to perpetual virginity.

Infibulation is not confined to the male sex exclusively, for it is practised on girls and women in India, Persia, and the East generally, and most commonly consists in joining together the female sexual organ, or closing the labia of the vagina by a suture made with waxed thread, a small aperture being left for the egress of the urine and menstrua.

Linschet witnessed the operation at Pegu, as also did Schultz. Brown saw it performed at Darfour on females from eleven to twelve years of age. At the time of marriage, a cut of the bistouri dissevers the parts that have been closed by the effects of the suture. Sometimes jealousy contents itself by passing a ring through the parts. Women as well as girls are subjected to this disgusting operation; the only difference being that the ring of the latter cannot be removed, while that of the former has a kind of lock, the key of which is in the husband's possession. Pallas informs us that the beautiful nation of the Tcherkesses or Circassians carefully preserve the virginity of their girls by means of a leathern girdle, or rather corslet, made of skin, and sewn immediately upon the naked body. The husband alone has the right of severing this corslet, which he does on the nuptial night.

When the violation of virgin chastity and conjugal

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* "Homage is paid," says our friend the late Dr. T. Inman, "by female devotees to the masculine emblem of any very particular holy fakir: one of whose peculiarities is, that no amount of excitement stimulates the organ into what may be called creative energy. It has long been a problem how such a state of apathy is brought about; but modern observation has proved that it is by the habitual use of weights." Such homage is depicted in Picart's *Religious Ceremonies of all the People in the World;* original French edition, plate 71.

fidelity became more frequent, fathers and husbands had recourse, even in Europe, to a mechanical contrivance for the purpose of preserving intact the honour of the family. This was a kind of padlock, which shut up all access to the seat of voluptuousness. The invention is attributed to one Francesco de Carrera, an imperial judge of Padua, who lived about the close of the 15th century, and was called the *Girdle of Chastity*. His acts of cruelty brought him to the scaffold in 1405, by a decree of the Venice Senate. One of the principal accusations brought against him was the employment of the *Girdle of Chastity* for his mistresses; and it is said by Misson, that a box filled with these locks, and also various whimsical bolts, with which he used to keep his concubines confined (?) was for a time preserved in the Palace of St. Mark, at Venice.

Rabelais speaks of these girdles, which he calls *Ceintures à la Bergamasque*. "Nay," says he, "Pantagruel; may that Nick in the dark cellar, who hath no white in his eye, carry me quite away with him, if in that case, whenever I go abroad from the palace of my domestic residence, I do not, with as much circumspection as they use to ring mares in our country, to keep them from being sullied by stoned horses, clap a Bergamesco lock upon my wife."

An endeavour was made to introduce these Bergamesco padlocks into France during the reign of Henry II., and a shop was opened by an Italian at the fair of St. Germain, where they were publicly sold, and in such numbers that the French gallants becoming alarmed, threatened to throw the vendor into the Seine if he did not pack up his merchandise and decamp; which he immediately did, for fear that the menace might be put into execution.

Another description of fakirs were formerly to be seen in India, and especially in its southern peninsula, whose custom it was to traverse the country in a state of nudity; and who

had been rendered impotent by being made to eat from early childhood a quantity of the young leaves of a tree called *Mairkousie*, to the improvement of their physical strength and beauty of form, and the enjoyment of constant good health.

We shall close this section with the conclusion of the amusing summary of anti-aphrodisiacal remedies, as given by Rabelais: "You say," said the physican Rondibilis to Panurge, "that you feel in you the pricking stings of sensuality, by which you are stirred up to venery. I find in our faculty of medicine, and we have founded our opinion therein upon the deliberate resolution and final decision of the ancient Platoines, that carnal concupiscence is cooled and quelled five different ways . . . ." After hearing of the fifth, "There did I wait for you," quoth Panurge, "and shall willingly apply it to myself; whilst anyone that pleaseth may, for me, make use of any of the four preceding." "That is the very same thing," quoth Friar John, "which Father Scyllino, Prior of St. Victor, at Marseilles, calleth maceration and taming of the flesh."

The story itself is the same as that related by Poggio (Bracciolini), of a certain hermit of Pisa: "Eremita," says he, "qui pisis morabatur, tempore Petri Gambacurtæ, meretricem noctu in suam cellulam deduxit, vigesiesque ea nocte mulierem cognovit; semper cum moveret clunes, ut crimen fugeret luxuriæ, vulgaribus verbis dicens; domati, carne cartivella; hoc est, doma te, miserrima caro!"

CIRCUMCISION.—The practice of cutting off the prepuce or foreskin, is a usage of the remotest antiquity, widely diffused over Africa and the East; and founded almost exclusively upon religious or political motives.

Sanconiathon, Herodotus, Diodorus, Siculus, and Strabo informs us that the Egyptians and Ethiopians practised this painful rite; Herodotus adds, the Colchians. The Phœnicians and the Syrians of Palestine acknowledge having borrowed

this custom from Egypt. The Syrians, who lived near the rivers Thermedon and Parthenus, and their neighbours the Macrones, confess that they learned it, and this recently, from the Colchians. These are the only people who use circumcision, and who use it precisely like the Egyptians.

As this practice can be traced both in Egypt and Ethiopia to the remotest antiquity, it is impossible to say which introduced it.

Although the Bible informs us for what reason the chosen people of God received circumcision, it is silent as to the causes which long before induced the Ethiopians—that is, the Egyptians and the Negroes—to adopt it.

It appears very probable that Upper Egypt was peopled by the Ethiopians, and that the Egyptian customs bore a considerable affinity to those of the former people; hence circumcision may have originated with the Ethiopians, who may have been compelled to adopt it on account of health. Gibbon is of this opinion.

It is spoken of for the first time in the Book of Genesis, chap. xvii., ver. 10—13. Notwithstanding the command received by Abraham, circumcision was not so permanently established among the Jews, but they ceased to submit to it; so that Moses was obliged to restore the rite by causing the son he had by Zipporah to be circumcised, the instrument employed in the operation being a sharp flint. At a still later period, that is, nearly 300 years after the treacherous and infamous massacre of Sheckem, Joshua received the command of God to make sharp knives and to circumcise the people, the majority of whom had neglected to undergo that rite in the desert, as chronicled in Joshua, chap. v., ver. 23.

Many attempts have been made by modern writers to account satisfactorily, and upon physiological principles, for a practice so generally adopted throughout the East as circumcision is. Some travellers pretend to have discovered the

cause in the intention of the primeval legislators to prevent libertinism by suppressing to a certain degree amorous propensities; but in this case the result of the prevention was diametrically opposite to that which was desired. Others suggest motives of a sacrificial nature, while Philo is of opinion that circumcision was instituted for the prevention of a disorder of a very dangerous character, and very difficult to cure, called *carbo;* and to which all those who retained the prepuce were peculiarly liable.

It is also affirmed that the generality of Orientals would have the prepuce naturally too long—and, consequently, very inconvenient for the sexual union, if the prevention of shortening it were not adopted; and the reason of the inconvenience is, that heat dilates the parts of the body. Thus the breasts of women become elongated and flabby, in proportion as the climate they inhabit is hotter. The same thing occurs with their sexual parts, since the nymphæ and the clitoris of eastern women appear much more developed than in our climates. To such an extent is this the case, that nymphæ of the length of one's finger are found among the Hottentot women. This enlargement is analogous with that of plants and flowers, in proportion as the temperature is higher and the soil more genial.

