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CHILDREN
OF
SCORN

BY
LADY COOK

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AND

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By LADY COOK

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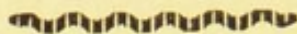
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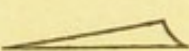
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AND

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ON

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AND

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One of the Evils of Society,
Virtue.**

BY LADY COOK.

PRICE SIXPENCE.

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PREFACE.

IN the following pages I have endeavoured to draw attention to the condition of a large class of women and children who have been compelled for many centuries to suffer for the "sins" of others, and to undergo an undeserved contumely. Selecting a few for their brief life-history, I have shown that where equal advantages have been given, this class has proved itself equal, if not superior, to any other, and that, therefore, to suppress it or to handicap it by oppression, must be detrimental to a nation in the vast waste of industry, energy, and ability thereby brought about. I have also sought to indicate the manner in which, without any increase of immorality, or any loss of honour or self-esteem, we may restore this unfortunate section of society to the full enjoyment of their civil rights as parents and offspring, and to a reasonable equality with other mothers and their children. To elevate any class without depressing others must always be good for any community, and, in attempting so desirable a work, I look for the sympathy and co-operation of every just-minded man and woman.

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THE CHILDREN OF SCORN.

"'Tis a strange age we've lived in, and a lewd
As e'er the sun in all his travels view'd."
—Butler's "*Hudibras*."

VIRTUE, honour, morality, and religion, like other social abstractions, have no fixed value, no precise and invariable limits. They are merely convenient terms to express the fluctuating sentiments and ideas of various periods, and while the words themselves remain the same, the conditions which they represent become greatly modified, or even altogether changed. The religion of one age is the superstition of the next; the morality of one place or people is the immorality of another; the honour of the last century would be the shame of this; and virtue is Protean in the diversity of its shapes and characters. Thus, as the author we have quoted above, wrote:

"It is the noblest act of human *reason*
To free itself from slavish prepossession."

It requires, however, clear insight and great strength of mind to do this. For intellectual perception may be united to mental debility, or moral power to mental dulness. In discussing any social topic, we have to deal with engrained habits of thought bequeathed, as it were, from one generation to another. These have mainly come down to us in recent times through two distinct lines, which we may call the Puritan and the Cavalier, and which are now theologically represented by Dissenters and Churchmen. The Puritans, professing an unnatural

strictness of life, developed a shocking amount of hypocrisy; the Cavaliers, professing laxity of manners, were better than they pretended. The first regarded fornication as a crime so heinous that they punished it with death. The latter looked upon it as a pleasant pastime, or as the lawful indulgence of a natural appetite. On this point Blackstone says: "In the year 1650, when the ruling powers found it for their interest to put on a semblance of a very extraordinary strictness and purity of morals, not only incest and wilful adultery were made capital crimes; but also the repeated act of keeping a brothel, or committing fornication, were (upon a second conviction) made felony without benefit of clergy." A great historian remarks of England in 1650: "Morals and manners were subjected to a code resembling that of the synagogue, when the synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles resembling those of the Pharisees, who, proud of their washed hands and broad phylacteries, taunted the Redeemer as a sabbath-breaker and a winebibber. It was a sin to hang garlands on a maypole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear lovelocks, to put starch into a ruff, to touch the virginals, to read the 'Fairy Queen.'" All amusements and recreations were either proscribed or discountenanced, and what Macaulay calls "the lighter vices" were most heavily punished. Thus unmarried mothers fared worse than they do even in our day, and the cruel hearts of the sectaries were particularly hard towards natural children. No black slaves fresh from Africa ever suffered worse treatment from their sordid owners than these unfortunate ones underwent on all sides, and even from pious masters and mistresses. The laws, the parish, society—all the forces through which the weak are oppressed by the

strong—were flung at them without pity and without remorse. They were starved, beaten, worked to death, and denied every common privilege of free English. The place for their mothers was the Bridewell, the place for them was the poor house or the jail. Before English liberty had been wrested from our Norman tyrants, the Feudal laws had defined their disabilities with merciless precision. "Bastards," says Blackstone, "are incapable of being heirs. Bastards, by our law, are such children as are not born either in lawful wedlock, or within a competent time after its determination. Such are held to be *nullius filii*, the sons of nobody; for the maxim of law is, *qui ex damnato coitu nascuntur inter liberos non computantur*. Being thus the sons of nobody, they have no blood in them, at least no inheritable blood: consequently none of the blood of the first purchaser: and, therefore, if there be no other claimant than such illegitimate children, the land shall escheat to the lord." Again, "As bastards cannot be heirs themselves, so neither can they have any heirs but those of their own bodies. For, all collateral kindred consists in being derived from the same common ancestor, and as a bastard has no legal ancestors, he can have no collateral kindred; and, consequently, can have no legal heirs, but such as claim by a lineal descent from himself. And, therefore, if a bastard purchases land, and dies seised thereof without issue, and intestate, the land shall escheat to the lord of the fee, as well under the recent statute (3 & 4 Wm. IV. c. 106) as under the former law." It will thus be seen that the fullest accession of national freedom brought no amelioration to the condition of an English bastard, and that our emancipation from the feudal laws, left them as before, although the preservation of these in their entirety was the original cause of their disabilities. Deprived of filial duties and of natural rights, of parental ties and civil

privileges, and all from no act or fault of his own, the lot of the bastard in this country was such as, we believe, has never been witnessed in any other. In eastern lands it has been customary from time immemorial for the children of concubines to share in the protection and property of their father with those by his regular wives. After Jacob had married the sisters Rachael and Leah, he took their two slave maidens, Bilhah and Zilpah, for his concubines, and had sons by all. But no invidious distinction was made between the children of the wives and those of the concubines. All shared alike in their father's protection and goods, and each became the head of one of the tribes of Israel.

The Mahommedan laws agree with the ancient customs of the East in giving the sons of concubines the same shares in their father's lineage and property as are enjoyed by the sons of his wives. And although in Europe a distinction has long been made in favour of the latter, yet, in all, the position of the concubine and her children received some amount of legal recognition. In addition to this, it would have been considered inhuman and disgraceful for any man to disown or neglect the child he had begotten, whether lawfully or unlawfully; and it was no uncommon thing for a bastard to be received by his father's relations as a member of the family. Even in England down to late times, he was frequently educated with his father's legitimate children, and often took the paternal name. Our country has the unenviable distinction, however, of being the only one in Europe where lawful marriage does not legitimate the children born before wedlock. But in Scotland the Continental rule prevails, so that any unmarried couple having illegitimate children born to them, can legitimate them at any time by a subsequent legal union.

Blackstone gives a curious example—the only one

—in which the English law shows some leniency to a bastard. He says: "There is, indeed, one instance, however, in which our law has shown a bastard some little regard: and that is usually termed the case of a *bastard eigné* and *mulier puisné*. This happens when a man has a bastard son, and afterwards marries the mother, and by her has a legitimate son, who in the language of the law is called a *mulier*, or, as Glanvil expresses it in his Latin, *filius mulieratus*: the woman before marriage being *concubina*, and afterwards *mulier*. Now here the eldest son is bastard, or *bastard eigné*, and the younger son is legitimate, or *mulier puisné*. If then the father dies, and the *bastard eigné* enters upon his land, and enjoys it to his death, and dies seised thereof, whereby the inheritance descends to his issue; in this case the *mulier puisné*, and all other heirs (though minors, feme coverts, and under any incapacity whatsoever) are totally barred of their right. And this, (1) as a punishment on the *mulier* for his negligence, in not entering during the bastard's life, and evicting him. (2) Because the law will not suffer a man to be bastardized after his death, who entered as heir and died seised, and so passed for legitimate in his lifetime. (3) Because the canon law (following the civil) did allow such *bastard eigné* to be legitimate, on the subsequent marriage of his mother; and therefore the laws of England (though they would not admit either the civil or the canon law to rule the inheritances of this kingdom), yet paid such a regard to a person thus peculiarly circumstanced, that, after the land had descended to his issue, they would not unravel the matter again, and suffer his estate to be shaken. But this indulgence was shown to no other kind of bastard; for, if the mother was never married to the father, such bastard could have no colourable title at all."

By English law a bastard is one begotten and born

out of lawful matrimony. It follows, therefore, that the children of a "morganatic" marriage in this country are bastards, seeing that such a union does not come within the meaning of "lawful matrimony." A morganatic marriage, in fact, is, from a legal view, no marriage at all. It is unknown to English and to canon law, and to the customs of our country, and is simply a Continental device invented by men of rank to obtain indulgence with a favoured mistress under the form of a spurious marriage, which is not binding on either side, which requires no decree or divorce for separation, and which permits either to marry lawfully at any time during the life of the other. It usually occurs "between a man of superior and a woman of inferior rank, in which it is stipulated that the latter and her children shall not enjoy the rank or name, nor inherit the possessions of her husband. Thus a couple may be married in this manner and live together 'until death do them part,' yet the children always remain illegitimate and 'base-born' even though the blood of royalty flows through their veins."

And here it may be of interest to consider the origin and meaning of the word *bastard*. It occurs in the same form in English, Welsh, Irish, Armenian, and German, while in Dutch it is *bastaerd*, and in Italian and Spanish, *bastardo*, and in all it means of illegitimate birth or source, a mongrel, spurious, base-born, not genuine. In very old English writers it was not uncommonly written *bast* without the termination *ard*, which is supposed to be a modification of the Anglo-Saxon *ord*, meaning source, origin, or birth. Old Fabyan, when alluding in his Chronicles in 1386 to Sir Henry Bolyngbroke, said "he hadde of bast, which after were made legyttmat, by dame Katheryne Swynforde, iii sonnys." Horne Took derives bad, bane, ban, and base, from "To bay, *i.e.*, to vilify, to bark at, to reproach, to express abhorrence, hatred, and

defiance." Through the last of these, base, the word bastard is immediately derived. The French adjective *bas*, low, hence the French word bastard, now written *bâtard*, also comes from a cognate verb *abayer*, now *aboyer*, to bark at, to rail loudly at, to revile extremely. Hence base signifies, "Despised, despicable, disgraced, disgraceful, depressed, dejected, abject, vile, mean, worthless, lowered, low." Truly a nice "conglomeration of epithets"!

But we hold that the class to whom these epithets are applied is the very last which deserves them. For whenever the bastards have been given equal opportunities with the legitimately born they have proved themselves in no way inferior. On the contrary they have shown in every age and country that the free unions which produced them favour the development of a superior progeny provided they be not banned and barked at, oppressed and cowed from their birth. We do not refer, of course, to the offspring of the criminal or dissolute classes, which, whether legitimate or illegitimate, are always base-born, but to those whose parents were brought together through desire, or affection, or sudden sympathy during the flush of reckless youth or thoughtless joyousness. A typical case of thousands is that of a village maiden, radiant with health and innocence and rustic beauty, attracting the admiration of one in a higher walk of life who seeks her acquaintance and offers a surreptitious attachment. Their unequal position is made an excuse for secrecy, and this, combined with ardour and high spirits, leads to the final catastrophe. He may have been designing and she impulsive, but will anyone be rash enough to assert that the child of such a pair will not be as well-formed, lusty, strong and capable as that of others' from a marriage bed? Do not experience and common sense tell us the contrary, and show

that the tired embraces of married life are not able to transmit the full vitality which is derived from the stronger and more natural union? If the fittest should survive, then the bastards have the first right to exist, for instead of being what our laws and customs make them, they are, or should be, the true *liberi*, the free children of nature, and therefore naturally nobler than those produced on compulsion under the slavish system of marriage.

It is a little singular that while most people profess to be shocked at the existence of bastardy, few are able to prove their own blood untainted by it. We venture to say that there is not even one noble family in the United Kingdom in whose veins there is not some admixture of bastard blood. The Dukes of St. Albans, of Richmond, of Grafton, of Cleveland, and of Buccleuch, with their wide-spread families, are all descended from royal bastards, as were the former Dukes of Northumberland. The Fitzroys, Fitzjameses, Fitzclarences, and Fitzgeorges, are all derived from illegitimate unions. The Marquis of Queensberry is descended from Sir William Douglas, a natural son of the second Earl of Douglas. The Earl of Castle-Stuart is a descendant of the first Lord Avondale, a legitimated son of Sir James Stuart, fourth son of the royal Duke of Albany, and so with other proud and noble names. To illustrate our argument more minutely we shall cause a few of the most notable bastards to pass across the stage; some distinguished for their pride of rank and birth, and others for their transcendant genius.

Sir Richard Burton once said, that he would rather be the bastard of a king than the son of an honest man. Possibly he was thinking of some on the long roll of royal bastards who, on account of their greater opportunities, were pre-eminently distinguished. There was Geoffrey Plantagenet, the natural son of Henry II. and

the fair Rosamund. "Of all his progeny, legitimate or illegitimate," says Lord Campbell, "this was his favourite." In the twentieth year of his age he was made Bishop of Lincoln without having taken orders, and in the rebellion of 1174, he displayed great courage and abilities in reducing the insurgent Barons to subjection. When the Scots invaded England, Geoffrey brought his father "140 Knights raised in his bishopric, with many more men-at-arms, well mounted and accoutred." The King, addressing the multitude present, said, "My other sons, by their conduct have proved themselves bastards, but this alone has shown himself to be really my true and legitimate son." Renouncing his bishopric, he was made Chancellor of England, and "fought valiantly by his father's side." In Henry's last illness he hastened to his bedside, and finding him so weak that he could not sit up, he raised his father's head and laid it on his own bosom. The feeble King fetched a deep sigh, and said: "My dearest son, as you have in all changes of fortune behaved yourself most dutifully and affectionately to me, doing all that the best of sons could do, so will I, if the mercy of God shall permit me to recover from this sickness, make such returns to you as the fondest of fathers can make, and place you among the greatest and most powerful subjects in all my dominions. But if death should prevent my fulfilling this intention, may God, to whom the recompence belongs, reward you for me." "I have no solicitude," said the pious son, "but that you may recover and be happy." On the accession of Richard, Geoffrey was made Archbishop of York, and in the absence of the King, and on Lonchamp's exile, was reinstated Lord Chancellor. His last act was to resist the illegal exactions of John by pronouncing excommunication on all who paid them. To avoid his brother's vengeance he went into exile, and died before the Barons

secured the country against unlawful taxation. It was a glorious career, well spent and nobly ended in the cause of freedom.

But Geoffrey was not the first bastard who filled the great office of Chancellor of England. In the reign of Stephen "Roger Pauper," natural son of "Roger the Great," Bishop of Salisbury, held the great seal, and in those troubled times constantly refused to change sides even when a prisoner to the king, and when he might have had liberty and wealth as his reward.

And here it may not be amiss to notice the valour and abilities and loyal devotion of another great bastard of that age. This was Robert, Earl of Gloucester, natural son of Henry I., of whom Hume says: "This prince was one of the most accomplished that has filled the English throne, and possessed all the great qualities of body and mind, natural and acquired, which could fit him for the high station to which he attained. . . . King Henry was much addicted to women; and historians mention no less than seven illegitimate sons, and six daughters, born to him." Of these Robert was one, and supported the claims of his half-sister Matilda to the crown. Throughout his chequered life he ever showed himself the worthy son of his great father, and amongst other notable incidents, he succeeded in taking King Stephen prisoner, and in crowning Matilda Queen of England.

The next great bastard who four times filled the office of Lord Chancellor was Henry, Cardinal Beaufort, brother to Henry IV., and one of the chief characters, as Bishop of Winchester, in Shakespeare's play of *Henry VI.* In his quarrel with the Duke of Gloster—the Lord Protector—in "The Parliament House," "Gloster offers to put up a bill; Winchester snatches it and tears it." In his address to the Lords in reply to Gloster's speech, he begins: "Gloster, I do defy thee," and when

at the end he proceeds, "But he shall know I am as good—," Gloster thunders in scorn, "As good? Thou bastard of my grandfather!"

