

Kalogynomia, or the laws of female beauty: being the elementary principles of that science / By T. Bell, M.D. With twenty-four plates.

Contributors

Bell, T.

Publication/Creation

London : J.J. Stockdale, 1821.

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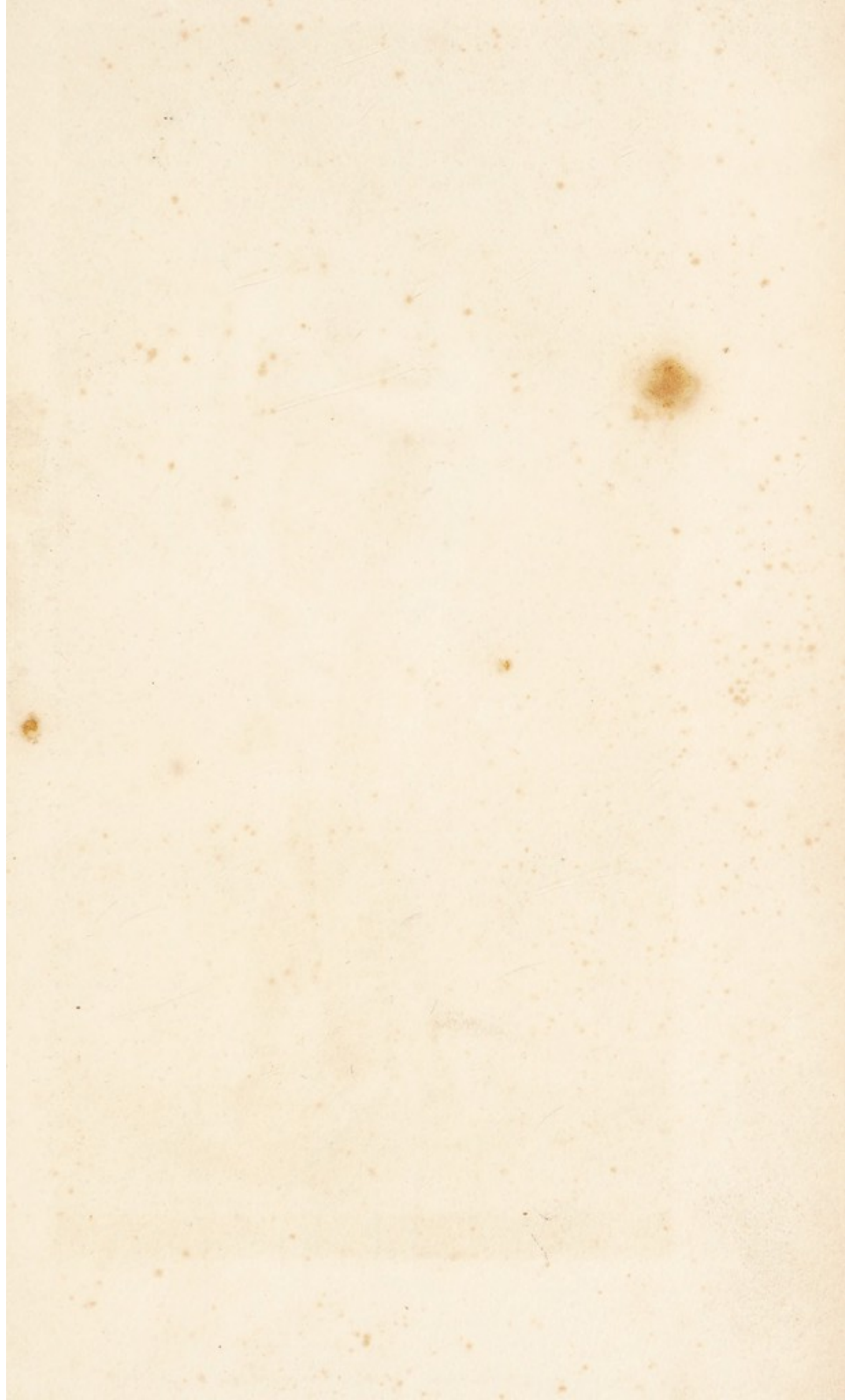


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KALOGYNOMIA,

OR THE

LAWS OF FEMALE BEAUTY:

BEING THE

Elementary Principles

OF

THAT SCIENCE.

BY T. BELL, M. D.

WITH TWENTY-FOUR PLATES.



LONDON:

PRINTED FOR J. J. STOCKDALE, 33, PALL MALL.

1821.

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KALOGYNOMIA

OF THE

LAWS OF FEMALE BEAUTY:

THEORY

AND PRACTICE



BY J. M. W. B. M. D.

WITH TWENTY-FIVE PLATES

LONDON:

R. GREENLAW, Printer, 36, Holborn.

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CATALOGUE RAISONNÉ

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NOTE.—The title of this work, as compounded of *καλος beautiful*, *γυνη woman* and *νομος law*, should, regularly, be *Kalogynonomia*; but the duplication of *no* is avoided in conformity with a similar practice of several nomenclaturists—in the terms, for instance, of natural history, &c. as giving an awkward length to the English word. The more compressed term, *Kalogynomia*, is therefore preferred, as equally expressive and more manageable in the formation of the related terms.

DESCRIPTION OF THE PLATES.

[*Nota Bene.*—Plates 10, 17, 18, 19, 20, 21, 22, 23, and 24 should not be carelessly exposed either to Ladies or to Young Persons. These Plates are therefore stitched up separately. As the work is a scientific one, and calculated both by its mode of construction and by its price for the higher and more reflecting class of readers, and as the Plates above enumerated are also entirely scientific and anatomical, the Publisher might have dispensed with this precaution; but he is anxious that these readers should have it in their power to obviate the possibility of the careless exposure of such anatomical Plates: they are therefore detached from the work, and may be locked up separately.]

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In the Press in 1 Vol. 4to, with numerous Plates,
KALOGYNOMIA: or The Laws of Female Beauty;
being a COMPLETE SYSTEM of that Science.
 —By T. Bell, M. D.

KALOGYNOMIA,
OR THE
LAWS OF FEMALE BEAUTY.

INTRODUCTION.

SECTION I.

Preliminary Observations.

“Is she beautiful?”—To this question the replies are, in general, as various as multiplied. Yet, under the same climate, true taste is always the same. Our vague perceptions, then, and our vague expressions of beauty, are owing to the inaccuracy of our mode of examining it, and to the imperfect nomenclature which we possess for describing it. To shew the necessity for improving both of these, and to make the

first step toward effecting such improvement, the following illustrations may be useful.

I. We observe a woman possessing one species of beauty :—Her neck is tapering ; her shoulders, without being angular, are sufficiently broad and definite ; her waist remarkable for fine proportion, is almost an inverted cone ; her haunches are moderately expanded ; her thighs proportional ; her arms, as well as her limbs, are tapering ; and her hands and feet are small.—The whole figure is precise, striking and brilliant. From its proportions, it seems almost aërial ; and you would imagine that if your hands were placed under the lateral parts of her tapering waist, the slightest pressure would suffice to throw her into the air. Yet has she few or none of the qualities of the succeeding.

II. We observe, next, one possessing another species of beauty :—She boasts a luxuriant profusion of flaxen or auburn hair ; her eyes are of the softest azure ; her complexion has the rose and lily so exquisitely blended, that you are surprised it should defy the usual operation of the elements ; her shoulders are softly rounded, and owe any breadth they may possess rather to her expanded chest, than to the size of the shoulders themselves ; her bosom in its luxuriance seems laterally to protrude on the space occupied by the arms ; her waist, though sufficiently marked, is, as it were, encroached on by the voluptuous embon-point of all the contiguous parts ; her haunches are greatly expanded ; her thighs are large in proportion ; but her limbs and arms tapering and becoming delicate, terminate in feet and hands which, in proportion to the ample trunk, are peculiarly

small.—The whole figure is soft and voluptuous in the extreme. Yet has she not the almost measured proportions and the brilliant air of the preceding species ; nor has she any of the qualities of the succeeding one.

III. We observe, then, a beauty of a third species :—Her high and pale forehead announces the intellectuality of her character ; her intensely expressive eye is full of sensibility ; a soft and pale light seems sometimes to be shed over her lower features, in which modesty and dignity are often united ; she has neither the expanded bosom, nor the general em-bon-point of the second species ; and she boasts easy and elegant motion, rather than the fine proportion of the first.—The whole figure is characterized by intellectuality and grace.

Such are the three species of beauty of which all the rest are varieties.—Now, as it is in general one only of these species which characterizes any one woman, and as each of these species is agreeable to, or is admired by, a different individual, it is obvious why the common vague reports of the beauty of any female are always so discrepant, and often so contradictory.

As, however, every gentleman must be solicitous, first, to understand, and next, to purify his taste;—as, even in the impassioned description of beauty, it must be his object, not merely to express a selfish and unreasoned preference, but to give an accurate notion of the object he describes;—as it would be disgraceful to the amateur in *Kalogynomia*—the fine art which we now profess to treat, not to speak

an enlightened and discriminating language, it is indispensable that we should understand the scientific principle on which the preceding brief analysis of sexual beauty, as reducible to three species, is founded.

To attain this knowledge, and to acquire a mastery in the art of distinguishing beauty, a little general knowledge of anatomy, is absolutely essential. I beg, therefore, attention to the following sketch. It may not at first seem interesting to the general reader ; but the study of one hour is sufficient to apprehend it in all its bearings ; it obviates every future difficulty in the art, and it is the sole basis of a scientific knowledge of female beauty.

SECTION II.

Of the Parts composing the Body, and the Offices performed by them.

In viewing the human organs in a general manner, a class of these organs at once obtrudes itself, from its consisting of an *apparatus of levers*, from its performing motion from place to place or *locomotion*, and from these motions being of the most *obvious kind*.—A little more observation presents to us another class, which is distinguished from the preceding by its consisting of *cylindrical tubes*, by its transmitting and transmuting liquids, or performing *vascular action*, and by its motions being *barely apparent*.—Further investigation discovers a third, which differs essentially from both these, in its consist-

ing of *nervous particles*, in its transmitting impressions from external objects or performing *nervous action*, and in that action being *altogether invisible*.

Thus, each of these classes of organs is distinguished from another by the *STRUCTURE* of its parts, by the *PURPOSES* which it serves, and by the greater or less *OBVIOUSNESS* of its motions. The first consists of *levers*; the second of cylindrical *tubes*; and the third of nervous *particles*. The first performs motion from place to place, or *locomotion*; the second transmits and transmutes *liquids*, or performs vascular action; and the third transmits *impressions* from external objects, or performs nervous action. The motion of the first is *extremely obvious*; that of the second is *barely apparent*; and that of the third is *altogether invisible*.

Not one of them can be confounded with another : for that which performs locomotion, neither transmits liquids nor sensations ; that which transmits liquids, neither performs motion from place to place, nor is the means of sensibility ; and that which is the means of sensibility, neither performs locomotion nor transmits liquids.

Now the organs employed in *LOCOMOTION* are the *bones, ligaments* and *muscles* ; those employed in transmitting *LIQUIDS* are the *absorbent, circulating* and *secreting vessels*, and those employed about *SENSATIONS* are the *organs of sense, cerebrum* and *cerebellum*, with the nerves which connect them. The first class of organs may therefore be termed locomotive, or (from their very obvious action) mechanical ; the second, vascular, or (as even vegetables, from their possessing vessels, have life) they may be termed vital ;

and the third may be named nervous or intellectual.

The human body, then, consists of organs of three kinds. By the first kind, motion from place to place or mechanical action is effected; by the second, nutrition or vital action is maintained; and by the third, thought or intellectual action is permitted. Anatomy is, therefore, divided into three parts, namely, that which considers the mechanical or locomotive organs; that which considers the vital organs; and that which considers the intellectual organs.

Under the mechanical or locomotive organs are classed, first, the bones, which support the rest of the animal structure; second, the ligaments which unite them; and third, the muscles which move them.

Under the vital organs are classed, first, the external and internal absorbent surfaces, and the vessels which absorb from these surfaces, or the organs of absorption; second, the heart, lungs and blood-vessels, which derive their contents (the blood) from the absorbed lymph, or the organs of circulation; and third, the glands and secreting surfaces, which separate various matters from the blood, or the organs of secretion.

Under the intellectual organs are classed, first, the organs of sense, where impressions take place; second, the cerebrum or organ of thought, where these excite ideas; and third, the cerebellum, where volition results from the last.*

* To some it may appear that the organs and functions of digestion, respiration and generation, are not

Compound, however, as the organs of digestion, respiration, and generation are, yet, as they form so important a part of the system, it may be asked, "with which of these classes they are most allied?" The answer is obvious. All of them consist of tubular vessels of various diameter; and all of them transmit and transmute liquids. Possessing such strong characteristics of the vital system, they are evidently most allied to it.

involved by this arrangement; but such a notion can originate only in superficial observation. Digestion is a compound function easily reducible to some of the simple ones which I have enumerated. It consists of the motion of the stomach and contiguous parts, of the secretion of a liquid from its internal surface, and of that heat, which is the common result of all action, whether locomotive, vital, or intellectual, and which is better explained by such motion, than by chemical theories. Similarly compound are respiration and generation.

Thus there is no organ nor function which is not involved by the simple and natural arrangement here sketched.

In short, *digestion prepares* the vital matter, which is taken up by absorption—the first of the simple vital functions; *respiration renovates* it in the very middle of its course—between the two portions of the simple function of circulation; and *generation*, dependent on secretion—the last of these functions, *communicates* this vital matter, or propagates vitality to a new series of beings. In such arrangement, the digestive organs, therefore, precede, and the generative follow, the simple vital organs; while the respiratory occupy a middle place between the venous and the arterial circulation. Nothing, however, can be more improper, as the preceding observations shew, than considering any one of these as a distinct class.

Fig. 1.

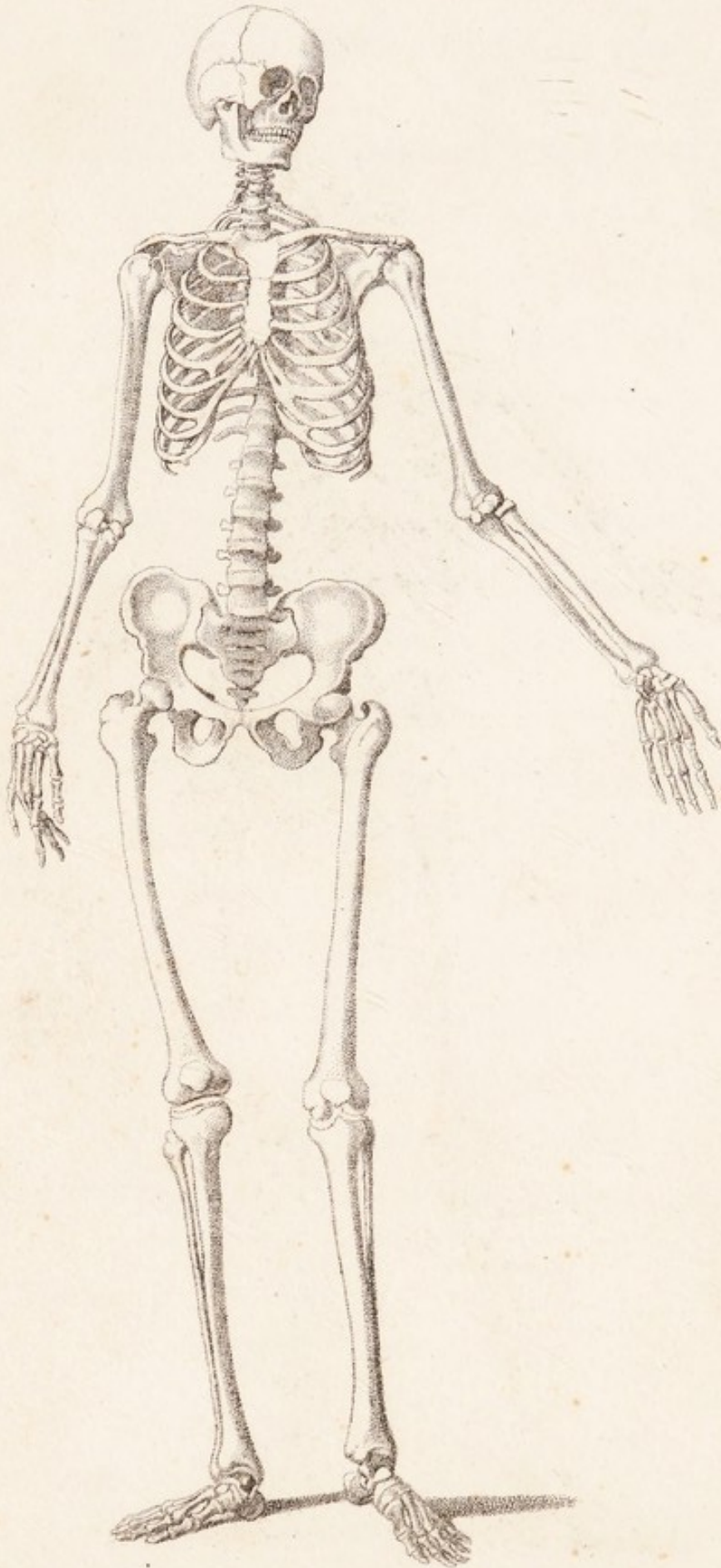
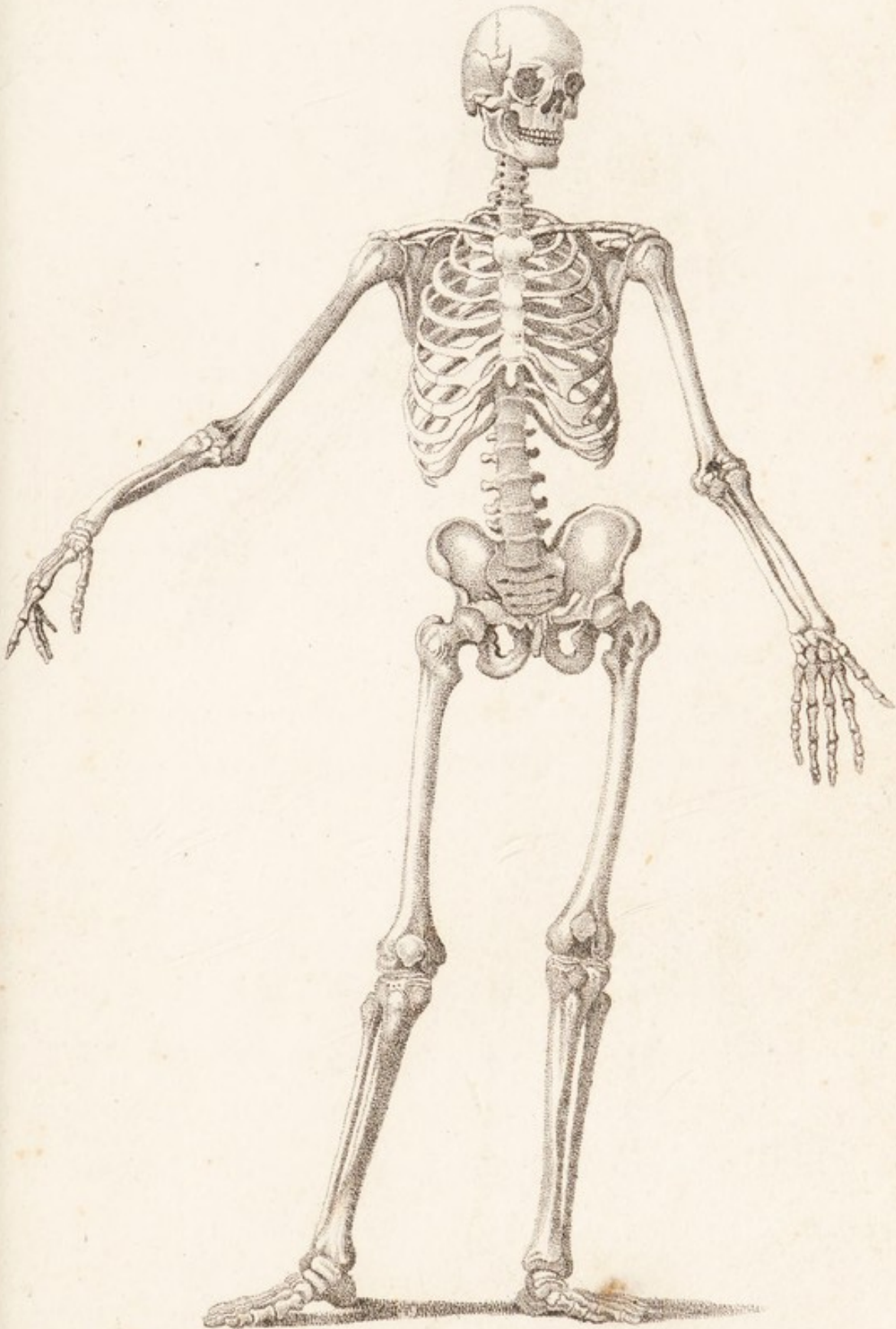
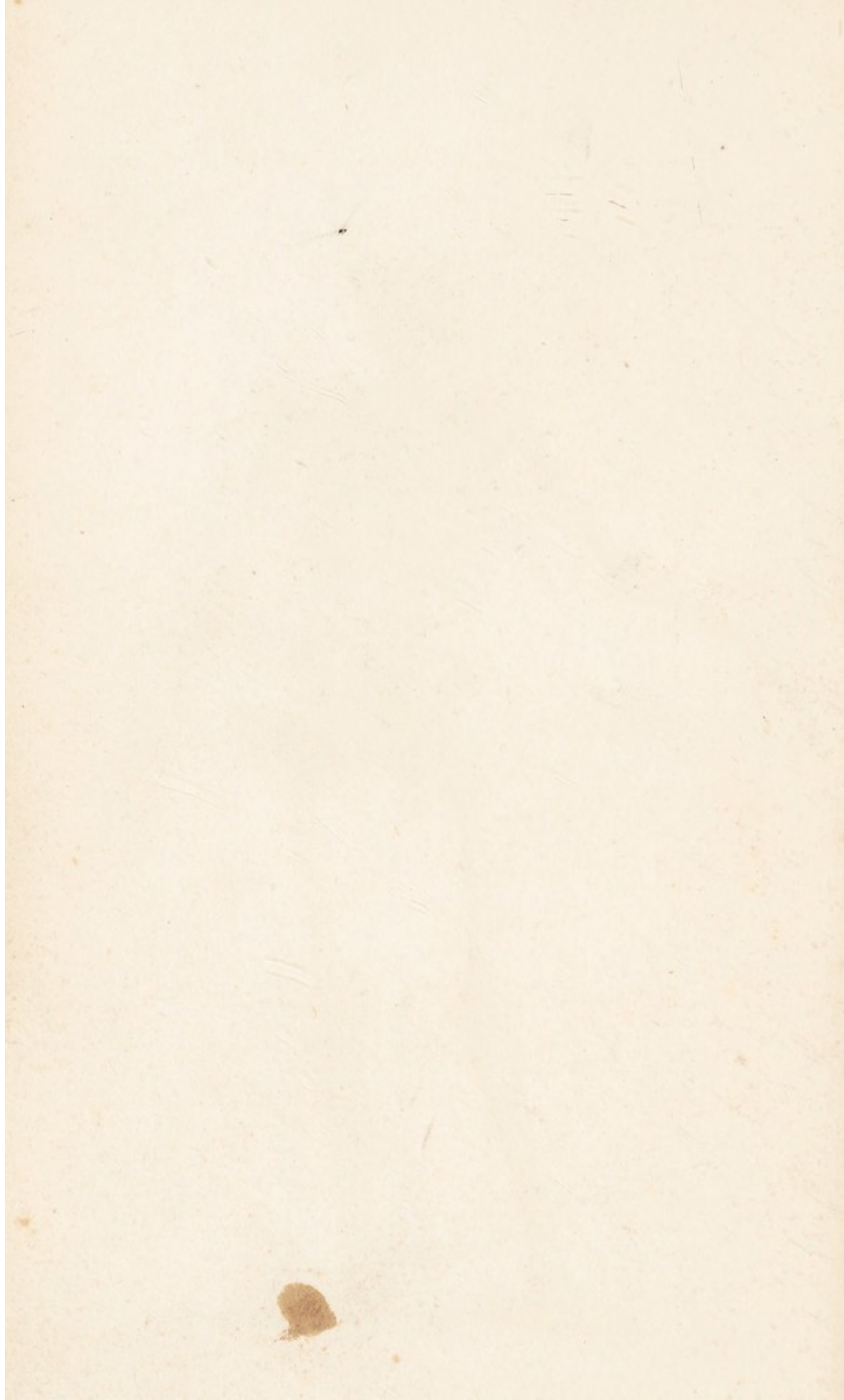


Fig. 2.





SECTION III.

View of the Mechanical Organs and Functions.

I. The BONES, considered as a whole, constitute the skeleton. Some of them at least inclose viscera, such as a brain, a heart, &c.; all of them, in a greater or less measure, determine the exterior form of the animal, and the proportion of its different parts; and the whole of them, in connexion, perform the first of the mechanical functions, which may properly be termed *Support*. (See *Plate I. Fig. 1 and 2.*)

II. Although the bones unite to form the skeleton, and perform, for the other organs, the function of support, still the greater number of them are moveable upon each other; white, elastic, smooth and polished

cartilages cover and increase the extent of their extremities wherever these are conjoined; a membranous capsule invests the space between them; a liquid, contained in this capsule, lubricates their superficies; and white, fibrous and strong, yet pliant ligaments, hold them in firm contact without obstructing their motions. These apparatus are termed articulations; and the **LIGAMENTS** are said to perform the second of the mechanical functions, or that of *Connexion*. (See *Plate II.*)

III. The **MUSCLES**, formed chiefly of reddish, parallel, contractile fibres, intermixed with veins, arteries and nerves, united in bundles by cellular membranes, and forming what is commonly called the flesh of animals, are placed in general externally to the two orders of organs already spoken of. When the fibres which com-

Fig. 1.

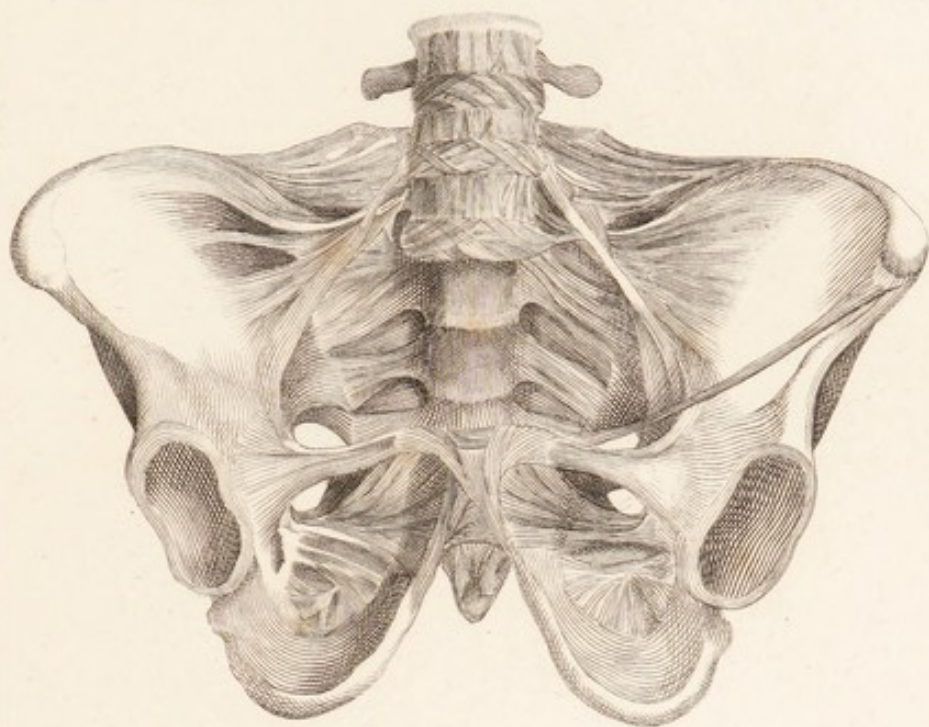
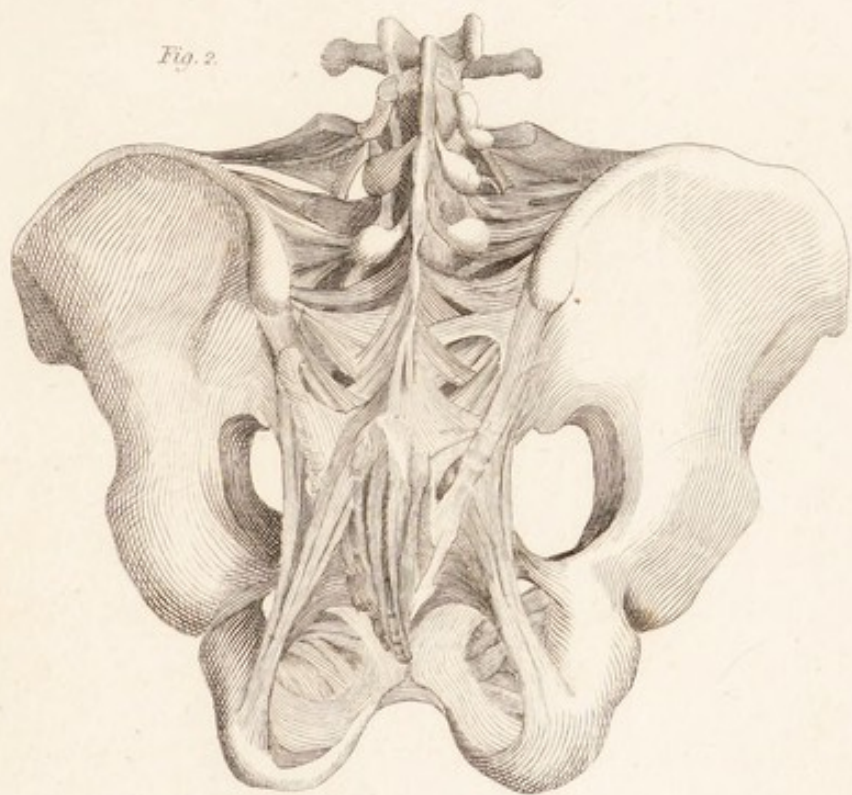
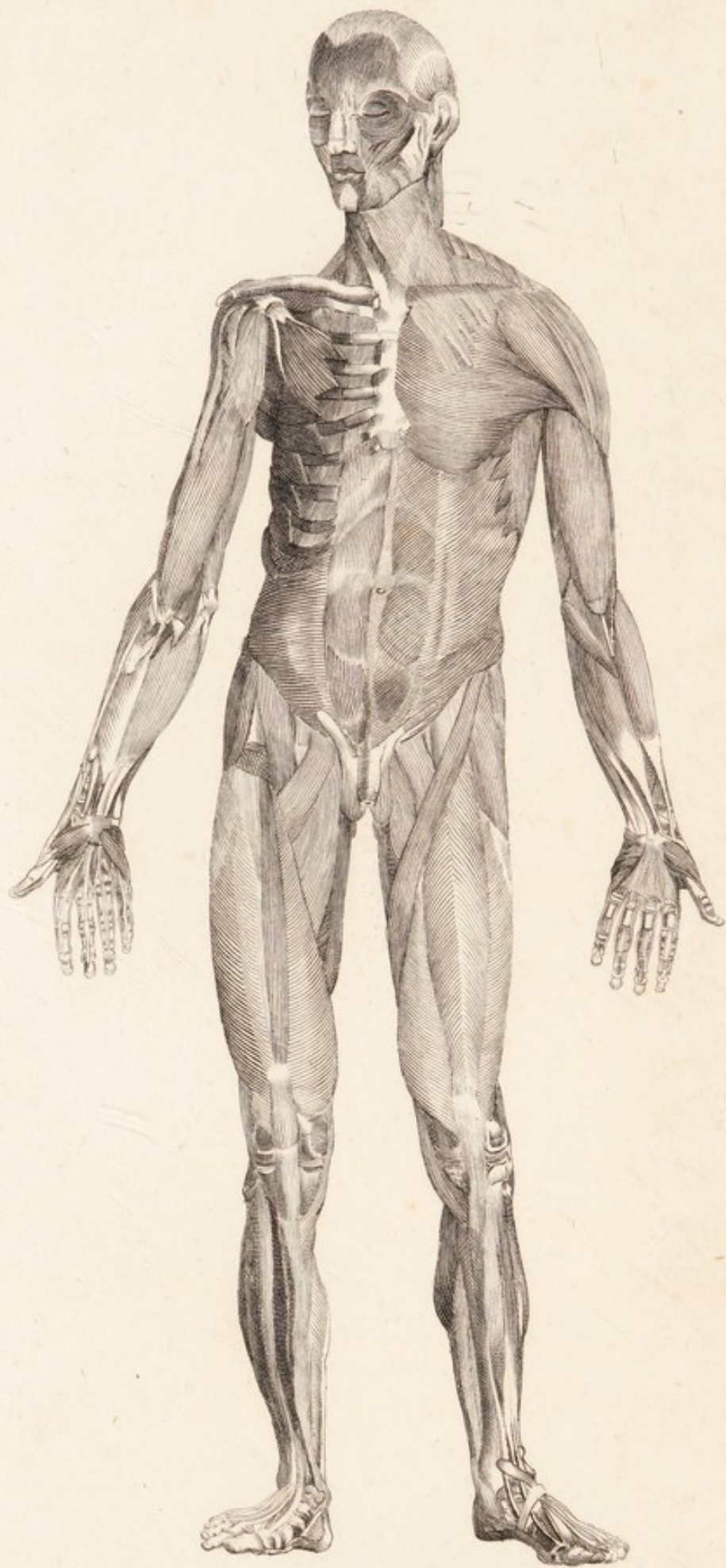


Fig. 2.

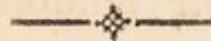




pose any of these organs, are shortened, the two points to which it is attached are approximated; and this is the sole means by which all the external motions of animals, even those which remove them from place to place, are produced. The muscles are again elongated generally by antagonist muscles. Thus the muscles on one side of the fore-arm bend the fingers by means of their tendons, and those, on the other side of the fore-arm, extend them again. The muscles, therefore, perform the third of the mechanical functions, or that of *Locomotion*, strictly so called. (*See Plate III.*)

Thus, we have a slight sketch of the class of organs, termed mechanical or locomotive; of the three orders of which it consists; and of the functions which they perform. The bones constitute levers, the

articulations are their points of support, and the muscles are their moving powers. To the first is owing all the elegance and symmetry of human form; to the second all its wonderful flexibility; and to the third all the grace and brilliance of motion which fancy can inspire, or address can execute.



SECTION IV.

View of the Vital Organs and Functions.