This elongation of the prepuce may also oppose the free egress of the seminal fluid in the conjugal embrace; and it is to circumcision that the fecundity of the Jews, and of other circumcised people, is to be attributed.

"The pleasure of the sexual union is greatly increased by the prepuce," says Bauer; "for which reason women prefer cohabiting with those who retain it, rather than with the Turks or the Jews."

Another motive for the introduction of this usage may have been cleanliness, so important in warm climates; and which requires that there should not be allowed to accumulate

round the base of the glans that white caseous matter which is generally constantly secreting there, more especially when their activity is increased by the heat of the climate, negligence in this particular rendering a greater liability to venereal affections among Christians than Turks from this cause; while Virey thinks the only reason for circumcision was to introduce an obstacle, as a rite, to the detestable and fatal practice of masturbation, Onanism, or self-pollution,—a vice so frequent and fatal in those warm climates, especially among young persons.

The Romans considered circumcision as barbarous and disgraceful; but the account given of it by Tacitus, although imperfect, is nevertheless correct as far as it goes.

"They (the Jews)," says he, "instituted the circumcision of the parts of generation as a mark of distinction from among other nations."

The sarcastic *Curtis Judæis*, and *Judæus Apella*, of Horace, and the illiberal misrepresentation of Juvenal are well-known.

The manner and time of performing this ancient rite varies. Among the Jews it takes place within eight days after the birth of the child. The Turks never circumcise till the seventh or eighth year, and sometimes the eleventh or twelfth, as they do not consider it as necessary to salvation. In Madagascar the operation is performed by cutting off the flesh at three several times, and the most zealous of the relatives present, catches hold of the prepuce and swallows it. In the Maldive Islands children are circumcised at the age of seven years, being previously bathed in the sea for six or seven hours, in order that by the skin being thus made softer, it is better prepared for abscission; while among the Caffres and Maschappas it is performed on their young men at the age of fourteen and upwards. The Mexicans not only cut off the prepuce, but with great ceremony, at birth the *ears* also.

Among the nations inhabiting the banks of the Maranon, circumcision is practised among the men, and excision among the women. The Otaheitans are represented by Dr. Hawkesworth as performing circumcision by merely slitting the prepuce through the upper part, in order to prevent its contracting over the glans penis. The Persians circumcise their children sometimes within ten days after their birth, and at other times at ten years of age; that of girls, or excision, as Bruce calls it, is not known.

In modern times, renegades who embrace Mohammedanism suffer it at all ages with little inconvenience. The Count de Bonneval, a French gentleman, and the Duke de Riperda, a Spanish Minister of State, the celebrated Jew Spinosa, and the notorious Lord George Gordon, all underwent the operation without experiencing any ill-effects, though advanced beyond middle age; and Abraham was 99 years old when he performed the operation on himself.

It is not however the male sex only that is subjected in some countries to this cruel operation. The inhabitants of many Eastern nations are accustomed to make their female children undergo a kind of circumcision, respecting which Scripture is however silent, and which consists in cutting off the most obtruding parts of the *vulva*.

The circumcision of females consists in cutting off a portion of the *clitoris*, which part in some, particularly in southern climes, attains in women to such a size as to render the use of the knife indispensable. Such is the account given by those celebrated physicians, Paulos Æginctes, lib. v., c. 7.

A contemporary medical writer also observes that the Egyptians judged it indispensable that the operation should be performed before the excrescence had increased much in volume, more especially in marriageable girls. Herodotus is silent upon this custom. Strabo mentions it, but is mistaken in asserting that the Jews performed this operation upon girls.

The women of Egyptian or Coptic origin are generally found to have attached to the os pubis a fleshy, thick, flaccid, and pendant substance, covered with skin, some idea of which excrescence may be formed by comparing it both in size and form to the carbuncle which hangs from the beak of the turkey-cock. This excrescence increases with age, and has been observed half an inch long in a girl of eight years old, and not less than four inches in a woman of four or five-and-twenty. The circumcision of it consists in the removal of the troublesome deformity. The operation is performed between the ages of seven and eight years, and a superstitious tradition has fixed the period for practising it at the commencement of the overflowing of the Nile. Women of Upper Egypt are the operators.

"Who wants an expert circumciser?" is a common cry in the streets of Cairo. A razor and a pinch of fine cinders suffice for the cure.

It has been remarked by Balon, Thevenot, and others, that all the Coptic women, even those who are free from this appendage, have the nymphæ uncommonly and inconveniently large.

This abscission is of the remotest antiquity, is practised by all the Arabian physicians, and exists not only in Egypt and Ethiopia, but towards the Persian Gulf, at Benin, and Central Africa; also among the Abyssinians, Gallas, Agoids, Gafals, and Gorgas. Cleanliness has rendered it necessary, the *clitoris* secreting an acid, and stimulating white saponaceous humour, that is one of the most powerful stimuli of the sexual organ. Thus such persons as observe great cleanliness are generally, with few exceptions, less given to venery than those who are negligent in this respect, although the practice may be not only to remove an obvious obstacle to coition, but to prevent women's abuse (?) of each other, which the erectile power of their *pudenta* (which in the Arabian

language is called *sunbula*), and its length in that condition, easily enables them to do.

When Roman Catholic priests first settled in Egypt, they did not neglect supporting their mission by temporal advantages, and small presents given to the needy people, their proselytes; but mistaking this excision of the Coptic women for a ceremony performed upon Judaical principles, they forbade upon pain of excommunication that excision should be performed upon the children of parents who had become Christians; which interdict was, however, ultimately reversed when the real inevitable cause became known to the College of Cardinals *de propaganda fide* at Rome, who upon the return of their commission of inquiry, ordered that a declaration being made that it was not alone from Judaical motives, but because it disappointed the ends of marriage, the imperfection was by all means to be removed, so that the Catholics, as well as the Copts, in Egypt have undergone excision ever since.

The excessive size of the *clitoris* has been mentioned as being an insuperable obstacle to the sexual union, and a very extraordinary but well-authenticated instance of its so being is reported in the "Annales Medicales et Physiologiques," published at Paris in the year 1789. It is as follows:—

A man was greatly surprised on his wedding-night, while fondly smoothing his hand over the naked person of his bride, at feeling a member as stiff as his own virile one flapping against him. In the utmost confusion, not to say alarm, he got out of bed, imagining at first that he was bewitched—for in those days the power of sorcery was an article of almost universal and implicit belief—or if not, that it was a trick played upon him by substituting in the marriage bed a man instead of his beloved spouse.

No sooner, however, had he procured a light, than he recognised the countenance of his wife, who fondly entreated him to return to bed; but all her entreaties failed to rouse

him from the state of surprise, bewilderment, and disappointment in which he was plunged. And when, after some time, love vindicated its power over him, his genital organs refused to lend their assistance. Their disobedience was not however of long duration, and the man returned to his bed, and began a second time to renew his amorous attack; but upon this second tentative he was as much surprised as before, and his astonishment became still greater when he found he could not disengage himself from the arms of his beloved, who, in proportion as her passion increased, clasped him still closer and closer to her breast. It was now that he no longer doubted of being the victim of witchcraft, for upon this occasion, by a strange metamorphosis, the man became as it were a woman, while the latter was playing the part of one of the male gender. At length, the man having recovered himself somewhat, began to examine the cause of his embarrassment. He no sooner cast his eyes upon his wife's *pudenta* than a penis, as long and stiff as his own, presented itself to him. Questioning his wife upon the subject, she informed him as delicately as she could that she had imagined all women to have been formed like herself in those parts. She told him, moreover, that during the excessive cold of winter her clitoris almost entirely disappeared, being at that time neither longer nor thicker than the half of the little finger; but that as the summer heat set in, it became excessively enlarged.