An illegitimate brother, Sir Thomas Beaufort, was also Lord Chancellor of England, and was created successively Earl of Somerset, Marquis of Dorset, and Duke of Exeter, and appears in Shakespeare's plays of *King Henry V.* and *King Henry VI.*; while the eldest brother, who held some of the highest offices in the state, also appears in the last as John Beaufort, Earl of Somerset, afterwards Duke. These three distinguished men, who will live as long as our immortal dramatist survives, were the natural sons of John of Gaunt, the great Duke of Lancaster, "King of Castile and Leon," by his mistress Katherine Swyneford, whom he married after the death of his Spanish princess Constantia, and by whom he had many children, who were all legitimated by a charter of Parliament through his nephew, Richard II. On the fields of France these displayed their prowess and abilities in the wars with the Dauphin and Joan of Arc. And one of their greatest opponents, too, was illegitimate, the valiant Bastard of Orleans, whose tongue was as sharp as his sword, and whom Shakespeare has also immortalised. According to our great dramatist it was he who first sought Charles after his forces had been beaten from the walls of Orleans, to announce to him that succour was at hand through "a holy maid."

"*Bast.* : Where's the Prince Dauphin? I have news for him.

"*Char.* : Bastard of Orleans, thrice welcome to us."

And then the Bastard proceeds to describe Joan and her heavenly mission to "drive the English forth the bounds of France."

Another celebrated Lord Chancellor whom we would notice was Sir Thomas Egerton, Lord Ellesmere, from whom many noble English families are derived, and who

held the Great Seal under Elizabeth and her successor for twenty-one unbroken years, which was without example before or since. He was the natural son of Sir Richard Egerton, "of an old knightly race in Cheshire," and his mother was a handsome country girl named Sparks, from whom he "inherited great beauty of countenance." Lord Campbell says, "He was a remarkably handsome and athletic man." He was one of the justest and most popular of Lord Chancellors, and enjoyed the friendship of the greatest men of his time. Ben Jonson says, "He was a grave and great orator, and best when he was provoked"; and Lord Chancellor Campbell remarks that, "His great natural abilities had been assiduously cultivated, and he was one of the best public speakers who had yet appeared in England." He was the patron of Spenser and of all struggling men of genius. It was at Harefield, his country house in Middlesex, near Uxbridge, that "Othello" was first played before the great Queen. The Colne runs through the grounds of Harefield, and a little lower down the stream was "Horton," the country house of Milton's father, "where the great poet wrote some of his most exquisite pieces, amongst which were *Arcades* and *Comus*, specially written for the Egerton family." Lord Ellesmere's third wife—the widow of the Earl of Derby—survived her second husband, and was kind to the youthful poet, and it was for her and her family, and to be performed by them at Harefield, that Milton wrote *Arcades*, in which "the genius of the wood" and the nymphs and shepherds combine to praise with singular adulation the Countess Dowager of Derby, but in strains most beautifully imaginative and most musical, and they describe the "lady of the place" as—

"Such a rural Queen
All Arcadia hath not seen"

One of the predecessors of Lord Ellesmere—De Neville—in the twentieth year of the reign of King Henry III., presided over the famous Parliament held at Merton Abbey in Surrey, and proposed to pass a statute “that all children born out of wedlock should be rendered legitimate by the subsequent marriage of their parents.” Every prelate present supported this measure, but the earls and barons unanimously answered, “We will not change the laws of England hitherto used and approved.” The judgment of these ill-informed peers, which was most probably delivered altogether apart from that of the prelates, who were the more learned and more numerous body, has remained in force to this day, and has given England the invidious pre-eminence in all Europe for harshness and cruelty towards natural children.

Before dismissing the Lord Chancellors, we must very briefly glance at two other notable bastards who held the Broad Seal, Waynflete and Gardyner. William Waynflete, Bishop of Winchester, is said by some to have been a foundling, by others to have been the son of a gentleman named Richard Patten. Probably both are right. He was one of the Lancastrian leaders in the Wars of the Roses, assisted in suppressing Cade’s rebellion, took part in most of the important proceedings of Henry VI., Edward IV., and Richard III., always “eminent in warlike wielding the weight of his office,” and he lived to witness the union of the Red and White Roses, no slight achievement under the trying circumstances of his position and the inconstancy of the times.

But a far greater than he was Stephen Gardyner, who is described by another Lord Chancellor as “a man of original genius, of powerful intellect, of independent mind—at the same time unfortunately of narrow prejudices and a relentless heart—who had a powerful influence upon the events of his age, and left a distinguished

name to posterity." As he is principally known, coupled with Bonner, as the instrument of Mary's persecution, we shall dwell a little on his history.

He was born in the year 1483 at Bury St. Edmunds, and was commonly held to be the natural son of Lionel Woodville, Bishop of Salisbury, brother of the Queen of Edward IV. He studied hard at Trinity Hall, Cambridge, and especially acquired that profound knowledge of the civil and canon law which subsequently led to his great advancement. At thirty-seven years of age he became a Doctor in both faculties. Shortly after, while tutor to a son of the Duke of Norfolk, he was introduced by that nobleman to Wolsey, through whom he obtained his first entrance into public life. The Cardinal was an excellent judge of character and of abilities, and entertaining a high opinion of Gardyner's, he secured his services as private secretary, and employed him in managing his public correspondence as well as his private affairs. In both Gardyner extorted the highest praise from his employer, and was engaged in drafting the treaty of alliance with Francis I. at his house at Moor Park, when Henry calling there "looked at it, liked the performance well, the Secretary's conversation still better, and his fertility in the invention of expedients best of all. From this time Gardyner was consulted about the most secret affairs of State. Soon after he was made Chaplain to the King, and speedily Almoner, when he was admitted to Henry's closest familiarity and intimacy."

His wide reputation as a jurist and canonist rendered his services extremely valuable to the King in the matter of Catherine of Aragon's divorce. And he supported Henry's wishes not only by the strongest expression of opinion and by acute arguments, but he plotted and finessed at home and abroad, tampered with the Universities of Europe and bribed the Pope, and got himself

appointed ambassador to Rome in order to further the divorce. So deeply did he ingratiate himself with the King that a portion of his correspondence was, by their secret agreement, kept from the knowledge of Wolsey. And although he failed in his mission, by a rare subtlety he advanced his own fortunes through it, and rose even higher in favour with Henry and his Prime Minister than before. Had Clement died of the illness which afflicted him while Gardyner was at Rome, the ambition of Wolsey would have been fully realised, for Gardyner had prepared the cardinals for his patron's election to the Papal throne, and when he related what he had done, the Cardinal exclaimed, "O inestimable treasure and jewel of this realm!"

In Henry's divorce suit, tried before Cardinals Campeggio and Wolsey, Dr. Gardyner was retained by the King as his counsel, and displayed such consummate industry and ability, that all thought judgment would be given in his favour. But the case was ordered to Rome for trial by the Pope, and from that moment the downfall of Wolsey was resolved on. Three months after Gardyner was Secretary of State and Prime Minister, and in another two years became Bishop of Winchester; and he and Cranmer judiciously decided the divorce suit, and pronounced the King's marriage with Catherine null and void.

In his embassy to Germany he witnessed the wild excesses of the Anabaptists, who for a time threatened the destruction of law and religion, of morality and decency, and through his advice Henry determined on religious uniformity in England, and "the bloody Act of the Six Articles" was passed, under which Protestants and Papists alike swarmed to the stake. A foreigner in England at the time said that those who were against the Pope were burned, and those who were for him were hanged. "Now, Sir," said the Duke of Norfolk to

one of his chaplains, "what think you of the law to hinder priests from having wives?" "Yes, my lord," he replied, "you have done that; but I will answer for it you cannot hinder men's wives from having priests." After Gardyner's audacious attempt against the Queen he was forbidden the Court, but he still intrigued. The man who had worsted Wolsey and Cromwell was not easily daunted. After Henry's death he opposed the Protector and attacked Cranmer so stoutly that he was committed to the Fleet Prison until the end of the session, and on again offending, was sent to the Tower, when the Statute of the Six Articles was repealed. There he was kept in strict solitary confinement for five years—all his books and papers taken from him, denied the use of pen, ink and paper, until the accession of Queen Mary, when he was delivered from his dungeon by the Queen in her triumphal procession, and was at once invested with the supreme power of the State: Lord Chancellor, Prime Minister, and Chief Favourite. He anointed his Queen, and placed the crown upon her head. He inaugurated that cruel system of persecution which had suppressed Lutheranism in Spain and Italy, after receiving Mary's instructions against heretics, in which she said: "And especially with London I would wish none to be burnt without some of the council present, and both there and everywhere good sermons at the same time!" His tool and representative in the court which he had speedily formed for the trial of religious offenders was Bonner, Bishop of London, "the most bloody and brutal persecutor who ever appeared in this island." In a few months more than seventy were burnt, including Cranmer, Ridley, and Latimer, some women and a few children. Henceforth he was master of England, and died "in the possession of the Great Seal and the entire confidence of his sovereign." Lord Campbell says: "As a statesman

he is to be praised for great discernment and vigour. He had even a regard for the liberties as well as the independence of his country, and on several memorable occasions gave constitutional advice to the sovereigns whom he served. . . . Had he lived in happier times, he might have left behind him a reputation for liberality of sentiment and humanity of conduct." His ambition, however, was supported by so much craft and dissimulation that people were wont to say, "My Lord of Winchester is like Hebrew, *to be read backwards*." He died at Winchester House, in Southwark, where he had lived with a magnificence almost equal to that of Wolsey's, and was buried with great pomp in the cathedral at Winchester.

And now there come before us distinguished warriors, masters of embattled hosts, but bastards. The first is William the Norman, natural son of Robert, Duke of Normandy by Harlotta, the daughter of a tanner of Falaise. Before Robert left the Holy Land, he caused the states of his duchy to swear allegiance to William as his heir, and when he died before his return after two years' absence, the young prince was only eleven years of age. The Counts of Toni and of Brittany, and the King of France, endeavoured to take advantage of his minority, and his nobles fought against each other, and made the whole country a scene of war and devastation. When he came to maturity and assumed the reins of government, he found himself in a very weak condition. "But," says Hume, "the great qualities which he soon displayed in the field and in the cabinet, gave encouragement to his friends, and struck a terror into his enemies. He opposed himself on all sides against his rebellious subjects, and against foreign invaders; and, by his valour and conduct, prevailed in every action. He obliged the French King to grant him peace on reasonable terms; he expelled all pretenders to

the sovereignty; and he reduced his turbulent barons to pay submission to his authority, and to suspend their mutual animosities. The natural severity of his temper appeared in a rigorous administration of justice; and having found the happy effects of this plan of government, without which the laws in those ages became totally impotent, he regarded it as a fixed maxim, that an inflexible conduct was the first duty of a sovereign."

We pass over that portion of his history with which all are familiar. We are not so much concerned with his conquest of England as with his introduction of the feudal law which he borrowed from France and Normandy, and which also prevailed at that time in most of the monarchies of Europe. Through this system he succeeded in enslaving the whole English race, not for his own life only, but for many generations after. Its severity bore particularly hard upon women, and even to-day our sex suffers many disabilities through the laws and customs to which it gave rise. He struck at every right of the free-born English, and parcelled out their lands between his insolent and base-born adventurers. He degraded the whole nation and endeavoured to efface its language. Our great historian says: "It was a fixed maxim in this reign, as well as in some of the subsequent, that no native of the island should ever be advanced to any dignity, ecclesiastical, civil or military. . . . Contumely seems to have been wantonly added to oppression; and the natives were universally reduced to such a state of meanness and poverty, that the English name became a term of reproach; and several generations elapsed before one family of Saxon pedigree was raised to any considerable honours, or could so much as attain the rank of baron of the realm."

The descent of their lands to all the males equally, without any right of primogeniture, by the custom of gavelkind, had come down through the ancient Britons

from Druidical times, ' was agreeable to the Roman law, and continued among the Saxons till the Norman conquest." This democratic system of distribution was destroyed by William, and the aristocratic law of primogeniture took its place. No better proof of the deep foresight and iron will of the Conqueror can be given than the fact that it took six centuries to eradicate feudalism in this country, and that numerous vestiges of it still remain; and the descendants of this vigorous and proud bastard have ever since ruled, and are likely to rule as long as monarchy lasts amongst Englishmen.

Another great general was the victor of Fontenoy, Maurice, Count de Saxe. He was born at Dresden, the natural son of Frederick Augustus, Elector of Saxony and King of Poland, by the Countess of Konigamark. He displayed his warlike genius from his very childhood, and joined the allied army under Marlborough and Prince Eugene when he was only twelve years of age. He was at the sieges of Lisle and Tournay and the battle of Malplaquet. He was still a boy when he fought at the head of a regiment in Sweden and assisted in the capture of Stralsund. He also fought with Prince Eugene in Hungary against the Turks, after which he went to France, and in 1720, when he was twenty-four, was made Mareschal-de-camp by the Regent, the Duke of Orleans. He then applied himself diligently to the study of tactics; and, on the death of his father, was offered the command of the Saxon army by his brother, Augustus III., but preferred to serve with the French on the Rhine under the Duke of Berwick. In 1744 he became a Marshal of France; and after many victories, including Fontenoy and the capture of Brussels and other cities, the peace of Aix-le-Chapelle was concluded, which he survived only about two years. He was a man full of ambitious projects, and at one time was a formidable competitor for the Duchy of Courland.

James Fitzjames, Duke of Berwick, under whom Marshal de Saxe partly learnt the art of war, was himself a natural son of our James II., then Duke of York, by Arabella Churchill, sister of the great Duke of Marlborough. He was born in France in 1670, and was only sixteen when he was wounded at the siege of Buda while serving under the Duke of Lorraine. He distinguished himself in Ireland against William of Orange, and held the nominal rank of Commander-in-Chief. He finally rose to be a Marshal of France. He commanded in Spain during the War of the Succession, and defeated Charles II. at the battle of Almanza in 1707, and placed his competitor Philip on the Spanish throne. In 1714 he finished this war by the taking of Barcelona. When hostilities broke out between France and Germany in 1733 over the Polish question of succession, he again took command, and was killed by a cannon shot at the siege of Philipsburg in 1734.

In his youth in England his manners were gentle and inoffensive, and it was not long before his father loaded him with honours. He was made Colonel of the Blues, Lord-Lieutenant of Hampshire, Ranger of the New Forest, and Governor of Portsmouth. The Jesuit faction at one time thought of setting him up as a competitor to the throne against the Prince of Orange. Burton had perhaps good reason to wish himself the bastard of a king.

"William Carr Beresford, Viscount Beresford, Field-Marshal in the British army, was a natural son of George, first Marquis of Waterford." In 1785, when he was seventeen, he became an ensign in the sixth foot. After seeing much active service, he became colonel when only twenty-seven years of age, and served in the West Indies under Sir Ralph Abercromby, and in 1799 commanded a brigade of Sir David Baird's army in Egypt, and was next sent as Brigadier-General to Buenos Ayres. In 1807 he assisted Admiral Hood in taking Madeira, of which he was

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made governor and commander-in-chief. In the following year he was sent to join the British army in Portugal, and was present with Sir John Moore's army at Corunna, where he covered the embarkation of the troops. Returning home he was made Major-General, and again sent to Portugal to take command of the Portuguese army, which he found a disorderly rabble, but soon made it a strong and well-disciplined force. With twelve thousand men he drove the French back from the north of the kingdom, and effecting a junction with Sir Arthur Wellesley, pursued the French army until it was disorganised. After the battle of Busaco he was made a Knight of the Bath. For his bravery at Albuera he received the thanks of Parliament, and was honoured with a congratulatory poem by Sir Walter Scott. He was present at Badajoz, Salamanca, Vittoria, the Pyrenées, Nivelle, Nive, and Orthes, was in command of the British forces which took Bordeaux, and distinguished himself in the battle of Toulouse. In 1814 he was raised to the peerage as Baron Waterford, and in 1823 was made Viscount. Home appointments and advancement followed. In addition to his English honours he was Field-Marshal in the Portuguese army, Duke of Elvos, Marquis of Campo, Major in Spain, Conde de Francesco in Portugal, and a Knight of the Orders of the Tower and Sword San Fernando, St. Ferdinand, and others. Lord John George Beresford, Archbishop of Armagh, was a legitimate half-brother, and was the first Irishman who had been raised to the Primacy of Ireland for one hundred and twenty years.