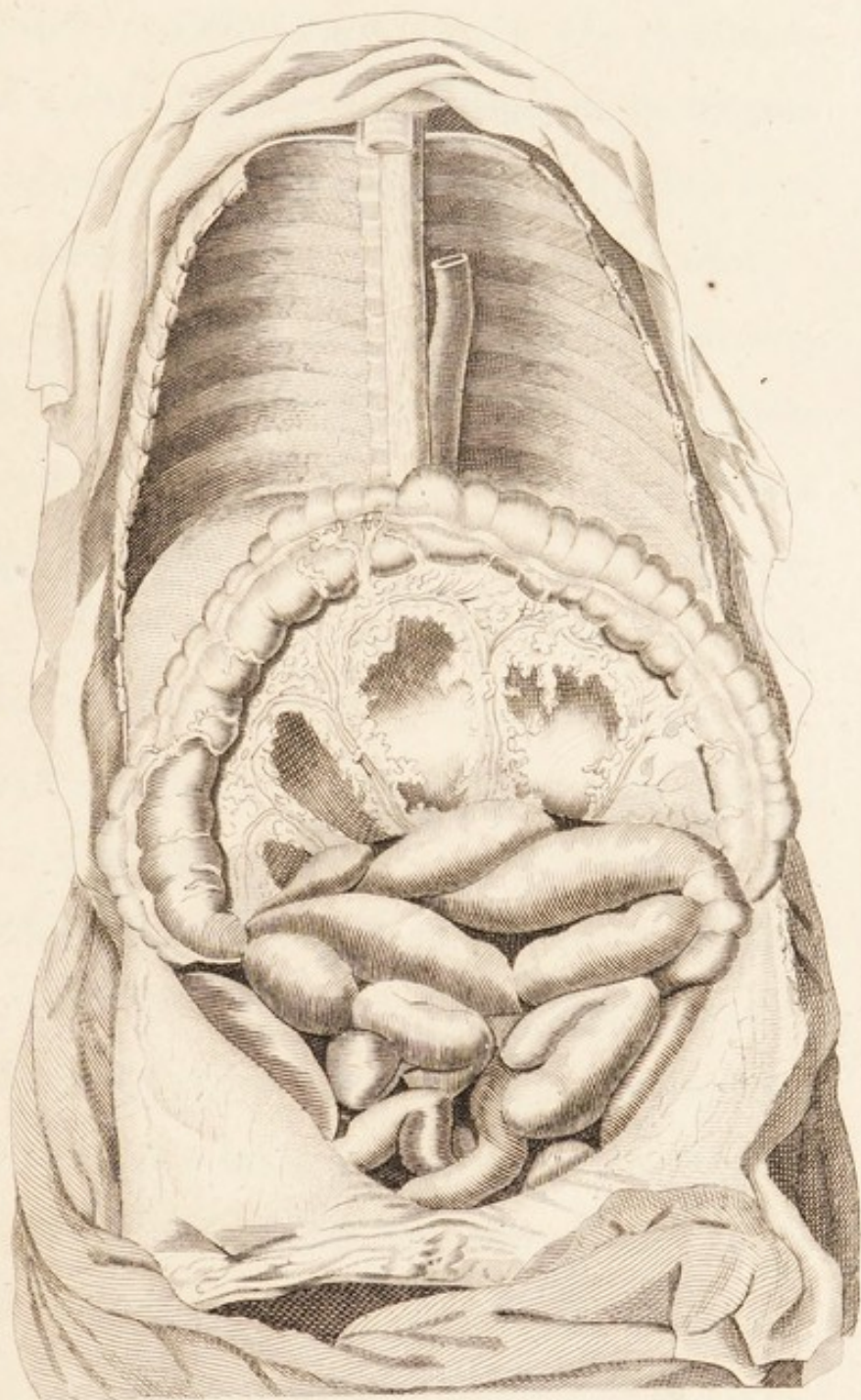
We now proceed to the individual consideration of that class of organs and functions, which are termed vital. These functions consist, as already stated, of the simple ones, termed absorption, circulation and secretion, which are generally preceded by

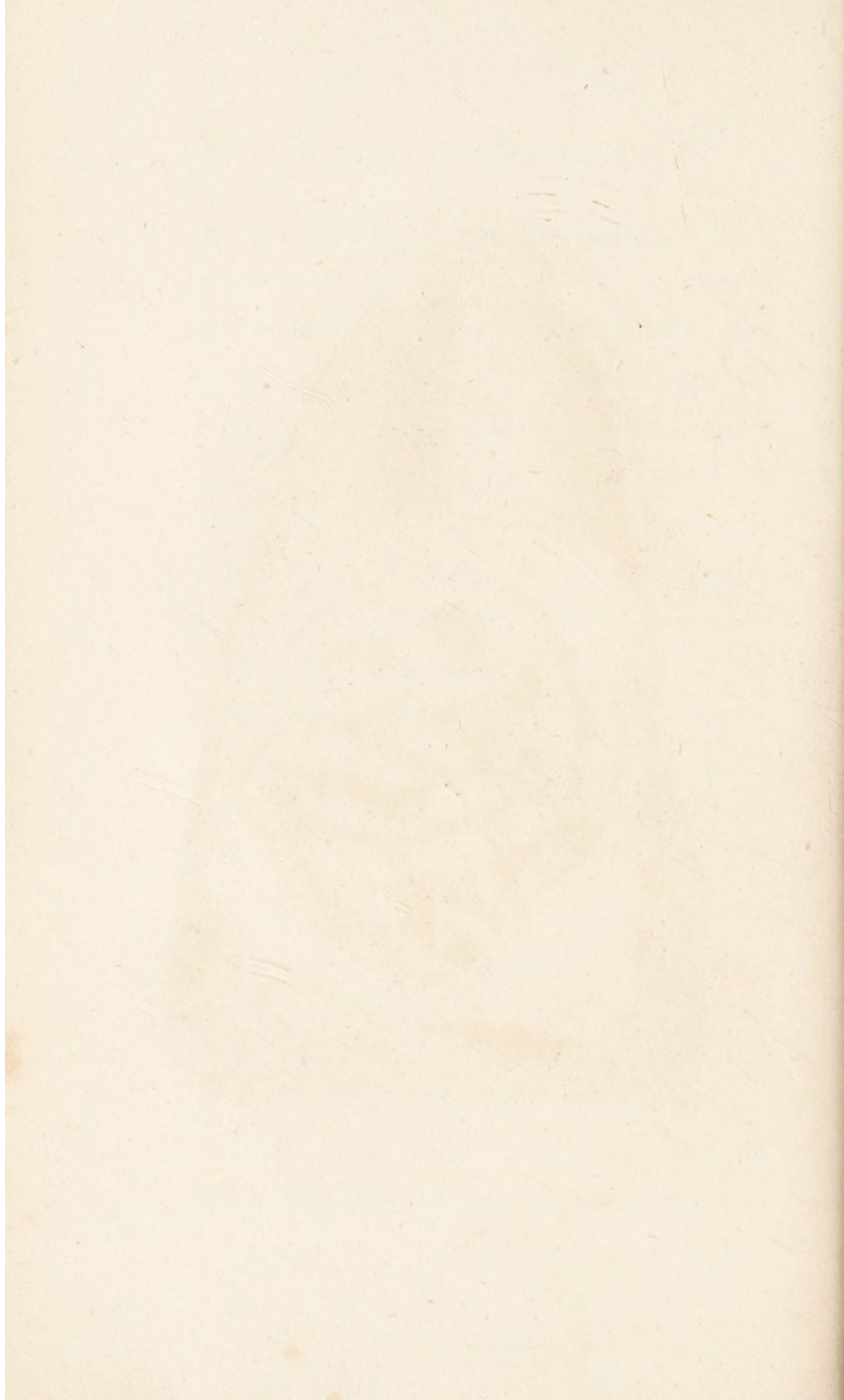
the compound one of digestion, and followed by that of generation.

The irresistible feeling, then, which obliges animals to procure new materials for their nutrition being termed hunger, the operation induced by it commences in the mouth, into which the aliments are taken, and, when somewhat solid, they are there masticated and moistened with solvent liquids; thence, by a locomotive operation, termed deglutition, they are passed successively into cavities called the pharynx and the oesophagus or gullet, and into the alimentary canal, which is composed of several continued muscular and membranous tunics, somewhat analogous to those forming the external teguments of the body and which is also more or less long, wide and convoluted in different animals. These, by slight contractions of their fibres, form-

ing a constant vermicular motion, which the stimulus of food excites, press forward the morsel, Of this canal, the first dilatation is called the stomach, of which the internal sides and certain bodies named glands, pour out liquids which, aided by the motion of that organ and of the contiguous parts, and by the heat accompanying it, reduce the aliments to a homogenous pulp. The remainder of this convoluted canal, extending to nearly forty feet in length, is more particularly called intestines. (*See Plate IV.*)

I. This compound preliminary operation being thus performed, the first of the simple vital functions—absorption, commences on these internal, as well as on the external surfaces of the body. On the external surfaces, in the internal substance, and on many internal cavities, the absorbing ves-

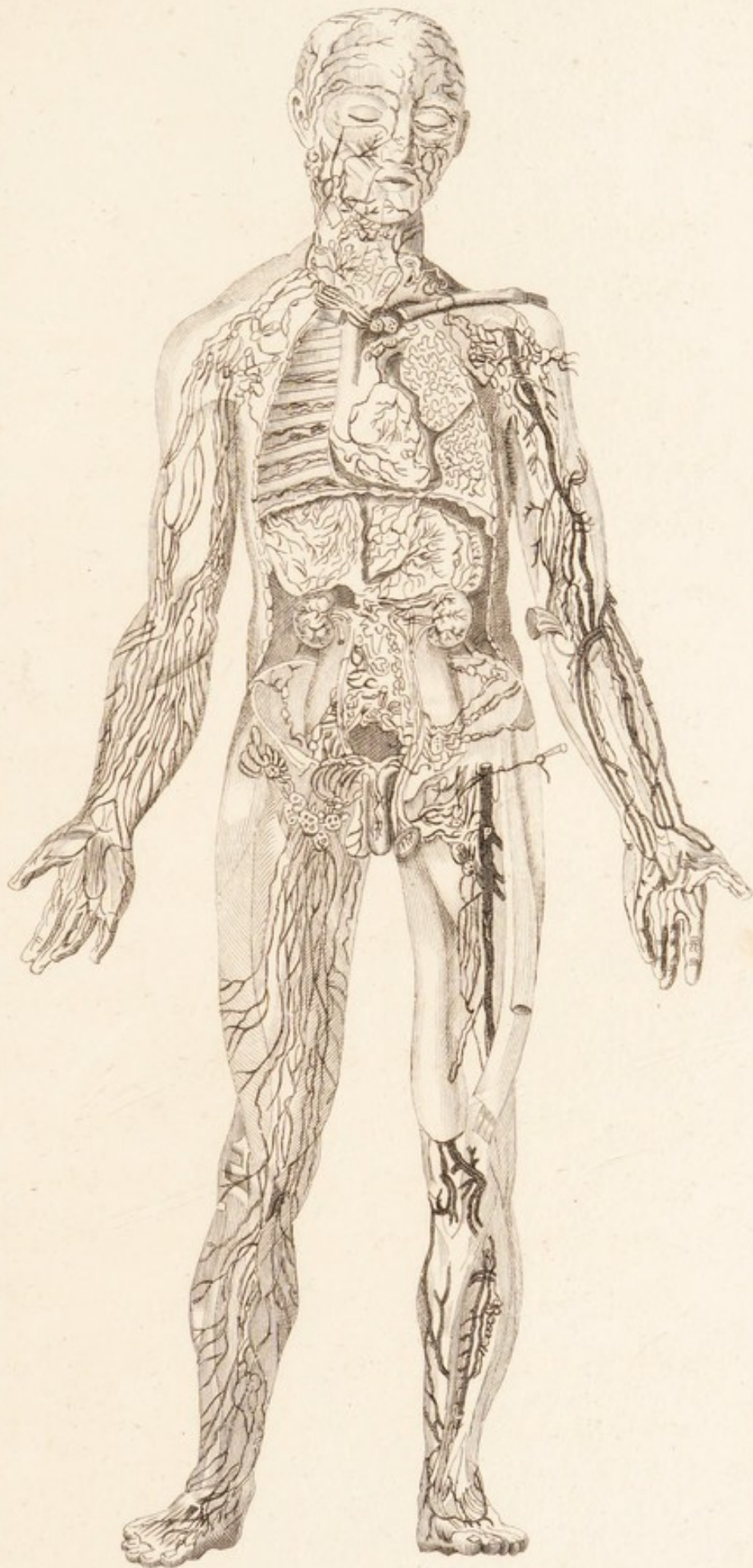




sels are termed **LYMPHATICS**. On the intestinal surfaces, the nutritive part of the chyme or digested food is absorbed, by other vessels, termed lacteals. Both series of vessels, commencing by innumerable minute orifices, combine to form larger branches, and conduct their respective liquids—the lymph and chyle, into the circulating system. The membranes of which the lymphatic vessels are composed, are thin and delicate, without the appearance of fibres, and internally, have valves opening in the direction in which their liquid flows, which is toward the heart. This function evidently takes place upon the same principle, with that by which liquids ascend in capillary tubes, while, at the same time, it is aided in the intestinal canal, by the pressure of its sides forcing the most liquid portion of the chyme into the mouths of the absorbents. These vessels combine to form

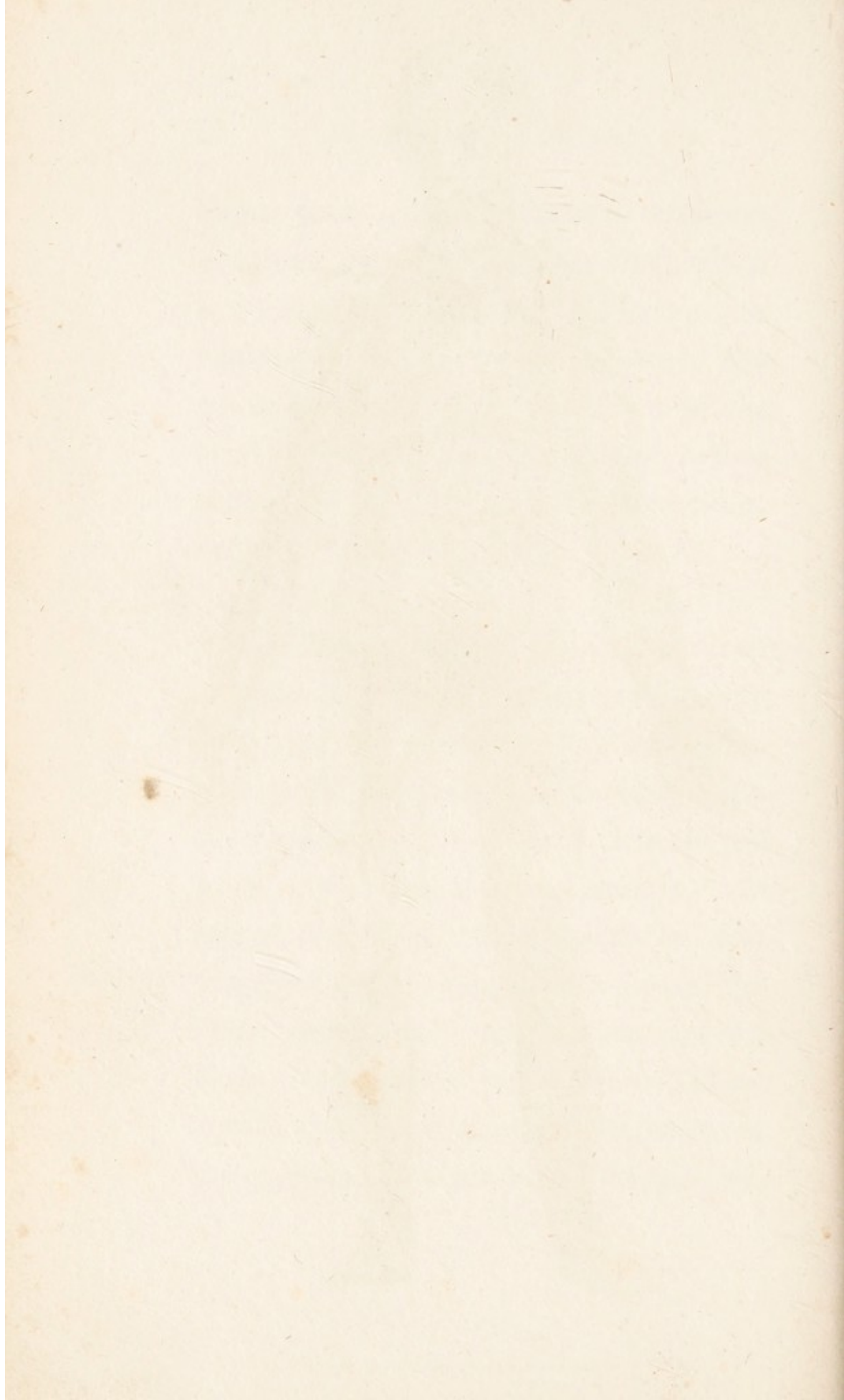
larger ones, and all ultimately terminate in a trunk, called the Thoracic Duct, which pours its liquid, mixed with all the aqueous matters which have been swallowed, into one of the great veins contiguous to the heart. The function, then, which is thus performed, is the first of the vital functions, or that of *Absorption*. (See *Plate V.*)

II. The liquid thus absorbed is destined to renew that blood, which has already circulated—the venous blood, and to render it fit for the nutrition of the body. By the *Veins*, which, like the absorbents, are white, thin, transparent, apparently destitute of fibres and without pulsation, and like them too are supplied with valves, the blood, impregnated with carbon, and of a dark colour, passes to the heart. These vessels commence by minute origins from the capillary terminations of the arteries,



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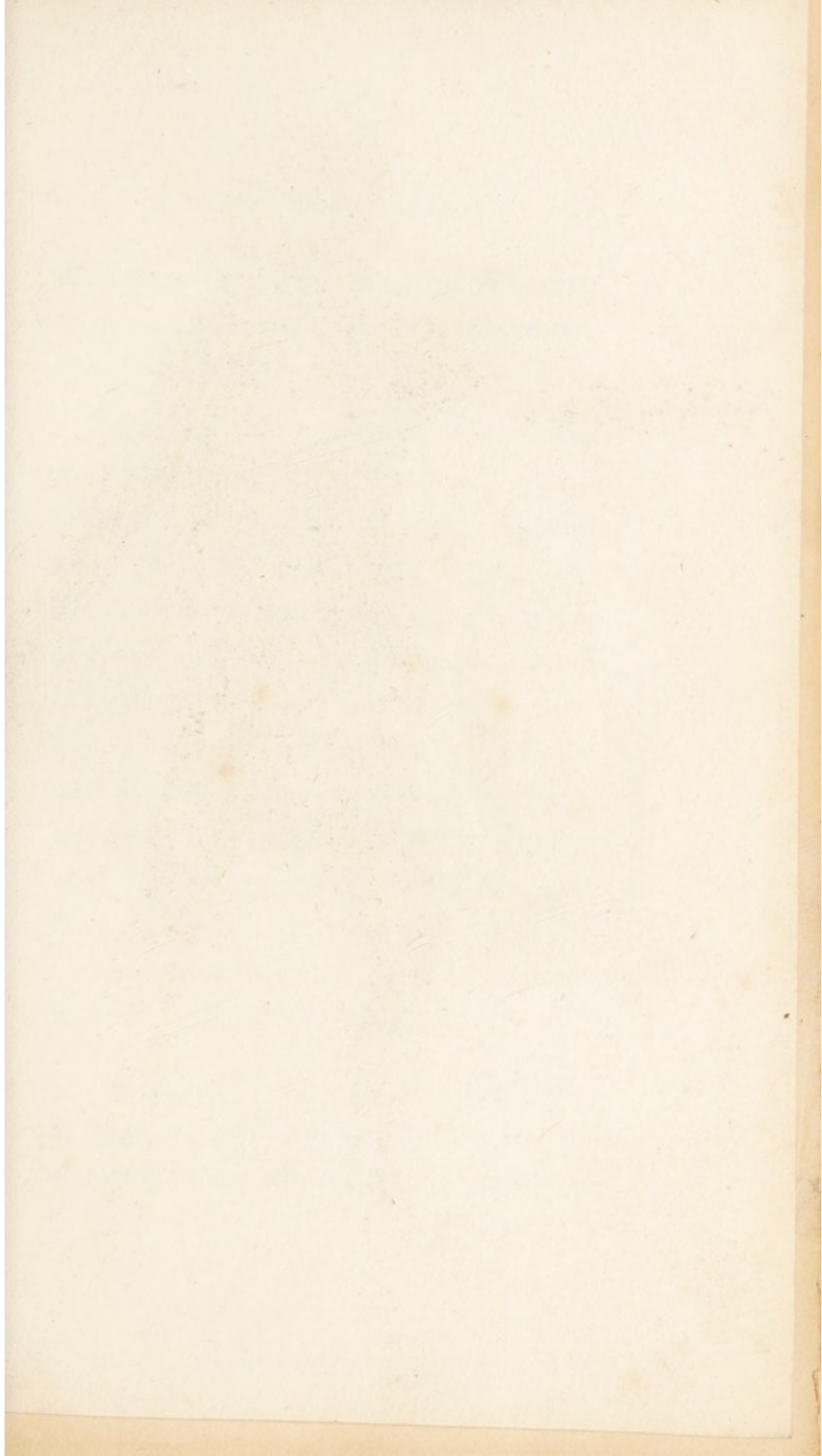


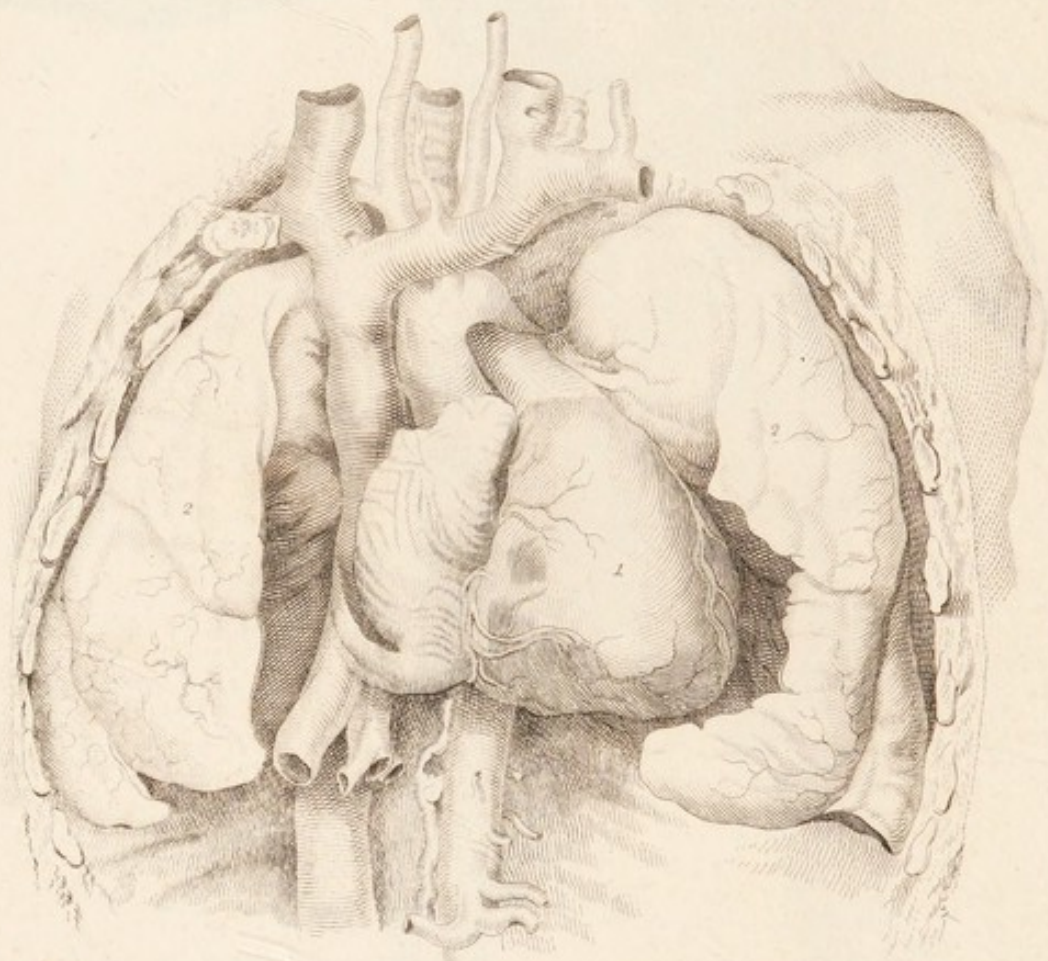
unite and increase in magnitude as they approach the heart, and terminate in one or two great trunks, after being joined by the great trunk of the absorbents. (*See Plate VI.*)

The mere addition of the absorbed lymph is not sufficient to render this blood fit for the nutrition of the body. It is necessary that it should have contact with the air, before it pass into the arterial system. This is effected by respiration. It no sooner, therefore, arrives, in the higher animals, at the right side of the heart, than it is, by it, propelled through a vessel to the *Lungs*—the organ of this function. This organ, in a great measure, consists in a peculiar minute ramification of the blood vessels, on the air-cells constituting the fine terminations of the windpipe, which increases their surface to such a degree, that it equals that of the

whole external skin, and that almost all the particles of the liquid, are separated from the air, only by very thin membranous pellicles, which do not obstruct its action. To respiration there are appropriate muscular organs, which attract or impel the ambient fluid, to or from the place where it is to act upon the blood. The blood, in its passage through the organ of respiration, undergoes a change, which removes a part of its carbon, carrying it off in the form of carbonic acid, and thereby augments the proportion of its other elements. The effect of this process, on the respired air, is a loss of its oxygen—the aeriform fluid which is peculiarly serviceable in respiration. Its effect on the blood is less understood: we only know that it heightens its colour in red-blooded animals, and seems necessary to its exciting the heart to contract. It appears also that this action of







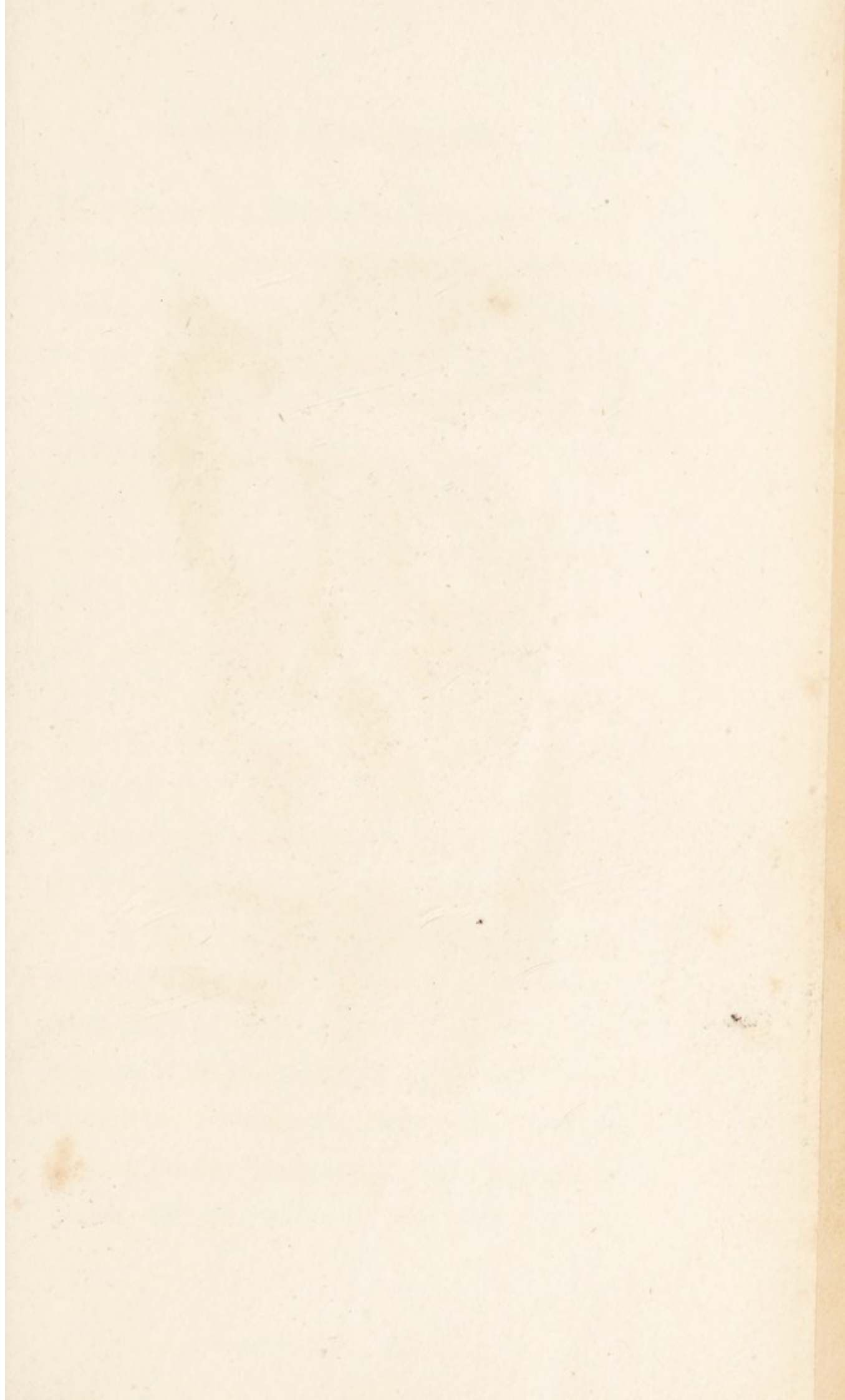
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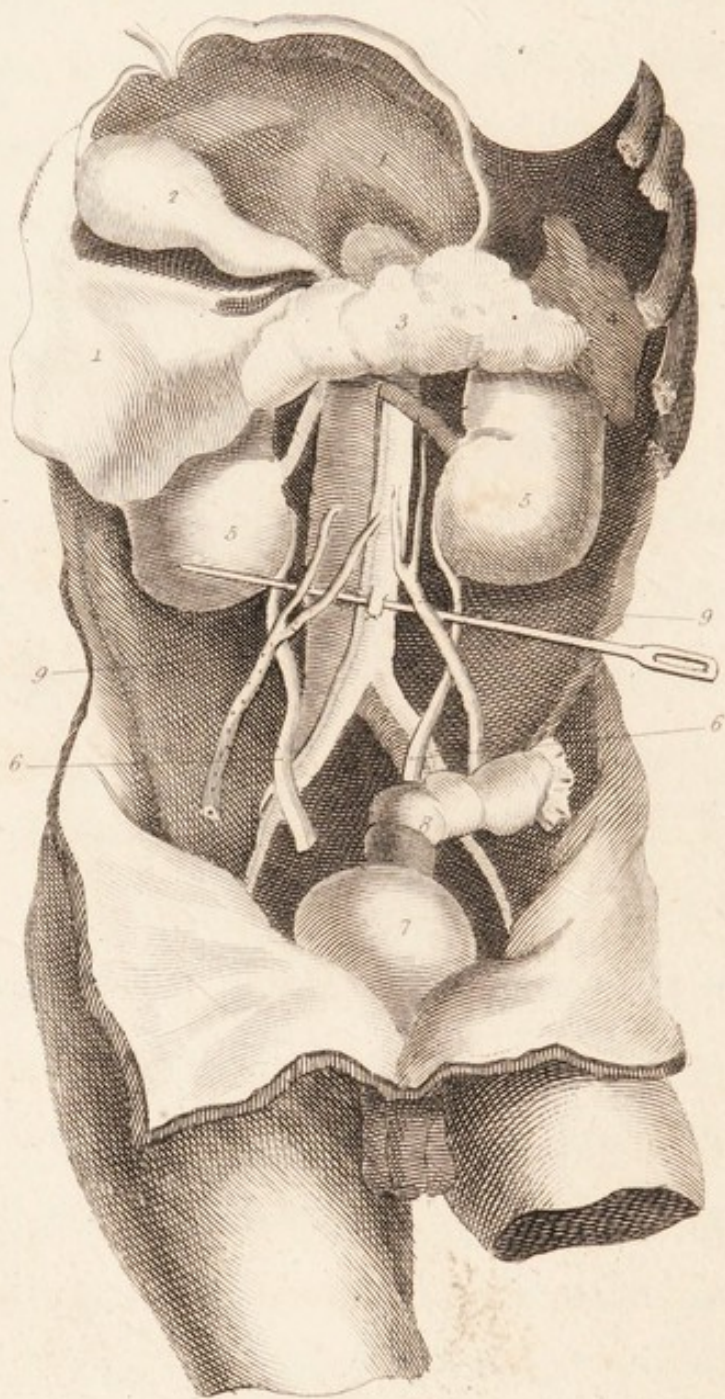
the air, on the blood, is necessary to give to the muscular fibre, its contractile power. (*See Plate VII.*)

Returning now, of a florid colour, from the organ of respiration, to the left or posterior side of the heart, it is, by its rapid and powerful contraction, propelled, through another great artery, to all the parts of the system, over which the innumerable branches of that artery permit its dispersion. All *Arteries* are yellowish, strong, elastic and muscular cylindric tubes, but possess not valves like the absorbents ; the impulse of the heart being sufficient to give, and their own pulsatory action to maintain, one constant direction of the blood which flows in them. (*See Plate VIII.*)

The BLOOD-VESSELS or rather the whole of these organs, then, perform the second of the vital functions, or that of *Circulation*.

III. Now all those minute ramifications of the arteries, which do not open and discharge their contents into the returning veins, terminate in GLANDS or in parts called glandular, and give origin to secretion, which is the third function of this class. Secretion, as a general term, ought to be considered as involving, 1st, Nutrition, by which new matters are directly added to the body; 2dly, Secretion properly so called, by which various substances are deposited, for future purposes, by the glands, which are greater or less masses composed of cellular membrane, absorbents, veins, arteries and nerves, curiously folded and twisted, and also by other organs; and 3dly, Excretion, by which various liquids are thrown out by the skin, kidneys, &c. The different products of secretion evidently arise from the different arrangement, form and magnitude of the vessels





by which they are deposited; for, in all secreting organs, these products vary precisely as the arrangement and magnitude of the secreting vessels. Thus all the vital functions of animals appear to be reducible to the transformation of liquids. *Secretion*, thus performed, then, is the third of the vital functions. (*See Plate IX.*)

On this last of the simple vital functions, depend the compound functions of the generative organs. As digestion precedes, so they follow the simple functions of life, —as the former prepares, so they propagate, vitality to a new series of beings. The organs of generation, are those which, on one part, prepare the prolific liquor and convey it to the ova, and those which, on the other, contain and protect the embryo during its developement. On the first depends the character of the male; on the

second that of the female sex. The testes are the glands which separate the seminal liquid; but several other glands prepare other liquids, which mingle with it. The penis contains the seminal canal, and, as it swells by the accumulation of blood when the animal is excited by desire, it is, by that means, rendered capable of penetrating the vagina, which leads to the matrix, and of conveying thither the liquid to vivify the ova. The oviduct receives the ovum, when it is detached from the ovarium, and conducts it into the matrix. The embryo is developed by nourishment derived from its mother, by means of the absorption performed by a large tissue of vessels—the placenta, connected with those of its own body. When the embryo has attained a certain state, the matrix expels it. (*See Plate X. for external Views of these organs, and Plate XVII. and seq. for their Structure and Details.*)

Fig. 1.