The husband, after maturely considering what was best to be done under such extraordinary and delicate circumstances, proposed that the case should be laid before an able and experienced surgeon. She cheerfully consented, and his opinion was that a portion of the clitoris should be amputated; but before the time fixed for the operation, the nervous system of the patient became so highly excitable, that it was absolutely necessary to abandon altogether having recourse to excision.

EUNUCHISM.—The unfortunate beings who, whether in ancient or modern times, have been condemned—either by jealousy, vengeance, or unnatural lust—to the loss of their virility, have been distinguished by different appellations, according to the degree of deprivation suffered, the *modus operandi*, or the offices sometimes filled by them, &c.; and hence the terms—*eunuch*, *castrato*, *spado*, *thlasias*, *thlibia*, *cremaster*, and *bagoas*.

Of all these appellations the one most common is that of *eunuch*, a word compounded of two Greek ones, signifying *bed* and *to have* (I have, possess, guard); the occupation of eunuchs in the East being generally that of guarding the harem.

By the word eunuchism, therefore, must be understood the condition of an individual who has been partially or wholly deprived of his generative organs; of a being who is a nullity on the face of the earth, and who in his ambiguous existence is neither male nor female. This miserable creature, alike an object of contempt to men on account of his emasculation and of abhorrence to women by reason of his impotency, unites himself with the strong against the weak, and is fated to carry within his breast passions, the gratification of which is utterly denied him.

This cruel and detestable practice of castration has been performed from time immemorial by the Egyptians, Assyrians, Persians, &c. Frequent mention of it is also made in the Old Testament; nor was it unknown to the Greeks and Romans, as appears from the writings of certain of their medical and satirical authors, and was regarded as so atrocious by the old laws of England as to amount to felony.

Semiramis, Queen of Assyria, the widow of Ninus, and mother of Ninyas, whom she put to death, was the first who introduced the custom into that country—in order, according to some authorities, that she might meet with less opposition

to her female rule; while others assert that she was actuated by jealousy, inasmuch as having enjoyed the handsomest men in her army, she ordered them to be castrated immediately afterwards, to prevent them from affording the like pleasure to other females.

Andramytis, King of Lydia, is said to have been the first who invented the castration of females, an operation which consists in the extirpation of the ovaria, and is far more dangerous and more often fatal than that of the testicles. Women so castrated no longer menstruate. Paul Zacchia, Boerhave, and others assert that the object of this castration was to extinguish in them all appetite for the male sex. Dioderus Siculus says that the Egyptians made it the punishment for offences against modesty, and travellers state that the same custom existed not only in Persia, but also in Hindoostan; and Paul Zacchia asserts that this operation was at a very remote period performed upon females in Germany; while Frankius reports the case of a daughter of a gelder of animals who, on account of her excessive lasciviousness, was deprived of her ovaria by her father.

The most general classification of eunuchs is into two kinds, viz.: those who have been deprived of their testicles only, and those whose entire genital apparatus has been amputated; but the different questions which at various times arose concerning the marriage of persons accused of being eunuchs, and which frequently involved the restitution of the wife's dowry, induced jurisconsults to examine more particularly this description of persons, and to divide them into four classes.

The first consists of such as are born so, they being eunuchs properly so called. A singular instance of this kind was to be seen in the year 1704 in the streets of Berlin. This was a cripple entirely without posterior, that is, having neither hips nor buttock, on which account he was carried about in a box on a man's back. He had a well-shaped head, furnished

with chesnut coloured hair, with a pleasing countenance. Although more than twenty years old, he had not the least signs of a beard. His arms and hands were well proportioned, and his body tolerably well-shaped. His height was between two and three feet, and when out of his box, he supported himself on a block of wood, walking as it were upon his hands. He had two orifices like other men for the natural ejections. The one in front was very small and short, and below it was a kind of scrotum, very lank and flabby, in which not the least sign of a testicle was to be seen. Upon his parents being questioned, they declared he had always been in that condition from his birth.

The second class of the castrated included those who had been deprived of their virility—either with or without their consent—who are incapable of performing any of the functions of generation, and who are obliged to void their urine by means of an artificial pipe.

The third class consists of such whose cremaster muscles have by means of continual friction disappeared, and become altogether obliterated.

The fourth class included those who from natural malformation, frigidity of temperament, or accident, were incapacitated from performing the generative act.

To these four may be added a fifth class, embracing those who voluntarily eunuchised themselves in order to escape the leprosy and the gout, preferring exemption from these diseases to the pleasures of sexual intercourse. The classification made by Jesus Christ is somewhat similar, in Matthew, chap. xix., ver. 12.

Such as have only one testicle (Monorchides) are not disqualified from propagating their species. Witness Sylla the dictator, and the Tartar Tamerlane, both of whom had this conformation, the existing organ in this case being considerably larger, and able to fulfil the duty of two.

The *(Triorchides)*, or such as have three testicles, are not always more lascivious and ardent than the Biorchides.

With regard to the fifth class, it is certain that leprosy never attacks eunuchs; and both Pliny and Hippocrates affirm they never become bald, and are exempt from gout.

As before observed, the term eunuch has also been employed to signify officers holding high rank in the courts of Eastern princes. These persons were so called merely because of their office, since they filled posts formerly held by eunuchs, properly so called,—*ratione impotentiæ et adempta virilitate.* Such was Potiphar (Genesis, chap. xxxvii., ver. 36), and hence the little Joseph incident (?) Mention of such is also to be found in the book of Esther and the history of Judith. "Cyrus," says Gibbon, "had observed in animals, although the practice of castration might tame their ungovernable fierceness, it did not diminish their strength or spirit; and he persuaded himself that those who were separated from the rest of humankind, would be more firmly attached to the person of their benefactor; but a long experience has contradicted this judgment." As to the objects for which this cruel practice was first introduced, besides that already assigned, the most general one was that of obtaining safe and trusty guardians for women, whether wives, concubines, or daughters. Individuals so operated upon being considered as incapacitated from infringing the chastity of the one or the conjugal fidelity of the other; a groundless supposition, however, seeing that eunuchs who have been deprived of their testicles only by amputation, are still susceptible of enjoyment in the part which is left them, and give symptoms of their irritability even more frequently than perfect men, although they cannot enjoy the pleasure of coition in its full perfection. They are also said to possess even an advantage over the uncastrated, in being capable of a longer erection.

It must however be observed, that the penis grows but

little after the amputation of the testicles, it being nearly the same size as before the operation. Thus a person emasculated at seven years old, has upon reaching twenty a genital organ not larger than that of a child seven years of age. Those, on the contrary, who have not been castrated until the age of puberty are, as to size, similar to men of the same age.

Rainauld relates many examples of an illicit connection between women and this mutilated gentry, and he also ridicules the confidence which many husbands have in them.

Andrea de Verdier is of the same opinion, which he supports by the following anecdote:—

"Apollonius Tamœus had foretold to the King of Babylon that one of the eunuchs would abuse his bed; and while, the day after, he was in conversation with that prince, a screaming was heard from that quarter of the palace where the women and eunuchs resided. A eunuch had been caught in bed with one of the king's concubines. This eunuch they had seized, and were dragging him by the hair of his head round the women's apartment, treating him like one of the royal slaves. Whereupon the chief of the eunuchs said he had long perceived his attachment to this woman, and had given orders that he should not be suffered to dress her; and yet, notwithstanding this prohibition, he had been found in bed with her."