The royal family of France produced many distinguished bastards. There were Alexandre de Bourbon, natural son of Jean I., Duke of Bourbon, distinguished under Charles VII., Jean de Bourbon, natural son of Pierre II., D. of Bourbon, Chamberlain of John of France, wounded and made prisoner at the battle of Poitiers. Another Jean,

Archbishop of Lyons, natural son of Jean I., one of the most munificent prelates of his age. Hector de Bourbon, natural son of Louis II., Duke of Bourbon, the most brilliant warrior of France, who perished at the age of twenty three. But the most celebrated was Matthieu, le Grand Batard de Bourbon, son of Duke John II., distinguished as a warrior, counsellor and chamberlain to Charles VIII., and was the first of "the nine knights of renown" chosen by that monarch, in imitation of Charlemagne, for his companions in arms.

The Farnese family was of first rank in Italy, and its founder was Pierre Louis Farnese, natural son of Pope Paul III. He was created Grand Duke of Parma and Plecenti, and his grandson was the great Duke of Parma who commanded the armies of Spain against Henry IV. of France, and was waiting to conquer England had the Armada succeeded in clearing the English Channel and the North Sea.

The Duke of Palma had succeeded John of Austria as Governor of the Low Countries. In the great struggle for supremacy during the sixteenth century, between the Turks and Eastern Europe, the name of Don John was renowned throughout all Christendom. He was the natural son of Charles V., and half-brother to Philip, husband of our Queen Mary. He had a beautiful person and an elevated genius, which had been improved by a good education, and he endeavoured by his heroic achievements to wipe out the stain of his illegitimate birth. At twenty-two he was chosen by Philip to suppress the Moors of Grenada who had baffled all the king's generals, and he overcame them so quickly, that he was appointed generalissimo of the confederate fleet against the Turks in 1571, when he won the decisive battle of Lepanto. He afterwards conquered Tunis, and aspired to its throne, but Philip had begun to be jealous of his abilities and

suspicious of his ambition, and thus refused the proposal, although it was strongly supported by the Pope. He next intrigued for the invasion of England, and obtained the promise of his Holiness to make him king when he conquered. Having, however, soon after, while Governor of Flanders, and upon the advice of Escoredo, his secretary, entered into an alliance with the Duke of Guise and the Holy League without the knowledge of his Sovereign, Philip at once determined upon the destruction of Escoredo, and employed his own secretary, Antonio Perez, to procure his assassination. He was murdered by cut-throats in a street in Madrid. A few months after this Don John died, and was supposed to have been poisoned by command of his Emperor-brother, who feared the tendency of his growing aspirations.

We pass from royal bastards, who are too numerous to receive further mention here, to notice a few of lower rank but of equal or higher genius.

The greatest movement of modern Europe was the Reformation, through which it was to a large degree emancipated from the slavish ignorance and superstitions of the Roman Church. And the man who did most to prepare the way was a bastard—Erasmus, of Rotterdam. His father was Gerard, a native of Gonda, in Holland, and his mother was Margaret, a physician's daughter, who loved the witty and vivacious Gerard, to whom she bore two illegitimate sons. The elder died, and Erasmus received the tenderest love and care from his mother. In consequence of a false report of her death, Gerard became a monk, and Margaret during life ever remained faithful to their past love. A few years after his seclusion she died, and the heart-broken Gerard soon followed her, leaving Erasmus to the care of guardians. In order to obtain his property, these removed him from school and pressed him so harshly, that he was eventually induced

to enter a convent of canons regular, but its restrictions became intolerable, and he soon left it for fuller liberty. Defrauded of his patrimony, and absolutely alone in the world, he pursued his studies with untiring industry under the pressure of extreme poverty. No hardships could slake his thirst for truth and knowledge. He flung off the sophistries of the schools, and shrank from theological studies lest he should become a heretic. Half-starved and meanly clad, he devoted his first earnings to the purchase of books. Writing to a friend in Latin, he said, "As soon as I get money I will buy, first, Greek books, and then clothes,"—and he did so. Those who refused him money when alive raised statues to him when dead. While he taught for bread, he was also working for the world's enlightenment. His battle-cry was "Light, more light." "Give light," he said, "and the darkness will disappear of itself." And by his wit and wisdom, his learning and humour, he so spread the light throughout Europe that much of its darkness fled away. As his enemies truly said: "Erasmus laid the egg, and Luther hatched it."

Science and learning were at once his pleasure and pursuit, and he smote their opponents with sarcasm, sometimes genial, but often deadly. The monks felt its keen edge severely, and hated him as only corrupt and ignorant theologicians can hate. His *Moriæ Encomium*, or Praise of Folly, which was most grotesquely illustrated by Holbein, attacked the prevailing abuses, "the Evils of Society" of his time, and overwhelmed the monks and bishops with ridicule, sparing not even the Pontifical throne itself. Twenty-seven editions appeared in his lifetime, and it was translated into every European tongue. Then came the fiery Luther, and his coadjutors and followers, and the Church, which had enslaved mankind so long, was broken to pieces.

"Preceding authors," says D'Aubigné, "had already popularised that element of folly which had crept into all opinions and actions of human life. Erasmus seized upon it, and introduced Folly in her own person, Moria, daughter of Platus, born in the Fortunate Isles, fed on drunkenness and impertinence, and queen of a powerful empire. She gives a description of it. She depicts successfully all the states in the world that belong to her, but she dwells particularly on the churchmen, who will not acknowledge her benefits, though she loads them with her favours. She overwhelms with her gibes and sarcasms that labyrinth of dialects in which the theologians had bewildered themselves, and those extravagant syllogisms, by which they pretend to support the Church. She unveils the disorders, ignorance, filthy habits, and absurdities of the monks." Folly herself says, "The mind of man is so constituted that imposture has more hold upon it than truth. If there is one saint more apocryphal than another—a St. George, St. Christopher, St. Barbara—you will see him worshipped with greater fervency than St. Peter, St. Paul, or even than Christ himself." This fair little man, fragile, timid, and embarrassed in manner, was an intellectual and moral gladiator, who could kill an abuse with a sarcasm, or hew down battalions of follies at a stroke. With half-closed blue eyes, he saw all that passed around him. With a faint sarcastic smile hovering on his lips, he was ever ready to "shoot Folly as she flies." And there was no hide too thick for his shafts to penetrate; no armour so perfect but they entered the joints of the harness. The three great monarchs of his day, Charles V., Francis I., and Henry VII., in turn offered him the honours and luxuries of their court if he would engage in their service, but he preferred the hard work and humble position of correcting books with the printer Frobenius, and even

declined a cardinal's hat, because, as he said, "nothing was sweeter to him than liberty." He was induced, however, from his love of learning, to lecture at Cambridge University for a time, and was associate and friend of Sir Thomas Moore, of Dean Colet, whose life he wrote; of Archbishop Warham, the Popes, Tunstall, Fisher, Wolsey, Bembus, and of many other remarkable men in various parts of Europe. While he was ever ready to expose error, he despised the excesses of the sects, and was moderate in all things. He was consequently hated by the fanatics of each party—Papal and Protestant. One doctor of divinity hung the portrait of Erasmus in his study, "that he might be able at any moment to spit in his face"; and Secundus Curio, in describing two heavens—the Papal and the Christian—saw Erasmus in neither, but found him "revolving between both in never-ending orbits." Yet this truly good and great man spent the whole of his life in opposing ignorance and superstition, and in promoting literature and true piety; and when he died he left all he possessed to relieve the sick and poor, to assist young men of good character, and to marry portionless girls. The extent of his labour may be partly judged by his works, which were published in 1706 in ten large volumes, under the editorship of learned Le Clerc. One of his classical pupils, the celebrated Archbishop of St. Andrews, was also a bastard, and son of the King of Scotland.

The next of the illegitimates who deserves our notice is Giovanni Boccaccio, "one of the most illustrious writers in the prose of the vulgar tongue that has ever appeared in Italy, and one whose very name is alone equal to a thousand eulogies." He ranks with Dante and Petrarch as third of the greatest three whom Italy has produced since the Augustan era. When Dante died in exile, Petrarch, his pupil, was seventeen years of age, and

Boccaccio eight. Together they raised the imperfect dialect of Tuscany to the dignity of a classical language, and made it the national pride of all Italy. But in this work Boccaccio had immeasurably the greatest share. He did for Italian what our our Chaucer, who was born fifteen years later, did for English. He found a tongue rough and uncouth, and disfigured through neglect, but capable of being fashioned into beauty. "And as the lapidary detects the jewel in the rough stone, and works it into the gem to be set in the coronet of a sovereign, so Boccaccio laboured at the vulgar tongue, till he polished, and shaped, and purified, making it harmonious, and ornate, and as felicitous a vehicle of prose, as his own contemporaries had made it in the domains of poetry."

His father, Boccaccio de Chillino, was a merchant of Florence, given to many loose amours, "a thorough *contrabandista* in the affairs of love," and, during a visit to Paris, he became intimate with a Frenchwoman, who bore him Giovanni in the year 1313, and died soon after. Fortunately for the motherless infant, he was acknowledged by his father and removed to Florence under his care, and placed, when old enough, under the best instruction. The bent of his genius showed itself before he was seven, for at that age he composed tales in verse to the delight of his schoolfellows, who called him "Giovanni, the poet." His father wished him to be a merchant like himself, and placed him with one of his own calling, but after six years of mercantile life, finding him more suited for literature, he set the lad to study canon law. This, however, was as distasteful as the other, and at length he was left to follow his own tastes. At twenty he visited the tomb of Virgil, and from that day consecrated his life to the pursuit of literature. Robert of Naples was a generous patron of literary men, and his court was the most brilliant in Italy. There all

the genius in the peninsula was gathered, and there Boccaccio first became acquainted with Petrarch. There, also, he formed the attachment of his life, and found in it an ever-enduring stimulus to literary exertion.

He was devoted to the sex, and his handsome person and charming conversation and demeanour ensured him many conquests, yet no woman had really possessed his heart. But on Easter eve of 1341, he saw in the church of San Lorenzo a girl of dazzling beauty, and felt that the supreme moment of his life had come. He followed her home and found she was Madonna Maria, a natural daughter of the king, and not long married to a man of rank. His ardour knew no fear and would admit of no impediment. He loved her with a love that endured unto death, and he always ascribed the greatest efforts of his genius to the adoration with which she inspired him. She was the Fiammetta of his novels, and all his compositions were written to please her. And Boccaccio had the felicity to be beloved by his mistress.

In the midst of his happiness and growing celebrity, he was recalled to Florence by his father, who had in the meantime lost all his other children. Filial duty impelled him to remain in an uncongenial home, but, after two years, the widower married again, and the son returned to Naples. Robert was dead, but his daughter, Queen Joanna, offered the same protection to genius that her father had given. Again Boccaccio could indulge in his former social and literary companionships, and enjoy the society of his lovely mistress. All this, however, soon came to an end. The father died, and the son was compelled to return to Florence. Here he settled, took up his duties as a citizen, entered upon public affairs, and often held a distinguished part as ambassador for that great Republic.

In 1351 he was sent to Padua to invite Petrarch to return to Florence, and to hand him the decree which

restored to this great man his property and civil rights. A close friendship followed. Hitherto Boccaccio had hoped to be the poetic successor of Dante, whom he described as "the torch that lit him on his way in the study of his native tongue." But a perusal of Petrarch's poems convinced him that this ambition was hopeless. He saw in his friend and guest the true successor to their great master, and henceforth devoted his talents to prose. This change cost him a great effort, but his decision evinced the clearest judgment. His fame rests upon his prose writings, of which "Il Decamerone" and his "Life of Dante" are the ones by which he is and will be for ever known. The former work would please the Vigilance Association considerably less than the "Heptameron" of Margaret of Navarre, for reproducing which they have recently prosecuted a lady-publisher. But the numerous translations of the Decameron have delighted readers of all European countries for hundreds of years, and a copy of one of the earliest original editions was bought at the Duke of Roxburgh's auction by the Duke of Marlborough for £2,160. The Knight's Tale by Chaucer, which was so beautifully modernised by Dryden, was borrowed from Boccaccio's "Tesside," and dedicated in 1341 to his Fiammetta. As Petrarch revived the study of Latin in Italy, so did Boccaccio revive the study of Greek. For, having learnt the language, he was the first who brought Homer and other Greek authors from Greece to Tuscany. Like Erasmus, he spent his whole patrimony and all he could spare in the purchase of books, and always remained poor in the midst of splendours. This alone is a sure proof of his incorruptible honesty. One of his last offices was to be the first to fill the professional chair at Florence for the elucidation of the "Divina Commedia." Shortly after, his dearest friend Petrarch died suddenly in his study at Avignon, and was found with his head resting on a book,

and this sad event gave Boccaccio a great shock, from which he never recovered. He survived only about a year, and died on the 21st of December, 1375, leaving his splendid library to a convent. He was mourned by all Italy, for he surpassed every man of his age as the restorer of ancient classical knowledge; was the first of moralists, the inventor of the stanza in which Ariosto and Tasso sang, and, above all, was the father of Italian prose, and made the Tuscan tongue the purest and sweetest in Europe.

Our next example, Jean Le Rond D'Alembert, was born at Paris in 1717, and died there in 1783. He was one of the greatest scientific and literary men of his century, and was a striking instance of the losses that civilization suffers by its prejudices against the illegitimate. But for an accidental act of charity, he might have perished almost as soon as born, and humanity missed his eminent services. He was the illegitimate son of the Chevalier Destouches Canon and Madame de Tencin, a celebrated beauty, whom Horace Walpole, in writing to the poet Gray of Madame Geoffrin, "an extraordinary woman," says: "She was bred under the famous Madame Tencin, who advised her never to refuse any man, for, said her mistress, though nine in ten should not care a farthing for you, the tenth may live to be an useful friend." His unfeeling mother exposed her new-born child before the church door of St. Jean-Le-Rond, and there he was found by the police magistrate of the district, who named him from the patron saint of that church, and placed him under the care of a glazier's wife named Rousseau. Within a few days after his birth his father discovered him, and settled upon him an annuity of forty-eight pounds a year, and arranged for his education. The glazier's wife proved a kind nurse and true mother to the abandoned child, and, to his honour, he repaid her by forty years of affection and filial care, thirty

of which he lived with his nurse and her husband in the utmost simplicity, sharing with them his rising advantages. He was sent early to the College of Four Nations, and the Jansenists, his instructors, hoped he would prove a second Pascal. They therefore directed his studies to mathematics and theology, but the former soon absorbed all his faculties. On leaving college he returned to the home of his old nurse, and studied for the law, taking his degrees. He soon abandoned law for medicine, and again this for mathematics. He gained his first distinction when only twenty-two by his masterly "Memoir on the Integral Calculus," which he presented to the French Academy of Sciences. Two years after he was elected a member, and in another two years published his "Treatise on Dynamics," and established what is known to this day as "D'Alembert's Principle." By his researches in analytical mechanics, he solved or simplified some of the greatest difficulties in science, and did more than any author of his time "to reduce to a systematic form the art of applying mathematical principles to the development of the consequences of those laws of motion and force which had been established by Galileo and Newton." His treatise on the "General Theory of the Winds" obtained the prize medal in the Berlin Academy. In 1749 he solved the problem of the procession of the equinoxes, and this was followed by many other valuable papers and discoveries which might fail to interest ordinary readers. D'Alembert was now recognised as the premier mathematician of France. But his fame did not rest solely on this. His literary fame was almost equal to his scientific celebrity. He was the first to project the "Encyclopédie," which he commenced in 1750 with Voltaire, Diderot, and others. The King of Prussia invited him to Berlin. Catherine of Russia offered him the tutorship of the Grand Duke, her son, with a salary of £4,000 a year. D'Alembert preferred poverty with

independence. The French Academy elected him their Secretary, and his influence through sheer merit had become so great that his enemies called him the *Mazarin* of literature. He had the glory of doing much to break down monkish domination and Jesuit influence, and in spreading true knowledge, valuable for all time. When Madame Tencin saw her son applauded and admired by all the world, she communicated to him the secret of his birth. But he replied with much feeling: "Ah, Madame, what do you tell me? You are but a step-mother; the glazier's wife was my real parent."