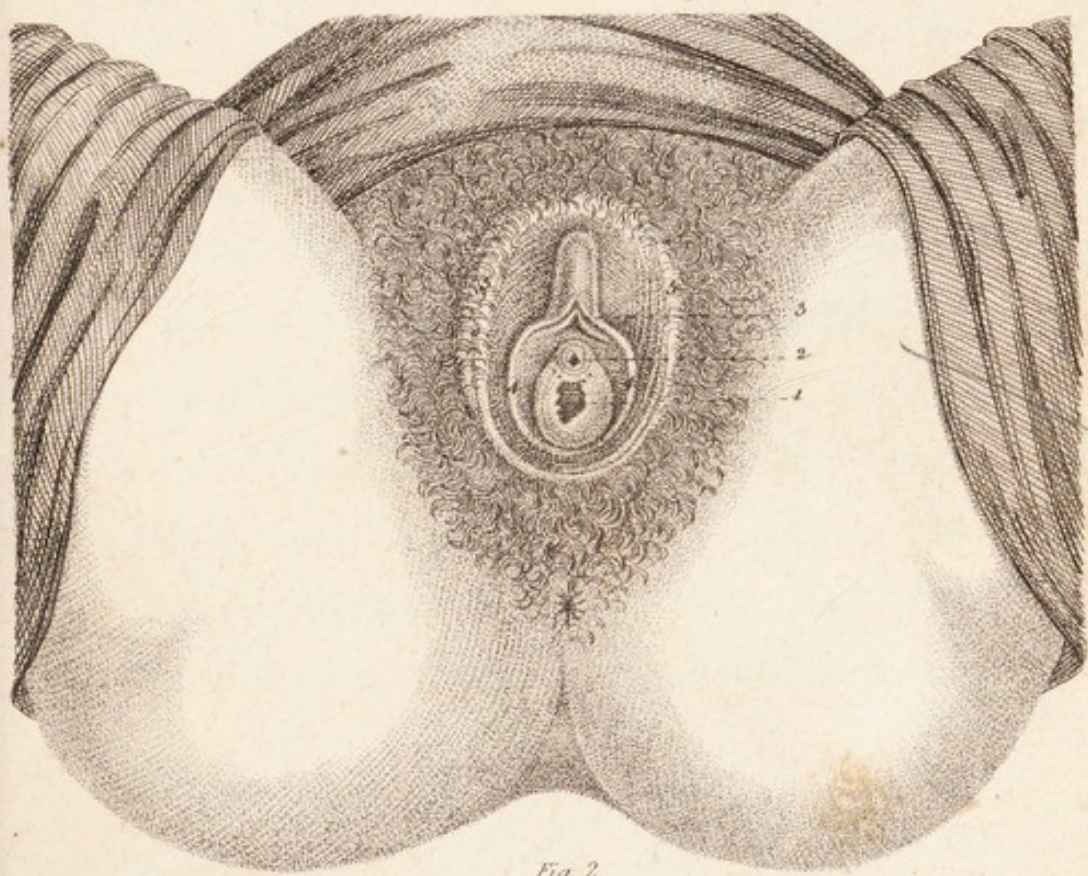
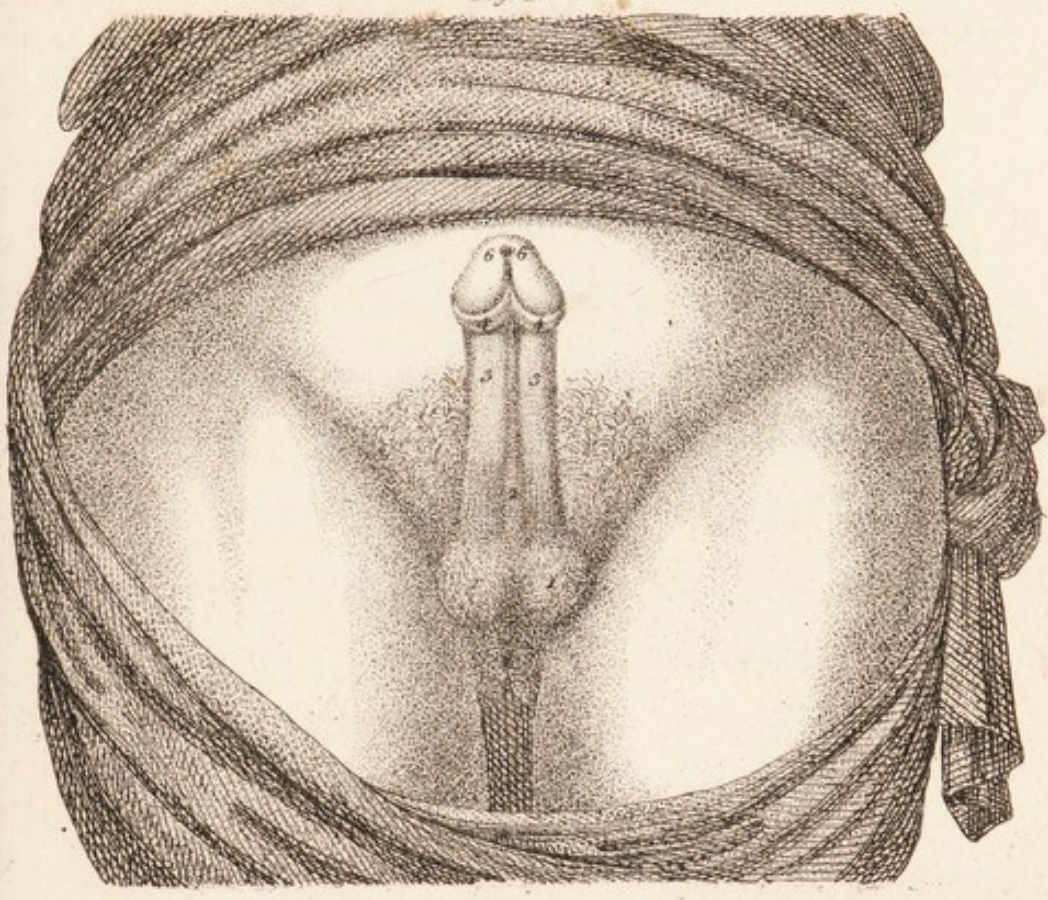
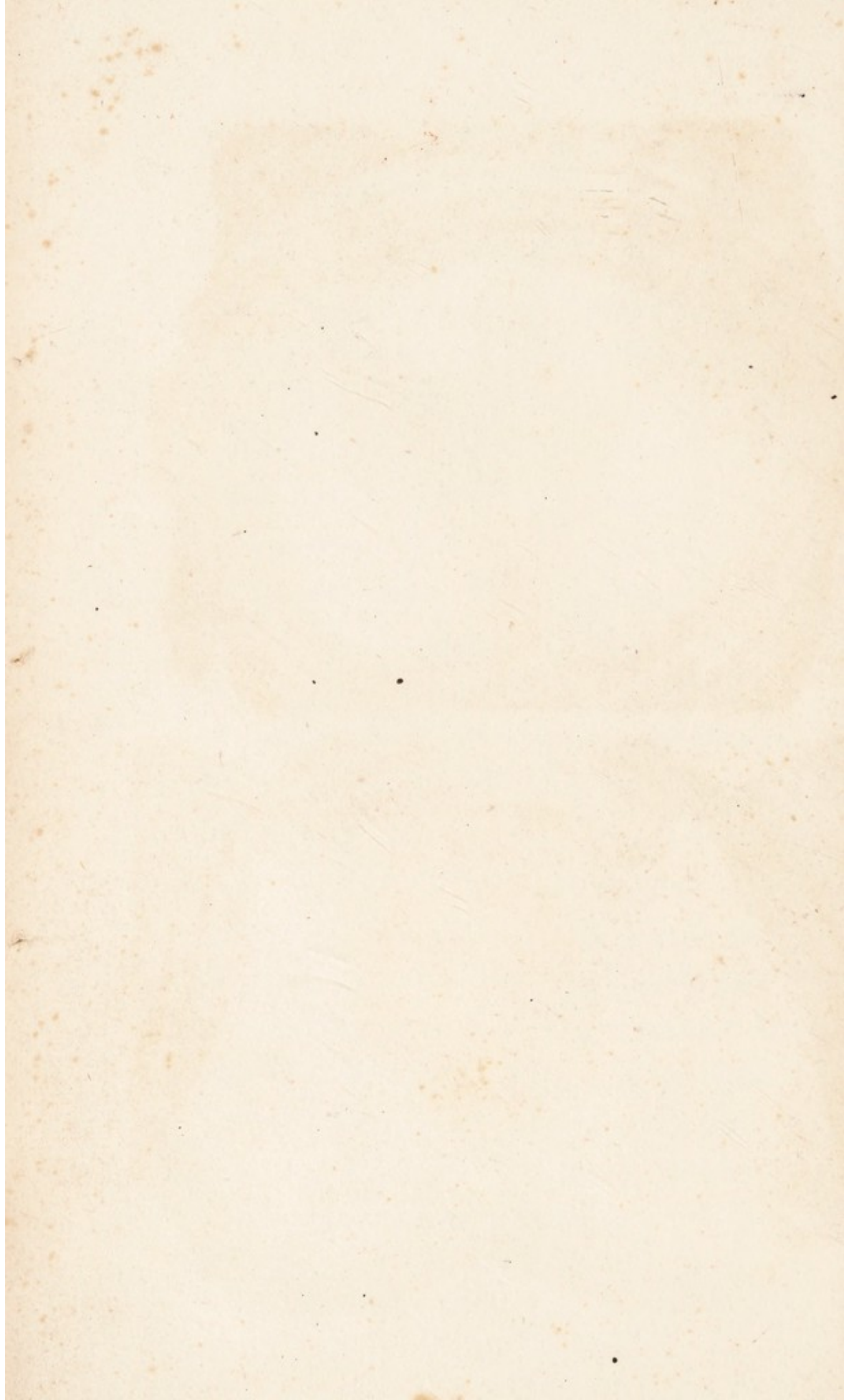


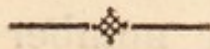
Fig. 2.



Thus, we have a slight sketch of the class of organs, which are termed vital ; of the three orders of which it consists ; and of the functions which they perform. Thus, to take a rapid review of it, we have seen, that the food, having passed into the mouth, is, after mastication, thrown back by the tongue and contiguous parts into the bag of the pharynx ; this contracting, presses it into the œsophagus ; which, similarly contracting, transmits whatever portion of it is sufficiently comminuted or digested to pass through the pylorus, into the intestines ; these, similarly pressing it on all sides, urge forward its most solid part to the anus ; while its liquid portion partly escapes from the pressure into the mouths of the absorbents. The absorbents, beautifully continuing a similar contractile motion, transmit it under the name of chyle, into the great veins contiguous to the heart.

The anterior side of the heart, forcibly repeating this contraction, propels it, mixed with the dark and venous blood, into the lungs; there, giving off carbonaceous matter, and assuming a vermilion hue, it flows back into the posterior side of the heart; which, still similarly contracting, discharges it into the arteries. These, maintaining a like contraction, carry it over all the system; and, while a great portion of it, impregnated with carbon, and of a dark colour, returns through the veins in order to undergo the same course, its gelatinous and fibrous part is retained in the cells of the vascular parenchyma forming the basis of the whole fabric, and constitutes nutrition, while other portions of it become entangled in the peculiarly formed labyrinths of the glands, and form secretion and excretion. As digestion precedes the first, so generation follows the

last of these functions, and not only continues the same species of action, but propagates it widely to new existencies, in the manner just described.



SECTION V.

View of the Intellectual Organs and Functions.

We now arrive at the individual consideration of that class of organs and functions, which are termed intellectual, and which consist of sensation, mental operation and volition.

The general organ by which we exercise the faculty of perception, is the nervous substance. This soft white matter, which forms the essential part of this system, con-

sists of filaments which approach each other as they pass inward and unite in bundles, termed nerves, of which the filaments are separated and the whole enveloped by a membrane called neurilema. These nerves contain a greater number of parallel filaments, in proportion as they are traced nearer to the spinal marrow and the brain, whither they convey impressions from external objects, and where they give origin to various operations. These filaments, from the centres at which they thus arrive, are again also, under the name of nerves, distributed over most parts of the body, whither they convey the influence of volition. Thus, all these distant ramifications are united at one of their extremities, that is, in the head and spine; these central parts constitute a communication between the organs of sense and the muscles; and hence they are denominated the sensorium com-

mune. The less centres also, from which these nervous cords proceed, communicate with each other more or less intimately, and many of the filaments have no other use than to form such communications.

I. The only sense which all animals possess, and which resides in almost the whole surface of their bodies, is that of feeling. It makes them sensible of the forms of bodies, and of their motions and temperature, by means of the forms which these present. The other senses are affected only by different modifications of touch, but are capable of receiving from it more delicate impressions. They are, tasting, smelling, seeing and hearing, which are excited in the tongue, nose, eye and ear; their organs being situate contiguous to the brain. Saline particles, volatile ema-

nations, light and aërial vibrations are the forms of matter which act on these four organs, the structure of each of which is appropriate to the nature of the forms which impress it. The tongue imbibes, by its spongy papillæ, and distinguishes by its numerous nerves, the savory liquids which pass through the mouth. The nose permits a passage for the air to the lungs, and is impressed in that passage, by the odoriferous vapours which it wafts. The eye presents to the light, transparent lenses which refract its rays. The ear opposes to the air, membranes and liquids which receive its concussions. Thus each organ of sense possesses a correct relation to the nature of the objects a knowledge of which it is used to convey to us.

From each organ of sense proceeds inward one or more nerves to the brain.



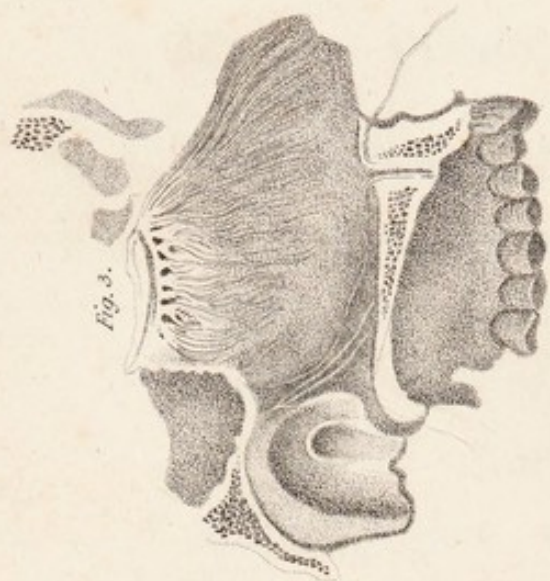


Fig. 3.

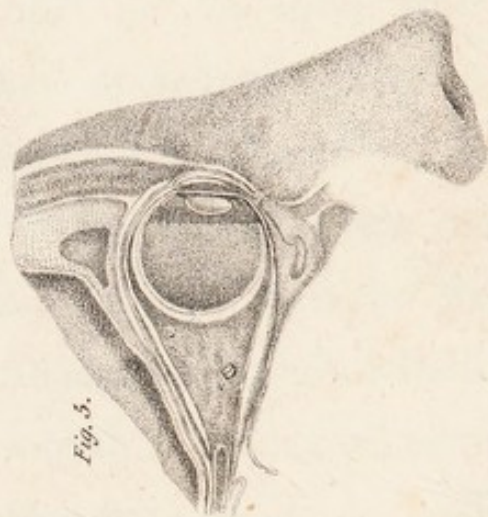


Fig. 3.

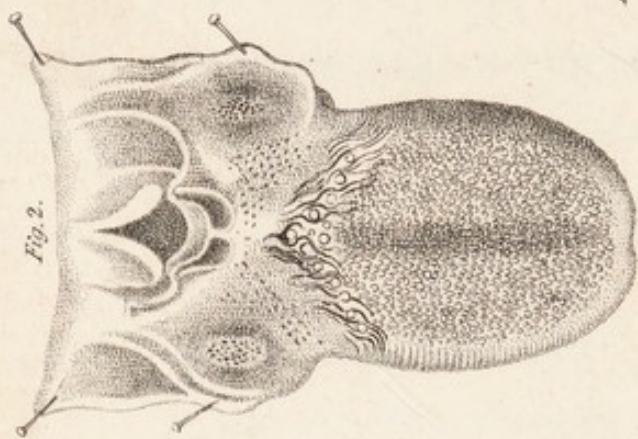


Fig. 2.



Fig. 1.

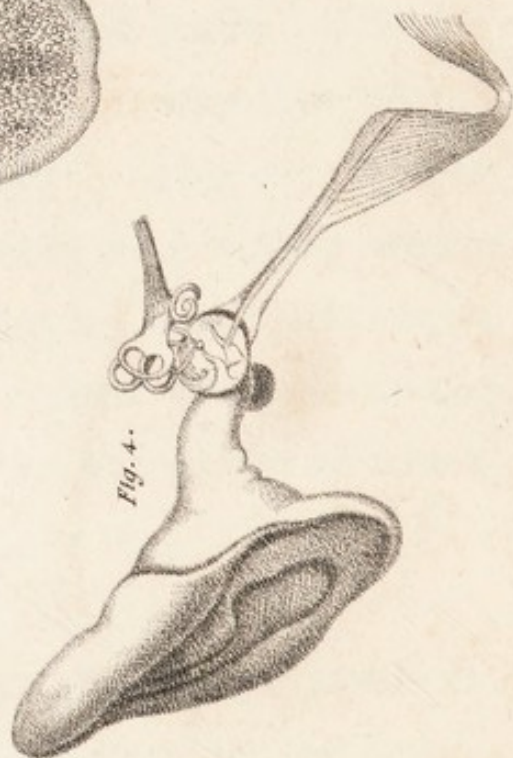


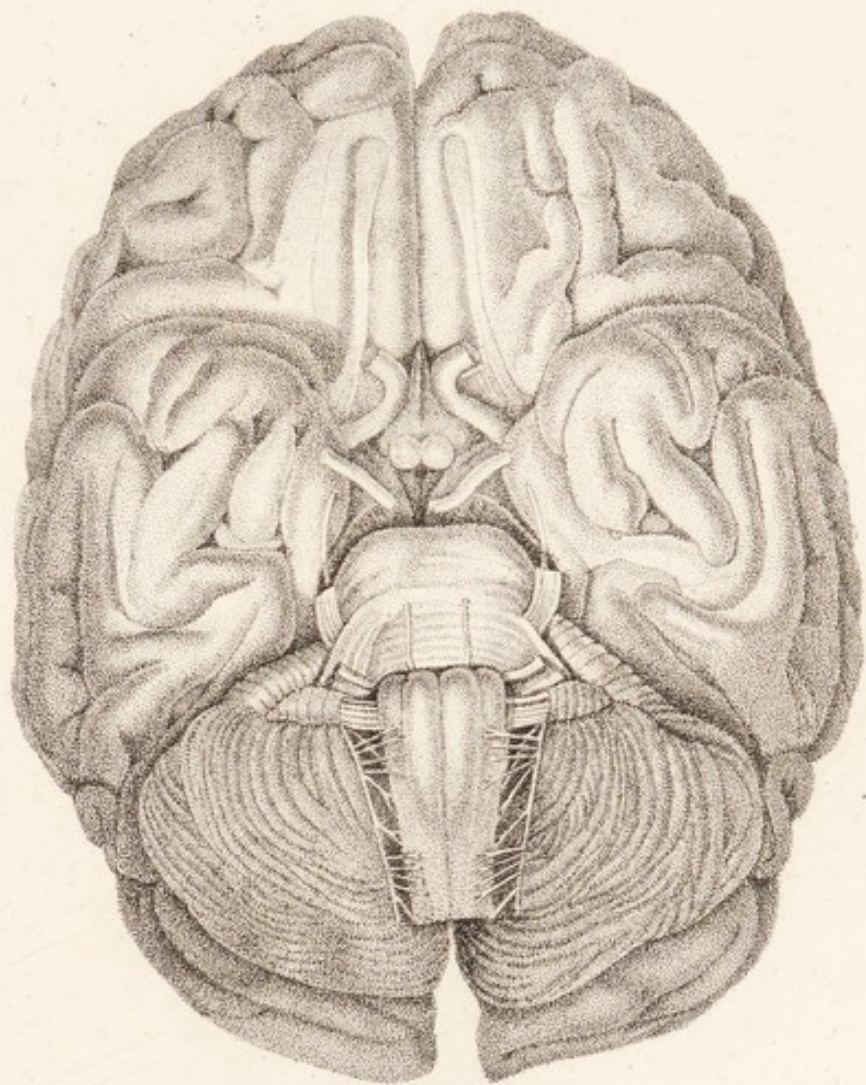
Fig. 4.

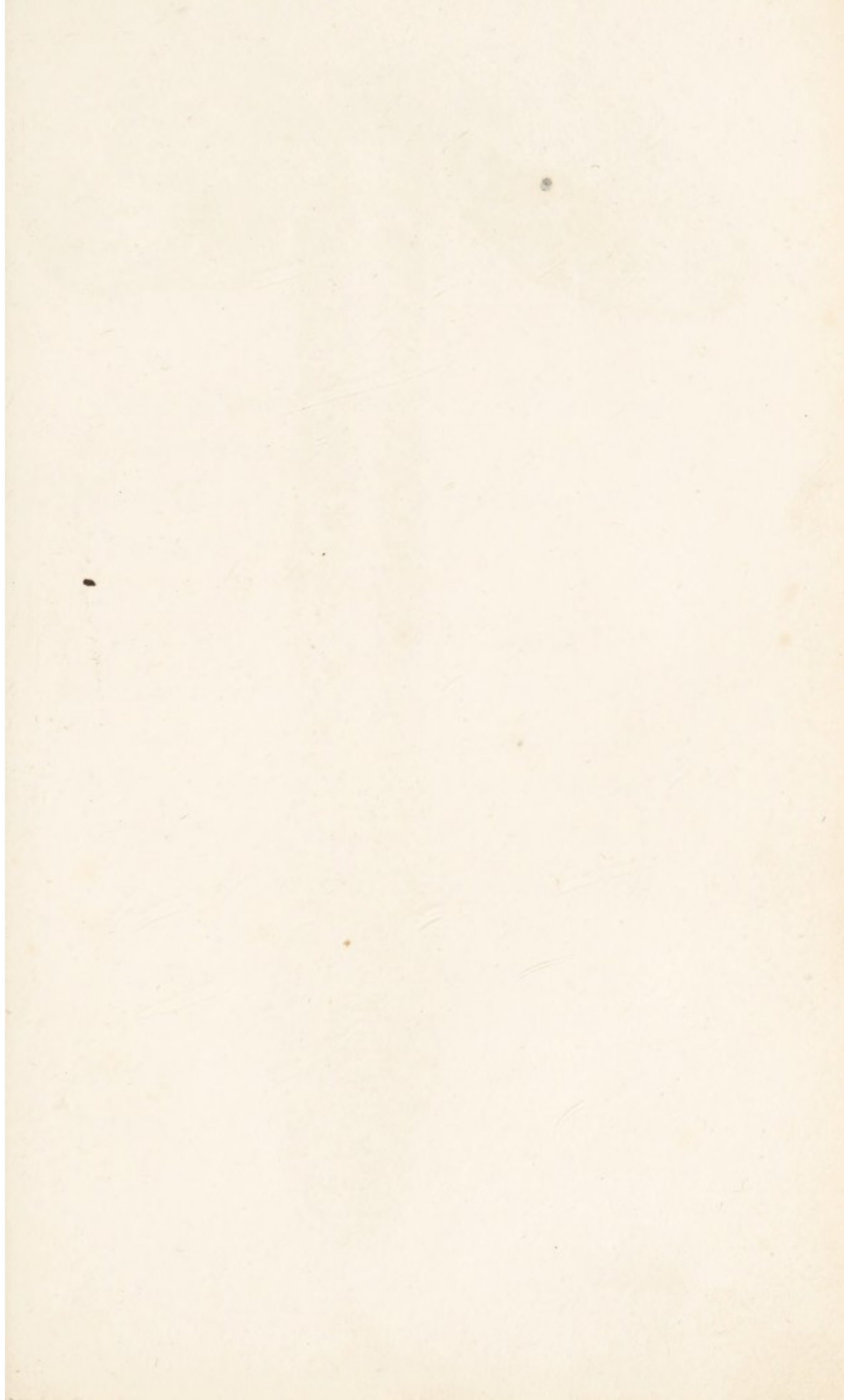
These nerves, when gently or rudely touched by an extraneous body, have excited in them the corresponding sensation of pleasure or of pain, though their contact with the parts of the body which are naturally contiguous to them, produces, in health, no such effects. Thus, from the action of external bodies on us, we know that the nerves affected by that action communicate with the brain. A ligature or a rupture, indeed, by intercepting the physical communication, utterly destroys sensation. These ORGANS OF SENSE then perform the first of the intellectual functions, or that of *sensation*. (*See Plate XI.*)

II. Where these functions terminate, that of the brain, or properly speaking, that of the cerebrum commences, and, in its complex structure, originate various complex operations,

The impressions, then, which act on the organs of sense, and there produce sensations, ultimately reach the brain or sensorium commune, by means of certain nerves, and there constitute perception, or, in other words, have their influence diffused from this central point, and rendered universally cognizable to the system. The CEREBRUM, then, performs the second of the intellectual functions, or that of *mental operation*. (See *Plate XII.*)

III. These operations having terminated, the function of the cerebellum, placed under the posterior part of the cerebrum, ensues. Volition is the action of this organ; and is induced by the power of the passions. Hence volition must be implicitly dependent on intellectual operation, as that is dependent on sensation, and it again upon external impression.







The CEREBELLUM, then, performs the third of the intellectual functions, or that of *volition*.

A second series of nerves proceed from the cerebellum to the muscles, and permit locomotion to be induced by volition. (*See Plate XIII.*)

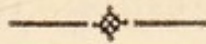
Here, then, appears the beautiful connection of sensation and locomotion, and the circle which they form: the muscular fibre is contracted by volition; and the will exercises this power through the medium of the second set of nerves. Every muscular fibre receives from this set a nervous filament; and the obedience of the fibre to the will ceases, when the communication of that filament with the central part of the system is interrupted.

A circle of functions, we may observe, thus exists in animals, because volition, the last of the intellectual functions, connects itself to the mechanical ones, by rendering them subservient to it in locomotion. Thus, the first and the last of these functions are as intimately connected as any of the intermediate ones, and a beautiful circle of organic function and organic influence is formed.

We have thus a slight sketch of the class of organs which are termed intellectual, of the three orders of which it consists, and of the functions which they perform.

Thus, to take a rapid view of it, we have seen, that the organs of sense receive external impressions which excite in them sensations; that the cerebrum, having these transmitted to it, performs the function of

mental operation ; and that the cerebellum, being similarly influenced, performs the function of volition.



SECTION VI.

Recapitulation of the Organs and Functions.

The anatomy of man is divided into three parts, namely, that which considers the mechanical or locomotive organs, that which considers the vital organs, and that which considers the intellectual organs.

Under the mechanical or locomotive organs, are classed, first, the bones, which support the rest of the animal structure ; second, the ligaments, which unite them ;

and third, the muscles which move them.

Under the vital organs, are classed, first, the organs of digestion, the absorbent surfaces, and the vessels which absorb from these surfaces, or the organs of absorption ; second, the heart, lungs and blood vessels, which derive their contents (the blood) from the absorbed lymph, or the organs of circulation ; and third, the secreting cavities, glands, &c. which separate various matters from the blood, or the organs of secretion, and of which generation is the sequel.

Under the intellectual organs, are classed, first, the organs of sense, where impressions take place ; second, the brain or organ of thought, where these excite ideas ; and third, the cerebellum, where volition results from the last.

SECTION VII.

Beauty and Interest which this Natural Arrangement of the Organs and Functions gives to a customary Division of the Body into certain Parts.

It is not unusual to consider the body as being divided into the head, the trunk and the extremities; but, in consequence of the hitherto universal neglect of the natural arrangement of the organs and functions into mechanical, vital and intellectual, the beauty and interest which may be attached to this division, has equally escaped the notice of anatomists.

It is a curious fact, and strongly confirmative of the preceding arrangements, that one of these parts—the extremities, consists

almost entirely of mechanical organs, namely, of bones, ligaments and muscles ; that another—the trunk, consists of all the greater vital organs, namely, absorbents, blood vessels and glands ; and that the third—the head, contains all the intellectual organs, namely, the organs of sense, cerebrum and cerebellum. In perfect consistency with the assertion, that though the organs of digestion, respiration and generation, were really compound, still they were chiefly vital and properly belonged to that class, it is not less remarkable, that, in this division of the body, they are found to occupy that part—the trunk, in which the chief simple vital organs are contained. This also shows the impropriety of reckoning any of these a separate system from the vital.

It is a fact not less curious nor less confirmative of the preceding arrangements

that, of these parts, those which consist chiefly of mechanical organs—organs which, in the sense already explained, are common to us with the *lowest* class of beings, namely, minerals*, are placed in the *lowest* situation namely, the extremities; that which consists chiefly of vital organs—organs common to us with a *higher* class of beings, namely vegetables†, is placed in a *higher* situation, namely, the trunk; and that which consists chiefly of intellectual organs—organs peculiar to the *highest* class of beings, namely animals‡, is placed in the *highest* situation, namely, the head. . . . It is not less remarkable, that this analogy is supported even in its minutest details:

* The bones, resemble these, in containing the greatest quantity of mineral matter.

† It is the possession of vessels which constitutes the vitality of vegetables.

‡ In animals alone is nervous matter discoverable.

for, to choose the vital organs contained in the trunk as an illustration, it is a fact that those of absorption and secretion, which are most common to us with plants—a *lower* class of beings, have a *lower* situation—in the cavity of the abdomen; while those of circulation which are very imperfect in plants*, and more peculiar to animals—a *higher* class of beings, hold a *higher* situation—in the cavity of the thorax.

It is, moreover, worthy of remark, and still illustrative of the preceding arrangements, that, in each of these three situations, the bones differ both in position and in form. In the extremities, they are situate internally to the soft parts, and are

* Plants have no real circulation, nor passage of their nutritive liquid through the same point.

generally of cylindrical form ; in the trunk, they begin to assume a more external situation and a flatter form, because they protect vital and more important parts, which they do not, however, altogether cover ; and, in the head, they obtain the most external situation and the flattest form, especially in its highest part, because they protect intellectual and most important organs which, in some parts, they completely invest.

The loss of such general views is the consequence of arbitrary methods.

SECTION VIII.

Concluding Observations.

In the six preceding sections is given such a view of anatomical science as is sufficient for all the purposes of our present inquiry. The extreme importance of their statements to the Kalogynomist will be obvious when he compares these with the analytical sketches of the three species of beauty in Section I. of this Introduction.

It is evidently the MECHANICAL SYSTEM which is highly developed in the beauty whose neck is tapering; whose shoulders, without being angular, are sufficiently broad and definite; whose waist, remarkable for fine proportion, is almost an inverted cone;

whose haunches are moderately expanded ; whose thighs are proportional ; whose arms as well as limbs are tapering ; and whose hands and feet are small ;—in fine, whose whole figure is precise, striking and brilliant : for all these parts belong to the mechanical system.

It is evidently the VITAL SYSTEM which is highly developed in the beauty who boasts a luxuriant profusion of flaxen or auburn hair ; whose eyes are of the softest azure ; whose complexion has the rose and lily so exquisitely blended, that you are surprised it should defy the usual operation of the elements ; whose shoulders are softly rounded, and owe any breadth they possess rather to the expanded chest* than to the size of the shoulders themselves ; whose

* That is, to the vital organs it contains.

bosom in its luxuriance seems laterally to protrude on the space occupied by the arms ; whose waist, though sufficiently marked, is as it were, encroached on by the voluptuous em-bon-point of all the contiguous parts ; whose haunches are greatly expanded* ; whose thighs are large in proportion ; but whose limbs and arms, tapering and becoming delicate, terminate in feet and hands which, in proportion to the ample trunk, are peculiarly small ;—in fine, whose whole figure is soft and voluptuous in the extreme : for all these parts belong to the vital system.

It is not less evidently the INTELLECTUAL SYSTEM which is highly developed in the beauty whose high and pale forehead announces the intellectuality of her character ;

* Owing to the vital organs they contain.

whose intensely expressive eye is full of sensibility ; over whose lower features, in which modesty and dignity are often united, a soft and pale light seems sometimes to be shed ; who has neither the expanded bosom nor the general em-bon-point of the second species ; and who boasts easy and elegant motion rather than the fine proportion of the first ;—in fine, whose whole figure is characterized by intellectuality and grace : for all these belong to the intellectual system.

Thus can anatomical principles alone at once illustrate and establish the accuracy of the three species of beauty which we have analytically described ; and with such principles the Kalogynomist can never be at a loss to detect and to appreciate all the combinations and modifications of these species. Thus, too, knowing what

beauty really is, will he never vainly attempt to describe it in the vague language of vulgar observers.

Now, it always happens that some one of these species of beauty characterizes the same individual during every stage of life; and, to the experienced Kalogynomist, it never is difficult to say which of them predominates. It often, however, occurs, that two of these species are blended in considerable perfection. A union of all the three, is to be found only in those immortal images of ideal beauty which were created by the genius and the chissel of the Greeks.

But, though one species of beauty always characterizes the same individual during every stage of life, yet, it is a fact, eminently remarkable, that the young

woman (whatever species of beauty predominates) has always a tendency to beauty of the mechanical system;—that the middle aged woman has always a tendency to beauty of the vital system;—and that the woman of advanced age has always a tendency to beauty of the intellectual system. Some women would seem, in the progress of life, to pass through all these systems; but the accurate observer will always see the predominance of the same system.

It is a fact, not less remarkable, that men of various ages generally admire precisely those species of beauty which prevail in woman at corresponding ages. The young man admires beauty of the mechanical;—the middle aged man, beauty of the vital;—and the older man, beauty of the intellectual, system. To this rule, there

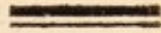
is only one striking and regular exception :—“men of little intellect—silly fellows, always admire the same species of beauty with the youngest and least experienced :”—hence their pursuit of girls!

In a truly beautiful woman, none of these systems can exist in a great degree of degradation ; but of the three, *the Vital system is to woman the most essential* ; and from thirty to forty is generally the age of its highest perfection.

KALOGYNOMIA,

OR THE

LAWS OF FEMALE BEAUTY.



CHAPTER I.

OF BEAUTY.



SECTION 1.

Of the Characteristics of Female Beauty.

The difference of the sexes is, in infancy, scarcely observable. The same forms are common to both; the muscles have not yet acted with sufficient power to modify the direction of the bones, or to impress a peculiar character upon the

skeleton ; and any distinction which exists between those parts at that early age, is to be found only in the width of the haunches in the female, and in the greater capacity of the pelvis or lower portion of the osseous trunk on which that width depends.

At that early age, and soon after it, similar moral dispositions chiefly prevail. Girls have the petulance of boys, and boys have the volatility of girls. Boys, however, become less attentive to little circumstances, and seem more determined in their actions. Girls also become evidently interested about the impressions which they make on those around them ; and, when at play, they prefer always that sort of it which has a relation to their future destiny in life. They become especially attached to infants younger

than themselves, and are never more happy than when entrusted with watching over them, nursing them, &c. When an infant is not to be had, a doll supplies its place. The day is passed in putting it to bed, awaking it, giving it food, teaching it to speak, and governing it in all respects. This natural disposition becomes greatly increased at the period of nubility; and it always remains till the cessation of the menses. The real destiny of woman is characterized by these circumstances; and thus those fools are answered who want to confer on woman the intellect and the occupation of man. At this early age, too, girls begin to try the art of conversation, which they soon after practice incessantly.

At a mature age, *the whole figure* is, in the female, smaller and slenderer than in the male.

In the MECHANICAL SYSTEM of woman, *the upper part* of the body is less, and *the lower part* more, prominent than in man; wherefore, when they stand upright or lay on the back, the breast is most prominent in the male, and the mons veneris in the female: the utility of this conformation in the sexual embrace, and the indication it affords of the fitness of woman for impregnation, gestation and parturition, are perfectly obvious.—In the preceding, as well as in the following points, the magnitude of the pelvis or lower part of the trunk has great influence on the apparent proportion of parts and on the general figure.—From that cause, in a great measure, *the shoulders* are proportionally narrower and more sloping in the female.—From the same cause, *the back* is more hollow.—*The haunches*, accordingly, are

proportionally wider, and *the interior cavity* of the pelvis which is between them, being adapted to gestation, is more capacious.—Hence woman has a greater *base of sustentation*; but this advantage is diminished by the consequent great separation of her thighs, rendering walking more difficult and vascilating.—*The thighs*, which are more curved before, are also proportionally larger, on account of this separation.—*The arms*, being less dependent on the structure of the vital system and the trunk, are shorter.—*The hands* and *the feet*, being also remote from that part, are less; and the fingers are more delicate and flexible than in the male.