Amurath III. is said to have been the first to introduce complete castration in Turkey on the following occasion:—

Having witnessed the perfect covering of a mare by a gelded horse, he was so alarmed at the risk he ran of his women being abused by his eunuchs (who had lost their testicles only), that he no sooner returned to the palace, than he ordered them all to have the penis also amputated.

Young eunuchs, if they still retain their penis, are very capable of abusing women. They preserve a freshness of complexion, with an absence of a beard and of the hair under

the armpits and on the pubis, a soft skin, and an agreeable *embonpoint*, which causes them to be objects sought after even by men, and are particularly desired by lascivious women, since they can indulge themselves without any risk. Men have likewise been castrated for the purpose of being offered up as victims to false gods, an inhuman custom eloquently inveighed against by St. Augustine in his work—"*De Civitate Dei.*" The priests also in many kinds of worship were required to be eunuchised, in order that the sacred office might be administered by persons who were pure and chaste. This was always the custom of the Athenians, of the Galli, priests of Cybele, as well as those of Diana of Ephesus.

From Diodorus Siculus we learn of castration as a punishment, and in later times Justinian made it the penalty for sodomy.

The Gauls also awarded this penalty in many cases; and a law of the Salii provided that if a slave committed fornication with a maid servant, he should when she was dead be castrated.

A like penalty is found in the law of the Twelve Tables.

According to Luitprand, Merbonius, and other writers, it was a common practice to punish military crimes, such as desertion, mutiny, &c., in this manner; and the following curious instance of its infliction as such, in comparatively modern times, is given by a French historian as having occurred in the reign of Henry I. of France:—

"The Greeks who were at war with the Duke of Beneventum had carried it on with much cruelty. Theobald, Marquis of Spoletto, the duke's ally, having come to his aid, and taken several prisoners, ordered them to be castrated, and sent back so mutilated to the Turkish general, together with a message to the effect that he had done so in order to oblige the emperor, whom he knew to be particularly fond of eunuchs; and that he (the marquis) would do all in his

power to provide his imperial majesty with many more such. The marquis was about to keep his word, when one day a woman, whose husband had been taken prisoner, came all in tears to the camp, and entreated to be allowed to speak to Theobald. The marquis having inquired the cause of her grief—

"My lord," replied she, "I am surprised that so great a hero as you are can make war upon us poor women, when men can no longer resist your arms."

Theobald having replied that he had never heard of any war having been carried on against women since the time of the Amazons,

"My lord," replied she, "can a more cruel war be waged against us than that which deprives us of health, pleasure, and children? When you make eunuchs of our husbands, it is not them only that you mutilate, but us also. Within these few days you carried off our cattle and baggage without my complaining of it, but the other loss you have inflicted upon many of my fellow-countrywomen, being an irreparable one, I have come to entreat the conqueror's compassion."

The army was so pleased with the woman's simplicity and address, that they restored her husband to her, together with all that she had been plundered of. As she was going away, Theobald asked her what he should do to her husband were he again to be taken in arms.

"His eyes, his nose, his hands, and feet," replied she, "are all his own property. Of them you may deprive him, should he deserve it; but leave, I pray you, what belongs to me."

St. Gregory bitterly complains, in his 31st Discourse, against the practice of castrating the most beautiful boys that could be found from the age of 14 to 17 for the most depraved and unnatural purpose; likewise stigmatized by Juvenal, and indignantly reprobated by Seneca in his *Controversiæ*.

Lastly, persons have been reduced to this miserable state from mere cruelty, an instance of which is given by Hume ("History of England," vol. i., page 348); the instance of Abelard is too well known to need repetition.

The outrage perpetrated by Pantaleon, as recorded by Heraclides, is certainly one of the most horrible on record:—

"Over the Elei," says he, "reigned Pantaleon, an oppressive and merciless tyrant, who, upon certain envoys arriving at his court, ordered them to be castrated, and then compelled them to eat their own testicles."

While instances are not wanting in history of persons who from various motives have voluntarily castrated themselves, that related by Lucian in his "Dialogues," the case of Heliogabulus, and the example of Origen being illustrations in point.

The wretched state of tantalization to which, notwithstanding their deprivation, these unfortunates are often exposed, has been thus forcibly depicted by Montesqieu in his celebrated "*Lettres Persones.*"

LETTER IX. The Chief Eunuch to Ibbi at Erzeron.

"Thou followest thy ancient master in his travels. Thou passest through provinces and kingdoms. No chagrins can make any impressions upon thee. Every moment presents thee with something new. Whatever thou seest diverts thee, and makes thy time pass away imperceptibly.

"'Tis not the same with me, who am shut up in a terrible prison, always surrounded with the same objects, and tormented with the same cares, under the weight of which, and of fifty years' annoyances I am daily ready to sink. I can truly say that in the whole course of a long life I have not known one cheerful day, nor one moment's ease.

"When my first master determined to entrust his women to me, and induced me by a thousand promises, supported by as many threats, to part with myself for ever, almost wearied

out with painful service, I resolved to sacrifice my passion to my tranquillity and fortune.

"Wretch that I was!

"I foresaw what I should not suffer, but not what I should. I flattered myself with the gain, but did not consider the loss. I hoped to be delivered from the assaults of love by the incapability of satisfying it. Alas! the effect of the passions was destroyed in me, without extinguishing the cause; and very far from being relieved, I found myself surrounded with objects by which these passions were more and more irritated. I entered the harem, where all I saw excited my regret for the loss I had sustained. Every minute offered new excitement to desire. Numberless charms seemed to present themselves before me, only to rive my heart with despair. To complete my misfortune, I had ever before my eyes the happy possessor of all these charms.

"Thus suffering, I have never conducted a lady to my master's bed and assisted in undressing her, than I returned to my chamber with my heart bursting with rage, envy, and despair. . . .

"I remember that one day, as I was helping one of the ladies into the bath, I was excited to such a degree that, losing all command over myself, I dared to place my hand upon the most formidable spot about a woman. Upon recovering myself, I made sure of that day being the last of my life. I was fortunate enough, however, to escape with life; but the beauty who was at once the cause and witness of my weakness, made me pay dearly for her silence, for I entirely lost all authority over her, and the compliances she exacted from me continually exposed me to a dreadful death."

Complete eunuchs were extremely dear, on account of the great danger attending the amputation, and the numbers who died in consequence of it, which was generally fatal if performed after the age of fifteen; indeed, at any age there

was considerable risk, scarcely a quarter of those operated upon surviving, although Pietro delle Valle asserts to the contrary.

A state of eunuchism is not, however, produced only by such active means as previously described. An excessive use of acids, the too frequent use of opium or narcotics in general, the habit of daily intoxication, weaken and obliterate the sexual organs, render them impotent, and effect the indirect castration of the individual.

In conclusion, the request for castratos both in the church and theatre (females on the stage at that time being prohibited), certainly as early as the sixteenth century, accounts largely for the increase of this cruel and disgraceful custom: the prospect of a brilliant career, and of amassing immense wealth, presented too many attractions for taking advantage of so easy a pretext. Parents void of all feeling hesitated not themselves to deliver over their children to the knife of a mercenary operator, pleading poverty in excuse of their crime.