D'Alembert received legacies from Madame Geoffrin and David Hume, and a pension from Louis XV., yet his income was always very small. His frugal mode of life, however, made it more than enough. Even when he was at his poorest, he supported his nurse, educated his first schoolmaster's children, assisted many young students and others in various acts of kindness and true charity. "To worthy men in adversity and under persecution he was a firm and constant friend." And during his whole life he was incorruptible, and never swerved one iota from the line of rectitude and probity. He was the sworn foe of superstition and priestcraft, and the lover of every honest man whether low or high. He died in the zenith of his reputation, Oct. 29th, 1783.

Our next example is one of the saddest in the history of literature, and presents us with an almost incredible instance of maternal depravity and unnatural cruelty. Excepting Parma, the individuals we have already noticed were all bastards from birth, although a few were subsequently legitimated, but this was born in matrimony, and two months afterwards was made illegitimate by Act of Parliament. Anne, Countess of Macclesfield, had entered into an adulterous intrigue with Richard Savage, Earl Rivers, and in 1696 found herself, as she said, with child

by him. Being desirous of becoming divorced from her husband, she shamelessly declared her guilt to urge him to separation. She succeeded. In January, 1697, the child was born. At his baptism Lord Rivers was godfather and gave him his own name, thus acknowledging him to be his son. But the mother had already determined to disown the infant, and regarded him not merely with indifference, but with the most virulent and undying animosity. Why she should have done so still remains a mystery. Her lover had engaged to educate the boy, and to provide for him. Her mother, Lady Mason, gave him her secret sympathy. But the Countess was determined to ruin him, and for this purpose placed him at once with an elderly woman in the lowest state of indigence, who lived near St. Albans, and who was to give him her own name, bring him up as her son, and never to divulge the secret of his birth. All this she did, and had not Lady Mason privately arranged for the boy to be sent to a grammar school in the neighbourhood, Richard Savage, the poet, might never have acquired the rudiments of learning. During this time, Lord Rivers, whose former enquiries after him had been met with evasions, finding himself afflicted with a mortal distemper, insisted on knowing what had become of the boy. The Countess assured him that he had been some time dead, and the dying father, believing her, cancelled that part of his will by which the child would have inherited six thousand pounds. Soon after the Earl's death, this infamous mother endeavoured to have her boy kidnapped and sent to the West Indies as a slave, and almost succeeded. Frustrated in this design, she now ordered him to be apprenticed to a shoemaker in Holborn. Here he remained a considerable time, working early and late with wax and awl, when his supposed mother died, and he hurried to St. Albans to take possession of her effects. Amongst her papers he found

letters from Lady Mason, and thus discovered his real parentage. From this moment he despised his cobbler's calling. He felt he had a natural right to share the affluence of his mother, although she was now married to Colonel Brett. He, therefore, resumed the name his father had given him, and appealed to her for protection and tenderness. On dark nights he would pace for hours up and down before her door, hoping to get a glimpse of her from the window or to see her shadow on the blind. But neither his appeals nor those of his friends could soften to the slightest degree her inhuman heart. Meanwhile he was reduced to utter want, even to the verge of starvation. A great controversy was just then raging. He resolved to write for bread. It was a singular part of this unhappy youth's career that in the midst of all his misery and poverty he had diligently applied himself to books. The good seed sown in the country grammar school had fallen on a fruitful soil. While he associated with peasants he was indulging in dreams of intellectual greatness, and equipping himself by severe study. While he hammered on the lapstone, he revolved the mighty round of thought. Thus at seventeen, this peasant-bred mechanic was able to enter the lists with the most cultured of English scholars; this raw rustic, by natural grace and hard-won learning, was, when he chose, in manners and abilities, equal to the highest society of the day. But, whether owing to the wrongs he had suffered and to the bitter disappointments of his youth, or whether due to natural flaws of disposition, it is certain that as he grew older he became reckless and profligate, and so treacherous that he would lampoon and ridicule even his best and worthiest friends. However, he enjoyed the intimacy of many of the London celebrities, particularly of Dr. Johnson, Wilks, the actor, Sir Richard Steele, Pope, and Lord Tyrconnel. He was pensioned at various times by many

of his sympathisers. Pope and Mrs. Oldfield each allowed him £50 a year. Lord Tyrconnel, Lady Macclesfield's nephew, gave him £200 a year and a home in his own house as an equal. Queen Caroline bestowed a pension of £50 a year. But by his ingratitude and misconduct he lost all but Mrs. Oldfield's, and even she would not admit him to her house.

He published much, and wrote best when most rancorous, but left nothing of great literary value to posterity. He prefaced his *Miscellany of Poems* with an account of his mother's cruelty, in which he humorously said: "Thus, while legally the son of one Earl, and naturally of another, I am, nominally, nobody's son at all: for the lady having given me too much father, thought it but an equivalent deduction to leave me no mother, by way of balance. So I am sported into the world, a kind of shuttlecock, between law and nature. If law had not beaten me back by the stroke of an act, on purpose, I had not been above wit, by the privilege of a man of quality. . . . And if nature had not struck me off, with a stronger blow than law did, the other Earl, who was most emphatically my father, could never have been told I was dead, when he was about to enable me, by his will, to have lived to some purpose. An unaccountable severity of a mother! whom I was then not old enough to have deserved it from; and by which I am a single unhappy instance among that nobleman's natural children, and thrown friendless on the world without means of supporting myself, and without authority to apply to those whose duty I know it is to support me."

In 1727, during a midnight brawl in a coffee-house at Westminster, Savage ran his sword through a Mr. Sinclair, and was tried and condemned for murder. When his mother heard that the Queen had been petitioned to pardon him, she endeavoured to secure his death by a false and circumstantial account to her Majesty of the

manner in which he had once tried to kill herself. And the sentence would have been carried out, had not the Countess of Hertford, who knew all the facts, sought an audience and laid before the Queen the whole circumstances of his life. This interview shortly after led to his pardon.

After that he wrote "The Bastard," which was read by every one. This was specially designed to mortify his mother. In it he laments :

" No mother's care
Shielded my infant innocence with pray'r ;
No father's guardian hand my youth maintain'd,
Call'd forth my virtues, or from vice restrain'd."

After numberless vicissitudes, in which he sometimes rioted in luxury, and at others had not food to eat nor a bed to lie on ; in which he often walked about all night for want of a lodging, and wrote his compositions with borrowed pen and ink on scraps of paper he found in the streets, he passed the last six months of his hapless life in jail, for debt, and there he died. Dr. Johnson, in his "Life of Savage," after recounting his virtues and his vices, his abilities and shortcomings, remarks at the close, "Those are no proper judges of his conduct, who have slumbered away their time on the down of affluence ; nor will any wise man presume to say, 'Had I been in Savage's condition I should have lived or written better than Savage.'"

One splendid memorial of him remains—the Savage Club—and long may it prosper ! "Pray, Mr. Halliday," said Mr. Gladstone on a festive occasion there as a guest, "did you name this club from a reference to primitive men or in honour of Richard Savage ?" "In honour of Savage," was the reply. A few minutes afterwards

Mr. Gladstone had to speak, and this great man of many gifts delighted the members by the happiest allusions to the poet's life, and by copious quotations from "The Bastard."

So far we have made no mention of illegitimates of our own sex, although they have been as numerous as those of the other. The subjection of women, however, has afforded them fewer opportunities of distinction. But, in spite of all this, many have risen to power and influence. We can only afford room for one instance, and it refers to a Frenchwoman—Jeanne Antoinette Poisson. This remarkable woman, who ruled France for twenty years, appointing and dismissing ministers and officers of state, making war and peace, was of the humblest origin. She was the grand-daughter of the comedian Poisson, and the daughter of a farmer and butcher of the village of La Ferté sous Jouare, by his illicit connection with Mdlle. Poisson. Shortly after her birth, her father absconded on suspicion of cheating the army contractors, and her mother, an ambitious, intriguing woman, found a new protector in Le Normand Tournchem, a rich farmer-general, with whom she lived for the rest of her life. She was thus enabled to give her daughter every advantage procurable by wealth, and to introduce her into society. With admirable prudence she gave her an excellent education, and watched over her morals with as much care as if she had been herself a woman of virtue. Thus the little Jeanne grew up, modest, amiable, and accomplished, with lively talents and a generous heart; and, when old enough, was hastily married to Le Normand d'Etoiles, Tournchem's nephew, a rich financier, that she might be enabled to appear at court. Old Tournchem and her mother had long designed her for some great success there, and concurred with Madame d'Etoiles in aiming at nothing less than captivating the king. The

Duchess de Chateauroux had just died, and thus the heart of Louis XV. was unoccupied, while other circumstances favoured her audacious project. To give energy, she persuaded herself that she was really in love with the king. Voltaire says: "I was the confident of her love. She confessed to me that she always had a secret presentiment of being one day beloved by the king, and that she had felt a violent inclination for him, without being able to comprehend it. Such an expectation, in a woman in her situation, appeared chimerical and absurd, but was owing to the frequent opportunities she had of seeing the king hunt in the forest of Senar, where Tournchem, her mother's lover, had a country house. Madame d'Etoiles used to follow the king, seated in a beautiful calash. He observed her, and often sent her presents of squirrels. The mother never ceased to instil into her that she was handsomer than Madame de Chateauroux, and old Tournchem was always repeating that she was a morsel fit for a king."

Their designs succeeded. Her frequent appearance and modest bearing touched the cold heart of the royal voluptuary, and he was no doubt flattered by the constant attentions of a beautiful and elegantly-dressed woman in the bloom of youth, who appeared to love him for his own qualities as a man rather than for his position as a monarch. After the coarse and venal intriguing of his court mistresses, in which sisters quarrelled and endeavoured to oust each other for the king's embraces, an affection so artless and sincere as hers appeared, struck him with the the freshness and sweetness of one of his forest breezes. The king declared his love for her, and made her at once Marchioness of Pompadour, with a pension of about ten thousand pounds a year. After this she soon obtained the most unbounded influence in political and administrative affairs. The king abandoned everything

to her control, provided he could enjoy his debaucheries in peace and plenty. Five years after her elevation, that nursery of depravity, the Parc-aux-Cerfs, was established, in which Louis could give full rein to his sensuality, and leave Pompadour free to rule and be courted by the sovereigns of Europe and the nobility of France. A distinguished writer said, "About the year 1750, a royal depository was formed in France, of so shameless a nature, that, to do it justice, and convey an adequate idea of it to English minds, words must be used which we could not dare to print." Lacroix, however, in his "*Histoire de France*," describes it fully. We translate a passage or two where we may. He says: "Many elegant houses, built within an enclosure named the Parc-aux-Cerfs, received the women who attended the embraces of their master; thither were conducted young girls sold by their parents, or who were torn from them by stratagem or force. They went in loaded with gifts, but were almost sure never to see again the king who had disgraced them. Corruption entered into the gentlest households of the kingdom, and in families the most obscure; and it was long and craftily employed by those who ministered to the debauchery of Louis. Years were employed to seduce girls not yet nubile; and to oppose in young women the principles of chastity and integrity. Among them were some who had the misfortune to experience a lively tenderness and a sincere attachment for the king. He used to appear touched by it for some moments, but soon after he saw only artifices to govern him; and he carried the matter to the nearest spy of the Marchioness, who thereupon caused her rivals to return to their former obscurity." Yet when France was starving and overwhelmed with public debt, so that even the official pensions were stopped, she artfully contrived to increase the expenses of the court, and to keep the king's

Parc-aux-Cerfs well supplied with funds, content that he should revel in his Seraglio so long as she ruled the realm. Unfortunately for France, her training and abilities were unequal to this task. Her ministers and great officers were selected not for their merit, but for their flatteries and their pliancy towards her misguided views. For Madame Pompadour was as autocratic as if she had been born in the purple, and as despotic as she was politically ignorant. We owe to her the "Seven Years' War," and probably the loss of our North American Colonies through the action of her prime minister, the Duke of Choiseul. But, though her foreign policy was disastrous, she meant well to her country. It was at home that she was corrupt, because her cupidity and extravagance were unbounded. Nevertheless, we must remember that she not only cultivated the fine arts herself, but induced her royal lover to promote their progress, and that she devoted a large portion of her wealth to the same purpose. She loved letters and the arts, and encouraged those who cultivated them, by places and pensions. Her own collection of books, pictures and curiosities was one of the finest in Paris. She also established the Military School, which has proved so useful to France. Europe owes to her the institution of the man-midwife. On her first accouchement she employed a surgeon instead of a midwife, but wore a mask whenever he visited her, and the evil fashion thus led by her of employing men, soon spread, and still continues. She has been charged with assisting in the ruin of France, but, probably, bad as was her rule, she saved Louis and her country from worse disasters, had some one like her infamous successor, Madame du Barri, reigned in her stead. For with all her faults of vanity and extravagance, she was exceedingly intelligent, affable, and humane, and in any other position of life would have been deemed a good woman. She met her death with

resignation. When her rector called to prepare her soul for that sad event, and was about to leave her, "Stay a moment, Sir," said the Marchioness, "we will depart together." She died in Paris in 1764, at the age of forty-four, after having ruled France nearly twenty years.

We are obliged to draw our descriptions of illustrious bastards to a close, although the list is far from exhausted. We have omitted many monarchs of whom the illegitimate children far outnumbered the legitimate, and who have disseminated their blood throughout all England. "I, William the Bastard," was the proud and manly way in which the Conqueror commenced his documents. John seduced the wives or daughters of the nobility wherever he went, and must have left scores of children behind him. Hume says, "His illegitimate children were numerous." Excepting Edward VI., who died young, there has not been a King, from the Conqueror to William IV., who has not fathered an illegitimate progeny. Even the virtuous Charles I., the pattern of a royal husband, had his private amours, and little ones, other than Henrietta's, who were entitled to call him father. The famous Jeremy Taylor, D.D., author of "Holy Living and Holy Dying," took for his second wife "Mistress Joanna Bridges, a natural daughter of Charles I., and mistress of an estate in the county of Caermarthen. He was thus relieved from the irksome duties of a schoolmaster." What our Kings did our nobles did also, and those beneath copied their example. Nature, in sexual passion, has always proved stronger than law, morality, and religion. Consequently it will be no exaggeration to assert that well-nigh every family in the land, from the highest to the lowest, is derived more or less from illegitimate sources, and that the blood of almost every one has a taint of bastardy. A great writer declared that he believed there were few persons in England in whose veins there was not some tincture of royal blood owing to the general licentiousness

of her sovereigns among the families of the nobility and gentry, and to the amours of their children in their turn with those in lower walks of life. This may be so, seeing the practice has been in full operation without intermission ever since the Norman conquest. And if physiological and historical evidence could be fully brought to bear on the subject, we do not doubt that it would be proved that the natural unions of all ranks have conduced to the vigour and stamina of the race, and to the conservation of national energy. Youth is the natural period for procreation. But if by stringent and unwise laws we unduly suppress its function in favour of the older and feebler members of society, and rely on the excessive and unhealthy fecundity of the married, we shall eventually produce a serious waste of vital power and a decaying people. Dryden, in "The Knight's Tale," makes Arcite say :—

"Can chance of seeing first thy title prove ?
 And know'st thou not, no law is made for love ?
 Law is to things which to free choice relate ;
 Love is not in our choice, but in our fate ;
 Laws are but positive ; love's power we see
 Is Nature's sanction, and her first decree.
 Each day we break the bond of human laws
 For love, and vindicate the common cause.
 Laws for defence of civil rights are plac'd ;
 Love throws the fences down, and makes a gen'ral waste ;
 Maids, widows, wives, without distinction, fall :
 The sweeping deluge, Love, comes on, and covers all."

We might enumerate many of our own time who have lived honoured lives and proved useful to the State. The recognition of his natural son by the late Marquis of Hertford gave the former a position which he could never otherwise have attained. Sir Richard Wallace received all the good gifts which a fond father could shower upon him. He proved himself a worthy son and most estimable gentleman, honoured by the Queen and by the nation, and the splendid

collection of valuable pictures, books and curios, which he left, and which had been chiefly bequeathed to him by the Marquis, his father, has been left to the Government as a free gift for our national use and enjoyment.