If, however, the osseous system be much smaller, the *muscular system* is in some parts more developed than in man. This, owing to the magnitude of the

pelvis, is most remarkable in the thighs. Hence, results the delicacy of the female form, and the ease and suppleness of its movements. The muscular fibre, however, is more soft, yielding and weak than in man, because it is necessary that it should easily adapt itself to great and remarkable changes.

Such are the true characteristics of the mechanical system in woman; and whenever there is a deviation from these, there is in that system a proportional absence of female beauty.



With the VITAL SYSTEM of woman, the capacity of *the pelvis* (if not the consequent breadth of the haunches) is still more connected than with the mechanical system; for, with this circumstance, all those

functions which are most essentially feminine—impregnation, gestation and parturition, are intimately connected. Professor Camper has shown, that, in tracing the figures of the body of the male and female in two imaginary ellipses of equal dimensions, a portion of the pelvis of the latter would be out of the ellipsis, and her shoulders within it ; while in the former the shoulders would project beyond the limits of the figure, and his pelvis, on the contrary, would be entirely enclosed within it.*—The predominance of *the cellular tissue*, and the soft and moderate em-bon-point which is connected with it, is the next remarkable characteristic of the vital system in woman. It is this which facilitates the adaptation of the me-

* The pelvis of the negress is said by some to be greater than that of the European woman.

chanical system to the changes we have alluded to, at the same time that it obliterates the projection of muscles, and invests all the limbs with those rounded and graceful forms, of which the Venus de Medici is an inimitable model.—The greater firmness, delicacy and transparency of *the skin*, the purer lily and more vivid rose of *the complexion*, and the fineness of *the hair* are equally connected with this system, and peculiar to woman.

Such are the more striking, though merely external characteristics of this important system in woman; and whenever there is a deviation from these, there is in that system a proportional absence of female beauty.

In the INTELLECTUAL SYSTEM, woman has *the organs of sense* proportionally larger, and more delicately outlined, and *the whole nervous matter*, participates in the softness and mobility of the other parts.

Hence, the sensibility and intellectual quickness of woman are greater. Her impressions succeed with rapidity; and the last of these generally predominates. She has, therefore, more finesse and penetration than depth or force of thought. This is well adapted to her perpetual interest to observe men and her rivals; and that practice again gives to this species of instinct a quickness and a certainty which the reasoning of the profoundest philosopher could never attain. Her eye, if we may so express ourselves, hears every word; her ear sees every motion; and with

the very consummation of art, she always knows how to hide this continual observation under the appearance of timid embarrassment, or, even of stupidity. She even feels her weakness in this respect: hence her little contrivances, her dissimulations, her manners, her graces—in one word, her coquetry, which is the necessary union of several of her qualities.

Such, then, are the characteristics of the intellectual system in woman; and, (as in the other systems,) wherever there is a deviation from these, there is in that system a proportional absence of female beauty.



Having thus more minutely described the characteristics of the mechanical, vital, and intellectual systems in woman, it

would be impossible for the Kalogynomist to fail in assigning the *reason* of every female beauty and defect. The utmost facility, indeed, in Kalogynomic criticism will result from a re-perusal of this, and from attention to the following Sections. To render that attainment, however, doubly sure, a "CATALOGUE RAISONNÉ OF DEFECTS OF FEMALE BEAUTY" is given at the end of the work. But the reader is entreated not to have recourse to it until he has studied the Introduction and this Section; as well as perused the Sequel.

Let us add, however, a few more observations on the moral habits of the female sex.—The weakness of woman is scarcely less essential to her nature than is her vivid and varying sensibility. Whilst man acts on external objects by the power of his organs, or by the

ascendancy of his genius, woman acts on man by the seduction of her manners and by the continual observation of all that can engage his heart, or captivate his imagination. To effect this, it is these very qualities which enable her to accommodate herself to his taste; to yield without constraint, even to the caprice of the moment; and to seize the time, when observations, made, as it were, accidentally, may produce their effect. Her highest duty is to please him to whom she has united her days, and to attach him to home by rendering it agreeable to him.— For many other moral and physical purposes, these qualities are not less essential.

SECTION II.

Of the Model of Female Beauty.

The influence of the organs which distinguish the two sexes, and the actions of those organs, is evidently the primary cause of their *peculiar* beauty. This influence is incontestible. The appearance and the manners of eunuchs approach to those of woman. Women in whom these organs remain in a state of inertia during life, acquire the appearance and the manners of men.

When the liquid which in man is secreted in certain vessels for the purposes of generation, is re-absorbed into the system, it communicates a general excitement and activity to the character. It is at the period of the formation of that liquid, that the voice be-

comes stronger, the muscular motions more vigorous, and the physiognomy better determined. Then appear the beard, and hair on other parts—the unequivocal sign of a new energy. When in woman also, a corresponding liquid is secreted, the menstrual flux appears, the breasts expand, the eyes sparkle, and the countenance becomes more expressive, but at the same time more timid and more reserved.

The particular circumstances which contribute to female beauty, independently of that original happy organization which in general these only modify, but which, in a series of generations, they may totally change, are a mild climate, a fertile soil, a generous but temperate diet, a regular mode of life, the guidance and suppression of passions, and even cosmetic attentions. The more also that a people is advanced in social,

moral and political institutions, the more (other causes being proportional) does it advance, as to the nobleness, the elegance and the grace of the individuals who compose it.

Female beauty differs among the various races of mankind. There is, however, a standard of beauty independent of all idea of that partiality which is wounded by pride, and which self-love with such obstinacy maintains. The negro, who wisely in a hot clime, prefers for his mate a woman of colour, always awards the superiority in beauty to the white. The Calmuck knows well the immense difference there is between his own beauties and those of Tcher-cassia whom he impassionately seeks for, and obtains by the weight of gold or by the force of arms. Every where throughout the universe a young and beautiful

woman of the European race commands the admiration and receives the homage of men.

We accordingly find, that the most perfect model of beauty has been created by the arts among a people who possessed all the advantages we have enumerated above, and where living beauty must have abounded. Yet few were the living beauties, from whose charms such ideal model could be framed. The difficulty of finding these, even among the women of Greece, must have been very great indeed, when Praxiteles and Apelles were obliged to have recourse to the same person for the charms of the Venus of Gnidus, executed in white marble, and the Venus of Cos, drawn in colours.

It is asserted by Athenæus, that both these famous productions, the picture as well as the statue, were copied after the

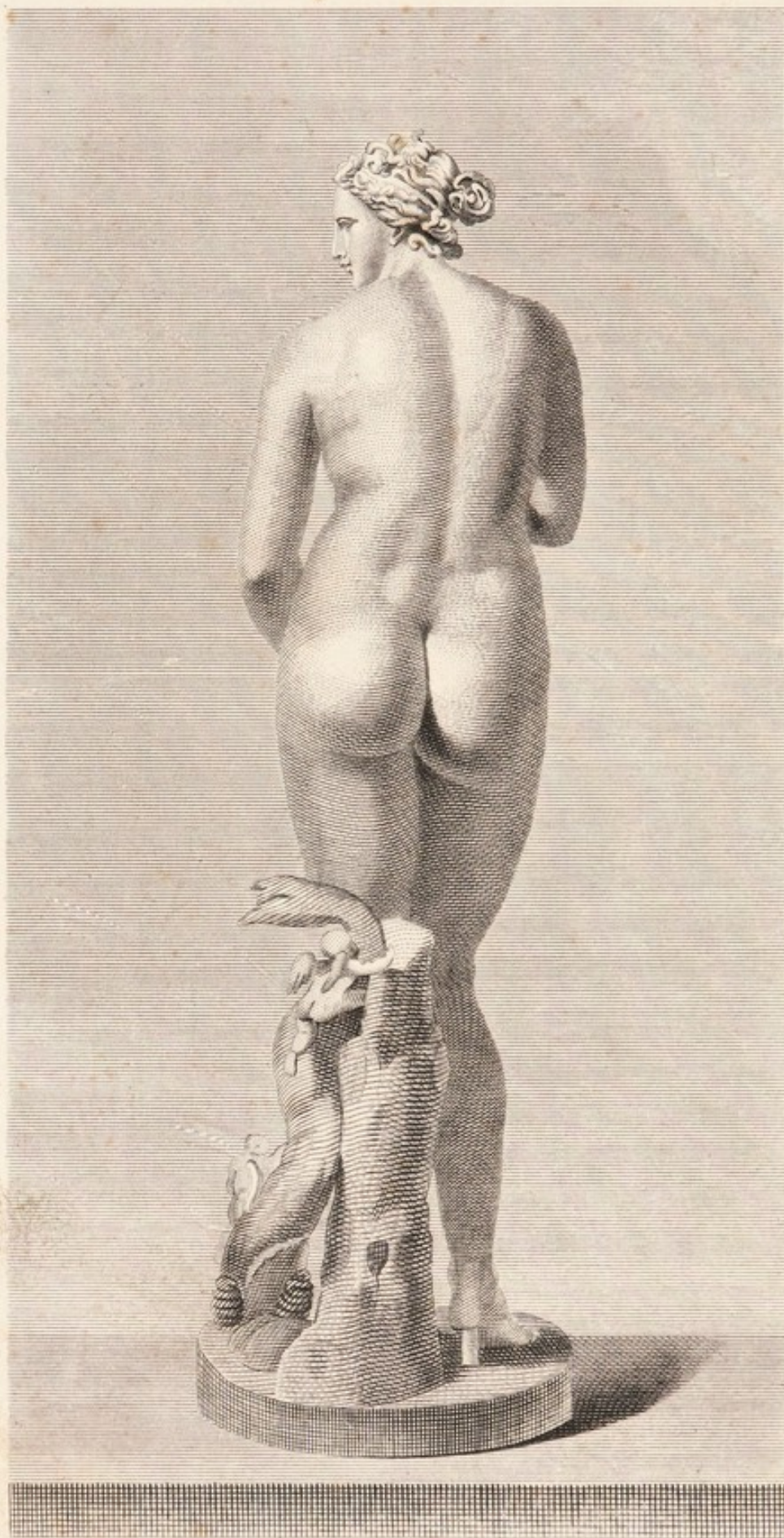
courtezan Phryne, who, born at Thespia in Bæotia, had exercised her empire at Athens. After having studied several attitudes, she fancied to have discovered one more favorable than the rest for displaying all her bodily perfections. Both painter and sculptor were obliged to adopt her favorite posture, while she tyrannized over the eyes of the one, and the soul of the other.

From this cause, the Venus of Gnidus, and the Venus of Cos, were so perfectly alike, that it was impossible to remark any difference in their features, contour, or more particularly in their attitude. Both represented Phryne coming out of the sea, on the beach of Sciron, where she was wont to bathe in the Saronic gulf, between Athens and Eleusis. But the painting of Apelles was far from exciting so much enthusiasm among the Greeks as the sculpture of Praxiteles.

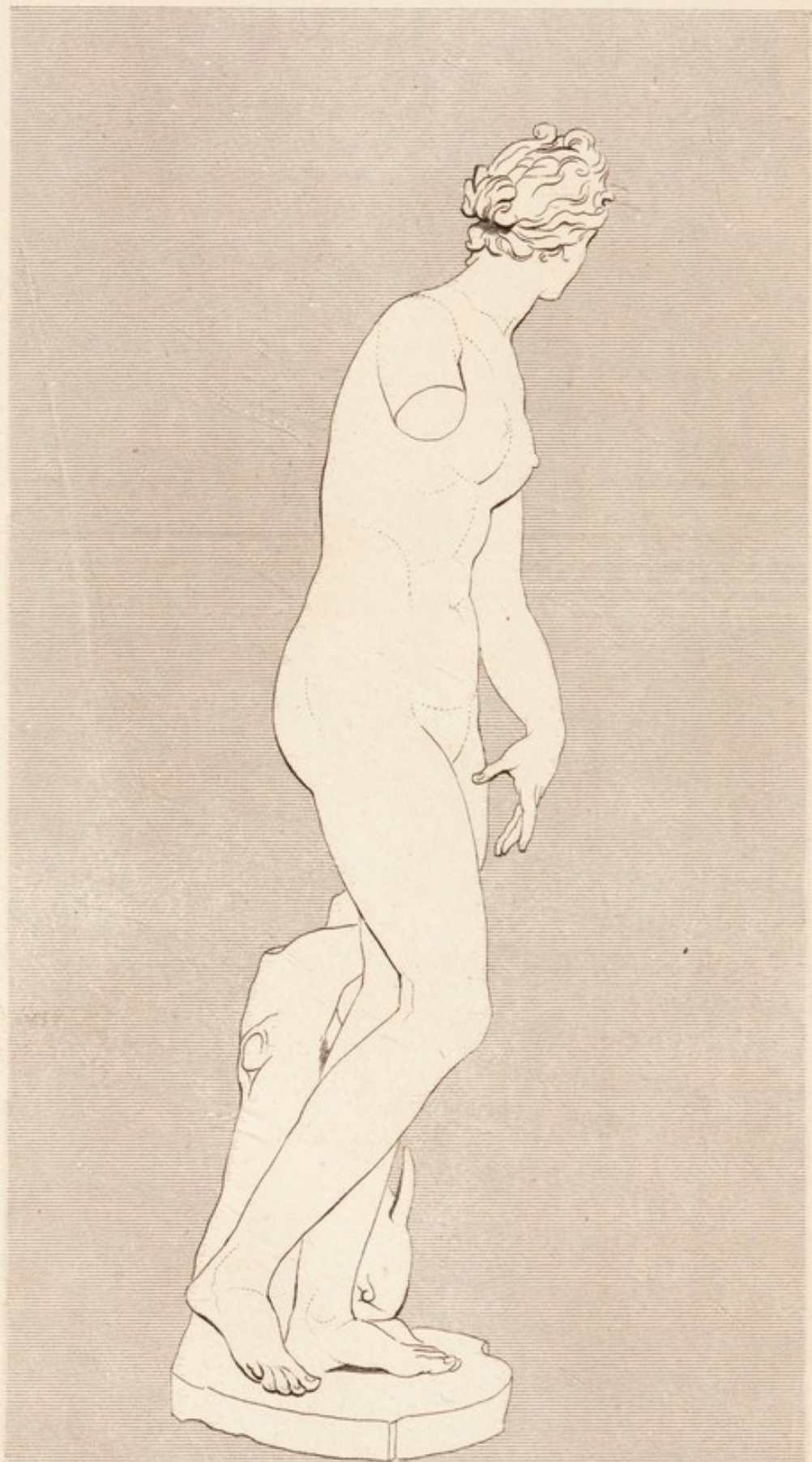
They fancied the marble moved; that it seemed to speak; and their illusion, says Lucian, was so great, that they ended by applying their lips to those of the Goddess.

It is said to have been at the feast of Neptune, that Phryne, in the presence of all the people of Eleusis, went naked into the sea to bathe, and that it was from that public exhibition of so beautiful a woman, that Praxiteles framed his immortal sculpture, and that Apelles made his admirable picture of Venus Anadyomene.—To her native city, Phryne testified her attachment by setting up there an inestimable statue of Cupid, the master-piece of Praxiteles, from whom she obtained it as a present. Thither multitudes thronged to gaze on it with inexpressible delight and admiration.*

* This is supposed to be the *antique* mentioned in De Thou's Memoirs. He tells us, that having gone to



W. B. Smith del. J. G. Kneller sculp.



W. & J. G. Smith, London.

Let us now briefly examine this model of female beauty. (See *Plates XIV, XV, and XVI.*)

The Venus de Medici.

This is doubtless the most exquisitely beautiful remain of antiquity. The admirable form of the mammæ, whence man first learns ideal beauty, which, without being too large, occupy the bosom, rise from it with nearly equal curves on every side, and equally terminate in their apices; the

Italy when young, with De Foix, they saw at Pavia, in the collection of Isabella D'Este, a statue of a sleeping Cupid executed by M. Angelo; which, after the most attentive consideration, appeared supremely excellent, and filled them with inexpressible admiration. After admiring it for some time, another statue of a cupid was shown them, still soiled with the earth out of which it had been digged. On comparing this with the former, all present were ashamed of their first judgment, and agreed, that the ancient statue seemed to be an animated substance, and that the modern, compared with it, was but a block of marble without expression.

flexile waist gently tapering little further than the middle of the trunk ; the lower portion of it beginning gradually to swell out higher even than the umbilicus ; the gradual expansion of the haunches, those voluptuous characteristics of the female, indicating at once her fitness for the office of generation and that of parturition—expansions which increase till they reach their greatest extent at the superior part of the thigh ; the fullness behind their upper part and on each side of the lower part of the spine, commencing as high as the waist, and terminating in the still greater swell of the distinctly separated hips ; the flat expanse between these and immediately over the fissure of the hips, relieved by a considerable dimple on each side and caused by the elevation of all the surrounding parts ; the fine swell of the broad abdomen which, soon reaching its greatest height

immediately under the navel, slopes gently to the mons veneris, but, narrow at its upper part, expands more widely as it descends, while, throughout, it is laterally distinguished by a gentle depression from the more muscular parts on the sides of the pelvis; the beautiful elevation of the mons veneris; the contiguous elevation of the thighs which, almost at their commencement, rise as high as it does; the admirable expansion of these bodies inward or toward each other by which they almost seem to intrude upon each other and to exclude them from their respective places; the general narrowness of the upper and the unembraceable expansion of the lower part thus exquisitely formed, 'whiter too than snow, and smooth as monumental alabaster*—all these admirable characte-

* The writer forgot it was a statue of which he was speaking!

ristics of female form, the mere existence of which in woman must, one would imagine, be, even to herself, a source of indescribable pleasure—these constitute a being worthy of occupying the temples of Greece; present an object finer, alas! than nature seems even capable of producing; and offer to all nations and ages a theme of admiration and delight*.

Of errors in this figure, I see none in the general attitude, and as to muscular action none can exist here; but the arms, of modern construction, are unworthy of the figure, having nothing feminine or beautiful in their form. There are two errors, however, even in the figure; first, the too strong de-

* Some copies of this figure, and those of the largest size are so execrably bad, that one is almost prompted to say, the copyist deserved punishment for his insensibility and gross stupidity.

pression or rather fold below the hips, and secondly, the form of the hips themselves which are far too little diffused, especially downward. The knees, lower parts of the legs and the ankles, also, are perhaps scarcely sufficiently slender.

It was at the extremity of the modern Cape Crio, anciently Triopium, a promontory of Doris, a province of Caria, that was built the celebrated city of Gnidus. Here Venus was worshipped; here was seen this statue of that goddess, the most beautiful of the works of Praxiteles. A temple, far from spacious, and open on all sides, contained it, without concealing it from view; and, in whatever point of view it was examined, it excited equal admiration. No drapery veiled its charms; and it was of such uncommon beauty, that it inflamed with a violent pas-

sion another Pygmalion, who, in the dark, endeavoured to animate a cold and insensible representation of a most fascinating woman, and there left traces of a mad profanation.* The most advantageous offers could not prevail on the Gnidians to part with this master-piece; and Pliny, who relates the fact, praises them for a noble refusal, the object of which immortalized their city, as well as their passion for the fine arts.

The various views we have given of this immortal statue sufficiently illustrate it.

* Ferunt amore captum quemdam, cum delituisset noctu, simulachro cohæsisse, ejusque cupiditatis esse indicem maculam.—Plin. Hist. Nat. lib. xxxvi. cap. v.

SECTION III.

Of Beauty in various Nations.

It is in northern countries assuredly, that beauty is most durable; and it is also there that, in modern times, it has reached the highest perfection.

Professor Blumenbach of Göttingen, whose profound science and perfect impartiality no one can doubt, does not hesitate to say, that the English are the most beautiful people on the globe. Nor is this wonderful when we consider that ENGLAND, perhaps exclusively, presents the combination of those circumstances which are essentially favourable to beauty. In English women, moreover, beauty,

from the softness of its forms, the fairness of the skin, &c. has a character peculiarly feminine.

In FRANCE, the most beautiful women are those about Marseilles, Avignon, and throughout the greater part of Provence, which were formerly peopled by a Greek colony from Phocis. The graceful, yet somewhat theatrical ease of the Parisian women is well known.

The women of the southern countries of Europe are brunettes, with sparkling eyes and warm complexions.—Beauty is by no means general among the women of ITALY; yet, in many parts of that country women of extraordinary beauty are to be seen, and among some of these that quality, is said to reach the highest perfection.—The most beautiful women of SPAIN are

said to be found in the neighbourhood of Cadiz; and those of PORTUGAL in the town of Guimanez.

In speaking of the women of GREECE, we may first notice those of antiquity. Beauty, then, and in that country, was unrivalled. The women who possessed it in the highest degree, were absolutely adored. Helen, as every one knows, caused the famous war of Troy; the beautiful Aspasia of Miletus, set Greece on fire under Pericles; and, according to Athenæus, the carrying away of three beautiful courtezans, was the germ of the Peloponesian war.

A very unfavourable account, however, of the beauty of the women of Greece, has been given by De Pauw. We quote his opinions:—"It is a circumstance equally

remarkable and surprising, that while the territory of Athens abounded with men, whose corporeal faculties discovered the highest degree of perfection, no age or situation ever produced women there who were celebrated for beauty.

“ Negligence in dress, unsupported by any natural graces would have weakened, if not totally destroyed those charms which were necessary to unite the sexes. With a view of correcting abuses of that nature, a singular magistracy was established at Athens, to superintend the dress of the women, and to constrain them to appear decently. The rigor of this tribunal was extreme : it imposed the fine of a thousand drachmæ on those who neglected to adorn their hair, or discovered carelessness in their clothing ; and the names of such persons were afterwards exposed on tables

to public view. Thus the infamy attending the transgression, exceeded even the enormity of the penalty; for women, whose names had appeared in this catalogue, were lost for ever in the opinion of the Greeks.

“ This severity, instead of being useful, produced an evil entirely unforeseen. To avoid such disgraceful censure, every species of ruinous luxury was introduced; and the women, adopting the most extravagant modes, carried particularly the use of paints to an excess hitherto unexampled among civilized nations. It became, in fact, a perfect disguise, and confounded in public places, the most profligate courtesan with the respectable matron, as Xenophon has exemplified in his *Economica*.

“ The eye-brows and eye-lashes were

blackened by different procedures, and the cheeks and lips coloured with the juice of a plant called *lythospermum tinctorum* by botanists, which communicates a carnation paler than carmine. On all occasions of ceremony, a coat of white lead, covered every face and breast without distinction, unless in time of mourning; and rules of exemption even then were not always respected, as appears by the pleadings of Lysias.

“ Never did a more marked difference exist among all the varieties of the human species than between the women of Attica and those of Tchercassia. The pure complexions of the latter owed nothing to art; and in the market of Caffa in Crimea, they had to undergo many trials in the presence of purchasers, to prove that their charms proceeded alone from the bounty of nature.

“ The learned have always imagined, that the women of Attica had no other view in the cruel mode they had adopted of squeezing up their bodies, than that of rectifying the shape. But on considering the practices of those Greek merchants, called Andrapodocapeloi, we are led to suppose some more particular object. It was observed, that all female slaves, destined by them for the rich and voluptuous, had their hips compressed with knots of cord and bandages.

“ Several naturalists are of opinion, that, in the southern parts of Greece, the islands of the Archipelago and Asia Minor, the women are subject to uncommom effusions. Indeed the greatest anatomist of our age has discovered, that this singularity affected even the very configuration of the bones, as appeared by a skeleton he had

received from the Levant.* Many individuals of these countries would have escaped excruciating pains in child-bearing, had not the construction of their robes augmented the danger of bringing forth, as well as that of being born. Yet all such attempts must have availed nothing ; for when a certain peculiarity, proceeding from the nature of climate, affects the human frame, we may be assured that its influence is unchangeable. Galen says, that in his time it was necessary to circumcise the women of Egypt ; and the same necessity still exists there ; neither are tumors in the neck become less frequent among the inhabitants of the Alps, in the course of twenty centuries.

“ The virgins of Athens could never have

* Camper, Solution d'un probleme proposé par la Société Littéraire de Rotterdam.

supported the torments inflicted on them, under pretence of correcting their organization, had not care been taken to diminish the necessary effects of the nutritive juices. Dioscorides assures us, that not only the sad precaution of frequent fastings, but likewise astringent and ferruginous powders were employed, to prevent the bosom from growing too large, in consequence of the excessive compression of the waist.

“ These details are sufficient to prove, that all was artifice and constraint with the women of Athens ; while the men issued from the hands of nature endowed with all the Graces, such as Autolycus has been represented by Xenophon. Plato describes Charmis like a star in the firmament, surrounded constantly by a crowd of admirers ; while the name of Demus, the son of Pyrilampus, was inscribed on the porticos of

the town, and the façades of the houses, to transmit to posterity the fame of such an accomplished mortal.

“ Lucian, either expressing his own sentiments under a feigned name, or communicating in reality those of another person, gives us to understand, that the astonishing profusion of medicines, of paints and cosmetics, employed in replacing the defects of nature, became truly disgusting. Such excesses in drugs of every kind produced a sort of universal mask, at once tiresome to beholders, and fatal to sentiment. Terence has expressed this uniformity of air and countenance by a happy word borrowed from Menander.

—————Deleo omnes dehinc ex animo mulieres;
Tædet quotidianarum harum formarum.

“These women were equally extravagant

in every thing that belonged to dress ; and instead of augmenting their charms, they contrived to eclipse them entirely. ‘ You never suppose,’ said a philosopher, ‘ that the great lustre of rubies and emeralds, worn about the neck, destroys even the vivacity of your eyes. So much expence is required to make you less lovely ; while mount Hymettus and the thickets of Diacri abound in flowers, which formed into graceful garlands and crowns by the hands of the sheperds, occasion little trouble, and are presented with pleasure.’

“ Some modern travellers have been induced by curiosity to visit the islands of the Archipelago in search of that perfection of female beauty, supposed to exist where Grecian blood was purer than on the continent. Instead of finding at Samos and Crete such mortals as Laïs or Phryne,

they saw, to their surprize, that the women there were totally neglected by nature ; and, without even regularity of features, they appeared much inferior to the daughters of the north in elegance of shape, and brilliance of complexion.”

Such is the account of De Pauw—a paradox of the most absurd kind, for wherever men are beautiful, it is impossible that women should be ugly ; and assuredly, the writer who some centuries hence, should describe the English women of the present day from our comedies and satires, or even from our homilies, would give as false an account of them. How opposite is the following statement of a recent traveller.

“ It is not uncommon, in the islands of the Archipelago, to see girls marriageable

at ten years old; and, when they have attained the age of fifteen or sixteen, they have scarcely any thing more to acquire in point of shape, strength, and all the attributes of the most beautiful physical constitution.

“ It is not astonishing that women, whom the nature of the climate causes to arrive sooner at a marriageable state, should have moral dispositions which agree with this physical precocity. Vivacity, transport even of feeling, accompany this forward adolescence of the senses. That devouring fire which endeavours to communicate itself externally, is very active among the women of Greece. They are very susceptible of the impressions of love. Tender and passionate, the object beloved is every thing in their eyes. To preserve it, no sacrifice is painful to them; and they

are, in this way, real heroines. What a charming country is that where the mildness of the climate and the dress of the earth are in delightful harmony with that beauty, which love animates with its fascinating features, tenderness with its sweetest effusions, and a generous and entire devotion with the flights of energy and courage!

“But we should be mistaken if we thought that the disorder of the senses accompanied that energy, and that sort of delirium of sensibility. These women, so tender and so impassioned, have, at the same time, no small share of reserve: while warm and profound affections torment and agitate their soul, that internal trouble is not communicated externally; their deportment preserves the appearance of calmness and gravity; scrupulous de-

cency ceases not to guide their actions ; and proud of being loved, because they are themselves consumed by an ardent flame, it is in secret only they give themselves up to the torrent of their transports, which are so much the more impetuous as they have been longer checked. There it is that their exquisite sensibility is surrounded by all its charms, and that the delicate and sensible man can meet with the celestial happiness of seeing lavished on himself the expressions and all the marks of sentiments so delightful, in a word, of being loved, as he has scarcely the hope to be elsewhere.”

In fact, the women of the continent, and more especially of the islands of Greece, are extremely beautiful. It would, indeed, be astonishing, if these descendants of the Greeks were not so, since the women of

all their colonies, as Naples, Sicily, &c. are still remarked for it. The large and expanded eye, was, perhaps, the most distinguishing feature of the Greeks; and it is still to be found among their descendants.

The women of TURKEY possess considerable beauty. They paint the eyebrows black, as did the Greeks; and they remove, as do also the men, the hair of the pubis by means of a depilatory of orpiment and lime, called rusma. This was also a practice of the Egyptians.

The women of ARABIA are not destitute of beauty in their youth; but they have the custom, in common with many barbarous nations, of disfiguring themselves by rude outlines traced upon the skin—a custom which doubtless originated among those

savages who, being naked and without any other ornament, adopted this one.

The women of **THE EAST** are applauded for their beauty by almost every traveller. Belon assures us that there is there no woman, even of the lowest class, who has not the fresh tint of the rose on a skin which is white, distended, smooth and soft as velvet—a circumstance, perhaps, arising from their frequent use of the bath. The custom of the Mahometans of purchasing the most beautiful women they can find, has, doubtless, also, contributed to their beauty. Hence the Persians, who were formerly a deformed race, have now become, especially in their great cities, as Ispahan, as beautiful as the Europeans.

The **TCHERCASSIANS**, Mingrelians, Kachemirians and Georgians are famed for

their beauty. Hence, in Turkey it is not permitted to Jews or to Christians to purchase these beautiful women: this is said more especially of the Kachemirians who are reserved for the faithful. These women are brought as slaves to Constantinople, and there sold, while young, and thence scattered all over Turkey, in order to serve in the harems or to produce children to their masters. From the account which has been given us of them by the female Christians of the country who visit them, and from the small number of those whom the practice of physic has afforded us an opportunity to see, it appears that they have European features: almost all are fair with dark hair: some have flaxen or light brown hair: all are finely proportioned when they are young; but they generally acquire, through repose, good living, and the frequent use of baths, an

em-bon-point which constitutes the delight of the Turks, and which, nevertheless, exceeds the limits of beautiful proportion.

Very beautiful women are to be found in INDIA. Such are those of Lahore and of Benares. These are said to be the most amorous of the women of India ; and it is remarked that they prefer the white men of Europe, to the natives of India. Although their complexion is a yellowish brown, the expression of their features is extremely soft, and possesses great vivacity, and their figure is elegantly and delicately formed. The yellow women of Golconda and of Vizapour, are still sought for in Asia.

The women of BARBARY are many of them beautiful. Those of the mountains of the Atlas are sufficiently fair ; but those

who live in the towns, sheltered from the rays of the sun, are of a whiteness so pure, that they would eclipse the greater number of our European women.

The women of EGYPT are of short stature, but have large breasts: "In meroë crasso majorem infante papillam," says Juvenal. Among them, an excessive em-bon-point is esteemed a great beauty; and, in order to effect it, they eat immoderately of the most nourishing food, live in a state of the greatest indolence, and make incessant use of relaxing baths.

The NEGRESSES have also their beauty and their value. Some of them, when young, having a nose strait or almost aquiline, (though this is by no means necessary to Ethiopic beauty) have also a figure which would not disgrace a European; the lips in

many instances projecting but slightly, the advancement of the cheeks being scarcely apparent, and the bosom being accurately placed and neither flaccid nor pendant. "Let us consider," says a French writer, "those lips of a red like coral placed on a ground of perfect ebony, that mouth which resembles a rose-bud laid on black velvet, that double row of brilliant pearls, those large eyes full of fire, that amenity of the countenance, that softness of all the forms, that voluptuous flexibility, that unembarrassed ease in every movement, much more remarkable in the Negress than in the European, and—if we were permitted to paint other beauties, which in these unfortunate slaves are covered only with the veil of simple innocence, to how many ugly though white women would they appear preferable in unprejudiced eyes!"
——Yet are not the fine mixtures of red

and white, the expressions of every passion by greater or less suffusions of colour in the one, preferable to that eternal monotony, which reigns in the countenances, that immoveable veil of black which covers all the emotions, of the other race ! Add to these, flowing hair, a more elegant symmetry of form, and their own judgment in favor of the whites.

KALOGYNOMIA,
OR THE
LAWS OF FEMALE BEAUTY.

CHAPTER II.

OF LOVE.

SECTION I.

Of the Origin and Influence of Love.

Parent of Rome, propitious queen of love,
Delight of men below, and gods above ;
Who pour'st abroad thy life-diffusing soul
To all that lies beneath the whirling pole ;
The buoyant ocean owns thy genial powers,
And earth, enriched with fruits, and deck'd with flowers;
From thy fond smile the living tribes arise,
And view, rejoiced, the orb that gilds the skies.

Goddess divine! before thy radiant form
Flit the chill vapour, and the wintry storm ;
For thee the earth her fragrant breast perfumes,
Unfolds her flowers, and opens all their blooms ;
Relenting ocean, by thy potent wiles,
Smooths his rough brow, and clothes his face in smiles ;
While all the heavens, suffus'd with clearer light,
In placid glory shine serenely bright.

LUCRETIUS.

In comparing the duration of the existence of man with that of animals, puberty—that combination of circumstances in which the passion of love originates, is more tardy in the former. Sex, climate, and manner of living, however, have a great influence on the earlier or later appearance of the phenomena of puberty. Woman attains to this state a year or two sooner than man, and the inhabitants of southern, long before those of northern countries. For this reason, in the hottest climates of Africa, Asia and America, girls

are marriageable at ten and even at nine years of age, while in France they are not until the twelfth, fourteenth, or fifteenth year; and in England, Sweden, Russia, and Denmark, menstruation, the most characteristic sign of puberty, is two or three years later.

Thus it is impossible absolutely to determine any definite period of puberty, because it varies with variety of climate and of temperament. Upon the whole, however, it is a little more early in the female than in the male; so that in this country, young women are said to be puberes about the fifteenth year; young men, on the contrary, nearly at twenty.

Puberty manifests it self by the increase of strength and of animal heat, by the im-

petuosity of the vital motions, and by the fire which sparkles in the eyes.

It is discovered that THE MALE is capable of propagation, and that *the life of the species* begins to exist, not only by the emission of a prolific semen, but by the alteration of the voice, which becomes fuller, deeper and more sonorous; the chin too is covered with a beard; the genital parts are shaded with hair, and speedily acquire the magnitude they afterwards preserve; the whole body augments; and the general characters that distinguish the sex, which were so obscure before puberty, and could have been mistaken by a transitory view, are now so strongly marked, that it is impossible to be deceived in them.

The change of the voice is the most

certain index of an acquired aptitude for the act of reproduction. The following observations prove that it arises from the increasing perfection of the vocal organs, which always accompanies that of the sexual parts:—that at the time of puberty the organ of voice rapidly increases; that, in less than a year, the aperture of the glottis augments in the proportion of five to ten; and that its extent is, in fact, doubled both in length and breadth; that these changes are less strongly marked in woman, whose glottis enlarges only in the proportion of five to seven; and that in this point of view, she resembles children, as the tone of her voice already indicated.