It was not till the time of the occupation of Italy by the French, that the severest measures were adopted and enforced against this evil; and since that time this disgraceful practice has been completely done away with. It must however be observed that, according to recent investigations, an attempt to resuscitate the practice has proved to a certain degree successful by the establishment of a school for singing, called *Scuola degli Orfanelli*, where are to be found many children and youths of different countries, who have been deprived of their virility, either by *disease* or *accident;* and the superintendence of the school is entrusted to a Roman castrato.

The question of the validity of marriages contracted by eunuchs seems a divided one.

Pope Sextus V. expressly forbade the marriage of

castrated persons. Writing to his Apostolic Nuncio, his holiness says:—

"We charge and expressly order your apostolic brethren to forbid every kind of marriage to eunuchs deprived of the two testicles. You must, in obedience to our order, declare them incapable. Forbid all priests to marry them; first causing to be separated those who may be already married, and declaring their marriages null and void."

The difficulty, therefore, is to know if persons deficient in both testicles should be allowed to marry.

Many writers are of opinion that they may, provided their genital member be capable of erection, or they can introduce it into the generative receptacle, although they emit no semen therein—because the second object of marriage, that of gratifying the wife's desires, is accomplished; and as the first object of marriage is that of the procreation of children, it is not obviously indispensably necessary—in fact, Suidas informs us that Pythias, the *chère amie* of Aristotle, was the daughter of a eunuch by *compression* (?)

HERMAPHRODISM.*—This word means the union of the two sexes, personified by the names of *Hermes (Mercury)* and *Aphrodite (Venus)* in one and the same individual.

From the Mosaical account of the creation, it would

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* *Apropos* to our closing section we may relate, *en passant*, many years ago ourselves seeing in Germany a girl of eighteen with *both* generative parts fully developed, as far as we could judge, the penis being only a little smaller than that of the opposite sex; and the feminine parts were quite perfect, and of usual size and capacity.

The "Twain," as we shall call him and her, gave us the fullest opportunity of testing the genuineness and perfection of each of her organs; and more than that, allowed us to see her attempt at *involution* (?) if it may be called so. Lying on her face, and a good light thrown, all could be plainly seen from behind; and though she certainly did appear to perform it tolerably well, yet apparently insufficient to cause self-impregnation,

appear (Gen. chap. i., ver. 27, 28) that the very first hermaphrodite was Adam, the *reputed* father of the human race, and as such received the Divine command:—

"Increase, multiply, and replenish the earth."

And that being thus created with the two sexes, he only gave up the female one upon the creation of Eve, who was formed from one of his ribs.

Some learned Rabbis asserted that Adam was created double—that is, with two bodies, one male and the other female, joined together by the shoulders; their heads like those of Janus, looking in opposite directions; and that when God created Eve, He only divided such body into two.

Others maintained that Adam and Eve were each of them separately hermaphrodite. Other Jewish authorities, among whom are Samuel, Manasseh, and Ben-Israel, are of opinion that God did not form Adam an hermaphrodite, but that our great progenitor was created with two bodies joined together by their sides; and that He separated them afterwards during Adam's sleep—an opinion founded by those writers upon the second chapter Genesis, verse 11, the literal translation of the Hebrew text being:—

"He (God) *separated the woman from his side, and substituted flesh in her place.*"

There is yet another difficulty upon which Catholic divines hold different opinions. In Genesis, chap. i., ver. 27, 28, it is said, "Male and female created He them. And God blessed them; and said, '*Be fruitful, and multiply, and replenish the earth.*'"

Whence it clearly appears, say those divines, that God created a woman with man *before* Adam was placed in the terrestrial Paradise; and yet in the chapter following it is said that after God had so placed Adam in Paradise, He caused a deep sleep to fall upon him, and then taking a rib out of his

side, made it into a woman; an account which appears impossible to be in any way reconciled with the one previously given, inasmuch as in the former the woman is represented as having been made on the sixth day, and in the latter on the seventh; in which last both Origen, St. Chrysostome, and St. Thomas concurred.

In order to avoid the difficulty presented by these different readings, many rabbis assert that in the beginning God created two women, one of whom was named Lilias, and the other Eve: the first being created simultaneously with Adam, and, like him, of the dust of the ground, while the other was fashioned from one of his ribs.

According, therefore, to this opinion, all the apparent contradictions arising from the different readings are removed: the first woman, Lilias, having been created on the sixth day; and the second one, Eve, on the seventh.

Very little being known of this Lilias, the curious may learn the whole history of this first wife of Adam from the work of the celebrated Baxtorf.

Plato thus accounts for the love which some men have for some women, and *vice versa*, as also for the inclination which some women have for other women, and *vice versa*, thus—

"The males," he says, "which are halves of an androgyne (man-woman) are much given to women; and the women which are halves of an androgyne are passionately fond of men. As for the women who indulge an inclination for others of their own sex, they are the halves of the androgyne females who were doubled; and the men who exhibit a liking for other men, are the halves of the males who were also doubled."

Hermaphrodism, considered physiologically, is a disposition of parts more or less real, more or less complete; and is found in a certain class of animals, and still oftener in numerous plants.

A careful examination of the cases of hermaphrodism which have appeared in our days has constantly exhibited views of conformation, the appearance of which might easily deceive superficial or prejudicial observers.

Formerly, the existence of true hermaphrodites was not doubted. In Winrick ("De ortu monst.," c. 20), Riolan ("De Hermaphr.," c. 8), and Shenkius ("Obs. Med.," 373), we read of a maid-servant, who in 1461 was condemned to be buried alive for having got her master's daughter with child. Montems declares that he knew an hermaphrodite, supposed to be a female, who had brought her husband several children, and was in the habit of also intriguing with other *females*.

It is a curious fact that at an early period of existence, the sex of no living animal can be distinctly recognised. Some physiologists even affirm that there is no reason to believe that the organisation is such as to admit the evolution of the parts of the embryo distinguishing male and female, and that this evolution takes place during some period of gestation.

Sir Everard Home considers the ovum previous to impregnation to have no distinction of sex; but to be so formed as to be equally fitted to become a male or female fœtus.

M. Ferrein observes, that to constitute an hermaphrodite wherein the sexes are combined, it is necessary to have the distinctive characters of the male united to the female parts. There never was any woman who has not been a male during several months of her existence. In the earlier stages of pregnancy that distinctive organ is prominent, and fashioned very nearly after the manner of males; so that the unskilful in anatomy may suppose the embryo a male, though really a female.

To the above respectable opinions may be opposed three cases, from which it would appear to prove, that when a

communication exists between the seminal vessels and the uterus, the individual can fecundate himself without the co-operation of another one. Suppose, in fact, that a dream should excite a venereal orgasm during the night, and bring into play in the one part the testicles, and in the other the ovary, the spermatic fluid might through the uterus proceed to vivify the germ, and the latter would then go through in the usual way its series of developments.

The cases above alluded to are the following:—

"The '*Bulletin de la Faculté de Médicine de Paris*' (Tom. iv., p. 185) states that a man was living at Lisbon in 1807, who, in addition to two testicles, with a penis capable of erection, and perforated with a canal one-third of its length, had also the organs of the female sex, like those of a well-formed woman. His features were masculine, and he had a slight beard; but his voice and inclination were similar to those of a woman, and he had also his menses regularly."

This hermaphrodite was twice pregnant, but miscarried on both occasions—the first time at the third month, and the second at the fifth month.

The portfolio of the ancient Academy of Surgery of Paris contains the drawing of a similar case, and one in which the examination was more complete:—

"It was that of a person named Jean Dupin, who died at the Hotel Dieu in 1734, aged 18 years, and who had on one side a penis, a testicle, and a seminal vesicle; and on the other, a small oval matrix, an ovary, and a tube. The seminal vesicle communicated with the matrix."