It is not in the higher ranks so much as in the lower that the illegitimate are regarded as the children of scorn. We note that when they were acknowledged by their fathers and received the protection due from parents, they were often able to rise to the highest dignities and honours. We have seen them foremost in the councils of Kings, adorning Courts, leading armies, filling the most important offices of State, expounding law and meting out justice, and enlarging the bounds of learning, and the influence of the arts and sciences. Even the Church, which repudiates them, has profited by their genius and their example. And it is hard to understand, when Kings and nobles were not ashamed to own their bastard children, why others should not follow suit. In the families of the great, their bastards are frequently regarded with the same kindness and feeling of kinship as if they were legitimate, even to the extent of calling them "cousin" and "brother." They are often recognised on equal terms except the bar sinister. But in the middle and lower ranks an illegitimate relative is a creature to blush for—a being whose existence is a reproach, and who should be sedulously denied or kept out of sight. Can it be that this false and cowardly sentiment is a relict of Puritan times, when a bastard was a child of Satan, and his mother was burnt or hanged for bringing him into the world? When we see poor girls brought to deadly shame and public scorn, while their sneaking lovers hide themselves, we feel like old Roger Chillingworth, in Hawthorne's "Scarlet Letter," when, referring to Hester Prynne, he said: "It irks me, nevertheless, that the partner of her iniquity should not, at least, stand on the scaffold by her side. But he will be known!—he will be known!—he will be known!"

Yes, even if the mother keep the secret, and Nature should forget to stamp his features on his child, so that he should never be known in this world, yet, if there be any God, or any future, any justice in a world to come for the sins that have been wrought in this, the heartless dastard who begets only to abandon shall stand at its bar and answer for the cruel wrongs done under the sacred name of love. As far back as the time of Queen Elizabeth, our Legislature under its Poor Laws resorted to severity for the suppression of illegitimacy, and that severity bore almost wholly upon the unhappy mothers. The *Edinburgh Review* in the beginning of this century said: "The objects of the law respecting bastardy were to punish and check unchastity, and to prevent the State being burdened with the offspring of illicit intercourse. The effects of the law, as it was administered, were to add greatly to a wretched pauper population, and not only to license, but to give bounties for the promotion of the vice intended to be restrained." The impotency of Acts of Parliament to compel morality was speedily shown, but faintly understood. And when the Reformation had developed a rigid Puritanism, the lot of the natural mother and her child became a disgrace to Christianity. We have never recovered from the tyranny of the fanatics and hypocrites of that time, who endeavoured to square human nature by their own narrow and ignorant notions. We feel it in our general propensity to endeavour to make *our* rule of life the rule for others ; in our Sabbatarianism, teetotalism, and many other isms, all branded with the stamp of intolerance. But it still strikes hardest of all upon sexual relations ; still smites the unmarried mother and her child as a brace of worthless criminals. The result of all this is, not the suppression of fornication, but its concealment ; not a diminution in the number of bastards, but various modes of destroying them before or after birth. The sexes unite just as freely as they have ever done, and as they ever will do, so long as human

nature remains the same and ignorance runs riot. The only difference is, that under the Romish Church the men confessed and acknowledged their paternity, whereas it is the fashion among Protestants to deny or to conceal it. All other religionists have made due allowance for human frailty. The Roman and Greek Churches in the past have been very lenient towards unmarried mothers and their children. But now, in England, they too have begun to be purists, and to copy their opponents in their hostility to those unfortunates. Formerly they recognised that natural organisation, instinctive impulses, and tenderness of heart, conspire in early womanhood with irresistible force to defeat all the precepts of prudence. Now, however, they ignore nature and its philosophy, and open the doors of their charitable homes most unwillingly to bastards, while they freely take in the infirm or unhealthy offspring of the married, even to the vilest. But the Old Testament contains no law or denunciation against intercourse between the unmarried. The Decalogue forbids adultery, but is silent regarding fornication. The laws of Moses punished adulterers and violaters with death, but say nothing against fornicators.

The 18th of Leviticus specially enumerates unlawful marriages and unlawful lusts. But, amongst the latter, again, simple fornication has no mention. We may assume, therefore, that the divine legislator did not regard it as a sin, otherwise, among so many minute prohibitions of common life, such as, "Thou shalt not make a false report," this would have had a place. Nevertheless, he provided concerning it, but only in those cases where the women were *virgins*. Thus, in Exodus, "If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." Again, in Deuteronomy, "If a man find a damsel that is a virgin, which is not

betrothed, and lay hold on her, and lie with her, and they be found, then the man that lay with her shall give unto the damsel's father fifty shekels of silver," (about six guineas) "and she shall be his wife; because he hath humbled her" (by her being found out!) "he may not put her away all his days." In the first example the penalty is evidently for *enticing*. In the second, for *having been discovered*, and the loss of the girl's virginity having been made public, and thus her market value for matrimony depreciated or destroyed. There was, therefore, sound equity in these arrangements. Also it must be borne in mind that every man among this people was proud to own the child whom he had begotten, and every woman, without exception, gloried in bringing a "man-child" into the world, because she was thereby universally honoured. Infanticide was consequently unknown among them. This must have greatly contributed to the extraordinary racial vitality of the Jews. No partial laws put their ban upon the survival of the fittest. We must not, however, be understood, in the foregoing, as offering any plea for immorality, or of suggesting that fornication should be winked at. All we contend for is that it is not to be classed with the prohibited offences of the Decalogue, that it is nowhere denounced in the sacred Scriptures, although adultery is; and that, consequently, it may be right or wrong, according to the individual circumstances of each case. We protest against any theological sect or body adding to what was written by the finger of God, and loading the human conscience with facetious crimes that did not occur to its maker. From the laws of God no man may absolve himself. But from the laws of man any one may conscientiously dissent. In all such departures the approbation of conscience will be the only justification. Regarding the whole subject without prejudice, we contend that every healthy woman has a right to become a mother

when she vehemently desires a child that she may love and cherish it. There are many strongly affectionate natures in which the maternal impulse is scarcely to be restrained. They begin with dolls and end with babies. They crave for something to love, if only a pet animal upon which they can lavish their full affection and protection. Such as these are the ideal mothers, and, therefore, they should be admired and honoured. The vision of motherhood is for them full of love and beauty, their *summon bonum* and heart's desire. To forswear it would be to give themselves over to life-long loneliness and emotional starvation. And when all the Christian world adores the Virgin and Child, with what consistency can it denounce these other virgins and their children?

It is well-known that married mothers are frequently overburdened with loveless children; that they look forward to repeated bearing with dread, and endeavour to prevent it. This feeling arises from various reasons. With some it is caused by poverty; with others, ill-health and prolonged prostration after delivery. Some object to the cares and worries of a large family. But a very extensive number are influenced by regard for their personal appearance, which, in their opinion, child-bearing diminishes. We have known a married lady assert that every fresh child added an inch to her waist, and she objected to this loss of her youthful figure. Others find themselves debarred from many fashionable enjoyments by child-bearing, and consequently hate it. And with all, whatever the causes, the children are unwelcome visitors, and are treated as undesired intruders. In many cases, like that of Madam Tencin's, they are hated before they are born. Therefore the lot of a large proportion of the legitimate is a sad one; neglected infancy, an unloved youth, and bitter memories in after years, because they came unsought and unwished for, as a bane rather

than a blessing. In an epilogue by Shenstone, written a century and a-half ago, the poet sarcastically asks :

“What wife at midnight hour inclin’d to roam
Would fondly drag her little chit from home?
What has the mother with her child to do?
Dear brats—the nursery’s the place for you!
Such are the strains of many a modish fair!”

Maternity is woman’s birthright, and to this end she was fashioned and produced. With many it is a necessity, and any social customs or man-made laws that would rob them of this privilege when rightly used, must be fundamentally unsound, opposed to nature and the good of the race. Our policy should be to cultivate the best and the healthiest, and thus assist in the process of natural selection. But we do just the contrary. We take immense pains to preserve the weediest and the worst, and let the worthiest perish. We practically say to the hereditary victims of disease and crime: If you will pay a fee and make a contract to each other, you shall have a license to procreate at will creatures like yourselves, diseased or criminal. And you may do this as long as you are able. But to the soundest and healthiest we say: If impelled by youth and love you venture to unite without the prescribed formalities, unless you are royal or noble, we will boycott you and your progeny until you both perish.

Hereditary paupers, lunatics and criminals, in the intervals of their confinement in palatial establishments, propagate time after time, no one objecting, provided they have the sanction of the marriage ceremony. Their children, too, are well-housed, clothed, fed, and educated at the public expense, to grow up and breed other crops of paupers, lunatics, and criminals. And then we wonder why the rates rise and new asylums are so often wanted.

In face of such things we are entitled to ask, Who are the truly legitimate? Who have the best right to live? And the answer comes as by inspiration: They who are fittest to

replenish the earth and subdue it. Shall we look for these among the rookeries of poverty and crime? Shall we find them in greater ratio among the offspring of mercenary and ill-assorted marriages? Or will they not rather be found under the despised name of bastards, whose mothers bore them less, perhaps, from motives of self-interest or self-gratification, than because they wanted power to deny anything to those they loved. Which, then, are the base-born? Not the children of motherly desire, the fruits of ruddy youth and healthy love; not the strapping illegitimate boys and girls whom our folly compels to life-long shame and early death. But they that are more frequently born within the married state than without; the children of faint-hearted unions, of weakly, old, ill-matched, diseased, or decrepit parents, many of whom loathe the very sight of each other. Can we call those the free-born who are begotten against the wishes of their mothers under the slavery of marital compulsion? Are not the free-born those who are freely begotten of free parents under the impulse of a mutual and joyous desire, no matter whether they are married or single? If so we should transpose our terms and call the base-born the best-born. Three of the saddest features of married lives are—the heartless manner in which husbands compel their wives to repeated child-bearing beyond their strength; the inferior quality of the children so produced; and the frequent neglect—practically amounting to desertion—which many of the best wives have to submit to at that middle period of life when they require the fullest and manliest kindness from their husbands. Even when the health of the wives breaks down, child-bearing goes on just the same, and the weakly-developed and semi-vitalised offspring either die in infancy or grow up with a feeble physique and mental incapacity. We do not see how any great improvement can be effected until there be such a general change in education that every boy and girl shall be taught the uses and abuses of sexual

relations, and to understand the right functions of mind and body. Knowledge is good, but the first of all knowledge is to know ourselves, and that is precisely what is omitted in the school as in the home. The physiology of life, and especially of human life, should be the subject of universal study. This would promote good conduct and general happiness, and would greatly diminish the production of sickly legitimate children and the number of the illegitimate.

Therefore, in the interests of the nation as well as their own, we plead for the whole class of illegitimates and their cruelly-treated mothers. We ask our readers to throw off the cant and hypocrisy which have so long oppressed them, and not to condemn them unfairly because harsh custom and unjust laws have combined against them. Do not let a sentimental objection or an unjust law debar these women and children from enjoying the position and advantages which would otherwise belong to them. And to each of our countrymen whose physical courage is so conspicuous all the world over, we would urge, Let your moral courage equal it. Be brave in right doing. Heroic in all things else, be not a coward to take a mean advantage of any woman. If you beget a child, prove your manhood by your kindness to its mother and your fatherly protection to your little one. In this way the world will respect them as it has respected others like them. And you will have done your part as an honest and brave man in reducing the hideous list of murders, suicides, and manifold miseries which proceed from moral cowardice. As Lowell sang:—

“He’s true to God who’s true to man; wherever wrong is
done,
To the humblest and the weakest, ’neath the all-beholding
sun,
That wrong is also done to us; and they are slaves most
base,
Whose love of right is for themselves, and not for all
their race.”

MEDICAL PAPERS.

SEXUAL SINS, I.

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

IT is much to be regretted that discussion on sexual topics is regarded generally with an unreasonable fastidiousness, seeing that such a course leads to profound ignorance of those facts in which all are vitally interested, and which it behoves everyone to know. Instead of looking upon the human body as the Creator's masterpiece whose parts, each and all, are worthy of reverent study—a beautiful and wonderful living mechanism composed of a multitude of organs, each of which has not only a definite and specific purpose to fulfil, but is more or less in sympathy with all its fellows, we prefer to consider it as a *corpus vile*, which it would be indecent if not immoral to study thoroughly. This feeling is strongest in regard to what are most important : the functions of reproduction with all their sexual relations. The consequences of this disregard are a host of evils, diseases of various kinds, unhappy lives and premature deaths, all arising from a variety of sexual sins committed through prejudice or ignorance. For, as every physiologist well knows, all the forces of every organ culminate in reproduction, and, in many instances, as soon as this is accomplished the parent dies. From plant to animal, and animal to man the process is much alike. Mysterious impulses

stir the being with the first buddings of maturity. Desires which will not be ignored, heat the blood to frenzy unless satisfied or restrained by intellectual and moral forces. All nature from her myriad channels urges to union. Health of body and mind demands obedience to this instinct. Hence total abstention with some from sexual intercourse may become a sexual sin, and be visited by Nature with dire punishments.

The general notions of sexual sins have a theologic source. Adultery, fornication, and incest, however they may be supposed to complete the category, are social or moral sins only, and never sexual ones.

In these papers, we are not dealing with sins in general but with specific sins against nature and against one's own being. The health of the organic whole can only be sustained by the proper exercise of all its parts. Any organ becomes inoperative through disuse, and even atrophied. This is a law which has no exception.

But it may be said, all this bears directly against chastity. We think not. On the contrary we believe in the great value of chastity and strongly desire to commend it. But total abstention is not chastity, seeing that both chastity and sexual intercourse may go together, as when we speak of a chaste wife or chaste mother. The dictionaries define chastity as continence and continent, "restrained as to appetite." A restrained appetite, however, does not mean a starved appetite. Benjamin Franklin defined chastity as "the regulated and strictly temperate satisfaction, without injury to others, of those desires which are natural to all healthy adult beings."

Robert Owen gave a shorter definition which goes to the root of the matter as applied to mankind, and

affirmed chastity to be "sexual intercourse with affection." And it may be remarked here that the stronger and more genuine the affection the more moderate and considerate will a man be in his marital relations.

On the other hand, prolonged total abstention after puberty produces moral and physical evils. Self-pollution is one of the worst incidents of the former, and occurs to an alarming degree with both sexes. Should this degrading habit be continued it will be followed by a general deterioration and prostration of mind and body. The alternative is to resist all natural desire, and by sexual knowledge and moral restraint to allay it. In many cases the individual will suffer inconvenience for a time whether he succeed or not. If he do not succeed he is tormented from day to day by the fever of desire, and by involuntary discharges which may end in chronic diseases that will embitter all his life. If by temperance in diet and abstention from stimulating liquor, application to study or physical exercises, he should be enabled to deaden or destroy his instinctive feelings, it is not always with impunity that he triumphs. Ignorance of his being and of his nature will be avenged. Mental anxiety, restlessness, irritability, dyspepsia, religious melancholia, or hypochondria, will render his life a misery. The quack medicines, whose nauseating advertisements defile our newspapers, will offer no relief. The services of the cleverest doctors will be of no avail. If not too late, one method of restoration alone remains, a return to nature. A true marriage is the sole remedy.

The case of any healthy young woman is analogous. She lives for affection and sympathy. Her tenderness

and beauty invite it. Nature has fashioned her in its most alluring mould. Her system throbs with emotion, and the spontaneous impulses which lead to maternity stir unconsciously within her. And what is the course which the wisdom of mankind has prescribed for this sensitive and affectionate young creature? Marriage or abstention. Love is necessary to her, but without marriage she must suppress her maternal instincts. Formal marriage gives any sensual or heartless woman full licence to prostitute the marriage bed, while without it, a natural union from pure affection is disreputable. Society has the effrontery to call the former chaste and the latter unchaste, but those who understand what true chastity means will deny this immoral nomenclature, and agree with Owen that "Sexual intercourse with affection," however, brought about, more truly deserves the name.