We must not, however, judge of the advancement of the young man by the early appearance of the beard; for it is known, that those who abandon themselves

early to sexual indulgence have an earlier beard. Hence, Martial says,

Inde tragus celeres pili, mirandaque matri
Barba.....

But if manhood be premature; death—fatal death is premature also.

At this period, in THE FEMALE, a cellular tissue more abundant and filled with an oily liquid fills up the furrows between the muscles and gently distends the skin. Hence certain parts, as the breasts, receive remarkable increase, at the same time that their sympathy with the uterus calls into all their vessels a more considerable quantity of liquids.

Now, after the *mammæ* of the young female and the beard of the young man have begun to grow, and other phenomena of

approaching puberty have taken place in both sexes, she begins to menstruate, and he to secrete the seminal fluid.

In each sex, however, the general texture of the organs and the new and more stimulating liquids which are then prepared, differ essentially.—In the young man, it is necessary that the strength of the fibres should augment, and that all the impressions should become more powerful.—In the young woman, the extreme facility of the movements keeps the strength depressed to a lower degree: it assumes only a character of greater vivacity.

The new want which is now felt, produces in man a mixture of audacity and of timidity—audacity, because he feels that all his organs are animated with a new vigor,

—timidity, because the nature of the desires which he dares to form astonishes himself, and because a distrust of their success disconcerts him.—In the young woman, the same want gives birth to a sentiment unknown before—shame, which may be regarded as a circuitous expression of the desires, or as the involuntary sign of their secret impressions. It develops a resource which was hitherto but imperfectly understood — coquetry, of which the effects would seem at first to be destined to compensate for those of shame; yet it, in reality, knows how by turns to confer on these, and to borrow from them, new power.

In both sexes, the first years which succeed to nubility are some times accompanied by the bursting out of talents of various kinds.

The symptoms by which puberty is distinguished in the female, demand here particular notice. The swelling of the genital parts renders their apertures and canals narrower ; the breasts become round and elevated, forming considerable projections beyond the thorax ; and she is subject to a sanguineous discharge which takes place every month from the vessels of the uterus, and is known by the name of menses.

This periodical evacuation manifests itself in most women by all the signs which indicate a plethora of the circulatory system ; as spontaneous lassitude, flushes of heat in the face, animated and lively countenance, and by others, which manifest a direction of the humours towards the uterus, local plethora of that organ, pains

in the lumbar regions, &c. The first appearance of the menses terminates this state, which in numerous instances may be considered a real disease; a pure and crimson blood flows in greater or less abundance for several days; and the female is relieved from those oppressive symptoms.

This evacuation, at first irregular, afterwards becomes periodical every month, lasting from two to eight days, and evacuating from three ounces to a pound of blood at each time. In women of a sanguineous temperament, of full habit and libidinous propensity, or in weak women, the menses remain longest and flow in the greatest quantity. The blood effused is red, arterial, and, in a healthy person, does not possess any of those ill qualities which have been attributed to it.

During the whole term of menstruation, women are weaker, more delicate, and more susceptible of impressions; all their organs participate more or less in the affections of the uterus; and it is not difficult for an experienced observer to distinguish this state by the stroke of the pulse, but still more by the alteration of the face and tone of the voice. Women at that time require the greatest care: an unnecessary venesection, a purge, or other medicine improperly administered, may suppress the evacuation, and occasion the most serious affections.

We must remark, in a general sense, that the periodical flow of the menses seems to abstract females from many inconveniences that are prevalent in our sex, as the gout and calculous affections, so unusual in them, and so frequent in us.

Nor can we omit distinguishing in the menses an important use relative to conception:—the generality of female quadrupeds have their sexual parts moistened with a reddish lymph during the term of salaciousness. It was, moreover, necessary for this organ to be accustomed to receive a great quantity of blood, in order that the state of pregnancy which requires this afflux might not occasion changes prejudicial to the whole system of vital functions.

The menstrual evacuation is suspended during pregnancy, and also in the first months of giving suck, although the latter rule admits of numerous exceptions. In our climate, it ceases from the fortieth to the fiftieth year; sometimes sooner; seldom later. In women of irritable temper or of violent passions, and in those who are of

sickly habit, or who are badly nourished, when the period of the menses is past, the breasts become flaccid, the fleshy contour of the body diminishes, the skin forms wrinkles, and loses its softness and colour. This cessation is the cause of many diseases observed at this age, called the turn of life, which are fatal to a great number of women: but it is also observed, that when this dangerous time has passed, their life is more secure, and a probability exists of its being protracted beyond that of a man of equal age.

The nervous orgasm with which the first eruption of the menses is accompanied, is, in part, renewed at the following monthly periods at which that flow returns. At each of these periods, the sensibility becomes more delicate and more exquisite. During the whole dura-

tion of the crisis, attentive observers have often remarked in the physiognomy of women something more animated, in their language something more brilliant, and in their desires something more whimsical and capricious.



At the period, then, of puberty, which we have thus described in both sexes, the sexual instinct, as if by a spontaneous internal voice of nature, at first excites, and then renders more prone to, the venereal embrace, man who is now in the flower of his life. At that age, the agitation and the disorder of the senses give birth to a new sense, in which man alone, seems to receive his existence, in which every thing becomes animated and embellished, and in which all around him appears to burn with the same flame by which he is deliciously consumed.

Nor is this influence of love confined to man alone : it extends almost to the whole of nature, as is shown in the following lines of Darwin, so beautifully, that we cannot here omit them,

“ Now young Desires, on purple pinions borne,
Mount the warm gales of manhood's rising morn,
With softer fires through virgin bosoms dart,
Flush the pale cheek, and goad the tender heart,
Ere the weak powers of transient Life decay,
And Heaven's ethereal image melts away ;
LOVE with nice touch renews the organic frame,
Forms a young Ens, another and the same ;
Gives from his rosy lips the vital breath,
And parries with his hand the shafts of death ;
While BEAUTY broods with angel wings unfurl'd
O'er nascent life, and saves the sinking world.

“ Hence on green leaves the sexual Pleasures dwell
And Loves and Beauties crowd the blossom's bell ;
The wakeful Anther in his silken bed
O'er the pleased Stigma bows his waxen head ;
With meeting lips and mingling smiles they sup
Ambrosial dewdrops from the nectar'd cup ;
Or buoy'd in air the plummy Lover springs,
And seeks his panting bride on Hymen-wings.

“ The Stamen males, with appetencies just,
Produce a formative prolific dust ;
With apt propensities, the Styles recluse
Secrete a formative prolific juice :
These in the pericarp erewhile arrive,
Rush to each other, and embrace alive.
—Form'd by new powers progressive parts succeed,
Join in one whole, and swell into a seed.

“ So in fond swarms the living Anthers shine
Of bright Vallisner on the wavy Rhine ;
Break from their stems, and on the liquid glass
Surround the admiring Stigmas as they pass ;
The love-sick Beauties lift their essenced brows,
Sigh to the Cyprian queen their secret vows,
Like watchful Hero feel their soft alarms,
And clasp their floating lovers in their arms.

“ Hence the male Ants their gauzy wings unfold,
And young Lampyris waves his plumes of gold ;
The Glow-worm sparkles with impassion'd light
On each green bank, and charms the eye of night ;
While new desires the painted Snail perplex,
And twofold love unites the double sex.

“ Hence, when the Morus in Italia's lands
To spring's warm beam its timid leaf expands ;
The Silk-worm broods in countless tribes above
Crop the green treasure, uninform'd of love ;

Erewhile the changeful worm with circling head
Weaves the nice curtains of his silken bed ;
Web within web involves his larva form,
Alike secured from sunshine and from storm ;
For twelve long days He dreams of blossom'd groves,
Untasted honey, and ideal loves ;
Wakes from his trance, alarm'd with young Desire,
Finds his new sex, and feels ecstatic fire ;
From flower to flower with honey'd lip he springs,
And seeks his velvet loves on silver wings.

“ The demon, Jealousy, with gorgon frown
Blasts the sweet flowers of Pleasure not his own ;
Rolls his wild eyes, and through the shuddering grove
Pursues the steps of unsuspecting Love :
Or drives o'er rattling plains his iron car,
Flings his red torch, and lights the flames of war.

“ Here Cocks heroic burn with rival rage,
And Quails with quails in doubtful fight engage ;
Of armed heels and bristling plumage proud,
They sound the insulting clarion shrill and loud,
With rustling pinions meet, and swelling chests,
And seize with closing beaks their bleeding crests ;
Rise on quick wing above the struggling foe,
And aim in air the death-devoting blow.

There the hoarse Stag his croaking rival scorns,
And butts and parries with his branching horns ;

Contending Boars with tusk enamell'd strike,
And guard with shoulder-shield the blow oblique ;
While female bands attend in mute surprise,
And view the victor with admiring eyes.—

“ So Knight on knight, recorded in romance,
Urged the proud steed, and couch'd the extended lance ;
He, whose dread prowess with resistless force,
O'erthrew the opposing warrior and his horse,
Bless'd, as the golden guerdon of his toils,
Bow'd to the Beauty, and receiv'd her smiles.

“ So when fair Helen with ill-fated charms,
By Paris wooed, provoked the world to arms,
Left her vindictive lord to sigh in vain
For broken vows, lost love, and cold disdain ;
Fired at his wrongs, associate to destroy
The realms unjust of proud adulterous Troy,
Unnumber'd Heroes braved the dubious fight,
And sunk lamented to the shades of night.

“ Now vows connubial chain the plighted pair,
And join paternal with maternal care ;
The married birds with nice selection cull
Soft thistle-down, grey moss, and scattered wool,
Line the secluded nest with feathery rings,
Meet with fond bills, and woo with fluttering wings.

Week after week, regardless of her food,
The incumbent Linnæus warms her future brood ;
Each spotted egg with ivory lips she turns,
Day after day with fond expectance burns,
Hears the young prisoner chirping in his cell,
And breaks in hemispheres the obdurate shell.
Loud trills sweet Philomel his tender strain,
Charms his fond bride, and wakes his infant train ;
Perch'd on the circling moss, the listening throng
Wave their young wings, and whisper to the song.

“ The Lion-king forgets his savage pride,
And courts with playful paws his tawny bride ;
The listening Tiger hears with kindling flame
The love-lorn night-call of his brinded dame.
Despotic LOVE dissolves the bestial war,
Bends their proud necks, and joins them to his car ;
Shakes o'er the obedient pairs his silken thong,
And goads the humble, or restrains the strong.”

SECTION II.

Of the Periods and Symptoms of Love.

It is justly observed, that man presents a peculiarity in not being subject to the influence of the seasons in the exercise of his genital functions. Animals, on the contrary, cohabit at fixed periods and certain times of the year, and afterwards seem to forget the pleasures of love to satisfy other wants. Thus wolves and foxes couple in the winter, deer in the autumn, the generality of birds in the spring, &c. Man alone has sexual intercourse at all times, and impregnates the female under every latitude and in all climates.

This prerogative is perhaps less to be attributed to his particular nature than to the advantages resulting from his industry. Sheltered from the rigours of the season and variations of the atmosphere, by the abode which he has been able to construct, and having it in his power to satisfy his physical wants by means of provision, which his foresight had accumulated, he can at all times, and under equal advantages, partake of the enjoyments of love. This is especially the case, among the more opulent classes, where good living, leisure and the habitual intercourse of the two sexes, excite the imagination and bestow a new and more extensive influence upon these wants. In the same manner, domestic animals, which we have in some measure abstracted from external influence, are productive almost indifferently in all seasons.

Guido de Cavalcantibus, however, pretends, that women are most amorous in summer, and men in winter; but such opposition of sentiment is not very natural; and, if we were to believe any such period to be common to both, it would be the spring.

Among animals, love is almost entirely physical. In general, they make no choice of this or that individual. The state in which they then are, appears to be one of violence. The female utters cries expressive of pain; the male seems to be in a state of equal suffering; they become meagre and take little nourishment. A burning heat seems to consume them; and they drink much. The stag and some other species lose their horns at this crisis. They are in perpetual agitation; and occupied with their desires alone. Scarcely,

indeed, do they think of their personal safety.

This passion, in social man, though apparently changed in its nature, is nevertheless always the same. His sentiments, indeed, are concentrated upon one object; but he is in the same state of agitation and even of suffering with animals under similar circumstances. The agitation may be mute, the inquietude secret, but they are not the less real. The eyes become sparkling and languishing alternately; he eats little; and an extreme ardour seems to consume him.

Travellers assure us, that some of the African tribes, during their period of love, exhale a powerful odour like some animals at the rutting season. This animal vapour may even be observed, though more faint-

ly, among our delicate Europeans, especially when they are animated by the rapid movements of such voluptuous dances as the waltz, &c. Hence, from the near approximation in such dances, lovers have an easy mode of discovering the state of their mistress's affections ; and hence the practice of asking a lady to dance on whom such discoveries are to be made: hence, too, the objection which parents and lovers sometimes feel to others making such experiments on their daughters and their sweethearts.

If such be the case in the temperate climates of Europe, what must it be in more southern regions, where women abandon themselves to this exercise with such enthusiasm that they fall into hysterical convulsions ? Among them, indeed, these dances are often accompanied by amorous

songs, lascivious attitudes and indecent contacts; every muscle is then seen to stiffen and to contract; and every thing exhales the devouring flame of love.

Forsitan exspectes ut gaditana canoro,
 Incipiant prurire choro; plausuque probatæ
 Ad terram tremulo descendant clune puellæ,
 Irritamentum veneri languentis, et acres
 Divitis urticæ: major tamen ista voluptas
 Alterius sexûs; magis ille extenditur et mox
 Auribus atque oculis concepto urina movetur.

JUVENAL, Satir. XI, vers. 162, sq.

Thus moral love in man has the same principle with physical love among animals. The only differences which they present are, that every individual of the opposite sex is equal to the animal, while man, though he never fails to feel a sentiment of affection when in the presence of an agreeable woman, yet fixes his choice on one object exclusively; and that the animal seeks directly to satisfy his wants,

while moral circumstances prevent man from obeying the wish of nature.

Under the influence of this passion there is also much difference in the conduct of the sexes. Men being formed for accomplishing great things, seem to abandon their nature when they suffer themselves to be overcome by love. When the fire of youth engages them in this passion, they fall into a state of languor, by which all their faculties are absorbed; but this impetuosity is cooled by years; they soon return to themselves; and reason gaining a lasting power over them, permits them to entertain only mild and regular affections, which are displayed in their exterior conduct. A desire, on the contrary, of pleasing, and of being loved, is the first sentiment that arises in the mind of a woman; and it grows and increases as she

approaches towards maturity. But as love accompanies beauty, and as beauty disappears with youth, it is not astonishing that a woman should sometimes become morose as she advances in life. Having lost the power of charming, she is no longer followed; and this neglect she is too often unable to support.

Love, we may conclude, does not always accompany affection. Violent love without affection is finely exemplified in the following story.

When Constantinople was taken by the Turks, Irene, a young Greek of an illustrious family, fell into the hands of Mahomet II. who was at that time in the prime of youth and glory. His savage heart being subdued by her charms, he shut himself up with her, denying access even

to his ministers : love obtained such ascendant, as to make him frequently abandon the army, and fly to his Irene. War relaxed, for victory was no longer the monarch's favorite passion, The soldiers accustomed to booty, began to murmur ; and the infection spread even among the commanders. The Basha Mustapha, consulting the fidelity he owed his master, was the first who durst acquaint him of the discourses held publicly to the prejudice of his glory.

The sultan, after a gloomy silence, formed his resolution. He ordered Mustapha to assemble the troops next morning ; and then with precipitation retired to Irene's apartment. Never before did that princess appear so charming ; never before did the prince bestow so many warm caresses. To give a new lustre to her

beauty he exhorted her women to bestow their utmost art and care on her dress. He took her by the hand, led her into the middle of the army, and pulling off her vail, demanded of the bashas with a fierce look, whether they had ever beheld such a beauty? After an awful pause, Mahomet, with one hand laying hold of the young Greek by her beautiful locks, and with the other, pulling out his scimitar, severed the head from the body at one stroke. Then turning to his grandees, with eyes wild and furious, "This sword," said he, "when it is my will, knows to cut the bands of love."

SECTION III.

Of the Economy of Love.

To accomplish the purposes of love, as Rousseau has well remarked, man ought to attack, woman to defend. Man ought to choose those moments when the want of the attack is evident, and when that very want insures its success: woman ought to choose those in which the surrender may be most advantageous to her; she ought to know how to yield in due time to the violence of the aggressor, after having softened his character even by her resistance,—how to give the greatest possible value to her defeat,—how to make a merit of that which she herself has de-

sired not less ardently, perhaps, to grant, than he to obtain,—and how, in fine, to discover in the prudent and mild guidance of their mutual pleasures, a supporter, a defender.

The sentiment which enables woman thus to act, is shame. This sentiment, however, is, in a state of nature, unknown both to man and to animals. Why should they be ashamed to appear such as nature has produced them? Why should they be ashamed to procreate their race?

Shame, indeed, can scarcely be said to exist even among the somewhat civilized inhabitants of cold countries. The Laplanders sleep together, men and women, youths and maidens; some northern people prostitute their daughters to strangers; and others are so little amorous as to offer

their wives to their guests. See *Steller*, *Krascheninnikoff*, *Gmelin*, *Georgi*, *Pallas*, and all northern travellers.

It is in warm countries that shame becomes a virtue. In those climes, the imagination is so ardent and sexual love so powerful, that nothing is more difficult than to moderate them. What would be the consequence if nudities were permitted to inflame such imaginations and to excite unceasingly the wants of love? The inactivity of these people which, on account of the heat, induces them to remain during the greater part of the day seated upon mats, renders also more necessary to them the presence of persons of the opposite sex.

It does not follow, however, that this sense of shame is in the same proportion

connected with chastity. The Arab women make modesty to consist in not being known when bathing. Without changing their posture, on the approach of passengers, they only cover their faces with their hands. This, says a traveller, I had occasion to remark in various little excursions which I made in Syria. These women, indeed, resemble all the women of the earth, who, for the honour of their sex, require a great deal of respect from the men in public; but, at a private tête-à-tête, are not always so modest.

In temperate latitudes, we hold in this respect a medium between the inhabitants of cold climates and those of warm ones: we do not shut up our ladies in harems; neither do we treat them like the Laplanders.

Shame, it has been said, was invented by pleasure. It is the refinement of voluptuousness. It confers an inestimable value on things which have none in themselves. A glance detected through the Paphian armour of a transparent veil causes a pleasure always new, and which would be soon exhausted if it experienced no obstacle. All these little thefts of love would have no value, were it not for modesty.

Shame, like all our other factitious sentiments sprung up in society, presents exceptions which are very worthy of philosophic observation. The most beautiful woman who has most of this sentiment, becoming a mother and suckling her infant, may for that purpose uncover her bosom almost in public: yet the man, whose imagination is most easily excited, is seized

with respect and cherishes no unholy desire. Some hours afterwards, her drapery permits some little portion of her beautiful bosom to be seen; and then the imagination may be excited, and those passions may be felt which the presence of a beautiful woman is calculated to inspire.

Since shame is thus an object of social agreement, we cannot determine its limits: they vary among every people. In our European societies, they change once a month. One day, fashion commands all women to cover the bosom;—on the following, on the contrary, she bids them display it without reserve;—and on a third, she interdicts both of these practices, but orders them to imitate the precisest form of the mamma by means of the exterior dress, and to terminate this in a conical point, in order to imitate the nipple; and then the hus-

band promenades his wife, and the lover his mistress—each gentleman vainer than the other that his companion exhibits the completest, most accurate and most beautiful imitation of the bosom and its appendage. These things do not hurt modesty, because it is a conventional affair, and because fashion is its arbiter.

Beauty and excellence are by no means necessary to love. This is pleasantly illustrated by Congreve :

“ *Fainall*. For a passionate lover, methinks, you are a man somewhat too discerning in the failings of your mistress.

Mirabell. And for a discerning man, somewhat too passionate a lover; for I like her with all her faults; nay like her for her faults. Her follies are so natural,

or so artful, that they become her ; and those affectations which in another woman would be odious, serve but to make her more agreeable. I'll tell thee, Fainall, she once us'd me with that insolence, that in revenge I took her to pieces, sifted her, and separated her failings ; I study'd 'em, and got 'em by rote. The catalogue was so large, that I was not without hopes, one day or other, to hate her heartily : to which end I so us'd myself to think of 'em, that at length, contrary to my design and expectation, they gave me every hour less and less disturbance ; till in a few days, it became habitual to me to remember 'em without being displeas'd. They are now grown as familiar to me as my own frailties ; and in all probability, in a little time longer, I shall like 'em as well."

The Way of the World, Act I. Sc. 3.

If there existed no other than physical love, there would be no difference between the individuals of an opposite sex, as is the case with animals. Antony would have found other women as beautiful as Cleopatra; and yet for her he abandoned life and the empire of the world! With regard to beauty, if there existed no moral love, every woman, beautiful or ugly, would be equal: there would be no reason for preferring one to another.

It is moral love which is the foundation of all that is beautiful in the passion, and of all the interest which erotic writers have thrown around it. This made Madame de Staël say:—"How enchanting is the first gleam of intelligence with her we love! Before memory comes in to share with hope, before words have expressed the sentiments, before eloquence has been able

to paint what we feel, there is in these first moments a certain kind of tumult and mystery in the imagination, more transitory than happiness, but still more heavenly." This made our immortal Shakespeare dictate the following unrivalled passages in which Cressida first confesses to Troilus that she loves him.

Cressida. Boldness comes to me now, and brings
me heart :—

Prince Troilus, I have loved you night and day,
For many weary months.

Troilus. Why was my Cressid then so hard to win ?

Cressida.—Hard to seem won ; but I was won, my
lord,

With the first glance that ever—Pardon me—
If I confess much, you will play the tyrant.
I love you now ; but not, till now, so much
But I might master it :—in faith, I lie ;
My thoughts were like unbridled children, grown
Too headstrong for their mother :—See, we fools !
Why have I blabb'd ? Who shall be true to us,
When we are so unsecret to ourselves ?—

But, though I lov'd you well, I woo'd you not ;—
And yet, good faith, I wish'd myself a man ;
Or that we women had men's privilege
Of speaking first.—Sweet, bid me hold my tongue ;
For, in this rapture, I shall surely speak
The thing I shall repent.—See, see, your silence,
Cunning in dumbness, from my weakness draws
My very soul of counsel,—Stop my mouth.

Act III. Scene 2.

On this passage how true are Godwin's reflections !—“ What charming ingenuousness, what exquisite *naïveté*, what ravishing confusion of soul, are expressed in these words ! We seem to perceive in them every fleeting thought as it rises in the mind of Cressida, at the same time that they delineate with equal skill all the beautiful timidity and innocent artifice which grace and consummate the feminine character. Other writers endeavour to conjure up before them their imaginary personages, and seek with violent effort to

arrest and describe what their fancy presents to them : Shakespeare alone (though not without many exceptions to this happiness) appears to have the whole train of his characters in voluntary attendance upon him, to listen to their effusions, and to commit to writing all the words, and the very words, they utter."

Such then is modesty. With this sentiment, continence has been thought to be more or less allied. Absolute continence has very different effects, according to the sex and disposition of the individual. Among women, its effects are not the same as among men. In general, they bear most easily both the excesses and the privations of sexual love. However, when these privations are not voluntary on their part, they have generally, for women especially who are solitary and unemployed,

inconveniences which they seldom have for men.

Thus, it is not continence but chastity which is at once prescribed by nature and by the laws of society. It would, indeed, be easy to show, that the passion of sexual love is, in a moral point of view, almost as obligatory as the appetite for food.

It often happens, that an unmarried woman, under the influence, or we may say the domination, of an organ in which the gratifications of love do not temperate the vital energy, drags on a languid existence, and is a prey to hysteric and nervous affections. But, if she fulfill her destiny, and discharge the duty common to all living beings, of reproducing her species, the symptoms of destruction disappear, and the torch of life, formerly on the point of

expiring, resumes new light and sparkles with new fires. Is even a married woman phthisical or epileptic? Is she exposed to convulsions and to an hundred dangerous or mortal ills?—Impregnation and pregnancy cure them all, or at least suspend their course. All seem to respect the sacred state of maternity. Nature watches over the young being with a solicitude truly maternal.

On the contrary, men, and more especially women, who, from religious zeal, devote themselves to an eternal chastity, often contract an obligation which is above human power. Nature rejects it; and the vital action produces the singular phenomena of priapomania or of nymphomania. Frequently this erotic fury is communicated by sight, or by recital to very irritable persons who are similarly cir-

cumstanced, and is propagated like an epidemic disease. It gives origin to hysteric convulsions and to extacies of passion, which cannot be subjected to the laws of modesty. Buffon, indeed, relates, that even birds when separated from their mates, often die of epilepsy. The nuns of Flanders, in the scandalous scenes of their erotomania, and amidst their attitudes of lascivious rage, are said to have bit each other. The young men who secretly introduced themselves into the convent, cured this sort of malady, which spread through Germany and Holland in the fifteenth century, and prevailed in Rome in 1535. Who, moreover, knows not the history of the erotic convulsionaries of St. Medard, of the Ursulines of Loudun, &c.? Love, indeed, often punishes with death, those who satisfy not this law of nature. Hence it is, that

Rachel says to Jacob,—“ Give me children, or else I die.” In truth, cenobites are more exposed than others to cancers of the breast and the uterus.

Let us append to this section some observations on eunuchism.

The inventions of this sort have been sufficiently cruel and absurd. Such is infibulation among men, which, preventing them from indulging in love, preserves the delicacy and flexibility of their voices. This was practised by the Romans upon their players, by passing a ring of metal through the prepuce. Such also is the cincture of virginity and the attachment of parts among the African and Asiatic women. Such, likewise, is castration or eunuchism, which is said to have been invented by Semiramis for men, and by

Gyges for women. Hence the crowd of timid castrati who at this day fill the theatres of Italy.

The removal, however, of a single testicle does not suspend the generative faculty in men ; and there are examples of pregnancy notwithstanding the alteration of one ovarium. History, indeed, informs us, that Sylla and Timur-leng were naturally monorchides.

Castration may be affected by the mere compression of the blood vessels which supply the testicles ; and this is, indeed, the least dangerous manner ; but, in this case, there is sometimes observed a particular irritation in these useless organs, which proves that they are not entirely dead to love. The erection of the penis often takes place in eunuchs ; and they

are capable of coition. Hence the Roman ladies sometimes amused themselves with their eunuch slaves. Juvenal in his sixth satire says,

Sunt quas eunuchi imbelles, ac mollia semper
Oscula delectent et desperatio barbæ,
Et quod abortivo non est opus.....

Even in modern times the same custom prevails among the women of Italy, Spain and Portugal. To prevent these indulgencies in their harems, the more jealous Turks seek for eunuchs who are deprived of all external organs of generation. Yet, even these unfortunate slaves sometimes experience amorous irritations.

Perfect eunuchism induces immense changes in the human constitution. The beard and the hair of the pubis do not

grow ; the voice becomes more acute ; the cellular tissue becomes more abundant and lax ; the muscles become weak ; the curvatures of some bones change their direction ; the joints swell ; the general height is less ; and the feminine form is, in some measure, assumed. In a moral point of view, eunuchs are generally the vilest portion of the human species—envious and wicked, because they are wretched ; cowardly and deceitful, because they are weak. Not only in Europe but in Asia, they pass almost immediately from youth to decrepitude. St. Chrysostom reproaches the eunuch Eutropius, that his countenance, when deprived of paint, was more ugly and wrinkled than that of an old woman. Narses is almost the only eunuch who, in ancient times, exhibited great energy of mind. How much courage and magnanimity might he have shown, if he had not

been subjected to that barbarous mutilation? We may also name Salomon, one of the Lieutenants of Belisarius: that eunuch, indeed, displayed rare ability and great courage in the war against the Vandals in Africa.

CHAPTER III.

OF SEXUAL INTERCOURSE.

SECTION I.

Of the Structure of the Female.

We have naturally pursued an account of the male and female generative organs. In next they consist of a scrotum, and in the female a clitoris, which is comparatively simple. In the male, they consist of a greater number of objects, because independent of the in-

KALOGYNOMIA,
OR THE
LAWS OF FEMALE BEAUTY.

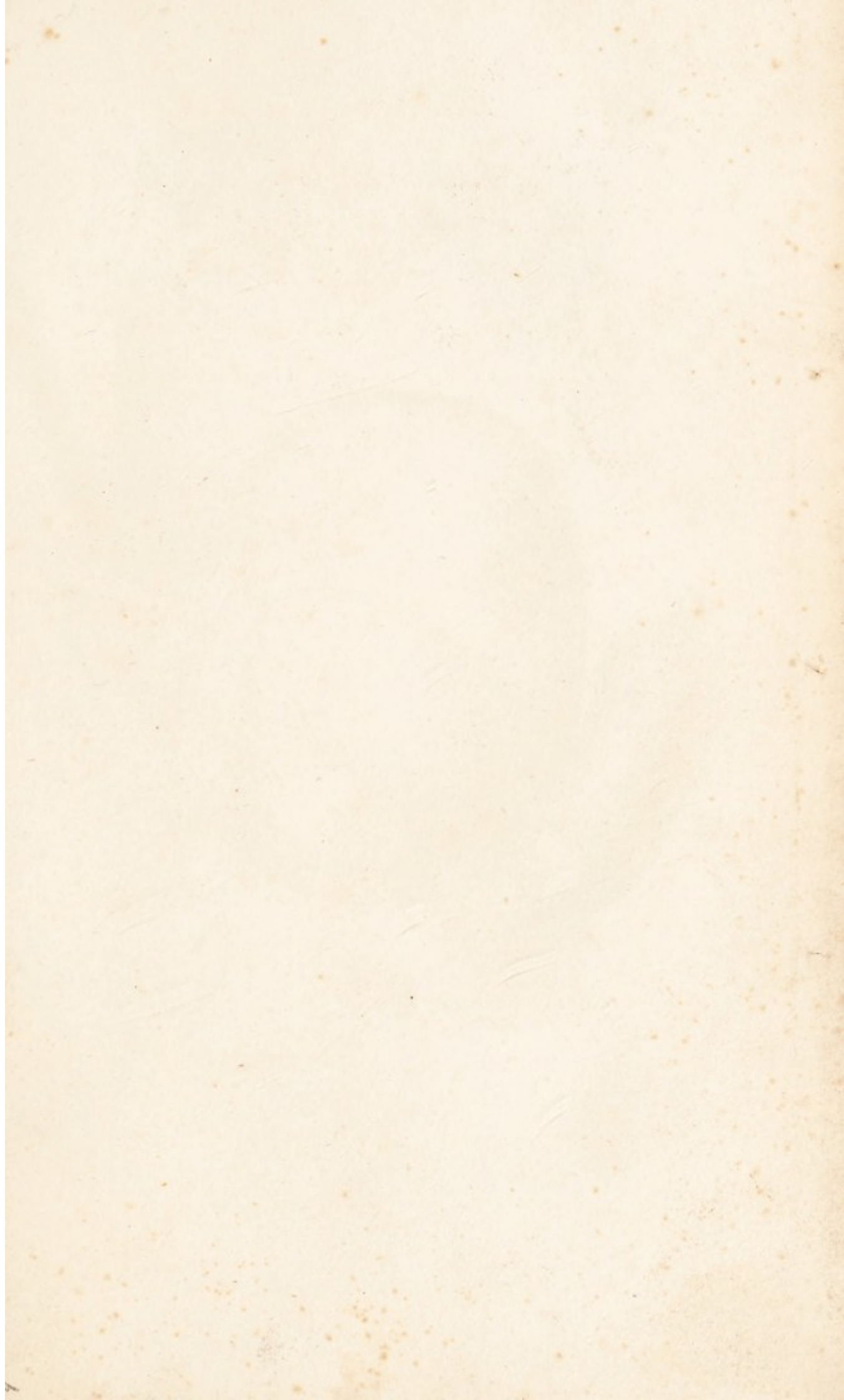
CHAPTER III.

OF SEXUAL INTERCOURSE

SECTION I.

Of the Embrace of the Sexes.

We here naturally premise an account of the male and female generative organs. In man they consist of a secreting apparatus which is comparatively simple. In woman, they consist of a greater number of objects, because independent of the im-



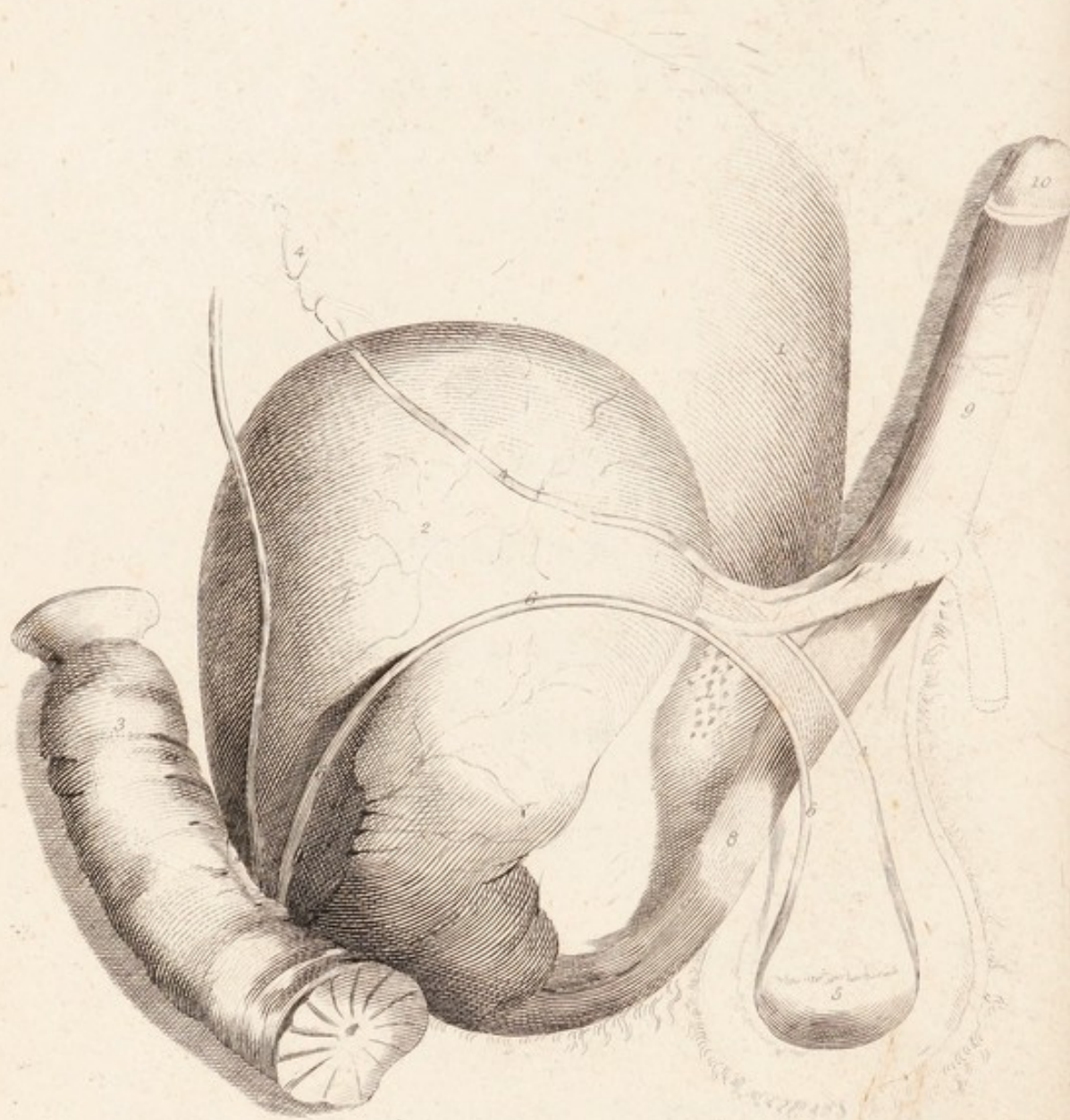


Fig. 1.