Lastly, may be seen at the Musée de la Faculté de Paris, a wax model representing an analogous case to the preceding one, the passages of the fecundating fluid also bordering on the uterus.

The French anatomists who have more particularly investigated this subject, have defined the several varieties of

this *lusus naturæ* that have hitherto been known to occur in the human subject.

According to them there is a vice in the formation of the parts intended by nature for the propagation of the species, when besides those concealed parts which are necessary for the discharge of the prolific functions, the pudenta of the other sex also appear.

This monstrous production of nature is diversified in four different ways, of which three appear in males, and one in females. In men, the female pudenta, clothed with hair, sometimes appears contiguous to the peritonœum; at others, in the middle of the scrotum; while at others, and which constitutes the third diversity, through that part itself which, in the middle of the scrotum, exhibits the form of a male pudendum, urine is emitted as it were from female parts. Near that which is the test of puberty, and above the pudentum in females, the masculine genitals appear conspicuous in all their three forms, one resembling the penis, the other like the two testicles; but, for the most part, it happens that of the two instruments of generation one is feeble and inert, and it is extremely rare that both are found sufficiently vigorous for the feat of love; nay, even in a great many cases, both these members are deformed and impotent, so that they do not perform the functions either of a male or a female.

Among the many writers of our own country, Dr. Drake, in his "Treatise upon Anatomy," observes that the extraordinary size and laxness of the clitoris hanging out of the body in some infants, had made the women mistake such children for hermaphrodites. On one occasion he had brought to him a child about three years of age, whose clitoris hung out of the body so far that it very much resembled a penis, but it wanted the perforation; instead of which the urine issued from a hole just behind it, which hole was nothing

else than the corner of the *rima*, the clitoris filling all the rest of the orifice; so that the parents mistook the child for a boy, christened it as such, and esteemed it as such when they exhibited it to the doctor.

It is certain that in some women, especially those who are very amorously inclined, the clitoris is so vastly extended, that by hanging out of the passage it is mistaken for a penis. Such have been called *fricatrices*, *tribades*, and *subigutrices*, and accounted hermaphrodites, because they are able to perform to a certain degree, with other women, the actions of men.

"In ogni età," says an Italian physiologist, "si sono trovate donne, formite dalla natura di grossa o sproporzionata clitoride, o divenute tali per la detestabile vizlo descritto dall' Appostolo Santo nella prima epistola *ad Romanos* abusandose elleno di tal membro diedero motivo agl' imperito di essere reputate ermafrodite;" and Dr. Parsons, the author of a work the express object of which was to show that the notion of hermaphrodism was a vulgar error, coincides in opinion with Dr. Drake, and considers all the subjects of this description as women whose clitoris, from some causes or other, exceed the regular size.

If all that is reported of hermaphrodites were sufficiently attested, they might be divided into three classes, viz.:—

1.—Individuals having a perfect sex, of which they can successfully avail themselves, together with the other sex imperfect.

2.—Individuals possessing somewhat of both sexes, but who are imperfect as to both.

3.—Individuals having both sexes sufficiently perfect as to produce either as male or female, without however being able to produce of themselves alone, that is, independently of another male or female.

A celebrated physician relates the case of a man who

had married a female hermaphrodite, by whom he had several children, male and female; and that the individual so considered a woman, had frequent connections with the maid-servants, and had even gotten them with child.*

Here, then, was an hermaphrodite who had both sexes, and who could copulate either as a man or a woman.

It is said that at Surat, in India, there are many hermaphrodites of this description, who, dressing in all other respects like women, wear a turban in order to make known that they possess the two sexes.

Were this fact well authenticated, the work of nature would be much more advanced than we dare to believe in our present want of sufficient testimony.

Generally speaking, hermaphrodites unite the qualities of the male and female organisation, but they possess them imperfectly, because they are themselves *imperfect* hermaphrodites. When nature shall have succeeded in uniting in the same individual the perfect organs of both sexes, these new beings will advantageously combine the beauty of Venus with that of Apollo, which is perhaps the highest degree of human beauty.

Passing over the details of the civil and canon laws enacted by most nations against these unfortunates, and which prohibited them (unless specially adapted) alike from marriage with woman, being a witness in law, or to a will, from holy orders, or being a judge or advocate, we shall now notice with some minuteness an individual, the doubts concerning whose sex created as intense a curiosity as his talents, acquirements, and accomplishments excited universal admiration. This individual was the Chevalier d'Eon.

The chevalier was born under the paternal roof on the 5th October, in the year 1728. His father was Louis d'Eon

* Schenk, Observ.

de Beaumont, director or administrator of the royal domains, parliamentary advocate, &c., &c.; his mother being a French lady of *Charanson.*

No secrecy obscured his birth, no mystery shrouded it. The doctor, the midwife, the nurse, the relations and friends, both male and female, were all present at the solemn hour of parturition.

The child was baptized two days after at the parish church of Nôtre Dame de Tonnere, as appears from the following document:—

EXTRACT FROM THE REGISTER OF THE PARISH CHURCH OF NÔTRE DAME DE TONNERE.

On the 7th of October, 1728, was baptized Charles Geneviève André Timothéo Louis Augustus, son of the noble Louis d'Eon, administrator of the royal domain, and his wife, a French lady of Charanson, by lawful marriage, which son was born on the 5th of the present month. The godfather, M. Charles Regnard, parliamentary advocate, bailiff of Cusy; the godmother, Mademoiselle Geneviève d'Eon, wife of M. Maison, wine merchant, of Paris, who have signed.

Signed { G. D'EON MAISON.
REGNARD.
BORES, Dean of Tonnere.

At the usual age the young chevalier was sent to an elementary school, whence after some time, during which he acquired the rudiments of learning, he was transferred, under the care of one of his uncles, to Paris, there to prosecute his studies. Naturally fond of literature, he read with avidity the great poets, historians, and orators of antiquity.

The first products of his pen were "*L'éloge funèbre de la Duchesse de Penthiève, de la Maisson d'Este,*" and that "*Du Comte d'ons en Bray.*"

But while thus occupied with literary pursuits, he evinced

a strong passion for the military profession, and took lessons in the noble art of fencing, attaining a proficiency therein which was subsequently of great advantage to him.

Talents so striking soon attracted the attention of the Court and the Government, and upon a difference having arisen between France and Russia, he was recommended to the King (Louis XV.) to act as coadjutor with the Chevalier Douglas for arranging amicably, if possible, the dispute between the two courts.

The complete success which crowned this, the first essay of his diplomatic abilities, soon procured him several successive appointments of the same description at numerous foreign courts, such as Vienna, Warsaw, London, &c.; but to enter into the details of which would exceed the limits of our digest.

The Chevalier d'Eon having gained for himself so distinguished a name as a diplomatist, was now anxious to acquire some degree of military renown. Accordingly, in the war between France and Germany, having joined this regiment, the colonelcy of which had been bestowed upon him by the king, he distinguished himself equally for courage as for military tactics at Meinstoff, Heinbeck, Osterwich, and at Ultrop, at which battle he was wounded in the head and in the thigh.

In 1762, the Duke de Nevernois was appointed ambassador and plenipotentiary for negociating a treaty of peace between France and England, having the Chevalier d'Eon for secretary to the embassy.

Owing to the scandalous intrigues got up against him in Paris, the chevalier suffered such reverses that he lost his titles and his fortunes; and thus isolated, not to say proscribed, he passed fourteen years in London.