The Census informs us that "of every 100 women in Great Britain of the age of 20 to 40, 42 are spinsters." In 1851, when the population was considerably less than now, there were nearly a million and a half women between those ages who had never married. Of those who do marry, Dr. Farr states that "the women though capable of bearing children at 16, and certainly nubile at 17, do not marry until they attain a mean age of 24 to 32." Do our readers appreciate the full significance of those facts? Medical men, however, know too well that before this average age of marriage has been reached, various complaints peculiar to unmarried women, and chiefly owing to their not being allowed to study medical works on this subject and to the general encouragement of mock modesty, have already committed havoc with the health of those whose constitu-

tions required earlier unions, because it has been made an indecency to read medical books or to learn from their own mothers. A weak sexual development is induced, and instead of increasing in health and vigour, as all other young creatures do at a similar period, they become weak and sickly, pale and delicate, wanting in appetite, fatigued by slight exercise, disordered in digestion, and generally constipated. Flatulence, heart-burn, headache, low spirits and craving for unwholesome food, and a deadly pallor, apathy, and hysteria, and, among the worst, features of chlorosis to which young virgins are commonly subject. Chlorosis is an anæmia or watery state of the blood, often producing dropsy, during which every function and faculty of body and mind is more or less enfeebled. It is caused by defective development of the bodily powers and a suppressive system of female training, by the want of certain new nervous influences which are required to stimulate the system at a particular time of life ; or this condition may be produced by unnatural sexual indulgence, just as by ungratified sexual longings. Thus thousands of young girls, before the early bloom and beauty and maidenhood have fully developed begin to fade and pine away. Instead of the sunny laugh, a subdued demeanour, or settled melancholy steals over them. Between sixteen and twenty-five they find ample time to become the prey of one or another of a gloomy train of sexual diseases such as hysteria, chlorosis, amenorrhœa, and other complaints. It must be evident, therefore, how necessary a thorough knowledge on this subject becomes.

And the others, the million and a half of "involuntary spinsters" between twenty and forty, what shall be said

of their case ? The "divine institution" has failed to reach them, and they cannot command it. Thus, time, so far from bringing them a mitigation of their single blessedness, much less a cure, confirms and accentuates their deprivation. Should they droop and wither in virgin loneliness throughout their lives, and never know the wholesomeness of maternity ? Sweet Nature, who has marked them from the crown of their head to the sole of their feet by every symptom of obligation, cries, "No ! Abstention is a direliction of womanhood and entails divers and bitter sorrows." The world, however, veneered with its sham moralites, polluted with its secret vices, and corrupt and adulterous to the core, hardens its heart against the pleading of nature, and answers, "Yes, most assuredly. It is not honourable for any woman to bring forth a child except by the sanction of the State." But who made this law, Man or Nature ? Is not this law framed by the finger of God ? May not the law of man be a falsity and a snare ? And, what *is* marriage ? Is it a natural or an artificial union ? Nature, through all the ages, claims it as exclusively her own, and has ordered that her method only shall be crowned with success. The possibility of fulfilling her requirements agreeably with true virtue, and thereby raising the standard of moral and physical health, and the consideration of other sexual sins than the especial one to which we have referred, will be dealt with in our forthcoming articles.

MEDICAL PAPERS.

SEXUAL SINS, II.—INTEMPERANCE.

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

AS abstention from intercourse is the first of sexual sins, an excessive indulgence may be regarded as the second. In this, as in all other gratifications provided by nature, moderation is necessary, otherwise the same evils which attend the first will result from the second. All those symptoms described in a former paper as arising from total abstention will occur after a prolonged course of immoderate indulgence. Anything, therefore, which unduly excites the passions, is to be avoided, since it leads to excess. Hence vagrant amours are not only condemned by the good feeling and good sense of mankind, but Nature herself stamps them with the brand of immorality by scourging those who practise them. In fact, libertinism appears to be a disease which grows stronger with every new indulgence—a sexual mania which is as selfish as it is unappeasable, opposed to every canon of love, and leading to complete moral and physical degradation.

A sort of moral restraint prevails throughout all animated nature. The lower animals have their periods of sexual repose and of sexual activity, some at one time, and others at another. Coition occurs only during the periods analogous to menstruation. If the ova of animals were not impregnated by the

males on these occasions the race would perish. But, this natural duty performed, coition ceases until the next ovarial discharge. With man, however, excepting the lowest tribes, love takes the place of instinct, and almost any occasion may become one of indulgence. Thus the sexual appetite of animals is restrained by unconscious law, while that of mankind must be limited by consciousness of law, and by reason. We ought, therefore, to be well instructed so as to know and reason aright on this matter. For not the immoral only are given to excess, but too often the chastely married also. It is no unusual thing for a young couple to debauch themselves with mutual indulgence, and to weaken their constitutions beyond repair. The liberty of marriage, however, does not justify venereal abuse. Frequently a couple materially differ in temperament and stamina. One may be erotic, and the other lymphatic; the constitution of one may be strong, and that of the other weak. Hence one may become physically exhausted and ruined in health, while the other remains comparatively uninjured.

In this way many a man is morally answerable for the early death of his wife, and many a wife for that of her husband. History affords numerous notable examples. Louis XII., a most excellent king, died through his marriage with the Princess Mary Tudor. She was then 16 and he 53. Hume says: "He was enchanted with the beauty, grace, and numerous accomplishments of the young princess; and being naturally of an amorous disposition, which his advanced age had not entirely cooled, he was seduced into such a course of gaiety and pleasure, as proved very unsuitable to his declining state of health. He

died in less than three months after the marriage, to the extreme regret of the French nation." On the other hand, Mary's brother, Prince Arthur, a healthy youth under sixteen, having been married to Catherine of Arragon, who was then eighteen, died within six months after through those excesses of the marriage bed to which his extreme youth was unequal.

Every degree of difference may be found among men as to the amount of sexual exercise they can individually exert and bear. The chief cause of this depends upon the nature of the nervous temperament. Those constitutionally amorous are more capable than others, provided their habits and muscular development are equal. The indolent and studious suffer far more from indulgence than those who are accustomed to much out-door exercise. Overwork of brain induces sexual weakness more than any manual occupation, and thus students are very liable to suffer considerably from slight excesses. An ardent temperament and a physically weak constitution often go together, and the possessors of such should be strictly careful to guard against over-indulgence, otherwise the worst consequences may ensue. Hence young couples will frequently prove their love more effectually by restraining each other than by abandoning themselves to mutual indulgence. True love will have a keen eye and a generous forbearance for all differences of strength and temperament, and thus no woman who has a real affection for her partner will ever imitate the lusty wife of Bath, who exacted from each of her five husbands an excess of marital duty, irrespective of their strength or dispositions, and reduced them to sexual and domestic slavery, debilitation, and death.

"Blessed be God that I have wedded five, welcome the sixth when that ever he shall!" ejaculated the pious dame, to the amusement of the other Canterbury Pilgrims. Her idea of marriage was that of many a woman of to-day.

On the other hand, inconsiderate and unsympathetic husbands avail themselves of the legal authority conferred upon them by the marriage laws to gratify their passions without stint upon the persons of their weak and defenceless wives, utterly reckless as to the consequences, and regardless of the fact that wifely affection is ever concurrent beyond the limit of prudence. Thus authority and subservient love combine to produce the everyday brutalities of conjugal life which so frequently lead to bitter tragedies. Who has not seen the pale and anæmic wife, mother of many children, waned and of sorrowful aspect, walking in submissive dejection by the side of a strong and robust husband? She is only one of the millions who are the martyrs of marriage and of the subversion of natural laws. Before she was wedded she suffered for years the evils of sexual abstinence; since then she has had to endure the evils of excess. Her shattered constitution and broken spirit bear witness against both systems.

Nature aims at the universal distribution of sexual unions; marriage aims at their monopoly by a limited number. All are not equally refined or lofty-minded, but all have their own emotions and a capacity for happiness in their own way, both of which should be regarded with a generous esteem by those who are more highly cultured. The spiritual aristocracy that invented and upholds sanctified marriage, looks down with disdain upon unorthodox love and stigmatizes it

as sensual and sinful. "Let none presume to taste its pleasures," proclaims this self-constituted authority, "unless they have first received our sanction." But Nature, with multifold voice, asserts that those who have been united through a mutual and sincere affection have already entered the temple, and cohere by a bond truer and older and more divine than any orthodox or human regulation. It was thus, in earth's fairest garden, that the protoplactic pair were joined together by love and admiration without other aid than nature afforded, and untrammelled by any formalities. Hitherto there was no sin. But when lust first ran riot to excess, sexual sin entered the world.

The great Baron Humboldt's brother, Baron Wilhelm von Humboldt, in his able essay "On the Sphere of Government," shows that it would be wiser for the State to make no laws as to sexual union, but to leave the citizens free to follow their own contracts according to their own desires. He says: "The effects which marriage produce are as various as the characters of the persons concerned; and, as a union so closely allied with the very nature of the respective individuals, it must be attended with the most hurtful consequences, when the State attempts to regulate it by law, or, through the force of its institutions, to make it repose on anything save *simple inclination*. The radical error of such a policy seems to be, that the law commands, whereas such a relation cannot mould itself to external circumstances, but depends wholly on inclination; and whenever coercion or guidance come into collision with inclination, they divert it still more from the proper path. Wherefore, it appears to me that the State should not only loosen the bonds in this in-

stance, and leave ampler freedom to the citizen, but that *it should entirely withdraw its active solicitude from the institution of marriage*, and both generally and in its particular modifications, should rather leave it wholly to the free choice of the individuals, and the various contracts they may enter into with respect to it. I should not be deterred from the adoption of this principle by the fear that all family relations should be disturbed, or their manifestations in general impeded; for although such an apprehension might be justified by considerations of peculiar circumstances and localities, it could not fairly be entertained in an inquiry into the nature of men and States in general. For experience frequently convinces us, that just where law has imposed no fetters, morality most surely binds; the idea of external coercion is one entirely foreign to an institution which, like marriage, reposes only on inclination and the inward sense of duty; and the results of such coercive institutions do not at all correspond to the signs in which they originate." We make apologies for this long extract, because we feel that the temperate and weighty opinions it contains will commend themselves to every candid and impartial mind. And we shall be able to show, later on, that prostitution and other forms of immoral and excessive indulgence, with many other evils, are mainly derived from the abuses of the existing system of marriage:

MEDICAL PAPERS.

SEXUAL SINS, III.—EXCESSIVE FECUNDITY.

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

THE reproductive power of women continues about thirty years, namely, from fourteen or fifteen until about forty-five. Many physiologists, however, contend that the average is only twenty-five years. As all agree that it is not much less than this, we will take twenty years as the average duration of child-bearing.

Professor Allen Thompson, in his encyclopædic article on "Generation," says: "In the human female the number of children altogether produced is limited—first, by the number of Graafian vesicles in the ovaries; and, secondly, by the length of time during which a woman bears children (the greatest extent of which is usually twenty-five years; that is, from the age of fifteen to forty, or twenty to forty-five), the length of this period again depending upon the rapidity with which the births succeed one another, and the number of children produced at each. Women most frequently bear every twenty months, but some have children at shorter intervals, as of fifteen or even twelve months. This often depends upon the circumstance that in some lactation prevents conception, in others it does not.

"A healthy woman bearing during the whole time, and with the common duration of interval, may have in all

from twelve to sixteen children; but some have as many as eighteen or twenty, and when there are twins, etc., considerably more."

Mr. James Mill, in his "Elements of Political Economy," says on this subject: "Let us make such ample allowance for the female of the human species as shall include all interruptions, say, one birth in two years. In Europe, to which we may at present confine our observations, the period of child-bearing extends from sixteen or seventeen to forty-five years of age. Let us still make more allowance, and say it extends only from twenty to forty years of age. In that period, at the great allowance of two years to one birth, there is time for ten births, which may be regarded as not more than the number natural to the female of the human species." This proportion of ten births to each woman is avowedly below the actual natural number, nevertheless we accept it as one of the data upon which we shall base our argument.

The possibilities of human fecundity are very great. In 1757 the Empress Catherine received a Russian peasant woman who had fifty-seven children, all living. Another had sixty-nine in twenty-seven births. The number of births per 100 marriages from 1881 to 1885 ranged, however, throughout Europe, from only 305 in France to 500 in Russia. In England they were 420; in Scotland, 439; and in Ireland, 540, the last being the European maximum. Ireland, however, has the smallest ratio of illegitimate births. Every 1,000 unmarried European women or widows between fifteen and fifty have *yearly* an average of twenty-one children. The number varies from four in Ireland to forty-two in Bavaria. England is below the average with seventeen,

and Scotland above, with twenty-four. The total births per 1,000 of population for the same period ranged from the minimum of 24·7 in France to the maximum of 48·7 in Russia. In England they were 33·3, while the average for thirteen countries was nearly thirty-six. The intimate natural connection between the birth-rate and the death-rate may be seen by a glance at the tables, a high death-rate producing a high birth-rate. Thus, in Hungary, where the death-rate is forty per thousand, the birth-rate is forty-five.

We have seen that by the Law of Fecundity each woman tends to produce from about ten to fifteen children. Whenever she fails to produce her average number, some check or other operates as a preventive. This must be either a natural, an artificial, or a moral check. At present all three combined are not sufficient to preserve the equilibrium between population and food, hence a vast amount of poverty, prostitution, ignorance, disease and crime. Any increase of population, therefore, which inevitably and invariably leads to these evils is a crime against humanity, and arises from the sexual sins of those individuals who bring forth more children than can be matured or than can be sustained when grown up. If we count abortion a crime, should we not consider excessive procreation a far greater crime? In the former case the offspring is destroyed before it acquires consciousness, or has arrived at a separate existence; in the latter it is cast upon an over-burdened community to be assailed by every evil and to be destroyed by slow-consuming tortures of mind and body. Yet there is a very large proportion of poor married people who think that because they are married they have a right to beget as

many children as they can. In this respect the rich set a bad example. But we deny that rich or poor have any natural or moral right to flood the world with their own progeny. All should share in the work of reproduction, but only in due proportion. Maternity is the birthright of every healthy women, and paternity of every healthy man. But since the food-producing power of this country, so far from permitting every woman to have ten or fifteen children, will not allow the married an average of four and one-fifth, and, at the same time, the unmarried and widows together twenty-one thousandths of a child, without a vast amount of privation, it becomes the moral as well as the natural duty of everyone to practise some sort of effectual restraint in the bearing and begetting of children. The resources of science and of industry are strained more acutely from year to year to provide sufficient food for all, because in the meantime there is an annual increase of surplus population, without a corresponding increase in food. A large number of the most energetic and most adventurous have emigrated for forty years past, and to such an extent that the colonies are overcrowded, and already new fields of enterprise are wanted for those who remain. At the beginning of this century the population of England and Wales was a little over nine millions and a quarter; by the Census of '91 it exceeded twenty-nine millions. From '71 to '81 it increased by about three millions four hundred thousand; but from '81 to '91, with a greater producing power, the increment dropped to about two millions six hundred and fifty thousand. As this falling off cannot be accounted for by any increase of positive checks, it proves conclusively that moral and other preventive

checks must have operated to a far greater degree than heretofore.

Formerly England was as stationary in its numbers as France is now. From 1651 to 1751 the increase was only one million, but from 1751 to 1851 it was fourteen millions. According to a leading article in the *Daily News*, "the French are a people who *will not* increase in numbers without an increase in wealth, and this resolve does them infinite honour." In Norway and parts of Switzerland absolute poverty is very rare. Mr. Mill says of these: "In both these countries the increase of population is very slow; and what checks it is not multitude of deaths, but fewness of births. Both the births and deaths are remarkably few in proportion to the population; the average duration of life is the largest in Europe; the population contains fewer children and a greater proportional number of persons in the vigour of life than is known to be the case in any other part of the world. The paucity of births tends directly to prolong life, by keeping the people in comfortable circumstances; and the same prudence is doubtless exercised in avoiding causes of disease as in keeping clear of the principal cause of poverty." We are entitled to infer, however, that unmarried intercourse is far greater in Norway than here, since the illegitimate births are eighty-five in the thousand, while ours are only fifty-four. We may take it, therefore, that preventive intercourse, as in France and other continental countries, of low birth-rates is commonly prevalent.