Fig. 4.



Fig. 2.



Fig. 5.



Fig. 3.



Fig. 6.

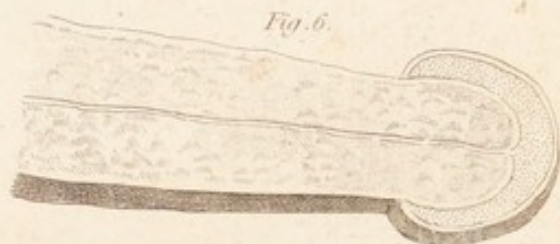


Fig. 7.



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mediate agents of that function, the mammæ or breasts may be considered as belonging to it. Nature, moreover, has given to this sex, the depository of the product of conception—the womb. Thus the generative organs are, in woman, more essentially a part of the organization.

The Male Organs of Generation.

Their Formation and Structure (See Plates 10, 17 and 18.)

The wrinkled body, containing the testicles, termed in anatomy the **SCROTUM**, is composed of a membranous and cellular substance, invested by the common skin or integument of the body, having externally, along the middle of its inferior part, an irregular line called its raphæ, from which a sort of septum or partition proceeds inward, in such a manner that

the bag is divided into two cavities, in each of which a testicle is lodged.

The TESTICLES are two glands, or secreting organs, each the size of a pigeon's egg, situate in the cavities just described. Before birth, these glands are lodged withi the cavity of the abdomen or belly immediately before the kidneys. Each of these glands is supplied with blood from the descending aorta or great artery, within the abdomen, by means of a long and undulated vessel, called the spermatic artery, which is variously contorted and interwoven with the spermatic veins. These return the blood to the vena cava or great vein within the same cavity. The substance of the testicle is of a white, soft and apparently pulpy nature, but, in reality, consists of an infinite number of small tubes, called seminiferous, which, at

the upper part of the gland, terminate in one general duct called epididimis.

These glandular bodies are not left naked in the cavities of the scrotum. Each is provided with three coats; an internal one called albuginea, which is smooth, white, tendinous, but exquisitely sensible, and which immediately invests the glandular apparatus; a middle one, external to the last termed the vaginal coat, which, after involving the testicles, accompanies the spermatic vessels, in their progress through the muscles of the abdomen; and a third, or external one, which is continued downward from the muscles last mentioned, is itself muscular, and receives the name of cremaster: this is fixed around the second or vaginal coat.

The convoluted tube called the EPIDIDI-

MIS, has its origin from the outer and posterior part of the superior end of the testicle, and, as it descends along the outer and back part of the testicle, without coming into contact with it, becomes larger in diameter, but less convoluted, till it reaches its lower part, where it immediately begins to re-ascend, and, forming a straighter tube, assumes the name of the vas deferens.

The VAS DEFERENS, thus proceeding from the lower part of the testicle, is enveloped in the same membranous sheath with the artery and vein already described, and forms, with them, the SPERMATIC CHORD. They run together upward, over the os pubis, or bone forming the transverse arch at the lower part of the belly, enter the abdomen by a small aperture placed a little above this, called the ring

of the abdominal muscles, when, separating from the vein and artery, which continue to pass directly upward, the vas deferens throws, as it were, an arch backward over the lateral part of the bladder, at the posterior inferior portion of which it joins, on its respective side, a body called vesicula seminalis, on the inner side of which it passes forward to the commencement of the urethra, or outlet of the bladder, into which it opens, after perforating a part of the prostate gland.

The *VESICULÆ SEMINALES* are two oblong irregular bodies, situate at the under back part of the bladder, near the neck, or rather between that part and the rectum, or termination of the intestinal canal, which is here placed between and behind these and a little above and behind the prostate gland. These bodies, adhering to

the bladder, diverge at their upper part, and unite, in an angle, at their lower; so that it thus is between them, in some measure, that the rectum is here situate, and that a sort of depression may be observed on that part of the bladder. Each vesicula seminalis is composed, not of numerous cells, as they would seem to be, but of one continuous convoluted tube. It does not form a continuation of the vas deferens, for that tube only passes laterally along it, and it opens into the urethra, at the neck of the bladder, or commencement of the urethra. Between the opening from each vesicula, and at the middle of the prostate gland, is situate an eminence called *caput gallinaginis* or *verumontanum*; and this body, it has been supposed, has the power of occasionally shutting each orifice of the vesicula.

The **PROSTATE GLAND** is a firm glandular body, about the size of a large chesnut, which lies entirely within the pelvis, and wholly surrounds the neck of the bladder. It is formed of two distinct lobes, or rather it is very much flattened in the centre upon which the rectum lies, and it possesses numerous ducts, into which bristles may be easily introduced.

Immediately where the gland ceases to surround the urethra, and where the *caput gallinaginis* or *verumontanum* is found, the urethra assumes the name of **THE MEMBRANEOUS PORTION OF THE URETHRA**, which is rather more than an inch in length, lies immediately under the middle of the arch of the pubis, is thin, and easily and often ruptured by introducing a catheter, &c. As a considerable protection to this delicate portion of the urethra, it is sup-

ported and firmly attached to the arch of the pubis, under which it turns, by a strong triangular ligament, which, as it rather alters the course of the urethra, renders the difficulty of introducing the catheter, &c. greater.

Where this membranous portion terminates, that which is called the **BULBOUS PORTION OF THE URETHRA** commences. This bulbous portion occupies all the perinæum, and becomes urethra properly so termed, where a muscle, called the accelerator, terminates, or where the skin of the scrotum begins to hang loosely.

The **URETHRA** is lined by an exquisitely fine, delicate and susceptible membrane of whitish colour, somewhat similar to that of the mouth, nose, intestines, &c. This canal has its commencement from the neck

of the bladder, and terminates at the orifice of the glans penis. It is, in the male, about twelve inches in length, though the length is very different in different individuals. There are, upon its surface, a great many small oblong orifices of various sizes, called lacunæ. These enter obliquely or slanting forward into the urethral canal, and are the openings from glands situate immediately under the membrane. Throughout its length, immediately under the membrane, it is plentifully supplied with these small glands, especially on the under part of the urethra, and near the neck of the bladder, at which place they are largest. Cowper's glands are three in number, of which two are situate on the sides of the canal, and one on the middle, rather anteriorly to the rest, so as to form a sort of triangle. The membrane of the urethra has a striated appearance, in con-

sequence of folds which run along its whole length. The folds are capable of great dilation, by which the passage may suffer considerable distension with impunity.

The BODY OF THE PENIS is principally composed of the *corpora cavernosa penis*, and the *corpus cavernosum urethræ*.

The CORPORA CAVERNOSA PENIS are spongy or cavernous, as their name indicates. They take their origin, on each side, from a bone called the os ischium, and from the sides of the arch of the pubis, where these are named crura. They unite under this arch, which is merely the inferior side of the transverse bony arch, at the inferior part of the belly, to which they are connected by a ligament, and they lie parallel to each other, like the two barrels of a

double barrell'd pistol. These corpora cavernosa join, throughout their length, at their inner sides, which thus form a sort of septum, while the two bodies themselves constitute the greater part of the penis, of which the upper part is called the dorsum. The corpora cavernosa are surrounded by an extremely strong ligamentous sheath. These bodies terminate at the back part or root of the glans, or extremity of the penis, which is invested by the loose skin termed prepuce. The cells of these cavernous bodies form ready communications with each other. They are also elastic and flexible, so that, on the penis becoming erect, they readily admit into their cells a considerable quantity of blood, from the pudic artery. The cells, thus filled with blood, enlarge the penis in all its dimensions, so that its flexibility is lost and it becomes rigid.

The **CORPUS CAVERNOSUM URETHRÆ** placed inferiorly to the last mentioned parts lies in a groove betwixt their under and inner surfaces, and is enlarged at both extremities and slender in the middle—the end nearest the bladder being little connected with the other two, except by a cellular substance. This body surrounding the urethra in its course, runs under the corpora cavernosa, to the end of the penis, where it terminates in the glans.

The **GLANS PENIS** is covered by a delicate and exquisitely sensible membrane, fitted, in every respect, for the finest impressions. This body resembles, in its structure, the corpora cavernosa, of which it is the continuation; but its cells are more compressed, and, consequently smaller than those of the corpus cavernosum. They are beautifully interwoven with a

greater number of arteries, veins and nerves, than any other of these cavernous parts.

The PREPUCE is a duplicature of the integuments investing the penis, which may be conceived to pass forward, from the external part of that body, and again to return, forming an inner layer under the external one; both of which thus cover the glans. It has nothing peculiar in its structure, except that small follicles on its inner surface, secrete a sebaceous matter. This is the part which the Jews and Mahometans circumcise in imitation of the ancient Egyptians. We are assured, however, that the women of the East prefer the uncircumcised.

The whole body of the penis is covered by a *tendinous fascia*, which, while the

penis is in a state of erection, compresses and binds together the parts.

On the upper part, or dorsum of the penis, are *two arteries* and *one vein*: the vein is called *vena magna penis*. The arteries proceed from the umbilical ones, and the vein carries its blood to the iliac veins. In their course, they receive small branches from the whole body of the penis.

The **MUSCLES** of the penis are the *erectores*, the *transversales*, and the *acceleratores*.

The *erectores penis* have their origin from the protuberances of the ischia, run along each side of the penis, and are in their course lost in its cavernous bodies.

The *transversales penis* also commence from the ischium near the origin of the

erectores, and are inserted on the outer side of the bulb of the urethra.

The acceleratores seem a single muscle. It involves the bulb of the urethra with oblique diverging fibres from its centre. It has a tendinous commencement from the cavernous body of the urethra, and terminates in a broad tendon on each side of the penis.



Their Functions or Uses.

The SEMEN is secreted by the *testicles* from the blood which is conveyed to them by the spermatic artery, and, after this operation has been completed, the superfluous blood is carried back into the circulation by the spermatic veins. This secretion of semen proceeds without our con-

sciousness ; yet certain states of mind excite the testicles to an increased action, far beyond that which they usually possess.

Although we probably have but an indistinct knowledge of the changes which the seminal fluid undergoes, after it is secreted in the testicles, and before it arrives at the urethra during coition ; yet as every secretion of the human body seems to have a receptacle before it is put to use, it is extremely probable that the astonishingly numerous convolutions of the *epididimis* is that receptacle.

The *vas deferens* conveys the semen from the testicles to the urethra, during coition.

The *vesiculæ seminales*, which secrete another fluid to be blended with the former, also empty themselves, with a sort of

pulse-like contraction, into the urethra, from which it is similarly forced in the same manner at the height and crisis of coition.

The *prostate gland*, as well as the *lacunæ of the urethra*, secrete a fluid into the urethra by numerous ducts, and these are supposed to be the parts principally affected in gonorrhœa. This fluid seems to be a necessary part of the semen.

The *urethra* in all its parts serves the double purpose of being at once a passage for the urine, and for the semen, and is lined by its easily distensible membrane to allow their escape. The small glands, under the membrane of the urethra, constantly yield a quantity of mucus to lubricate the parts, and to prevent the membrane

from being irritated by the urine passing over it.

The *corpora cavernosa penis*, the *corpus cavernosum urethræ*, and the *glans penis* serve, by their rigidity, to penetrate the vagina in coition.

The *prepuce* exhibits a curious contrivance of nature. When the penis is in a flaccid state, at which time the sensibility of the glans is not called into action, the prepuce then covers it, and in this way, its delicate surface is most effectually preserved; but when the penis is erect, or when during coition the glans is to receive the most exquisite and sensible impressions, the doubling of skin, which forms it, in consequence of being only large enough, while the penis remained flaccid, is now gradually drawn back, while the

glans itself is left entirely uncovered. At this period, the prepuce seems, as it were gathered together with a cord, and fastened down at the under side of the glans: this cord being termed the frænum. The lubricating glands, on the inner surface of the prepuce, preserve the moisture and sensibility of the glans, and the lubricity they produce is necessary to permit the prepuce to pass backward.

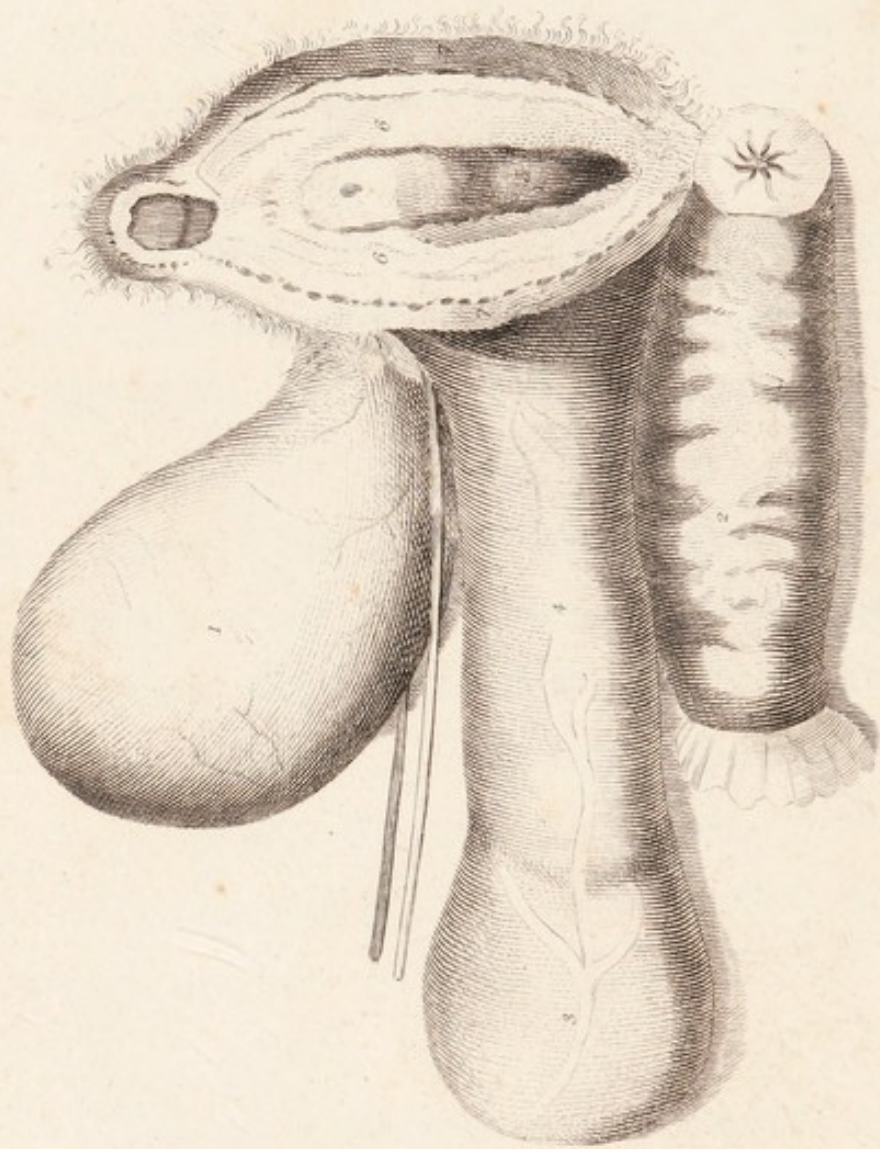
ERECTION is produced by the cells of the parts, forming the penis, being filled with blood, and thus the size and firmness necessary for the purpose of coition are produced. This blood is probably prevented from returning through the veins, by the strong action of the muscles near the root of the penis. The erection is strong in proportion to the quantity of blood, and healthy action of the muscles. By the same

distending power also, the glans penis is not only enlarged, but its sensibility is so much increased as to produce, during coition, the very highest degree of the delirium of pleasurable sensation.

The muscles called *erectores penis*, are chiefly instrumental, not in the erection, but in the direction of the penis.

Those termed *transversales penis*, assist the *erectores*. While this seems one part of their duty, they are also employed, during erection, in preserving the cavernous bodies in a state of distension, as well as the urethra and the ducts situated near their origin.

The *acceleratores urinæ*, as compressing the penis, probably assist as much, if not



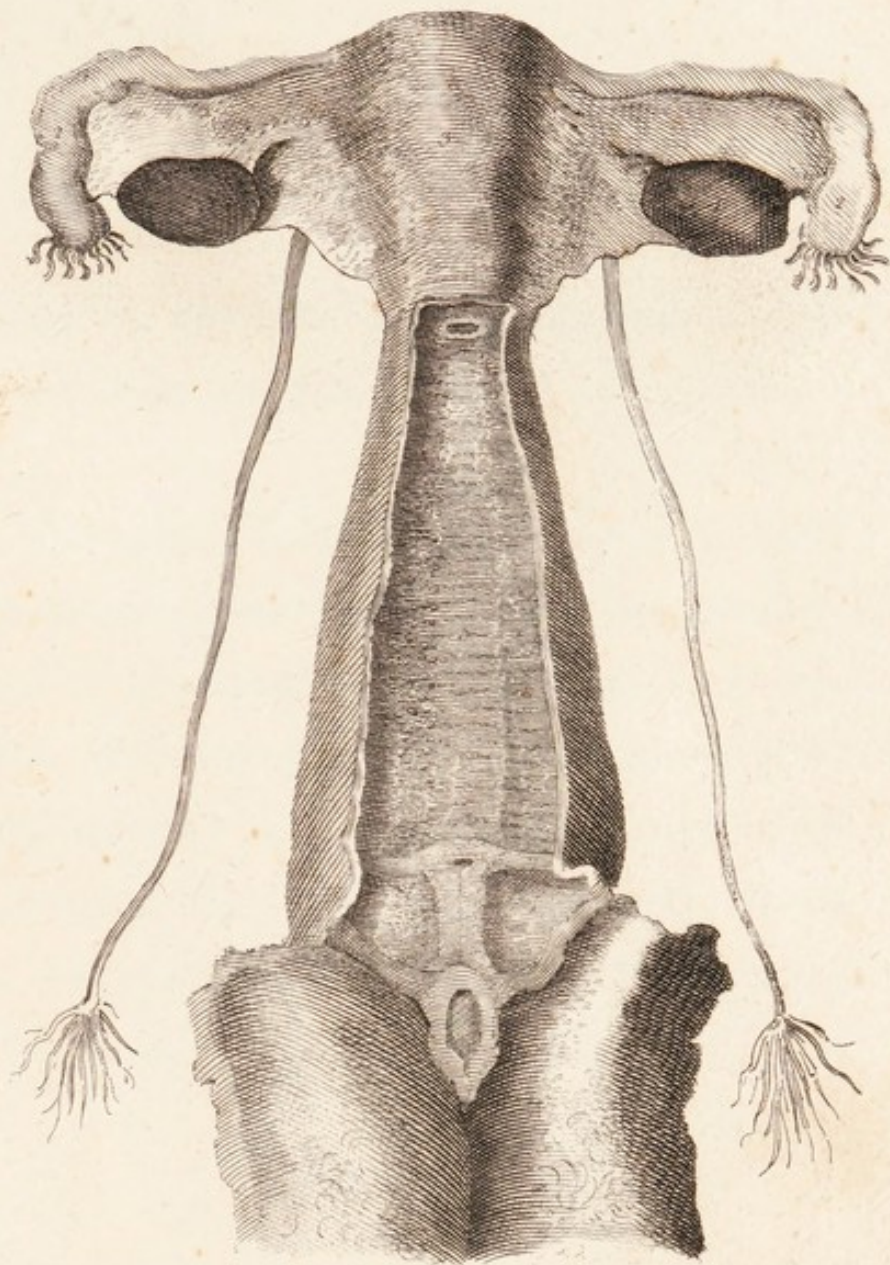
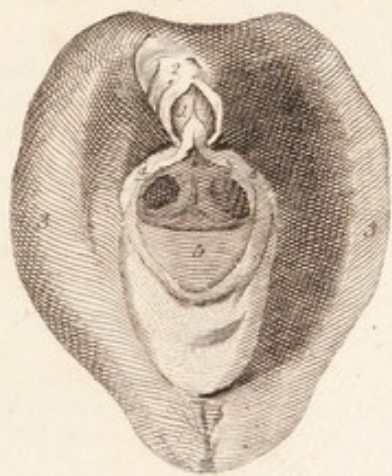
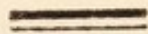


Fig. 2



more, in producing erection, than either of the other muscles.

The mind alone does not seem to have an entire power, either over the production of erection, or of our powers of coition. It certainly greatly assists these acts, but, in order fully and satisfactorily to all parties to do these duties properly, there is a certain state of the body which must co-operate with the state of the mind.



The Female Organs of Generation.

Their Formation and Structure. (See Plates 11, 19 and 20.)

The OVARIA are situate laterally, within the abdomen, and placed between two layers of the broad ligament of the uterus or womb, which is a continuation of the

peritonæum or membrane lining the cavity of the belly. These bodies are almost half the size of the male testicles, and are of a flattened oval figure. Like them, also, they are possessed of two arteries and one vein. The blood furnished by these comes from the aorta, and returns into the circulation, by the vena cava.

The FALLOPIAN TUBES are placed somewhat transversely within the same cavity, and hang loosely at the outer end, where they have an irregular termination, called *morsus diaboli*. At the other end each enters the uterus, and about the middle of each tube, at its lower edge, is attached one of the ovaria. The canal of these tubes is irregular, being, at its entrance into the uterus, so very small, that it is scarcely capable of admitting a hog's bristle, but, toward the ovaria, they become wider.

Their common length is about three inches, but they vary in different women.

The UTERUS is placed between the internal orifices of the two fallopian tubes, and also between the bladder of urine before, and rectum behind. In its unimpregnated state, or rather, before the female has had children, it seems a firm dense substance, incapable of containing more than the kernel of a small hazel nut, and its sides remain in contact. The uterus is of a triangular shape, and may be divided into three portions—the fundus, or that part of it which appears above the fallopian tubes, and is, in the unimpregnated state, on a level with the brim of the pelvis—the body, or that part of it which is between the fallopian tubes—and the cervix, or narrowing, which terminates at its most depending part, in an opening called *os*

tincae. It is lined with a delicate membrane, and is, throughout, a vascular body, of unequal thickness in different women. To its lateral parts are fixed the two round ligaments, which are dense firm substances, extending to the sides of the common cavity. The uterus, in common with the fallopian tubes, is supplied with blood, by numerous vessels, which enlarge according to the state of that organ.

External to the os *tincae* is the commencement of the VAGINA, which stretches from the external orifice of the uterus, to the external parts of generation. It is named vagina from its receiving the penis like a sheath. Like the uterus, it is placed between and connected with, the bladder of urine and the rectum, particularly with the latter. This canal is generally six or eight inches long, but is of various length,

as well as width in different women: its sides lie in contact. It is capable, especially by the indulgence of lascivious thoughts, or in time of coition, of considerable contraction and relaxation. It is of a membranous texture, exquisitely sensible, full of rugæ or folds, in those who have not copulated very frequently, or who have not been subject to frequent child-bearing. At its outer orifice, it is guarded by a muscle termed sphincter vaginae, which is of considerable breadth, and various power in different women, and serves, in a great measure, to keep that orifice close; but the membrane being full of wrinkles within, renders it capable of great dilatation, even without the slightest injury to the parts. During such dilatation, the rugæ are obliterated, which always happens during the birth of a child. They soon contract again to their

former state, except in the cases alluded to above. The vagina, also, though firm in youth, becomes flaccid in old age. Underneath this membrane are placed a great many small glands with excretory ducts called lacunæ, and these are most numerous about the orifice of the vagina.

The HYMEN or *circulus membranosus*, in the manner of a septum, closes the orifice of the vagina in infancy and childhood, and even in those more advanced in years, if they have never been married. Imperforated hymen occasions much distress: it causes pain of the back, head-ach and general indisposition, and these abate and then return, at the end of each month. Immense quantities of secreted liquid are sometimes collected behind such obstruction, giving an appearance similar to that of pregnancy, and suppositions even of

such a state, where the unfortunate female was not in a condition in which she could possibly be so. In some, the hymen is so very strong, that even the most vigorous effort of the male is quite ineffectual in rupturing it.

The CARUNCULÆ MYRTIFORMES are merely the remains of the hymen in married persons.

The NYMPHÆ are on each side of the aperture of the vagina, and extend upward, to a body termed the clitoris. They are largest at this part, which may be considered as their origin, and they almost entirely surround the vagina, while, toward the perinæum, they almost disappear, They are miniature representations of the labia externa, of a vivid red colour, but change colour with circumstances. Their

substance is spongy. They are smallest in virgins; while, in those who have born many children, they are often of considerable length, even projecting beyond the labia. They are completely covered by the labia externa, and have a thin cuticle like the glans penis, and when in perfect health, they are full of delicate sensibility, which, however, like their colour, is regulated by circumstances. They are inflamed and turgid during the venereal orgasm, and at that time grasp the penis. These are the parts which are circumcised among the Moors—an operation which is performed by women.

The CLITORIS is placed at the upper part of the external parts of generation, and under the mons veneris. It takes its rise from the os pubis, on each side, by two bodies termed its *crura*. These form

a cavernous body, which, like those of the penis, is divided by a membranous septum. Some muscular fibres are continued from it to the os coxendicis, and are named the *musculi erectores clitoridis*. The usual size of this body is, in general, somewhat less than the point of the little finger. It is, however, much larger, in proportion, at birth ; and, in various instances of adults, it resembles the male penis. It is larger in Simiæ than in women, and larger in the Negress than in the European. It sometimes acquires an astonishing magnitude. Fabricius says he saw one as large as a goose's neck, and we have many proofs on record, of women with large clitorides who have seduced young girls. Indeed the Asiatic nations, especially the Arabians, to prevent such unnatural connections, and preserve the chastity of their females, are in the habit of removing the clitoris, when

of a large size. It is owing to this immense size of the clitoris alone, that the idle tales and marvellous stories of hermaphrodites have been circulated in the world:—we have no such combination of the sexes, but in this way. It is by no means uncommon for a midwife to be in doubt to which of the sexes the child, at birth, belongs, but this is completely removed when, on examination, we find whether or not there is an urethra:—in the clitoris there is none. It possesses great sensibility, and, during coition, becomes erect.

The female URETHRA lies immediately under the clitoris. It is much shorter than that of the male; is straight, wide and dilatable; and is surrounded by a muscle called the *sphincter*. The external orifice of the urethra is distinguished by a small elevation, like a ring or small pea, seem-

ingly covered by the same membrane with that which lines the canal.

The **MONS VENERIS** is the most external of these parts. It is that protuberance immediately over the pubis, which, at puberty, begins to be covered with hair. The plumpness of this protuberance alters greatly in different women at different periods. In general, where the passions are most lively and strong, it is more full than in those where the passions are of a different description. In warm climates, it often grows to a great size. It is a curious fact also, that this eminence is fullest where the breasts are most prominent; and, in the decline of life, or from other causes, when the breasts become flaccid and flat, the mons veneris partakes of the general decay.

The **RIMA MAGNA** is that slit or doubling

of skin including all the parts now mentioned.

The sides of the rima are formed of a continuation of the common skin and cellular membrane, and are termed the LABIA, or lips. The lining of the labia is very delicate, similar to that which lines the mouth, &c. The blood vessels, seen through them, cause an universal and vivid redness. In young girls and virgins, they are firm and plump: in the old, or in those of bad health, they are livid, and even approach almost to a brown colour. The rima commences under the prominence termed mons veneris, and continues to near the anus; the part between its termination and the anus being called *perinæum*.

The general term applied to the whole of the external parts, from the mons veneris to

the anus, including the mons veneris, rima magna, labia, clitoris, nymphæ, meatus urinarius, and the vagina, is PUDENDUM MULIEBRE. The whole of these parts, indeed, consist of one system of folds, all of which seem to contribute especially to one end—the dilatation of the external orifice to assist in the passage of the child at birth.



Their Functions or Uses.

In action, the *ovaria* have been supposed to resemble the testicles of the male. When they are extirpated, in consequence of disease, the woman ceases to menstruate, her breasts become flat, and she is thinner and more masculine.

It seems ridiculous, amidst the uni-

formity, beauty and simplicity, of Nature's operations, to suppose that the *fallopian tubes* are doomed to the double and clumsy office, of first transmitting the semen to the ovaria, and afterwards returning it to the uterus. It appears more probable, that, when the semen excites the womb, the ovaria sympathetically contract, or may be grasped by the *morsus diaboli*, and that an ovum is burst, the fluid of which escaping, descends through the fallopian tube to the uterus. This fluid and the male semen meeting, at the same instant, is probably the only crisis in which pregnancy follows. Dr. Hunter found teeth, bones, hair, and other unequivocal marks of a former foetus, in the ovary of a woman who had her hymen entire.

The *uterus* performs an important function in generation. It is the receptacle of

the semen, is destined to give adhesion to the ovum, and is the proper nidus in which the embryo is deposited to be nourished during the months of gestation. At a certain period its fundus contracts, with sufficient force to expel the fœtus, while the cervix, on the contrary, dilates and allows the child to escape. From its vessels, too, the menstrual fluid is separated, when in an unimpregnated state. These are the principal uses of that organ.

The *vagina* is at once the meer external organ of generation in the female, and forms a passage for the fœtus at the period of parturition. The excretory glands, placed immediately under the membrane of the vagina, are principally for the purpose of separating a mucous matter, particularly during copulation, for the purpose of lubricating the parts; and by these

glands the discharges, in leucorrhæa and gonorrhæa, are produced during these diseases. The muscle, called the sphincter of the vagina, becomes stronger in after life, and renders the hymen of less use in closing its aperture. During coition, it grasps the penis and swells the surrounding parts by compressing their vessels. It is also useful in preventing the descent of the superior parts.

The *nymphæ* seem to direct the stream of urine, and, in addition to the divided portion of the clitoris, seem to aid in closing the vagina, and, in time of coition, also to grasp the penis. They are exquisitely sensible, and, being cavernous and vascular, they are apt to become erect. They also serve the purpose of folds, which, in time of coition, are calculated to afford mutual pleasure, and which, during

parturition, are capable of great distension, without laceration.

From the delicate structure of the *clitoris*, and its extreme sensibility, it is the principal seat of pleasure during coition. When titillated, it becomes erect; and the portion of it, which runs round the margin of the vagina, swelling, it grasps the penis.

Indeed the penis of the male, and the clitoris of the female, seem, in some respects, to resemble each other—they are both possessed of similar sensibility, they are both capable of erection, and each of them can support these states till the action, excited during coition, alters the sensation.

A very ridiculous notion is not unfrequently entertained that the venereal pa-

roxysm, in the female, terminates by an emission of semen. The impossibility of such an occurrence is evident, when we recollect that a female has no seminal vessels. That a certain sensation is produced, in the female, which terminates the paroxysm, is certain, as well as that there is considerable discharge of lubricating fluid, but that can alone proceed from the secreting mucous glands.

Of the principal uses of the hair on the mons veneris, that of increasing the sexual pleasure by contrast between this and the interior part is probably not the least.

We have thus explained the form and structure and the separate functions or uses of the male and female organs of generation, as preparatory to the right understanding of their united functions in the sexual embrace.

United Functions of the Male and Female generative Organs.

While reciprocal notions of beauty are doubtless excitements to this embrace, perhaps no portion of the female figure so greatly attracts the male as the mammæ, when fully developed and finely formed. It is these fine forms which the male first receives within his arms and presses nearest to his heart. Their perfect developement is, then, important not only in this point of view, but as indicating a disposition to and a fitness for sexual pleasure. Hence in hot countries, where these pleasures are the chief pursuits of life, a very large bosom is deemed essential to beauty. Long mammæ are regarded as beautiful in Africa, and hence the women of that country elongate them by art.

The musky odour, also, of the arm-pits and generative parts (and they are perfectly musky in cleanly persons of warm temperament) is a powerful stimulus to sexual love.

In various temperaments, this passion is very differently modified. The sanguine, being more voluptuous, love amorous preludes; the bilious are under the influence of an erotic fury which is as great as it is quickly exhausted; the melancholic burn with a secret and more constant flame; and the phlegmatic are cold and insensible.

In the act itself, the penis, fully erect, and introduced into the vagina, is grasped by the tensor vaginæ muscle, which at that moment is sympathetically excited, and is possessed of the strongest contrac-

tile power, while the clitoris being also erect, and possessing an exquisite sense of touch, is the source of much delight to the female, in whom the orifice of the uterus or os tinæ, is then pressed very low by the abdominal muscles. In this operation, as in all impressions on the organ of touch, it is not one and the same contact, but a repetition of contacts, which communicates pleasure: this is also the case with tastes and with odours, the removal and reapplication of which is essential to pleasure and even to sensibility. Hence, in coition, the male and female alternately withdraw and approach in manners which are modified by the sensibility, the disposition, the taste, and the experience of each.

At this moment, also, the expression of each countenance is modified

by the same circumstances. The courtesan betrays herself either by playing with her necklace or her ringlets, or by affecting an ardour, which, from its want of nature and truth, it is evident she never knew or has long forgotten. The cold woman adds, perhaps, to a moderate degree of this affectation, one evanescent emotion when the paroxysm reaches its crisis. The warmer, but yet experienced woman, strives to conceal her sensibility and fixes her features; but, some time before the crisis of the passion, that fixity becomes contraction of the features, and their paleness betrays her interior sensation. The voluptuous woman, who surrenders herself to the passion, is at the first warm, blushing, yielding, and free from constraint;—successive and gradually increasing chills soon take the place of the flush;—the features seem to contract as well as to be-

come pale;—the eyelids drop over the eyeballs, which are convulsively drawn upward and inward, while the lips are half opened,

At the crisis of the passion in both sexes, the motions of the body are vivid and violent;—the whole frame trembles convulsively;—the heart beats against the breast;—in a moment the muscles yield under the weight of pleasure; even intelligence seems extinct; or rather, the whole sensibility is concentrated in one point, where the muscles of the generative organs undergo a spasmodic constriction;—in the male, the semen is then projected into the uterus by spasmodic jerks, which are repeated as long as there remains any semen to be expelled;—while in the female, the increase of pleasurable sensation, excited at this moment, causes the fimbriated extremities of the fallopian tubes to grasp the ovaria, within which

an ovum is immediately burst, and an albuminous drop, thus disengaged, consequently descends along the fallopian tube into the uterus, where, meeting with the male semen, the future embryo is formed. The female generally experiences a shivering—a voluptuous horripilation, at the moment of conception.* Gradually all the symptoms of this real epilepsy disappear, and the mind and body remain equally languid.

Some have asserted, that this pleasure has more extensive relations in women than in man. It would require a new

* There have been many examples of persons who have died during the union of the sexes from excess of passion, and the same has been observed among insects. Frogs, during this act, do not quit each other, nay do not cease, though their limbs be cut. Butterflies seek to couple though their head is cut off and they are impaled with a pin. Others seek to fecundate their dead females. Thus, reproduction is an imprescriptible law of all animals, or rather of all organized beings.

Tiresias to determine this point. However, this opinion is probable, because the generative system is not only more extensive in woman than in man, but is more intimately blended with her nature, and more powerfully modifies her structure and her functions, and because at the same time her sensibility is greater. Certain it is, that without such pleasure, no conception is possible. Whenever, therefore, a woman becomes a mother, it is the result of her spontaneous act.