In the leisure thus afforded him, he devoted himself to study. Throughout the winter he remained shut up in his

library, working there fifteen hours out of the four-and-twenty; and receiving visitors, except on Sundays, between the hours of ten in the morning and two in the afternoon. He took a frugal repast, the only one during the four-and-twenty hours. This finished, he again entered his library. He retired to rest very late, and rose frequently during the night to note down the thoughts that occurred to him.

In 1775 he doffed his male attire, and donned that of the opposite sex, a change for which he himself never assigned any cause.

A French novelist, however, has endeavoured to account for it by the jealousy of George III., who, he states—but without adducing any proof of his assertion—had his suspicions of too great an intimacy existing between the queen and the chevalier; and upon the latter declaring it was impossible, as his real sex was the female one, immediately and peremptorily insisted upon his assuming the dress belonging to his sex.

During the chevalier's residence in London many reports were bruited about, which gave cause for doubting the real nature of his sex; and hence two parties were formed, the one maintaining that the chevalier was really what he appeared to be by his dress—that is, a man; while the other declared him to be of the opposite sex.

It would appear almost incredible, but it is actually a fact, that the amount of the bets made abroad was not less than £80,000 sterling, and in England £200,000. Had the chevalier chosen, he might have cleared an immense sum, either by becoming himself, secretly, a better of not less than 25,000 louis d'or, by consenting to verify his sex; but far from seizing on so favourable an opportunity of enriching himself, he was shocked at the indecency of the proposal made to him; openly insisted upon the bets being declared null and void; protested against the verdict delivered in

their favour on a first trial; and before his leaving London had declared through the newspapers, that as the fate of the betters could not be determined otherwise than by that which they (the betters) had no control over, it could not be expected that he would degrade himself by throwing any light upon the subject of the wager—inasmuch as by so doing would be to fail in self-respect, and be unworthy of the dignity of the official character with which he had been invested by his sovereign.

Such was the cause of the lawsuit which, after lasting a considerable time, was at length terminated to the chevalier's satisfaction by a definite judgment pronounced on the 31st January, 1778, by Lord Mansfield, Lord Chief Justice of the King's Bench. The said judgment declaring as null and void all the bets which a former judgment had declared to be legal.

The chevalier during his stay in London met, as might have been expected, with many curious adventures, of which the following was one:—

"In one of his nocturnal rambles, as he was passing through a dark and lonely street, his ears were assailed by cries, uttered by a female voice, of '*Au secours! au secours!*' Without a moment's hesitation, he hastened to the spot whence the sound proceeded, and there found stretched upon the ground a female, while two ruffians were beating her most unmercifully. Immediately, and before the assailants could turn round, he had felled to the ground with a stout cudgel the one nearest to him; and the other, taking to his heels, made his escape.

"The chevalier next proceeded to assist the lady to rise. She was suffering most dreadfully, so much so that she was almost incapable of thanking her deliverer, who offering her his arm, which she accepted, escorted her home. *Chemin faisant*, the lady inquired to whom she was indebted for her

deliverance, and was very surprised upon learning that it was the Chevalier d'Eon; but the latter's astonishment was still much greater when he found that it was the Duchess du Barri whom he had saved from being murdered. Four days after, the duchess most imprudently set off for Paris, where, upon her arrival, she was denounced to the revolutionary tribunal, and perished on the scaffold."

The Chevalier d'Eon did not long survive the Countess du Barri, as he died in London on the 21st of May, 1810. Measures were immediately taken to remove the mystery which had so long been attached to the sex of the deceased. The inspection of the corpse was made by the celebrated Mr. Copland, an eminent surgeon of that day. The official report he made upon that occasion was as follows:—

"I certify by these presents that I have examined and dissected the body of the Chevalier d'Eon, in the presence of the following gentlemen, viz.:—

Mr. Adair, Mr. Wilson, and the Rev. Father Elyse, and that I have found the male organs of generation perfectly sound in every respect."

Several persons of distinction, who had been acquainted with the deceased, were also present, among whom was Sir Sydney Smith, R.N., &c.

Death.—Did our limits permit, innumerable instances might be quoted from both ancient and modern authors, proving that death is not, as is generally supposed, the dreadful being in Gorgon terrors dressed, and acting as the inflictor of Divine punishments, but the minister appointed by a beneficent Deity to open wide to suffering mortals the gates of eternal rest.

In the present day, however, those—and their name is Legion—who consider it their right as well as their duty to endeavour to satisfy themselves, so far as they may be able, of the truth of any proposition they are called upon to

believe; having exercised that right and performed that duty, have found that the dogma of St. Paul, viz.—

"By sin first came death into the world,"

is based upon verses of the second chapter of Genesis.

This was, there can be no doubt, the dogma which originated the idea so general among mankind, that death was a punishment consequent upon transgression.

Now the word *death* admits of two meanings—first, a *spiritual* or *metaphysical* death; and secondly, a natural or physical one; but if a spiritual death be the one meant, the Divinity Himself must have been the creator of sin, inasmuch as He alone could have called into existence a sentient being who was to commit it, and suffer the punishment awarded to it; a conclusion as awful as it is legitimate, and of which the whole responsibility rests upon the writer of the Book of Genesis, whoever he may have been, or upon the Apostle Paul himself (Romans chap. ii., ver. 2, 3).

As to the second meaning of the word death, viz., that it is a physical, not a metaphysical one, it naturally suggests the question—Is death an evil?

In reply, it may be said that, as affecting individuals under peculiar circumstances, it is most undoubtedly one; but as a general law it must, if duly and calmly considered, be regarded as a benefit: for as to life, its pleasures are far less numerous than the inconveniences, disappointments, and miseries by which it is surrounded,—one tranquil and quiet day being counterbalanced by thirty or forty ones which afflict us with pain and grief.

The natural death of the individual is the death of old age, and is the simplest form of death.

We shall conclude with a selected instance from those collected, to show that pestilence itself does not kill with the rapidity of terror. In 1762, a French gentleman, who had

been condemned to death for treason, was handed over to a physician, who, to try the effect of the imagination, told him he was to be despatched by bleeding. Covering his face with a cloth, he then pricked him in the arm with a needle, instead of a lancet, placed his feet in a bath as if to encourage the flow of blood, conversing at the same time upon the fatal symptoms which began to manifest themselves.

The unfortunate man sank under the terror excited by the experiment, so that upon the veil being removed he was found to be a corpse.

Montaigne tells of a man who was pardoned on the scaffold, and was found to have expired while awaiting the fatal stroke.

Cardinal Richelieu, in the hope of extracting a confession from the Chevalier de Jais, had brought him to the block; and, although he comported himself with the greatest courage and cheerfulness, yet an instant or two after he had laid down his head, and his pardon was announced to him, he was found in a state of stupefaction, which lasted several moments. In spite of his apparent indifference to death, there was an anxiety in the pause when he was momentarily expecting the axe to descend, which had so nearly proved fatal.

In the human being, moral and intellectual motives constantly operate in enhancing the fear of death, which, without these motives in a reasoning being, would probably become null, and the love of life be lost upon every slight occasion of pain or disgust.

Death, therefore, is not that horrible object which we have fancied to ourselves. It is a spectre which terrifies us at a distance, but disappears on our nearer approach. Our conceptions are founded upon prejudice, and we regard it not only as the greatest of all misfortunes, but as accompanied with the most excruciating tortures.