In new countries where food is in excess, large families may be encouraged; in old countries, where poverty exists, they are an unmitigated evil. And since the desire for children is a natural instinct, and all have

a natural right to their production, it becomes a social wrong for any to exercise that right in such a manner as to exclude the same right to others. All who have more than two or three children practically do this. Because every one who gives birth to more than two prevents at least one other woman from enjoying the physical advantages and wholesome influences and pleasures of maternity. This exclusion operates at about the rate of one woman for every pair of children beyond the first two. Thus the mother who has ten children condemns four other women to life-long sterility. For two children per woman is as high a birth-rate as the food-supply of this country will bear. Hence to have a large family is a selfish and social sin of no small magnitude. It is also, in an equal degree, a sexual sin, as regarded nationally ; it produces with absolute certainty a large amount of misery in the offspring, and is the chief cause of so many of them becoming the victims of celibacy, intemperance, pauperism, prostitution, and baby farming. And, since it is the easiest thing in the world to regulate the number of one's children and still have a proper amount of sexual intercourse, all these evils might be reduced to the smallest dimensions by the general knowledge of a few physiological facts and a determination to profit by them. In this way marriage could become more general, and concubinage and prostitution much diminished, without any corresponding increase of population. Under such circumstances the poorest could marry, and all might marry early. Thus the instinctive desires of every one could be wholesomely gratified, and each could possess the object of his affection, and marriage would become the twin-sister of love.

MEDICAL PAPERS.

SEXUAL SINS, IV.—THE UNFIT.

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

WE have noticed that it is a sexual sin to have more than one's fair share of children. In saying this we alluded to healthy parents only. For we contend that the unhealthy have no right whatever to procreate if, by so doing, they entail congenital weakness or disease on their offspring. In common with all mankind they may have a right to the pleasures of love, provided they be indulged without injury to others. But to enjoy them at the cost of their children's health or lives would be so recklessly selfish that it should be regarded as infamous. Such a course stands condemned by reason, morality, and natural feeling; and, because also of its far-reaching evils, it is one of the most deadly of sexual sins.

"Thou shalt do no murder," goes farther than the putting of a knife to another's throat. It includes all those more refined forms of the destruction of human life which are of every day occurrence, and which receive little or no notice, although they proceed from wilful negligence or premeditation. The most elementary power of reasoning and observation must convince anyone that unhealthy parents are almost sure to have unhealthy children, and that hereditary disease will almost always be reproduced in the offspring.

Does anyone suppose that the law of nature, by which like begets like, is to be suspended on his behalf any more than the law of gravitation? With what conscience, then, can persons who are unsound of mind or body persuade themselves that they have any right to become parents? There are nations as the Chinese, that expose their children, and we call it murder, but is it worse to abandon these to starvation or to be devoured by wild beasts than it is to bring them into the world foredoomed to want and misery and deadly disease? There are families who are all idiots or imbeciles, others all blind or deformed, or deaf and dumb. Most people feel that in such extreme cases the parents deserve penal servitude. Their offence is open and palpable. Yet many of those who condemn them are equally guilty in a less conspicuous manner. They, too, bring into being children who suffer for the sins of the forefathers.

In the breeding of the higher domestic animals a considerable amount of care is taken to ensure the purity of the strain and perfection of health and qualities. When the efforts are wisely and properly directed they meet with the happiest results. It is true we cannot control human beings to anything like the same extent that we control animals, but what we do for these as unreflecting slaves we can do for ourselves freely as reflecting and responsible creatures. Moreover, a sense of duty should compel us to this course, and make us as careful in judging of our fitness to become parents, and in the selection of partners, and of our conduct afterwards, as we should be in mating horses or hounds. No breeder of horses and cattle would think himself successful were the deaths of his

young animals to amount to a proportional third of the deaths of English infants and children. These latter number, at the end of the first year after birth, no less than 143 deaths in every thousand, and at the end of the tenth year, when only half-matured, 276 per thousand, or nearly 28 per cent. of the births, so that considerably more than one-fourth of all the children born, perish before the end of their tenth year of life. By the time the survivors reach 21 years of age, a further loss of 34 takes place, making a total of 310 deaths out of 1,000 births, or 31 per cent. Thus out of every three children born in this country only two reach to early manhood or womanhood. And this makes no account of the vast number of still-born and abortives that perpetually occur.

The primary cause of this enormous waste of human life is superfecundity, in other words, more children are born than consists with healthy production or than can be cared for, and therefore more are born than ought to be born. The second great cause is the unfitness of so many of those who bear them. Weak parents produce weak children. Neurotic parents form an exceedingly large class, and these of course beget neurotic offspring. The benevolent sentiments of the age are far more carefully exercised in preserving the unfit than in promoting the increase of the fittest. Consequently the children of drunkards, criminals, lunatics, paupers, and all those who, in general, ought never to have been parents, are more tenderly considered than the healthy offspring of the honest and hard-working classes. Thus a sort of premium is bestowed upon the unfit to the loss of those more deserving. The ancient idea of virtue consisted in *mens sana in corpore sano*, because

it was rightly thought that those who preserved a sound mind in a sound body must have lived sober and proper lives accordant with the laws of man's nature, and therefore virtuously. But we have changed all that. We dignify a sexual sin by the name of virtue. We call legal marriage a virtuous state, no matter by what methods it was entered, or what motives induced it. We do not inquire whether it is a mercenary partnership or one of unselfish love, whether the partners are suitable to each other or fit for the important duties and responsibilities of parents. For those whom the Church or State has joined together all this would be deemed impertinent and superfluous. They may tire of each other in a week, hate in a month, and curse within a year. Still they are living in a virtuous state, and they and their unhappy children must be supported. But for those who dare to dispense with formal rites and to be joined as in the beginning, by love and trust and Nature's happiest impulses, no matter how ardently or how loyally their affection may continue, *their* union is not marriage, *their* lives are not virtuous, and neither *they* nor their children are worthy of esteem, even if they subsequently marry according to law.

For a mother who, to say the worst, has only committed a venial infraction of an artificial social law, society in its callous hypocrisy has no condemnation too great. She will be branded with an odious name, and her child will be deprived of many civil rights. Yet it may be she and such as she whom nature has proclaimed the fittest for maternity, and their children the fittest for survival. Our reply, however, is to crush them all by cruelty and neglect, and so sweep them from the face of the earth. In every other operation we

require special fitness, but in the work of procreation, which governs the destiny of the race and the welfare of its units, all is left to chance, except that the best qualified are often the most universally discouraged.

The results of this policy, the fruits of a false morality are not far to seek. Hereditary diseases are sown broadcast throughout the land. Year by year the ratio of lunatics increases. Notwithstanding our great sanitary and medical progress infants die by the million. The most strenuous missionary efforts and the terrors of the law are unable to diminish to any appreciable degree the march of drunkenness and crime. Prostitution flourishes. A vast army of paupers hang on the skirts of industry and drag the workers into its ranks. According to statistics, almost all these are the fruits of legal marriage. And thus the chief industrial and trading country in the world offers the sad spectacle of being that in which the direst poverty and the most acute misery are to be found.

Hitherto all remedies for these evils have more or less failed. It behoves us, therefore, to discover some better course. We believe that this will be found in a more intelligent consideration of sexual relations and a more correct discernment of sexual sins. The public conscience must be aroused against the folly and the wickedness of the propagation of the unfit, and of the unfit propagating. The common interests of so complex a civilisation as ours cannot afford to let every worthless and reckless couple in the land set up a manufactory for producing paupers, prostitutes, thieves, criminals, lunatics, and diseased or defective individuals. For each of these becomes either a centre of contamination or a dead-weight on the community. Collectively,

they impede material and moral progress, and lower the sexual status of the nation. The present legal system of marriage is mainly answerable for their existence in such large numbers, because it licenses unlimited propagation by all who resort to it, whether fit or unfit. Therefore reason and justice should urge us to consider its defects, and to endeavour to bring about a wiser method, one which shall control a universal appetite, and at the same time suppress the propagation of the unfit and restrain an undue increase of the total population.

MEDICAL PAPERS.

SEXUAL SINS, V.—PROSTITUTION

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

EVERY sexual sin degrades the sinner and lowers the dignity of human nature. Some, however, do this to a greater degree than others. One, and one alone, places human beings below the level of the brute, yet many women and most men have been guilty of it. We allude to Prostitution.

The noblest and truest reverence is the reverence of one's self. This is the source of all real dignity. But Prostitution utterly annihilates it.

None can say when this detestable vice had its beginning, or how it first arose. We know that it has been associated with all forms of civilization, and that the most perfect have been most subject to it. Its chief cause is to be found in that strict rule of sexual morality, formulated by men, by which no woman may have sexual intercourse except in marriage. Its secondary cause is woman's poverty.

The subjugation of women to men, rendering them dependent upon the latter for their subsistence, coupled with the strong and universal desire of men for sexual intercourse, has pressed the daughters of the poor into its degraded ranks. Prostitution is of man's own making. He is solely and absolutely answerable for it. He instituted and sustains it. It exists for his needs

alone. Yet he mumbles his formula of female virtue even when resorting to the vilest dens of infamy, which he considers and teaches are necessary evils.

And you, my uncontaminated sister, who hug your virtue fondly and thank God you are not as other women are, do you know the price that has been paid for your purity? These wretched women from whose sight you turn as from a walking pestilence, against whom you lift the finger of scorn, have borne for you a great vicarious sacrifice because men believe they were made for their convenience. They have been polluted that you may remain pure, have been humbled that you may be exalted, and been dragged through the filthiest sloughs of vice that you may be unspotted. When they pace through weary nights the dark streets of great cities, they are fighting your battle, preserving your honour. And their steps lead down to Hell that you may ascend to Heaven.

Be sympathetic, then, towards these outcast fallen who are bearing the excessive sexual burdens which might have fallen to your share. Help them if you can, and pity them if you cannot. Consider for a moment how helpless they are. There is a certain amount of sexual energy to be expended which should be exercised in due proportion between the sexes. The health of individuals and the welfare of the whole demand that none capable should be exempt. Men place few restrictions upon themselves, and do not even practise what they preach. But the large body of spinsters and widows, or about half our sex, are in a large measure restrained by the accepted rules of morality, and wives are restricted, as they should be, to their husbands. Assuming that all wives are immacu-

late, we have one-half of our sex more or less assailed by nearly the whole of the other, and in this unequal contest a large number of the weaker side is overcome through instinctive feeling, while scores of thousands of the necessitous, either from betrayal or from want, fall into prostitution. Thus we have secret liaisons on the one hand and public harlotry on the other. The proscription of natural love produces clandestine caresses, numberless mercenary unions, widespread deceit, and other sexual degradations. Whereas if every sincere attachment were deemed virtuous and honourable, openness would take the place of secrecy, vagrant amours would be minimised, promiscuous intercourse would meet with proper repression, and prostitution be accounted a crime.

For love and food are the two elementary and universal requirements which urge to industry and to the perpetuation of the race. Food preserves the individual and love the species. The appetite for the one is second only to that of the other, and the reasonable gratification of each is necessary to all. No one questions the necessity of food, but many deny that of love. Yet the physiologist, the physician, and the student of social science are bound to affirm it. They know too well what suffering and disease, what misery and crime, result from the suppression of this appetite ; what grave disorders arise from its misdirection ; how greatly both contribute to the permanent increase of the unfit. To make love dishonourable to any specific portion of the sex is bound to place us on the horns of a dilemma from which there appears to be no escape—mental and physical degradation on the one hand and moral degradation on the other. And when, as we have seen, this

condition applies to the half of all adult members of our sex, the amount of misery produced by such a system must be great indeed. We are well aware, however, that nothing is more difficult than to alter it, owing to the opposition of the other sex. But if men could be led to view this matter in a juster light the prejudices of women would vanish with theirs, and a new and truer notion of virtue would be adopted which would promote the happiness, and therefore the goodness, of all. For, as Sarah Grand makes her heroine in "Ideals" say: "Goodness is happiness, and sin is disease. The truism is as old as the hills, and as evident; but if men were in earnest, do you suppose they would go on for ever choosing sin and its ghastly companions as they do? Do you know there are moments when I think that even their reverence for the purity of women is a sham. For why do they keep us pure? Is it not to make each morsel more delicious for themselves, that sense and sentiment may be satisfied together, and their own pleasure made more complete? Individuals may be in earnest, but the great bulk of mankind is hypocrite."

If this were not so, how is it that for so many thousands of years, and wherever an unequal code of morality has prevailed between the sexes, prostitution has flourished? How comes it that we find women following this vicious mode of life in every part of every civilized country, in remotest villages as in populous towns? Want of education, unbridled passions, neglect or unkindness of parents, vicious surroundings, and the stress of poverty must account for much, but above, and beyond all other causes, are the ignorance and opprobrium in sexual matters. As this has operated in the past, so will it continue in the future, and, until inter-

course from love be permitted, mercenary intercourse can never be suppressed. Prostitution is an unnatural phenomenon, and occurs nowhere in nature except among mankind. All other animals come together only from the strongest inclination towards each other. And that women should let their persons out to bestial hire, and sell the warmest and most sacred intimacies of their sex for anything else than love and mutual happiness, is a foul reproach to humanity and debases it below the brutes.

Where over-population exists there will of necessity be much poverty, and, consequently, much prostitution. The Registrar-General tells us that the marriage-rate rises and falls with the price of wheat. It follows, therefore, that those who produce children when their means will not provide for a family, and those who produce large families, equally promote public prostitution, and so are guilty of sexual sin. For even should their own daughters never become harlots, the increased competition for a means of living to which this gives rise compels the daughters of others to prostitute themselves.

We would not, however, restrict the odious term to common women only. There are others to whom, in a modified form, it may be justly applied. The woman who from no mercenary motives, but from mere lasciviousness, gives her embraces to more than one, is in every moral sense a prostitute. And so is she, to some extent, who gives them without love, whether as a single woman to an admirer or as a lawful wife to her husband, for in all these cases there must not only be sexual deceit, but also the absence of justification.

* Is it wise, then, to seek no reform of marriage, to go on for ever in the old miserable grooves? Must the

cycle of the future be a reproduction of the past? We hope not. In our much maligned human nature lies the possibility of better things, but only by giving it fair play, and adapting circumstances to its imperative needs. If love be the food of emotional and spiritual life, each should have her share. None should be emotionally starved as millions are now. Nor, under proper provision, would this increase immorality. On the contrary, sexual sins would thus be avoided, and the countless evils of lust be one by one destroyed. Nature herself suggests the essential part of the remedy by providing a woman for every man and a man for every woman. This is her constant and immutable law. All that remains for us is to conform to it in the best possible manner.

MEDICAL PAPERS.

SEXUAL SINS, VI.—CONTAGIOUS DISEASES

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

EVERY community has a natural right to safeguard its members against the spread of any infectious disease, and the graver the disease the more extensive and peremptory must be the right. We have applied this principle to all cases but one, and have been armed by the authority of special laws for their suppression. When wise enactments have been duly observed, one malady after another has been thus stamped out. In this way the terrible scourge of lepra, which was once so prevalent in this island that every district had its lazaret house, has totally disappeared; and the English, who were formerly as much afflicted with this disease as were the Jews of ancient Palestine, are now the least leprous people in the world. The mysterious pestilences of former times have, in the same manner, been eradicated in this country. The most fatal of all was the plague, a highly contagious fever, which destroyed two out of every three whom it attacked. Of Egyptian origin, its first recorded appearance in Europe was the Great Plague of Athens, 430 B.C. It was introduced into Western Europe during the Crusades, and since then has been domiciled in Turkey and the East, whence it has been imported on various occasions into this and other European countries.

London has frequently been visited by it; and Defoe has given a vivid account, and accurate so far as its statistics go, of its appearance there in 1664, when it lasted thirteen years and destroyed a hundred thousand lives. In 1665 the most stringent orders were issued by the Lord Mayor and Aldermen, in which the liberty of the subject and the rights of property were for many years set aside to restore and preserve the public health.

The most fatal infection, however, was small-pox, because it was permanently established instead of recurring at long intervals as in the case of the plague, and is thus answerable for a far greater loss of life. Moreover, it destroyed one-third of all upon whom it fell, and disfigured a large proportion of the remainder. But inoculation, compulsory vaccination, and various sanitary and restrictive measures, have so greatly reduced it that it is no longer a terror to the nation.