SECTION II.

Of the External Signs and Internal Changes caused by the Sexual Embrace.

We shall here speak briefly of the external signs of defloration before we describe the internal changes caused by impregnation.

Of all these signs, it is natural to mention first, though it is not the most obvious, the rupture of the hymen. Some barbarous nations have even required of their brides the exposure of the thus blood-stained linen. Others have deemed the task of rupturing this membrane so difficult,

fatiguing and servile, that they have resigned the first embrace to a male dependant. The latter is the practice of the enervated beings of some hot climates : that of the Highland Lairds was exactly the reverse, and half the children on their estates were their own ! Notwithstanding, however, the varying tastes and the whimsical caprices of men, it is certainly true, that the hymen is often relaxed by debility, or broken and diminished by accident, independent of all coition. Such accidents, however, are very rare ; and the absence of that membrane is assuredly a good ground of strong suspicion, especially if added to the absence of the rugæ, and of resistance from the surrounding pressure of the hitherto unextended vagina. The slight tendency of the hymen to regenerate when the habits of sexual love have been abandoned for years or from the use of astring-

gents, can deceive only the inexperienced husband.

It is, in the second place, certain, that, in virgins, the mamma is a firm and round mass in which no break is discernible by the hand, and no irregularity of surface is visible to the eye. It is not less certain that, some time after defloration, it generally feels to the hand as if it were internally broken into smaller masses; and even its surface ultimately exhibits some irregularity. It is likewise certain, that, after bearing a child, and also after long indulgence of sexual pleasure, even these less masses disappear and are resolved into a more general softness of the whole.

We may thirdly observe, that the first essay of the pleasures of love is often necessary to complete the developement of the

organs which are its seat, and the sensibility of these organs is imperfect until they have been exercised. Indeed, absolute continence for some time after puberty, arrests the growth of these parts ; and, in man, for example, the bulk of the generative organ is generally the result of an unreserved abandonment to sexual pleasure. Hence, in the female, the general swelling of all the parts where glands are situate, especially those of the breast and of the anterior part of the neck, is often the result of this vivid commotion. It is not, therefore, without reason, that the ancient physicians, as well as several of the moderns, have considered the sudden swelling of the neck in young women as a sign of defloration.

Democritus has, also, remarked, and more than one modern observer has repeat-

ed, that defloration alters, in the fourth place, the tones of the voice, in such a manner, that the change is easily discovered by a good ear. In prostitutes who daily abandon themselves to men, this change is proportionably great and obvious.

We may observe, in the fifth place, that those who are intimately acquainted with any young woman (and by no other persons can any of these observations be made) will, on such an occasion, if they be intelligent and attentive observers, discover a change of physiognomical expression, of complexion, of look, of demeanour and of conversation, by which much is implied.

With all these guides, the skilful observer will never be deceived.

Women who are too early married, are speedily enervated; and, if this take place before their full growth, they remain always of diminished stature, weak and pale. Men also in southern countries among whom puberty is early, and who marry at twelve or fourteen, are small, delicate, effeminate and destitute of vigour.

It may not be irrelevant to observe, that a flatter thorax, a broader back, and thicker cartilages of the bones of the pubis, distinguish the skeleton of a weak woman who has too often had children when very young, from the skeleton of a virgin.

We have reserved for the conclusion of this section the consideration of the most important and interesting of those internal changes which result from the embrace of

the sexes, namely, impregnation or generation. No rational explanation has ever been given of this mysterious operation; and although such theory may not be deemed altogether relevant in a work like the present, yet we cannot here refrain from laying before our more intelligent readers that which appears to us to be a natural, true and simple statement.

Generation consists of five parts, viz. of, 1st, the detachment of a liquid capable of assuming vascularity, which is the essential characteristic of life; 2nd, the actual assumption of vascularity or life; 3d, the gradual increase of the living mass; 4th, the evolution of various organs; and 5th, the total detachment of the perfect being.

I. The detachment of a liquid capable of assuming vascularity, which is, the essential

characteristic of life.—Whether the detached seminal liquid of the male, and ovarian liquid of the female, unite in the uterus or in the fallopian tube—whether actual impregnation takes place in the former or in the latter, is immaterial to the theory we here deliver. We have already considered it as taking place in the uterus; but it is right to state the arguments which are adduced in support of its taking place in the ovarium.

It is argued, 1st, that Haller had observed in a rabbit an ovarian vesicle still attached to the ovarium, and yet having entered the fallopian tube; 2nd, that many anatomists have found the remains of foetuses in the ovaria; and some of them, entire foetuses; 3dly, foetuses have also been found in the abdomen into which they had fallen through large fissures of the ovarium.

um or of the fallopian tube where they had first acquired a certain growth, while others had fallen into that cavity without any apparent dilaceration; 4ly, Nuck tied the fallopian tube of a bitch three days after coupling, and found two fœtuses above the ligature on the side of the ovarium. All these facts would seem to prove, that fecundation takes place in the ovarium, and that the fœtus may even be developed there as well as in the fallopian tube.

Certain, however, it is, that it is the spasm of coition which causes the detachment of the secreted liquids.

Sir E. Home met with a case of a young woman who died seven days after her first and only sexual intercourse; and, having first hardened the uterus and its appendages in alcohol, it was minutely exa-

mined. One of the ovaria exhibited a small fissure on its most projecting part; and upon opening it, he found "a cavity filled up with coagulated blood, and surrounded by a yellowish organized structure." Upon examining the cavity of the uterus itself, its inner surface was found to be lined with an exudation of coagulable lymph; and among the fibres of this lymph, near the cervix, the ovum was detected. It was of an oval form, one portion of it white, and the other semitransparent; but by the action of the alcohol the whole became opaque. The os tinæ was closed with thick jelly, but the openings into the fallopian tubes were pervious.

The small ovum was given to Mr. Bauer, of Kew, in order that he might examine it by his microscope, and we are presented

with a very minute account of its appearance. It is described as consisting of a membrane, comparatively speaking of considerable thickness and consistence, forming a kind of a bag of an oval form, nearly $\frac{19}{200}$ of an inch long, and about $\frac{9}{200}$ of an inch broad : on one side, it has an elevated ridge down its longest diameter ; and, on the other side, it appears open for nearly its whole length, the edges of the membrane being rolled inwards, so as to give it something of the shape of a shell of the genus *voluta*. The outer bag contained an interior smaller bag, one end of which was nearly pointed ; the other, obtuse : in the middle it was slightly contracted, so as to leave two protuberances, which, it is conjectured, were the rudiments of the heart and head. These protuberances were formed by two little corpuscles, which were contained in the interior bag, and

were enveloped in a slimy substance like honey.

Thus the first detachment and subsequent preservation of these liquids is favoured by an internal cavity of which the hydatid may be considered as the simplest species. Every thing indicates, that, there, the liquid of the male aggregates with that of the female. For some days after impregnation, the albuminous drop, inclosed in its capsule, floats loose in the uterine cavity. In a few days, it is found adhering to it; and there is little doubt that the animal thus formed, attaches itself to the uterus precisely as hydatids do, and that the coats are formed around it upon a principle similar to that by which the gall is formed by certain insects upon the bark of the oak.

II. The actual assumption of vascularity or life.—This adhesion and the more important assumption of vascularity or life, both depend upon one beautiful process.

All extraneous bodies excite action in living parts. Here, then, is a body adapted to that purpose; and the first action which of course it induces in the surrounding parts, is an increased circulation. Now, the circulating blood holds carbon, which it seems to be the whole object of respiration to remove; and it is most important to observe that albumen as strongly attracts carbon as the blood repels it.

“From the effects of nitric acid on albumen,” says Dr. Thompson, “and its products, when subjected to destructive distillation, it has been concluded that it

consists of carbon, hydrogen, azote and oxygen, in unknown proportions. As it yields more azotic gas to nitric acid, it has been considered as containing more of that principle than gelatine. It is obvious, however, that it does not differ much from that body, as nitric acid spontaneously converts it into gelatine. Mr. Hatchett has rendered it very probable, that it is the first of the soft parts of animals that is formed, and that all the other soft parts are formed from it."——"Coagulated albumen forms an essential part of bone and muscle; brain perhaps may be considered as a species of it, and so may the lense of the eye. Cartilage, nails, horns, hair, &c. as Hatchett has shown, are almost entirely composed of it; and it forms the membranous part of many shells, sponges, &c. In short, it is one of the

most general and important of the animal substances.

Now the animal mucilage of semen is nearly pure albumen; and this is the extraneous body so introduced. While, therefore, it excites contiguous circulation, it will powerfully attract the carbon which the blood rejects. It will, moreover, be seen presently that the attraction for carbon is the only action necessary here.

This attractive albumen, then, has left the mere secreting ovarian cavity for the more arterial surface of the uterus, to render which more living or more arterial still is the use of menstruation, which has a substitute in lower animals, namely a peculiar excitement at certain periods. Hence, such vascular connection as impregnation implies, is easiest when the surface of the

uterus is most arterial, namely immediately before or after menstruation. Hence, also, generation ceases with the menses, the use of which is thus for the first time rendered evident.

The inflammatory appearance of the uterus after coition, confirms this train of reasoning. This turgescence of the uterus, by an inflammatory orgasm, is confirmed by two examples seen by Ruysch of the uteri of women dissected after recent impregnation; the one of a courtesan, killed by a young man immediately after venereal connexion with her; the other of a woman, a few hours pregnant, and killed in adultery by her husband. Thus, the uterus, after having received the prolific liquor, swells like a lip that has been stung by a bee: it becomes a centre of fluxion, towards which the humours flow in every direction; the

diameter of its vessels augments with the thickness of its parietes ; the latter become softer, and their muscular nature is perceptible. Hence, it is, that too frequent excitement and the consequent callousness and want of tendency to adhesion (as well the perpetual disturbance of the process) in courtezans, causes generation to cease.

In other cases, however, the favourable state of the uterus and the more powerful attraction of albumen for carbon, will produce the desired adhesion with the arterial surface of the uterus. The attracted blood will then flow to the albumen. Now, albumen united with carbon, forms fibrin. "Fibrin" says Thompson, "appears to be composed of the same constituents as gelatine and albumen ; but it probably contains more carbon and azote and less oxygen." Hence, as the blood enters the

albuminous drop, the union of its carbon with the surrounding albumen, will form a muscular ring; successive rings will of course be formed as the carbonated blood passes onward; and these rings will evidently diminish in diameter, as the globules of blood diminish by the expenditure of their carbon. Thus, muscular canals will be formed,* and vessels will shoot throughout the mass.

* We should here, perhaps say, *fibrous*, not *muscular*, canals. It is immaterial which. "My experiments" says an excellent observer "have proved, that these fibres cannot possibly be muscular, since muscular fibres are soft and flaccid, containing more than $\frac{2}{3}$ of their weight of humidity, while those of the arteries are dry, and quite elastic, and since the muscles agree in their chemical properties with the fibrin of the blood, being soluble in acetic acid, and entering into combinations of difficult solubility with muriatic and nitric acids, while the arterial fibres, on the contrary, are insoluble in vinegar, but are dissolved pretty easily in the diluted mineral acids, and not separated from them either by simple or prussiated alkalis, which are the precipitants of fibrin, [as well as of albumen.] Since

Hence we see that the function of generation is the same in its most complex as in its simplest state—it is still gemmiparous generation or generation by shoots.

The vascularity must, on the same principle, become universal; but the adhesion must be confined to a given part of the ovulum and the uterus; because, although the male albumen aggregates with that of the female from similarity of nature, yet,

therefore, the arterial fibres have neither the structure nor the chemical composition of muscles, they cannot either be muscular, or fulfil the office of muscles, which, indeed, is sufficiently apparent from their elasticity. This elasticity, however, supplies the place of muscular power; and Haller's description of the pulse is correct, notwithstanding his idea of the cause of the contraction of the arteries is confuted. On the other hand, Bichat's opinion, that the arteries are not dilated, but only vibrate about their situation, on account of their numerous flexures, when the heart forces the blood into them, must be incorrect, being contrary to the mathematical laws of hydrostatics.

to the uterine cavity, it is an extraneous body, and, with it, can less readily adhere. Nay, to separate it, membranes are even secreted or exfoliated from the uterus.

III. The gradual increase of the living mass.—It is evident that the vascularity of the uterus, which is the source of this increase, is admirably adapted to become greater in proportion to the excitement; and hence there is an unlimited supply of nutritive substance. Moreover, whereas the ovarian cavity was limited, this also is expansile to accommodate the body thus increasing.

Thus is a liquid detached, is vascularity assumed, and is increase obtained.

IV. The evolution of various organs.—The albumen is actually observed to be-

come firmer and more opaque, till at last lineaments appear; and the evolution of the various organs which these lineaments indicate, and which next takes place, is wonderfully more simple than, at first, it would seem to be.

The admirable sources of comparative anatomy show us, that any one function being given, all the rest have a correspondence to it. The quick and irritable genus *felis* has muscles capable of sudden exertion, pointed teeth, claws, &c. the duller *pecora* have slow moving muscles, molar teeth, hoofs, &c. Indeed it is evident that any attempt at the performance of a subordinate function must be completely modified by, and accommodated to the function on which it is dependent. Hence, it is, that quicker or slower motion above referred to, being completely dependent on,

is inseparable from, quicker or duller sensibility. Hence, in general, any one function existing, all the rest will be consistently evolved—in other words, a function being given, a consistent or perfect being must result.

From the great magnitude of the head, in the fœtus, it is probable that sensibility is really one of its first functions. From its degree and modifications, therefore, may spring the whole being; nor is it material to the general truth, that this influence cannot be traced throughout all its operations. It is evident, however, that as all the modifications of muscular parts must correspond with the modifications of sensibility, and as the most important parts of the vital system—the coats of vessels, and the most important parts of the mechanical—the moving powers are com-

posed of muscles—thus the principal parts of these two systems are brought under the influence of the nervous system, and of sensibility; and this being the case, it is easy to conceive how the subordinate parts of these systems must be regulated.

Hence also, and perhaps in some measure from the predominance of the more active or more passive male or female liquid, the sex may arise; for it certainly is highly probable that, in all cases, the one is more active, the other more passive. The sex may, in this way, be connected with the power of sensibility and imagination, which will naturally be more or less influenced by the concentration and quality of the secreted liquid. But of this, hereafter.—As, moreover, sex may be dependant on the quality, so may resemblance be dependant on the quantity of this fluid.

V. The total detachment of the perfect being.—Independent action here leads to independent being. If, from the involvement of bodies it were opposed, destruction would inevitably follow. This involvement is admirably avoided in the uterus by the few points of contact. Hence, independent action there produces parturition.

Thus, generation involves no mystery but is a mere affair of secretion.

The faculty of generating disappears at forty-five or fifty in the female, and about sixty in the male, though many exceptions may be found to these general rules.

History, says a late writer furnishes some instances of remarkable fecundity in extreme age :—

Valescus de Taranta knew a woman who had a child at sixty-seven; and Cardan mentions another, who had a child when she was more than eighty. Pliny says, that Cornelia, of the family of the Scipios, brought forth a child in her sixty-second year, which child was afterwards the consul Volusius Saturnius; and that among the common people, even the age of eighty-five afforded such prolific examples.

Pliny also says, that Massinissa had a son born to him after he was eighty-six years of age, and that Cato, the senator, had one at the age of eighty. Savonarola asserts, that Nicholas de Pelavicinis had a son in his hundredth year. Alexander Benedictus knew a German who had one in his ninetieth; and Lemnius mentions another, who, at the age of

an hundred, married a woman of thirty, and had a numerous offspring by her. The celebrated physician Felix Platerus, who died at Basle in 1614, says, his father married when he was seventy-two years old, and had six sons; and at the age of eighty-two, his wife bore him a daughter. He mentions also that his grandfather had a son in the hundredth year of his age.

However, though such things are not within my knowledge, and scarcely within my belief, the Father Dutertre says, a savage Carribean woman, of eighty years of age, had a child at Guadaloupe; and he mentions an instance of another, who was supposed to be upwards of an hundred years old, that became pregnant, 'par un jeune garçon François.' I do not know whether this

jeune garçon was as young as the garçons mentioned by Saint Gregory and Saint Jerome:—the former relates that a boy had a child by his nurse at the age of nine years; and the latter that he had heard of the same thing by a boy of ten.”

SECTION III.

*Of Circumstances which ensure or prevent
Impregnation.*

Fecundity may be prevented by many causes: such as a connexion physically or morally unsuitable, too early marriage, peculiar character or manner of thinking, strong passions, caprices, regrets, the notion of preserving beauty, intemperance, an abuse of pleasure, the embarrassment of a family, &c. In general, the most fecund women are of a sanguine temperament.

As passions, and more especially the abuse of pleasure, and the physical insuitableness of individuals, are the most frequent causes of sterility, we shall briefly notice them in particular.

The excessive indulgence of sexual pleasures of any kind is unfavourable to fecundity, as both perverting and debilitating the faculties. In this respect, even the Indian operation of producing by gentle frictions, a titillation of the body and of the limbs, which they boast as being more voluptuous than that of love, may be injurious. This practice was well known to the Romans, as Martial shews :

*Pecurrit agili corpus arte tractatrix,
Manumque doctam spargit omnibus membris.*

We must speak less doubtfully of the

practice of all the nations of the torrid zone, whom heat of climate renders mad as to the pleasures of love. They make an almost continual use of aphrodisiac substances of exciting drugs and of philters, the burning activity and deleterious nature of which, sow the seeds of certain destruction, oppress the reason, and induce phrensy.

More decidedly still must we deprecate the lascivious practices which Suetonius describes in the emperor Tiberius, who made young people perform before him amorous scenes.—“*Puellarum et exoletorum greges, monstrosique concubitus repertoires, invicem incestabant se coram ipso, ut adspectu deficientes libidines excitaret.*”

Physical circumstances, however, are

both the most frequent and the most easily obviated causes of sterility; and on this important subject, we shall endeavour to throw new light.

I. Here we must first call the reader's attention to an anatomical fact, which has either passed unnoticed, or has been considered as unimportant. It is especially remarkable, that the apperture of the glans penis and that of the os tincæ of the uterus are fissures which have precisely an opposite direction. The apperture of the glans is vertical, and that of the os tincæ horizontal. Now the reason of this is evidently in order that these fissures may, by crossing each other in coition, certainly come in contact; for had they both been vertical, from their narrowness, they assuredly could not often have come in contact. Here then, is a fact most impor-

Fig. 1.

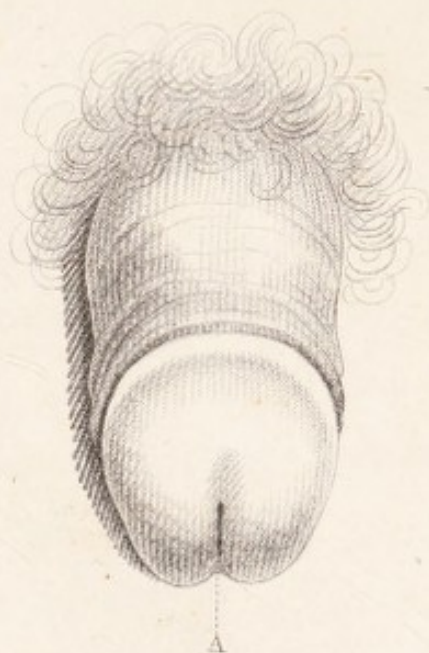
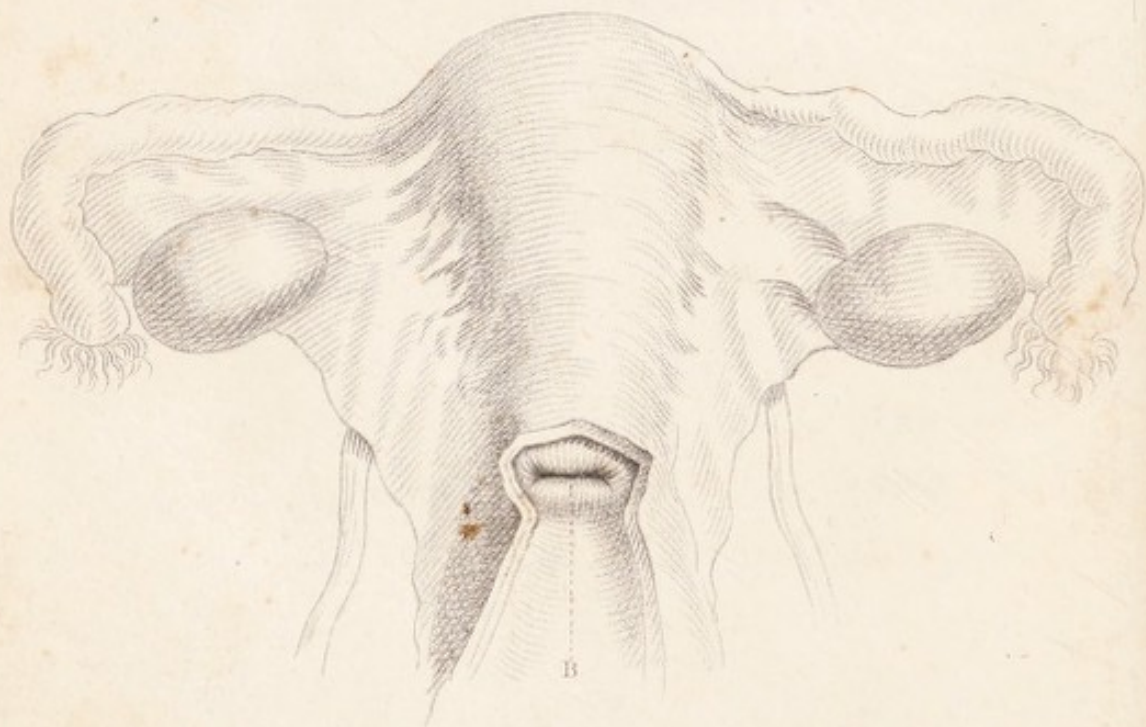
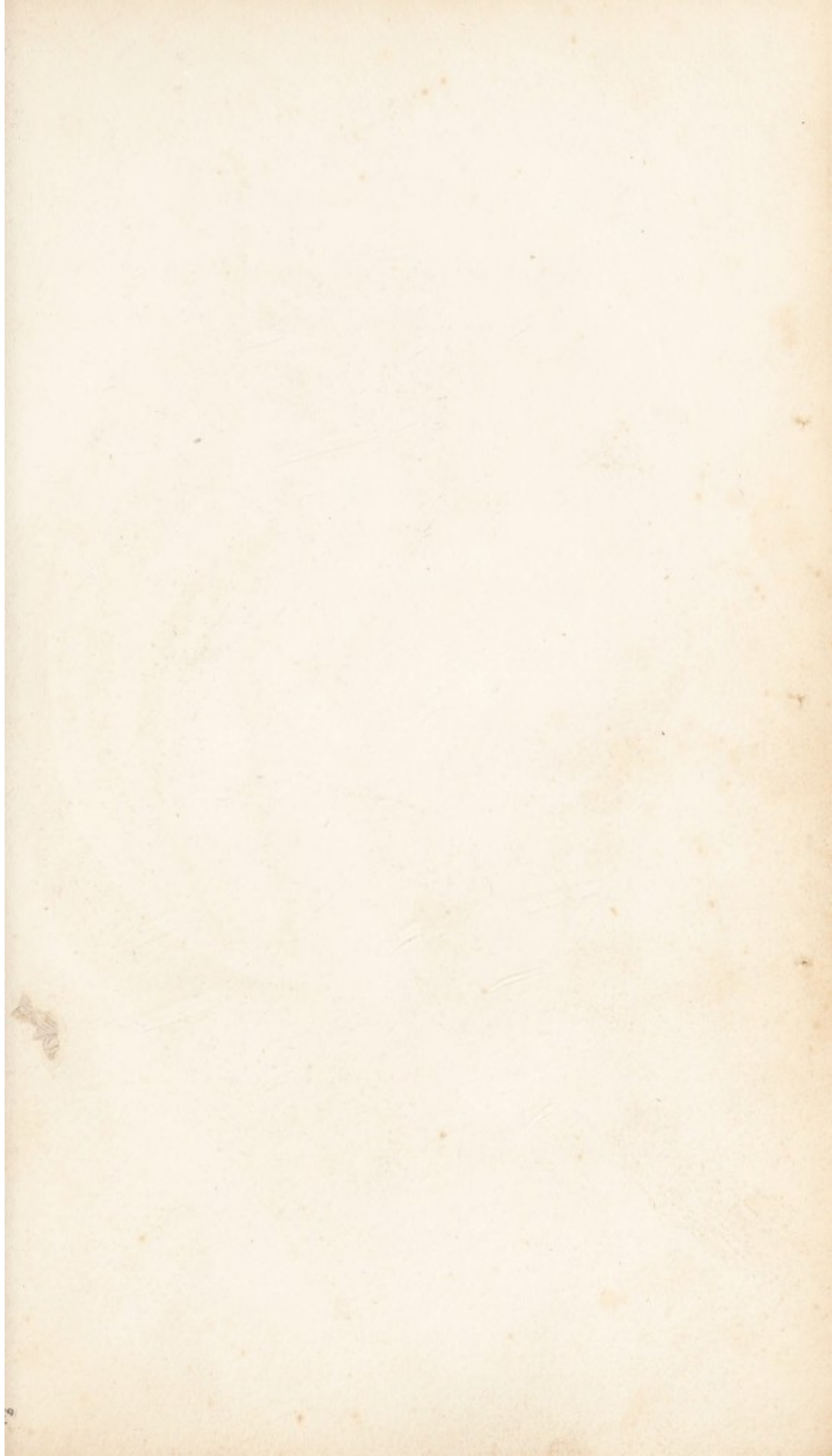
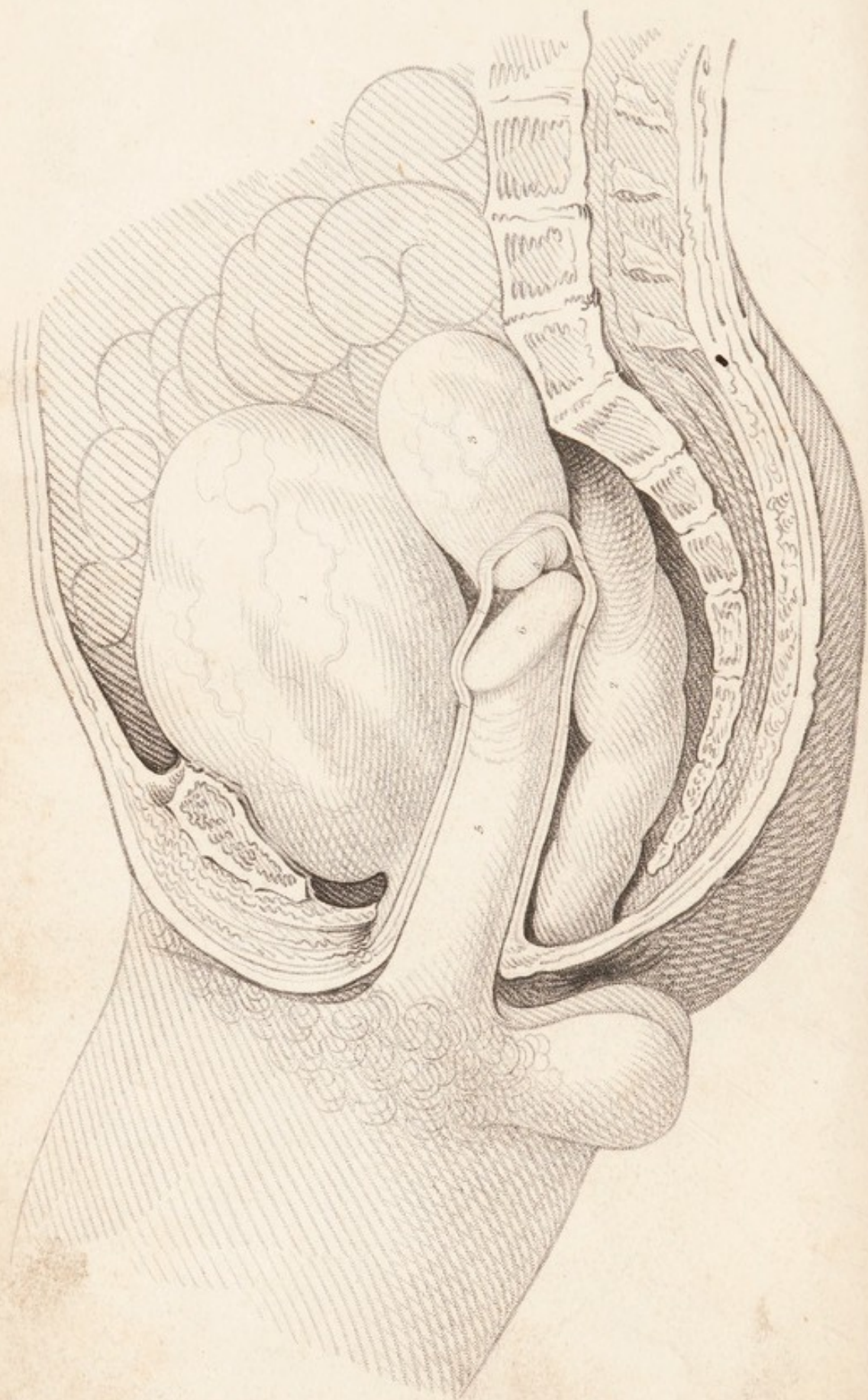


Fig. 2.







tant, not only in itself, but in the reflections to which it leads. (*See Plate 21.*)

II. The glans penis has its present form in order to turn up and apply to the ostinæ of the uterus which naturally has a corresponding direction, in order that the seminal fluid may be rightly injected. (*See Plate 22.*)

III. The contours of the glans penis precisely resemble those of the upper part of the vagina; and the suction of the latter, produced by the partial removals of the former in coition, greatly enlarges the size of the glans; for, the parts being of a yielding kind, the cavity left by the penis is instantly filled by the close collapse of the sides of the vagina, which thus apply to

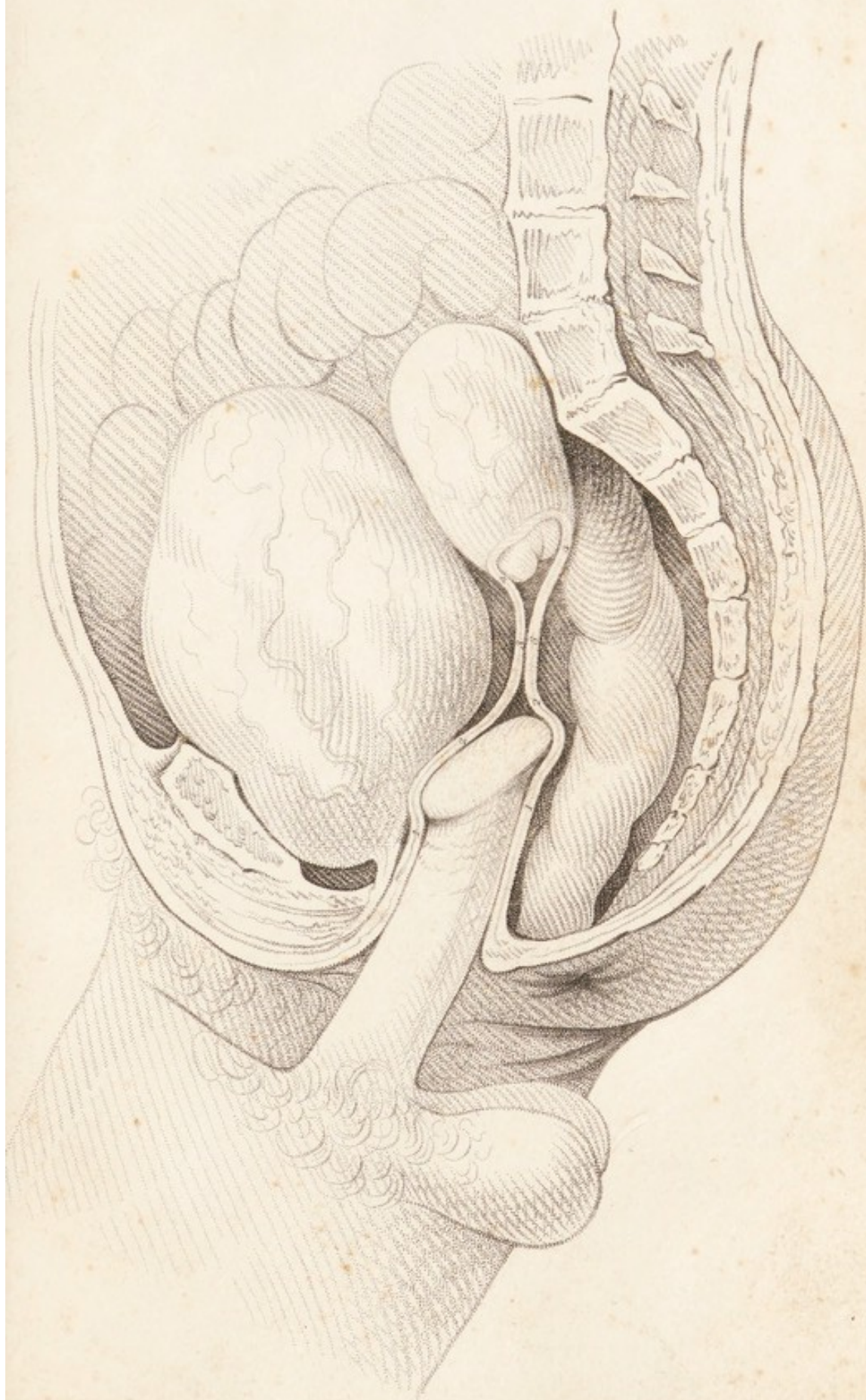
the glans in all its motions. (*See Plate 23.*)

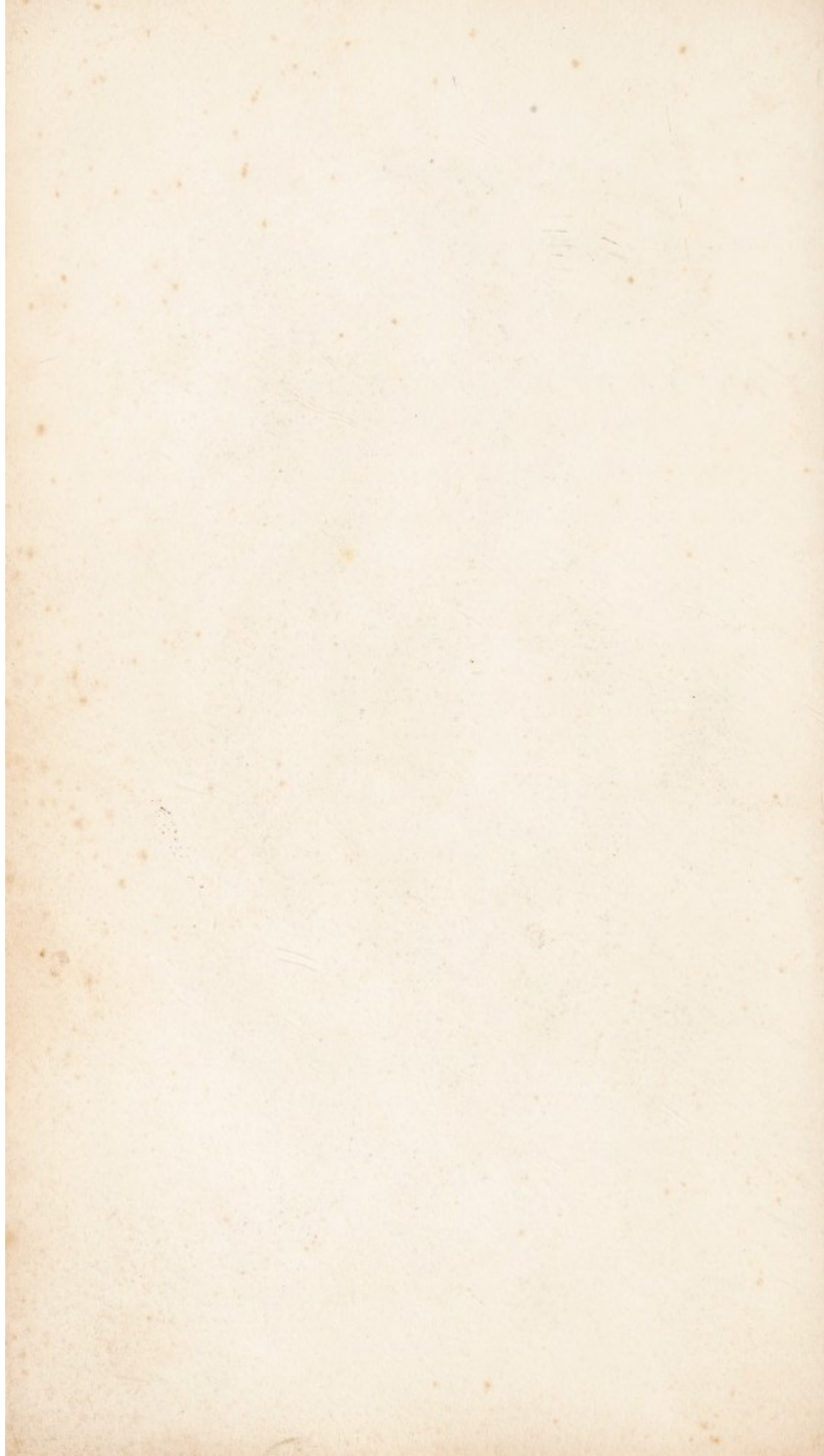
Now, the existence of these three circumstances in their natural state, is essential to successful coition ; and it is very certain, that the absence of these conditions is the chief cause of the want of progeny.