Eminent physicians have proved that death being always preceded by the depression of the nervous system, life likewise must ever terminate without feeling—that is, "'ere life, sensation fails," and becomes in its gradualness and harmlessness what Homer calls it, "the half-brother of sleep." It is only when the course of our decay is disturbed, that suffering of any kind attends it: in the actions and feelings of the dying, except in a few acute diseases, attended with convulsions, the *appearance* only of pain is exhibited.

In conclusion, even death may be said to have its *facetiæ*. Noteworthy men have often amused themselves by writing their own epitaphs, generally attempting to be jocular upon one of the few things that make wise men serious, as in the cases of Chatterton, Coleridge, and Gay; while Pope, affecting an indifference to praise and blame he was far from feeling, wrote—

> Here lies one who ne'er cared, nor still cares, not a pin
> What they said, or may say, of the mortal within;
> But who, living and dying, serene still and free,
> Trusts in God, that as well as he is he shall be.

But to return to our subject. Although it would be absurd to imagine that the fear of *death* will ever be eradicated from the human breast, it may be much diminished and mitigated by frequent reference to and an earnest study of the opinions, observations, and deductions extant of many distinguished professors of physiology (?)—those quoted by our Author are Sir Charles Morgan's "Philosophy of Morals;" Lord Brougham's "Memoir of Voltaire;" *British Cyclopædia*, article "Rosseau," sequel to the autobiography of David Hume; Lord Sheffield's sequel to the autobiography of Ed. Gibbon; Dr. Johnson, &c., &c.

LIST OF ILLUSTRATIONS.*

Frontispiece, inscribed Votive Columns.

Of small size and of great antiquity. In use amongst the Oscan people, who were subjugated by the Sabines.

Plate I., *Figure* 1.—From "Recueil d'Antiquités Egyptiennes, &c., par le Comte de Caylus."

Figure 2.—Ditto, different view.

„ 3.—Two views of a double figure.

„ 4.—ROMAN PRIAPUS over a baker's door at Pompeii. *From Musée Secret de Naples.*

* See note in Description of Frontispiece, *ante* p. 1.

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* Assured that our work would manifestly be incomplete without some description, however concise, of the plates mentioned in the introduction as illustrating Mr. Davenport's first volume, the above summary will at least assist the reader to form some idea of their *general nature and character, which is essentially Phallic.*

One of the most important, that combining the Physio-Religio elements, is selected as a specimen, and forms a not inappropriate tailpiece to our digest:—

"Some years ago, Mr. George Catlin discovered that the Mandan North American Indians still indulged in an extraordinary dance—a relic of the pre-Hispanic period—which was in reality only a violent and coarse display of the old Phallic dance of classic times, so exquisitely treated in the engravings of Salviati, and in the sculptures of the Italian masters. Mr. Catlin's account was very recently privately printed (fifty copies only) in London for the Philobiblon Society, and the coloured drawings which he made of these Phallic exercises are now deposited in the new "secret" Chamber of the British Museum. *Throughout all our Indian Tribes, traces of the Worship may be discovered; in the Mounds of Ohio, Illinois, and in those on the banks of the Mississippi, curious pottery and carvings bearing these—what we should now regard as obscene—devices and figures may be found. In Central and throughout South America numerous objects of this character have been discovered, and in all parts of Europe relics of this strangely extravagant Creed are being continually dug up in the form of chains for ladies' necks or rings for the finger. Generally they appear to have been worn as protectives against the "Evil Eye"—i.e., the eye or evil influence of the (?) Devil."*—"*Index Librorum Prohibitorum,*"

Plate II., *Figure* 1.—LINGHAM.

From M. Sonnerat's "Voyage aux Indes Orientales."

Figure 2.—PAN'S HEAD.

From the Collection of Antiquities at Pompeii, vide "Musée Secret de Naples."

Plate III., *Figure* 1.—LEADEN PHALLUS.

From the Forgeai's Collection of "Plomb's Historiques."

Figure 2.—Ditto, a different view.

„ 3.—Ditto, ditto

„ 4.—Ditto, ditto

Plate IV., *Figure* 1.—ROUND TOWER.

From O'Brien's "History of the Round Towers of Ireland."

Figure 2.—THREE-HEADED OSIRIS.

From the Comte de Caylus' "Recueil d'Antiquités Egyptiennes," &c.

Plate V., *Figure* 1.—CROSS.

From Higgins' "Anacalypsis."

Figure 2.—Another example. *

From the same work.

Figure 3.—Ditto, ditto

„ 4.—Ditto, ditto

Plate VI., *Figure* 1.—EX VOTO, in silver.

From the British Museum Copy of R. Payne Knight's "History of the Worship of Priapus." †

Figure 2.—DUDAIM, or MANDRAKE.

From Dr. Kitto's "Cyclopædia of Biblical Literature."

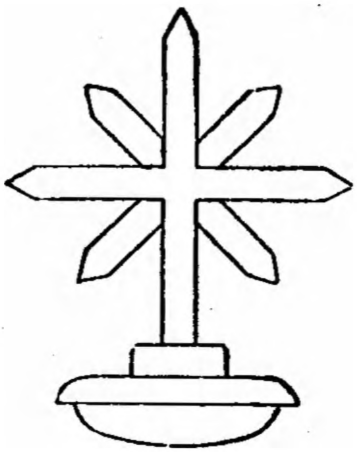
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* See Tailpiece and first part of Initial Section, "Phallicism," *ante* p. 1—4.

† See Introduction, *ante* p. 9.

Plate VII., *Figure* 1.—FIBULA.
From Holyday's "Juvenal."

Figure 2.—Another example of a different construction.



ERRATA.

PREFACE, line 25,—physiological is theosophical in the original. See p. 116, "Phallicism, Celestial and Terrestrial" (1884), by Hargrave Jennings, Author of the "Rosicrucians," &c.

INTRODUCTION, p. xi., line 18,—*for* Modesty *read* Virginity.

Page 7, line 20,—*read* our Author says, Harvey &c.

„ 10, foot-note, line 5, *for* physiclan *read* physician.

„ 13, line 16, *read*, this must *not* however be taken, &c.

„ 56, foot-note, line 12, *for* Baubo *read* Ceres.

„ 56, foot-note, line 16, *for* hospitality *read* hospitably.

„ 83, *for* Lilias *read* Lilith

„ 91, line 29, *for* better *read* bettor.

„ 91, line 30, *read* louis d'or, *or* by consenting, &c.

„ 92, lines 3 and 4, *for* betters *read* bettors.

„ 93, Sec. DEATH. See the "Philosophy of Death," by Andrew Jackson Davis. Burns. London.

„ 96, line 3 from bottom, *read* "Rosseau;" Sequel to, &c.

ON DIT.—To advanced students and admirers of the well-known Works of Inman, Kenealy, Payne Knight, Forlong, Westropp, Godfrey Higgins, Staniland Wake, D'Hancarville, and Montfaucon, the desirable acquisition of a copy of the famous "Secret Cabinet" in the Royal Museum at Naples, by Colonel Fanin, with the whole of the Sixty unsurpassed Illustrations of Paintings, Bronzes, Statues, &c., at the insignificant price proposed, must be welcome news indeed; no Work in the annals of literature has been more talked about and so seldom seen, as this magnificent treasury and mine of unique Artistic wealth, and which has constituted the source from which the most gifted and greatest writers have deigned to borrow; while the minor plagiarists are legion.

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A Critique on Veneres uti Observantur in Gemmis Antiquis.

"Not safely shall we scorn Love's lightest law,
Who reigns and holds the highest Gods in awe"

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