In 1831 the Asiatic Cholera first visited England, and spread horror and devastation wherever it appeared. But the rigid execution of measures to suppress it and to prevent its re-appearance, were eventually attended with the greatest success. This "scourge of God," as it has been justly termed, has rarely attacked us since, and on such occasions has been quickly exterminated.

We have still, however, an acutely infectious and loathsome disease in our midst which riots unchecked, which has probably slain more than all those named together, and has certainly been productive of more domestic and social misery. For, whereas those have been more or less accidental, and irregularly periodical

only, every city, town, village, and hamlet throughout the United Kingdom has been constantly and wilfully exposed to this, seeing it accompanies the worst forms of sexual immorality in all places. It attacks high and low, corrupts body and soul, and disfigures as well as destroys. It is the unclean source of half the maladies from which all suffer; because its virus does not cease with those who contract it, but is transmitted in their innocent offspring to many generations. Scrofula, gout, insanity, consumption, and a host of neurotic complaints, are frequently, owing to the enfeebled constitution and tainted blood, derived from a corrupted ancestor.

We are entitled to ask, Why has not this vile contagion been suppressed, as in the case of other infectious disorders? Why is this the only one which is allowed to have a free course? Does its existence serve any useful purpose, or is there anything sacred about venereal disease that it may not be approached by any process of law? We are afraid the only answer that can be given is, Its suppression would interfere in some way with men's freedom in self-indulgence. The restrictions involved would be distasteful to them. They legislate with much zeal against variola, then why neglect syphilis? They fine and imprison for wilfully or even carelessly contributing to any act calculated to spread other infections, then why do nothing for this? They protect their flocks and herds, but expose their sons and daughters. And they muzzle a thousand dogs for every one that has rabies. But one syphilitic person can do more harm than all the mad dogs in the kingdom, and should be treated with no less severity than is accorded to these innocent dumb creatures.

The injury that one infected man can do is great, but an infected woman's power to do evil is prodigious. We have medical testimony to the fact that a single prostitute has poisoned over twenty men in one week. If the public could know only a small part of the revolting and terrible circumstances that exist, and the facts that take place daily in connection with this disease, there would be such a general outcry against its neglect, that legislation could no longer be resisted. Our workhouses, hospitals, and prisons reveal many of its horrors; the army and navy are seriously weakened by its ravages; the lowest class of girls and the male youth of all classes suffer extensively from it; hundreds of happy homes are wrecked through its introduction by immoral husbands, and the purity of the most virtuous wives is defiled by those sworn to protect it. How many such hapless women are there who are thus outraged, and who, with shattered health and an unconquerable sense of degradation, pass the remainder of their lives in self-loathing and sorrow, grieving not for themselves alone, but for their little ones foredoomed to misery or premature death.

We, women, have no voice in the making or administering of the laws, and have to submit all the same to such as *are* made, whether wise or foolish, just or unjust. But, did we possess the franchise, who can doubt that we should add at least one more enactment to the Statute Book, in an earnest endeavour to annihilate this foul and profligate disease. In the pursuit of our cause we should show neither fear nor favour, nor stop at any measure necessary to complete success. It was not so very long ago that when depraved women could not be reformed through religious or moral in-

fluences, they were stripped half-naked, tied to a cart's tail, and whipped through the streets as an example to others. The prisons had their set days for flogging, and it was a common amusement for the gentlemen to make parties to witness the whipping of the drabs of Bridewell and Newgate. Indeed, this exhibition was almost as fashionable as hanging. The men made the laws under which female offenders were thus punished. We women do not ask to return the compliment by reviving public castigation in the same way for male offenders. We desire to be more merciful and more impartial. But we must obtain a law which will make it a criminal offence for any male or female to impart the contagion in question to another. We would go farther and make it compulsory that every one suffering from this complaint should give immediate notice to the local medical officer of health, and that every medical man should report all cases coming under his observation; also that anyone against whom an information be laid should be compelled to undergo surgical inspection. To obviate the objections which may be urged against the last, we would have all women examined by women unless they should prefer to be examined by men, for we agree that it would be an outrage to compel women in any case to be examined by male practitioners, and the practice would open a way to grave abuses.

During the Great Plague of London, to which we have referred, examiners were appointed in every parish, two watchmen for every infected house, and it was further directed "That there be a special care to appoint women-searchers in every parish, such as are of honest reputation, and of the best sort that can be

got in this kind ; and these to be sworn to make due search and true report to the utmost of their knowledge." Women are said to have a special ability for obtaining local information, and we should therefore be glad to see "women-searchers" appointed, as formerly, in the present case.

A great London Daily, commenting while we write on the death of a little boy poisoned by eating street-vended ice-creams, remarks, "Enough has been said and theorised on the subject ; the time has now come for action." If this may be said on the poisoning of half-a-dozen children in all, there must surely be far greater need of prevention against venereal poisoning, with its tens of thousands of victims from year to year, made up of all sorts and conditions, from babes and sucklings and virtuous wives to hoary-headed sensualists and abandoned women. The evil is so palpable and of such enormous magnitude that urgent and severe measures are required. As matters stand any diseased roué may with impunity marry a chaste and healthy girl without informing her or her friends of his condition. We would make this offence difficult, if not impossible, and to accomplish this we would urge that every such person should be indelibly tattooed with the monogram of this infectious disease, and be thus restrained from communicating it in its after consequences to others. As tattooing just now is so fashionable, this would seem the least objectionable method. And if men were thus confronted with the perpetuity of its disgrace, we should hear little in future of the *cant* of Prostitution being a necessary evil. For, whatever measures be attempted, we must see that they be effective. And it may be that no other course than

setting an indelible mark upon the tainted will have the desired result.

There is much that could be said in favour of this mode of prevention, It would be visible and irremovable. It would thus prevent the union of the diseased with the healthy, and of the debauched with the pure. Dangerous men and women could no longer impose upon the innocent and the unwary. They would to some extent be excluded from respectable society, and be compelled to mate with those in like condition. Should the fear of such a mark induce them to flee this country for another more genial, what an exodus of depravity would be brought about ! What a purification of Old England from obscenity and its retributive evils !

Besides, such marking may be said to be a Divine institution, and therefore, presumably worthy of human imitation. The first criminal was branded by the finger of God from pity rather than for punishment. The first man born of woman was a reprieved murderer, and bore his Maker's mark in flaming characters upon his forehead lest any meeting him should kill him. Reversing the motive, let us tattoo these other murderers—also from pity—lest they destroy those with whom they come in contact. Our youth, now so reckless, will then fear to plunge into evil courses “as a bird hasteth to the snare,” or to run after harlots “as an ox goeth to the slaughter,” whose “house is the way to hell, going down to the chamber of death.”

When we consider the alarming increase of insanity, the fearful extent of juvenile depravity, the number of idiots, imbeciles, and other defective children that are born, and the hosts of weaklings that die in the dawn

of life, we can almost feel that the curse against Jerusalem is falling upon us, when it was said, "Blessed are the barren, and the wombs that never bare, and the paps that never gave suck." And when the best authorities inform us that all these misfortunes chiefly arise directly or indirectly from this contagious disease, we feel inflamed with the ardour of those knight errants of old who went forth with fearless devotion to do battle with the monsters and enemies of the human race.

We would that every man among us could feel as our great Milton when his calumniators foully charged him with frequenting disorderly houses. In his "Apology" on that occasion, after recounting the severe studies of his youth, which made for chastity, and his admiration of the great minds whose glory he emulated, and whose thoughts attuned his own soul to virtue and to the ambition of doing some great work, he said "that he who would not be frustrate of his hope to write well hereafter in lauding things, ought himself to be a true poem, that is, a composition and pattern of the best and honourable things; not presuming to sing high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy." He continued: "A certain niceness of nature, and honourable haughtiness, and self-esteem either of what I was or what I might be . . . keep me still above those low descents of mind, beneath which he must deject and plunge himself, that can agree to saleable and unlawful prostitutions. Next, (for hear me out now, readers,) that I may tell you whither my young feet wandered; I betook me away to those lofty fables and romances, which

recount in solemn cantos the deeds of knighthood founded by our victorious kings; and from hence had in renown over all Christendom. There I read in the oath of every knight, that he should defend, to the expense of his best blood, or of his life, if it so befel him, the honour and chastity of virgin or matron. From whence even then I learnt what a noble virtue chastity sure must be, to the defence of which so many worthies, by such a dear adventure of themselves had sworn. . . . Only this my mind gave me, that every free and gentle spirit, without that oath, ought to be born a knight, nor needed to expect the gilt spur, or the laying of a sword upon his shoulder, to stir him up, both by his counsel and his arm, to secure and protect the weakness of any attempted chastity."

If we want a new order of knighthood, the knighthood of the gifted and saintly Milton, to help to redeem and purify the world, then we must needs set a mark upon the recreants and cravens and defilers, that they never enter the ranks of honour again.

MEDICAL PAPERS.

SEXUAL SINS, VII. THE PREVENTION OF DISEASE.

BY

LADY COOK, *née* TENNESSEE CLAFLIN.

IT has been objected that our proposal on this point in our last article is impracticable and even chimerical; that to brand those suffering from a certain contagious disease would be opposed to the humanity of the English people and to the dignity of free men and women; and that, if a statute were passed making it compulsory, such a law could never be carried out.

Again, there are others who do not contest either the facts or the arguments which we have put forth. They are also ready to admit the cogency of the remedy we propose. But, say they, everybody knows these terrible conditions exist, and have existed time out of mind, yet their discussion is offensive to delicate natures, and few would care to have them submitted to their children, or even alluded to in conversation between the sexes.

We, however, have never advocated anything designed to shock a sensitive mind, nor do we propose the free discussion of indelicate topics. Like so many others, we would willingly shut our eyes to the evil if we could, but its horrors are around us all on every side and force themselves upon our notice whether we will or not, and all who desire social reformation or physical purity must acknowledge them, must meet them boldly face to face, and slay them so far as they can. We do

not make a charge of cruelty against the surgeon who probes a wound, nor of impropriety against the physician who diagnoses a disease: neither would it be just to blame those who point to our social sores in order that they may be healed.

The consideration of our subject can be undertaken without the slightest immodesty by limiting it to each sex apart from the other. If clergymen, schoolmasters, and fathers would carefully and fully instruct the male youth, and mothers their daughters, respecting their sexual functions and duties, warning them against the dangers to which they are exposed, innumerable miseries might be avoided. Owing to the great licence given to the former, such instruction is specially necessary to them. For comparatively few men escape wholly from venereal disease during their youth and early manhood, and the lighter forms are often regarded as of little account, and as fit subjects for jest instead of humiliation. For this reason the graver attacks are not met with the seriousness equal to their danger. Often they are made light of, or they are either concealed or neglected until their gravity alarms. The probability is that by this time they are so deeply seated in the system that they can never be thoroughly eradicated, although they may not be outwardly visible. Those who have passed through these stages go forth as cured because there are no active indications, nevertheless the virus remains and is transmitted to their children. They form, therefore, a large and dangerous class of persons against whom no precautions have hitherto been taken, notwithstanding that they are answerable for the greater part of our physical and moral degeneracy. And so long as men are allowed to have one code of chastity

for themselves and another for women, the evil will continue. The inequality on this point exists all the earth over, and, even where least pronounced, is a survival of woman's universal slavery. To take an example, we know of no country in the world where a woman has ever been able by law to divorce her husband for adultery only, nor of any where a man could not either kill, torture, mutilate, or divorce a wife for adultery on her part. By the laws of Solon, as well as by the Roman civil law, among the ancient Goths and modern French, it was justifiable homicide for a husband to kill a man upon the spot when found by him in the act of adultery with his wife. In England it was accounted as almost justifiable, and became the lowest degree of manslaughter, which was punishable by branding. Blackstone says : " Therefore, in such a case, the court directed the burning in the hand to be *gently* inflicted, because there could not be a greater provocation." Yet if a wife in the same way caught another woman with her husband and killed her there and then, it would have been murder, and if she killed her husband, it was *petit* treason, for which the punishment was to be burnt alive. The same penalty of burning women alive for this offence was inflicted by the laws of the ancient Druids, and Blackstone adds : " It was the usual punishment for all sorts of treasons committed by those of the female sex ; but by Stat. 30, G. III., c. 48, it was altered to being drawn and hanged."

Men everywhere having thus legalized these and other strong distinctions between the punishments of women and non-punishments of themselves for the same offences, in which they have always given themselves the utmost licence and the others none at all,

they have ever proved and still show that where their passions are concerned they are neither impartial legislators for women, nor just judges of the mutual rights of the sexes. Else why, for example, did the civil law make it an absolute cause of divorce for a woman to go to the theatre or the public games without the knowledge and consent of her husband, when at the same time he could visit the worst haunts of depravity, and commit the most shameless adultery without any redress whatever on her side? The same spirit holds good still, and is an incentive to our male youth to engage unblushingly in various immoralities, since these do not degrade their social or legal status, although they seriously conduce to the continuance and dissemination of contagious disease.

The welfare, health, honour, and susceptibilities of women are so largely affected by this question, and the fate of future generations depends so closely upon its treatment, that the most perfect means of assuring healthy children should be adopted. Marriage is essentially a physical union for the procreation of the species, and, to ensure suitable offspring, it should therefore be preceded by a license from a qualified medical man instead of by a priest. A medical examination and a certificate of fitness are required in the case of every one before he can enter the army, navy, police force, civil service, and many other occupations. Occasionally even a bank clerk's post cannot be obtained without it. Yet marriage, the most important undertaking in life, is generally a leap in the dark, entered upon in absolute ignorance of the fitness of either for the responsibilities of the union, and without any guarantees for a healthy progeny. Consequently, feeble and sickly

infants, born only to die or to become a burden upon their parents or upon the community, are produced in shoals. Of all born in the United Kingdom nearly one-half die in the first year, and nearly one in 36 of the whole population is a pauper. There are one million and twenty-eight thousand paupers, and millions of others always on the border line of pauperism. Besides these there are the orphan and other charitable institutions, hospitals, prisons, homes, refuges, asylums, and so on, most of them filled to overflowing with the helpless and the criminal whenever their funds permit it. All these are so many heavy burdens upon the healthy resources of the nation, impoverishing the poor, and generally indicating a preventible condition of mental and physical weakness and disease, a deplorable number of imprudent marriages and excessive fecundity. If fewer children of healthier strain were born, most of the burdens enumerated would diminish or disappear, and the increase of health would augment the national happiness and prosperity. A medical license to marry—compulsory on all—would go far to ensure these desirable conditions.

As it is punishable to take a life or to do an injury to another, so it should be penal to produce a child who cannot live or who is not fit to live under normal circumstances, unless the parents can prove that they took all proper precautions to ascertain the absence of anything in themselves likely to be fatal or injurious to their offspring. We have known whole families of children, all idiots, others all deaf and dumb, and others blind, and the parents appeared to think not only that they had nothing to answer for in the matter, but that they were deserving of general sympathy. For

the fathers of such, however, to continue to add to their families after their experience of the state of their first-born, shows such callous and heartless cruelty that they ought to be looked upon as monsters rather than men. And a proportionate degree of blame should be awarded to parents in milder cases of unfitness of their offspring.

We observe that nature brands the children, as it were, for the sins of the parents, setting upon them the stamp of the unfit. Let there be no squeamishness, then, in tattooing those who, not from accident or misfortune, but from spontaneous acts of immorality, contract the horrible contagious disease to which we have referred, and let them be marked according to their deserts and to the perils thereby incurred of inflicting injuries on others. Could a law be made and carried out that whenever a medical man were applied to by anyone venereally and culpably diseased, it should be obligatory on him, after due examination, to have the patient bound and tattooed, and that it should be the duty of the police to bring all suspected persons to the male or female officer of the district for the same purpose, it would not be long before the nation would have a clean bill of health in this matter. The least dangerous cases might be met by marking the person on some covered part of the body ; the most dangerous, by impressment on some conspicuous part, as the hand, the cheek, or forehead. And this obligation should be as compulsory as the duty of a veterinary surgeon to destroy a mad dog whenever it be brought to him. For, as we have seen, the man is more dangerous than the brute.



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