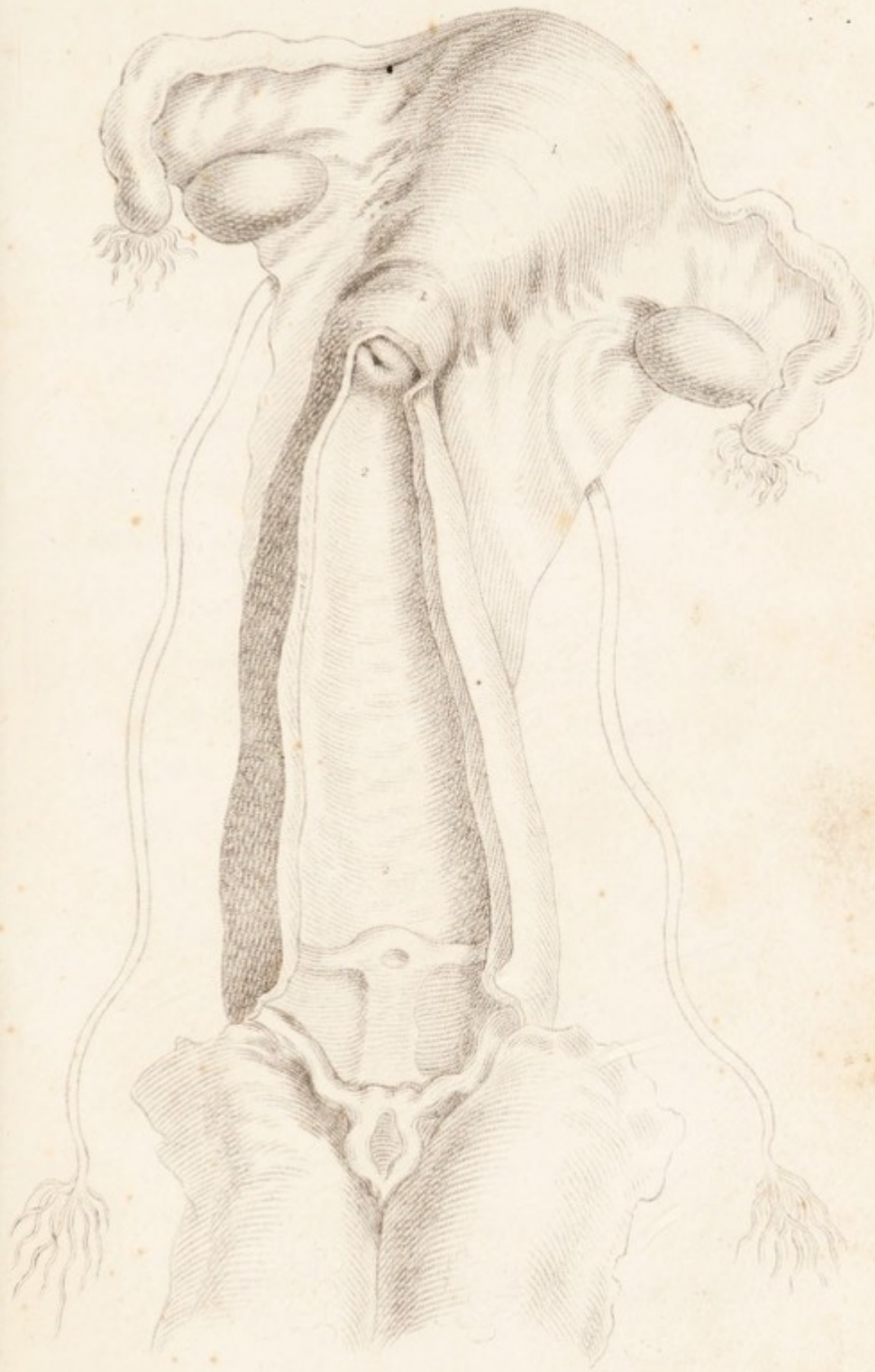
Most frequently the defects exist on the part of the woman ; and though our space here does not permit our enumerating and describing the whole of these, yet, may we point out one of the most obvious.

The uterus is often placed nearer to one side of the pelvis, than to the other ; and hence the os tinæ presents itself very differently in the vagina. (*See Plate 24.*)

The relation which this derangement bears







to the preceding points of natural structure is very evident ; and the conclusions which we shall draw must already strike the mind of every one. It is evident, that in such a case, the opening of the glans is not likely to come into contact with that of the uterus, and hence the seminal fluid cannot easily be injected thither.

It is no less certain, however, that with a proper knowledge of the sorts of derangement of position which thus take place, their injurious effects, may, in general, be obviated, and progeny procured ; and it is greatly to be regretted, that while the unacquaintance of medical men with this subject renders all application to them useless, the extreme delicacy, or perhaps, we should say, indelicacy, of the subject should make it impossible for any one who is acquainted with it to practice such

a branch of medicine exclusively. If, however, any man of adequate knowledge is disposed to do so, the author can assure him that he will have patients enough ; and he can also assure such patients, that it is their interest to employ him.

From the preceding observations, it may now be easily understood why all modes of coition but the most natural one are unsuccessful in result. Vainly:

“ Reperit obscenas veneres vitiosa libido.” AUSON.

Hence it is that the Venus Præpostera of which Lucretius speaks in his 4th book :

“ Quadrupedumque ritu plerumque putantur
Concipere uxores.....

is generally useless, or deserves adoption only by those beings, equally divested of delicacy and affections who seek to shun

procreation. With the same view they sometimes choose the most indelicate of all periods for the sexual embrace, or that almost equally infecund middle period between the menstrual times, the reverse of those which Fernel instructed the queen of Henry III. of France to adopt in order to become a mother.

Speaking of the influence of imagination in the production of sexes, a celebrated writer says:—Hence I conclude, that the act of generation cannot exist without being accompanied with ideas, and that a man must have at that time either a general idea of his own male form, or of the form of his male organs; or an idea of the female form, or of her organs; and that this marks the sex, and the peculiar resemblances of the child to either parent. From whence it would appear, that the

phalli, which were hung round the necks of the Roman ladies, or worn in their hair, might have effect in producing a greater proportion of male children ; and that the calipædia, or art of begetting beautiful children, and of procreating either males or females, may be taught by affecting the imagination of the male-parent ; that is, by the fine extremities of the seminal glands imitating the actions of the organs of sense either of sight or touch. But the manner of accomplishing this cannot be unfolded with sufficient delicacy for the public eye ; but may be worth the attention of those, who are seriously interested in the procreation of a male or female child.

KALOGYNOMIA,

OR THE

LAWS OF FEMALE BEAUTY.

CHAPTER IV.

OF THE LAWS REGULATING SEXUAL INTERCOURSE.

SECTION I.

Of Monogamy and Polygamy.

Polygamy is almost universally extended among mankind, while monogamy is known only in Europe and its colonies. Polygamy, however, is very generally accompanied by a species of female slavery. In Turkey, in particular, though mar-

riages are contracted in various ways, and though there is a very great distinction between the women, they are in general all slaves. Several causes concur to promote this degradation of the most beautiful part of the human species. Montesquieu mentions many of them; and we shall quote his words, which may be applied as well to the women of the Levant as to those of the south, whom this great man had then in view. "Women," says he, "in warm climates, are marriageable at the age of eight, nine, or ten.* Infancy and marriage, therefore, go almost always together; and women become old at

* Mahomet married Cadhisja at five, and took her to his bed at eight years old. In the hot countries of Arabia and the Indies, girls are marriageable at eight years of age, and are brought to bed the year after. *Prideaux, Life of Mahomet.*—We see women in the kingdom of Algiers pregnant at nine, ten, and eleven years of age. *Hist. of the Kingdom of Algiers, by Logiers de Tassis, p. 61.*

twenty. Reason, then, and beauty, are in them never found together: when beauty wishes for sway, reason refuses it; and when reason might obtain it, beauty is no more. Women ought to be dependent: for reason cannot procure them in old age a power that beauty did not give them even in youth."

In the East, women are much more numerous than men; and "from this," says an ingenious writer, "it would appear as if polygamy, so common among the orientals, had been pointed out by nature itself: for were they obliged, like the Europeans, to confine themselves to one woman, all the rest would be useless; and this superabundance would be an exception to a very true axiom, that nature has made nothing in vain."

“The character of these people, and the ideas which they seem to have formed of love, still tend to support the justness of the above reflections. That ecstasy and delirium, that union of souls which leads us into a kind of intoxication, which deifies in our eyes, the object of our affection, identifies us with it, and renders love a divine emotion, and an indissoluble chain—are never known there: all the different shades of sensibility escape them. They feel nothing of the moral influence of love, and are acquainted only with its madness: it is a want which they gratify, and not a sentiment which hurries them away. An European always embellishes the object whom he loves; he discovers every day, and every moment, new charms and new graces, which he multiplies, as one may say; and he experiences, even in constancy, all the pleasures of variety. Such is love

in temperate regions, where the two powers of which man is formed are in harmony; where the physical sensation is subordinate to the moral sentiment: and this strengthens the natural and religious obligation of adhering to one woman. But, on the contrary, if love be only a physical want, an animal instinct, such a passion admits no choice; it is not exclusive; and nothing can supply to him who experiences it a sufficient number of objects. Such is love in those countries where the irresistible and continual action of a scorching atmosphere destroys the harmony of the two powers; where the violence of the sensation extinguishes the energy of the sentiment; where man yields to the most impetuous of passions, and not to the mildest of affections; and this gives rise to a plurality of women. Polygamy, therefore, will be a natural conse-

quence of those warm temperatures, and of the constitution of the orientals ; and a superabundance of women, instead of being an error of nature, will become a proof of her wisdom and intelligence." Thus these institutions maintain themselves and are perpetuated by the very nature of their effects.

Perhaps also she has produced women in greater abundance in some countries, with a view to induce the different nations of the earth to connect themselves together by alliances ; and to form of the universe one country, and of the scattered tribes of man one family.

We cannot, however, suppose women quite so constant in those countries where the husband has such a variety of wives, as in other countries, where he is confined

to one. It is sufficient to cast a glance upon an oriental woman in order to be sure of possessing her on the first favourable occasion. There are, thus, climates where the impulses of nature have such strength, that morality has almost none. If a man be there left with a woman, the temptation and the fall will be the same thing; the attack certain, the resistance none. In these countries, instead of precepts, they have recourse to bolts and bars. When these are not employed, we know the result. Hence, the society, called the Areoi, in the island of Otaheite, consists of about a hundred males and a hundred females, who form one promiscuous marriage.

Thus where pleased Venus, in the southern main,
Sheds all her smiles on Otaheite's plain,
Wide o'er the isle her silken net she draws,
And the Loves laugh at all but Nature's laws.

“In temperate climates,” however, says Montesquieu, “where the charms of women are best preserved, where they arrive later at maturity, and have children at a more advanced season of life, the old age of their husbands in some degree follows theirs; and as they have more reason and knowledge at the time of marriage, if it be only on account of their having continued longer in life, it must naturally introduce a kind of equality between the two sexes, and, in consequence of this, is the law of having only one wife.

“In cold countries the almost necessary custom of drinking strong liquors, establishes intemperance amongst men. Women, who, in this respect, have a natural restraint, because they are always on the defensive, have therefore the advantage of reason over them.

Nature, which has distinguished men by their reason and bodily strength, has set no other bounds to their power than those of this strength and reason. It has given charms to women, and ordained that their ascendant over man shall end with these charms: but in hot countries, these are found only at the beginning, and never in the progress of life.

“ Thus the law which permits only one wife, is physically conformable to the climate of Europe, and not to that of Asia. This is the reason why Mahometanism was established with such facility in Asia, and so difficultly extended in Europe; why Christianity is maintained in Europe, and has been destroyed in Asia; and in fine, why the Mahometans have made such progress in China, and the Christians so little.—Some particular reasons in-

duced Valentinian to permit polygamy in the empire. That law, so improper for our climates, was abrogated by Theodosius, Arcadius, and Honorius.”

The peculiar merit of Montesquieu consists in his extensive generalization of facts, and the unprejudiced conclusions which he draws from them. A further application, however, of his own method to this subject, would certainly have shewed him that the actual practice of Europe differs less from that of Asia than he seems to imagine. The form of society may differ; but human nature is pretty much the same in both.

Another intelligent French writer says : —“ Of all social institutions, marriage is that of which the laws are the most difficult to determine, because they are in op-

position to those of nature. Society says to two newly married persons.—‘ You shall love each other while you live: you shall pass together the remainder of your days.’ But the laws of nature, more powerful than those of society, say.—Every sentiment weakens: satiety supervenes: when we seek to vary pleasure in every other affection, in order to banish that uniformity which always induces ennui, why demand in this one a constancy of which man is so little capable?’

It is undeniable that novelty is essential to the highest enjoyment of every sensual pleasure. The reason, therefore, is evident, why in this respect sexual love differs from friendship; and we have hence the foundation of the French phrase “ *jeune maîtresse et vieux amis!*” But let us not lay the burthen of this immorality upon our neigh-

bours. The following Old English anecdote is well known:—"A Gentlewoman comming to one that stood at a window reading a booke, Sir (sayd she), I would I were your booke (because she loued the Gentleman). So would I (quoth he), I wish you were. But what booke would you have me to bee (sayd the other) if I were to be so? Marry, *an Almanacke* (quoth the Gentleman) because I would change every yeare."

If, then, the laws of nature are thus opposed to the laws of society, in what, let us enquire, is founded the justice of the latter?

Is the justice of marriage in any measure founded on the physical changes which take place in woman after coition? Be

this, and still more, by parturition, it may be asserted, that the rugæ of the vagina in *particular* are destroyed, its elasticity lost, pleasure diminished, and sterility induced. But, though the former two assertions are slightly true, the latter two are unfounded.

Sexum natura invalidum exponi suo luxu cupidinibus alienis," says Tacitus, in the third book of his Annals; and we may, with Montesquieu add:—"It is always a great misfortune for her to go in search of a second husband, when she has lost the most part of her attractions with another. One of the advantages attending the charms of youth in the female sex, is, that in advanced age, the husband is led to complacency and love by the remembrance of past pleasures." But, to the first of these sentences we may reply:—If a woman go in search of a second husband, it

will, in general, be of an older one, and old husbands do not look for—do not desire, the *same* attractions with young ones. There is more reason in the second sentence; but the advantage there mentioned falls not to the lot of many, who yet deem not themselves unfortunate.

The strongest argument for the justice of marriage, is the following of the same excellent writer:—“ The natural obligation of the father to provide for his children has established marriage, which makes known the person who ought to fulfil this obligation. The people mentioned by Pomponius Mela, had no other way of discovering him but by resemblance.

“ Among civilized nations the father* is

* Pater est quem nuptiæ demonstrant.

that person on whom the laws, by the ceremony of marriage, have fixed this duty ; because they find in him the man they want.

“ Amongst brutes, this is an obligation which the mother can generally perform ; but it is much more extensive amongst men. Their children, indeed, have reason ; but this comes only by slow degrees. It is not sufficient to nourish them ; we must also direct them : they can already live ; but they cannot govern themselves.

“ Illicit conjunctions contribute but little to the propagation of the species. The father who is under a natural obligation to nourish and educate his children, is not then fixed ; and the mother, with whom the obligation remains, finds a thousand obstacles from shame, remorse, the con-

strait of her sex, and the rigour of laws ; and besides, she generally wants the means.

“ Women who have submitted to a public prostitution, cannot have the conveniency of educating their children : the trouble of education is incompatible with their station ; and they are so corrupt, that they can have no protection from the law.

“ It follows from all this, that public continence is naturally connected with the propagation of the species.*”

* “ The Samnites,” says he, “ had a custom which in so small a republic, and especially in their situation, must have produced admirable effects. The young people were all convened in one place, and their conduct was examined. He that was declared the best of the whole assembly, had leave given him to take which girl he pleased for his wife ; the person that had been declared second best chose after him ; and so on. Admirable institution ! the only recommendation that

Here, then, we attain the most important and interesting truth which exists on this subject. In free and rich countries, inheritance renders marriage necessary. But does it alter the passions of the human heart, or change the nature of humanity? —Not in the least.—The concubines and courtezans of the West are not less numerous than the wives of the East.—Do they contribute more to morality!

The truth is, that, while women form

young men could have on this occasion, was owing to virtue and to the services done their country. He who had the greatest share of these endowments, chose which girl he liked out of the whole nation. Love, beauty, chastity, virtue, birth, and even wealth itself, were all, in some measure, the dowry of virtue. A nobler, and grander recompence, less chargeable to a petty state, and more capable of influencing both sexes, could scarce be imagined.—The Samnites were descended from the Lacedæmonians: and Plato, whose institutes are only an improvement of those of Lycurgus, enacted very nearly the same law.

one class in the East, they form three in the West: while in Asia the distinction of one wife from the rest depends on the will of the husband, in Europe it depends on those laws which property and inheritance create; and, while in the former other women are degraded by the will of the husband, they are here degraded by that of society, into the two subordinate classes of concubines and courtezans. Nor is this, in general, without a reference to merit: women who have slightly erred, fall naturally into the former class; the very wreck of sexual love—the utterly abandoned, into the latter.

All of these classes, then, exist:—all contribute to the fabric of Western society! The rigid will say—society disclaims them: the philosopher must observe that,

society creates and maintains them. It is of facts, not of creeds, that we speak.

It may be thought, that society attains not its purpose if these two classes exist. This is an error. The purposs of society is to define and secure inheritance, and this it most effectually attains; but it wages not war against nature; it *treats* neither the concubine nor the courtezan as criminal; and, if it degrade either, it is rather by the operation of a social and conventional, than of a moral law.

Now having enquired into the foundation and established the justice of marriage, let us examine into the causes of concubinage; for, wherever a practice prevails in society, it is likely to have natural causes.

That some of these must be ascribed to the licentiousness of the passions, is undeniable. That others must be imputed to an excessive jealousy of personal liberty, seems not unreasonable.

Quod licet, ingratum est: quod non licet, acrius urit.
Si nunquam Danaën habuisset ahenea turris,
Non esset Danaë de Jove facta parens.

Ovid. Amor. 1. 2.

But if there exist still other causes than these, it would be well to define them; and, that such causes do exist, appears at first sight to be probable, both from the universality of the practice itself, and from the universality of polygamy in countries in which that practice does not exist. The following seems to be the most powerful of the causes alluded to.

Nature, as Rousseau observes, has destined man to attack, and woman to de-

fend : in other words, she has implanted in the breast of man passions which are less easy of controul than those which she has given to woman. Hence, the very licentiousness of those passions is the work of nature. If, therefore, woman successfully defend—if no congenial passion be excited in her breast, man naturally seeks elsewhere for sympathy.

Nor is this all : the periods are frequent in which woman is physically unable to indulge in sexual love, even if at such times she were morally so disposed. If, therefore, we add the monthly recurring periods of her physical inability to the much more frequent ones of her moral indisposition, we shall clearly show how necessary it is, that man should either maintain a difficult and painful combat with his passions, or should find, in con-

cubinage, a compensation for the defects of monogamy.

Nor is even this all : the periods of pregnancy and suckling, are accompanied by more or less of the same indisposition on the part of woman, and leave the passions with which man is blessed and cursed, in a state of ungratified desperation. If this language should be thought strong, let the reader recollect the case of towns taken by assault, in which the conduct of troops, mad and criminal as it may be, is a proof of the pain which may accompany privation.

When, then, we consider the extreme frequency of these periods of physical and moral indisposition on the part of woman, and when we add to this, that the whole extent of her period of fecundity is much shorter than that of man, as well as that she is more frequently subject to sterility

than he is, can we wonder that monogamy is less fruitful than polygamy, which has consequently been always practised in the East, or that concubinage and courtezanism have taken its place in the West ?

But what does history tell us as to the universality of concubinage in countries in which polygamy was less prevalent?—The Greeks appear to have had a favourable opinion of concubinage; it being permitted every where, and that without scandal, to keep as many concubines as they pleased. These they styled *παλλακίδες*: they were usually women taken captives, or bought with money and always inferior to lawful wives, whose dowry, or noble parentage, or some other excellency gave them pre-eminence. There is continual mention of them in Homer: Achilles had his Briseis, and in her absence Diomedes; Patroclus his Iphis;

Menelaus and Agamemnon, and to mention no more, the wisest, gravest, and eldest of them all, such as Phœnix and Nestor had their women. “Nor,” says a respectable writer, “is it to be wondered that heathens should run out into such excesses, when the Hebrews, and those the most renowned for piety, such as Abraham and David, allowed themselves the same liberty.”

In modern times, the conduct of the English and French, is too notorious to require a comment from us. Let others tell the truth—“la foi conjugale est sans cesse violée dans les grandes sociétés policées. Il est peu de maris qui soient fidèles à leurs femmes ; il est peu de femmes qui soient fidelles à leurs maris. L’homme, étant le plus fort, a fait décider par l’opinion que cette action de sa part ne méritoit presque pas de blâme.”

It is undeniable, however, that concubinage in modern times is too apt to produce criminal consequences. It may render home indifferent; it may require secrecy, deceit and fraud; it may lead to low and degrading associations, because women of greater delicacy will shrink from such conduct; it may excite the jealous rage of the wife, &c. &c.

It would be curious to inquire why all this was not the case in ancient times, and in those nations among whom concubinage prevailed. Was this not the case because concubinage was then lawful,—because the wife and the concubine inhabited the same house, which could not therefore be rendered indifferent,—because secrecy, deceit and fraud, could never, in such case, be called into action,—because such associations were accordingly never low and

degrading,—because the concubine was the inferior of the wife only in the absence of those pretensions which belong to an undisputed rank in society,—because the want of modesty and humility in such case, became want of public as well as private decency,— and because jealousy on the part of the wife, was thus deprived of the possibility of excitement?

We have thus further illustrated the nature of sexual love.—We doubt whether polygamy and concubinage ever ministered sufficiently to all the variety which it licentiously demands.—That courtesanism, which does so, is both unsatisfactory and vicious, however inevitable, will further appear in the following Section.

SECTION II.

Of Prostitution.

In the time of Pericles, there appeared and flourished at Athens a class of females, who divested themselves of the natural, modesty, disdained the artificial virtues, and avenged the violated privileges of their sex, as it had long existed at Athens. Asia, the mother of voluptuousness, produced this dangerous brood, whose meretricious arts and occupations met with no check or restraint from the laxity of Ionian morals, and were even promoted and encouraged by the corruptions of Pagan su-

perstition. In most of the Greek colonies of Asia, temples were erected to the *earthly* Venus; where courtezans were not merely tolerated, but honoured, as priestesses of that condescending divinity.

The wealthy and commercial city of Corinth first imported this innovation from the East. That city became remarkable for being a nursery of courtezans, there being in it a temple of Venus, where the readiest method of gaining the goddess's favour, was to present her with beautiful damsels, who from that time were maintained in the temple, and prostituted themselves for hire. We are told by Strabo, that there was no less than a thousand there at that time. Hence *κορινθιάζειν*, *to act the Corinthian*, is *ἐταγεύειν*, *to commit fornication*. The Corinthians were a genteeler sort of courtezans, and

admitted none to their embraces but such as were able to deposit a considerable sum, as we learn from Aristophanes. This gave occasion to the proverb οὐ παντός ἀνδρός ἐς Κόρινθον ἔθ' ὁ πλῆθς. Which Horace has thus translated,

Non cuivis hominum contingit adire Corinthum

Their occupation, indeed, was very gainful, insomuch, that those whom beauty and talents recommended, frequently raised great estates. A remarkable instance hereof we have in Phryne, who offered the Thebans to rebuild the walls of their city, when demolished by Alexander, on condition they would engrave on them this inscription; ΑΛΕΞΑΝΔΡΟΣ ΑΝΕΣΚΑΨΕΝ ΑΝΕΣΤΗΣΕ ΔΕ ΦΡΥΝΗ Η ΕΤΑΙΡΑ: i. e. *These walls were demolished by Alexander, but raised by Phryne the courtesan.*

Aspasia, however, born at Miletus, the chief town of Ionia, was the first who introduced Asiatic elegance into Europe; but Athenæus declares, that her disciples were few among the noble dames, and that the courtezans only were eager in copying her dress and manners. The companions of Aspasia, however, served as models for painting and statuary, and themes for poetry and panegyric. Nor were they merely the objects, but the authors of many literary works, in which they established rules for the behaviour of their lovers, particularly at table, and explained the art of gaining the heart, and captivating the affections; which would have been an imprudence, had they not considered, that the mysteries of *their* calling alone, lose little by being disclosed, since men may often perceive the snare, without having courage to avoid it.

The courtezans, by frequenting freely the schools of philosophy, became infinitely more accomplished than the women of quality. Nothing could be more pernicious than this superiority, acquired by courtezans over women, who were, in fact, modest, but whose education had been so preposterous, that the graces fled from their presence. Having neglected, says Sappho, to gather the roses of the Nine, they shall neither be spoken of during life, nor remembered after death; but passing instantly from obscurity to the void of a tomb, they resemble those phantoms, which are supposed to wander in the night, and to vanish at the approach of morning.

Hence, it was, that whenever a beautiful woman appeared there, her name was in every mouth, from the extremity of

Peleponesus to the confines of Macedonia. The fermentation spread like a contagious flame : husbands could no longer be restrained by the caresses of the most tender wives, nor sons by the threats of their imperious mothers. The whole nation was prostrate at the feet of Lais ; and while Greece triumphed over the armies of Persia and the treachery of Sparta, it was totally subdued by a courtezan of Sicily.

Nor was the use of courtezans thought repugnant to good manners ; whence the Latin comedian speaking of Athens, saith,

Non est flagitium scortari hominem adolescentulum.

The wisest of the heathen sages were of the same mind. Solon allowed common women to go publicly to those that hired them, and encouraged the Athe-

nian youth to exhaust their lust upon these, to hinder them from making attempts upon the wives and daughters of his citizens.

At Athens, the courtezans chiefly frequented the Ceramicus, Sciros, and the old forum in which stood the temple of Venus Πάνδημος, where Solon permitted them to prostitute themselves. They also very much frequented a certain forum in that part of the haven Piræus which was called (στοὰ μακρὰ) *the long portico*, the parts whereof are thus described by Julius Pollux, δειγμα, ἐμπόριον· ἐμπορίαι δὲ μέση, καπηλεία, καὶ πορνεία. and in other parts there were commonly great numbers of stews.

It is said that the cynics of Greece practised at times a species of policy very extraordinary in its nature. When speaking publicly at Athens or Corinth against the

corruption of morals, they frequently entered into such vehement declamations against the courtezans, that the greatest beauties were forced to appease those ferocious animals with caresses. In this manner, Diogenes was said to have obtained an introduction to the apartment of Lais, where, most probably, no other person ever passed a night and paid nothing.

It is very probable, that the person, who accused the courtezan Phryne, had received a refusal during the night for which he sought to avenge himself in the morning.

The women of that class, were in fact, reduced to a sad alternative; for whether they demanded an extravagant price for their favors, or denied them altogether, it was often sufficient provocation for liber-

tines to have them tried for impiety before the King of Sacrifices. As this tribunal allowed itself to be swayed, in general, by very bad arguments, the courtezans had soon reason to repent their having discovered so much disdain or avarice.

It was the Orator Hyperides, who undertook the defence of Phryne; but by the greatest fatality this pleading, so highly entertaining, has been lost, while so many others, void of any great degree of merit, are still preserved. What spectacle could be more interesting than to see the most beautiful woman in Greece, who had served as a model for the Venus of Gnidus, humbled at the feet of a priest, exposed to rivals jealous of her glory, surrounded by debauchees, advocates and calumniators; when Hyperides threw aside her veil to disarm the most inveterate of her enemies!

From so many rare incidents, an able artist might compose a group, even superior to that of *Ætion*, when he represented the marriage of Alexander with *Roxana*.

Cato, the Roman censor, was of the same opinion with the Greeks, as appears from the known story, that meeting a young nobleman of Rome coming out of the common stew, he commended him for diverting himself in that place, as we read in *Horace*:

Quidam notus homo, cum exiret fornice, macte
 Virtute esto, inquit sententia dia *Catonis*,
 Nam simul ac venas inflavit tetra libido,
 Huc juvenes æquum est descendere.————

We forbear to mention other instances, the testimony of *Cicero* being sufficient to confirm what we have said, when he challenges all persons to name any time where-

in men were either reprov'd for this practice, or not countenanced in it.

What a contrast to modern opinion! Yet, on the subject of courtezans, we agree with the latter, as is seen in the preceding section. In modern times, indeed, and since the discovery of America in particular, the use of courtezans has become much more immoral.

Referring to the unmarried woman, let us conclude with the immortal lines of Catullus:

Ut flos in septis secretis nascitur hortis,
 Ignotus pecori, nullo contusus aratro,
 Quem mulcent auræ, firmat sol, educat imber,
 Multi illum pueri, multæ cupiêre puellæ;
 Idem, cum tenui carptus defloruit ungui,
 Nulli illum pueri, nullæ cupiêre puellæ:
 Sic virgo, dum intacta manet, dum cara suis; sed
 Cum castum amisit, polluto corpore, florem,
 Nec pueris jucunda manet, nec cara puellis.

SECTION III.

Of Infidelity.

Among the ancients, it was not unusual to dissolve the marriage-tie by consent of both parties, and that done, they were at liberty to dispose of themselves as they pleased in a second match. An instance of this, we find in Plutarch, who reports, that when Pericles and his wife could not agree, and became weary of one another's company, he parted with her, willing and consenting to it, to another man. There is something more remarkable in the story of Antiochus the son of Seleucus, who

falling desperately in love with Stratonice, his mother in law, married her with his father's consent. The Romans had the same custom, as appears from Cato's parting with his wife Martia to Hortensius, which as Strabo assures us, was a thing not unusual, but agreeable to the practice of the old Romans, and to the inhabitants of some other countries.

It may appear more strange, that it was frequent in some parts of Greece, to borrow one another's wives. At Athens, Socrates lent his wife Xantippe to Alcibiades, and the laws of that city permitted heiresses to make use of their husband's nearest relation, when they found him deficient. We have the following account of the practice of the Spartans from Plutarch: "Lycurgus, the Spartan lawgiver, thought the best expedient against jealousy, was to allow

men the freedom of imparting the use of their wives to whom they should think fit, that so they might have children by them ; and this he made a very commendable piece of liberality, laughing at those who thought the violation of their bed such an insupportable affront, as to revenge it by murders and cruel wars. He had a good opinion of that man, who, being grown old, and having a young wife, should recommend some virtuous handsome young man, that she might have a child by him to inherit the good qualities of such a father, and should love this child as tenderly as if begotten by himself. On the other side, an honest man, who had love for a married woman, upon the account of her modesty, and the well-favouredness of her children, might with good grace beg of her husband his wife's conversation, that he might have a cyon of so good a tree to

transplant into his own garden; for Lycurgus was persuaded that children were not so much the property of their parents as of the whole commonwealth, and therefore, would not have them begotten by the first comers, but by the best men that could be found. Thus much (proceeds our author) is certain, that *so long as these ordinances were observed, the women were far from that scandalous liberty, which hath since been objected to them.*" We are farther told by others, that strangers, as well as citizens of Sparta, were allowed the same freedom with their wives, provided they were handsome men and likely to beget lusty and vigorous children: yet we find their kings were exempt from this law, that the royal blood might be preserved unmixed, and the government remain in the same lineal descent.

While, also, the virgins of Athens were guarded attentively, and almost condemned to similar confinement with those of Asia, the married women enjoyed a degree of liberty which would never have been supposed, had not Xenophon revealed to the world this secret of Greece. *“ Provided,”* says he, *“ that peace and friendship continue to reign in houses, every indulgence is discovered for mothers, by sympathising with all their natural defects; and even when they yield to the irresistible tyranny of their passions, it is usual to pardon the first act of weakness, and forget the second.”*

Yet, this would, at first sight, seem unreasonable, if it be by the incontinence of married women alone, that fair inheritance can be disturbed; and, therefore, that Montesquieu says:—“so many are the imperfections

which attend the loss of virtue in women, and so greatly are their minds depraved, when this principal guard is removed, that, in a popular state, public incontinency may be considered as the last of miseries, and as a certain fore-runner of a change in the constitution.”——“ Hence it is that the sage legislators of republican states have always required of women a particular gravity of manners. They have proscribed not only vice, but the very appearance of it. They have banished even all commerce of gallantry, a commerce which produces idleness, which renders the women corrupters even before they are corrupted, which gives a value to trifles, and debases things of importance: a commerce, in fine, which makes people act entirely by the maxims of ridicule, in which women are so perfectly skilled.”

The conduct, nevertheless, of an immense number of the higher classes in France, Italy and England, greatly resembles that of the Athenians, as described by Xenophon. Many will reprobate such licence: some, perhaps, will vindicate it. Our business is, to do neither; but to enquire into those circumstances or motives which lead to that licence, any great and enlightened class, or any great number of such a class. With the varying and opposed practices of both ancient and modern nations before him, the curious inquirer will go into this discussion, quite unfettered by the creeds, laws or opinions, of any one people. The question belongs to human nature, and not to any age or tribe.—It is necessary to discuss the matter philosophically, and to begin *ab initio*.

We have already observed, that variety is essential to the high enjoyment of every sensual pleasure.—The varied surface of the sphere in which no one point lies in the same plane with another, and, on the same account, the female mamma, are most agreeable to the sense of Touch.—The Indian anana, or the honey of Hy-mettus, or any one of the most exquisite viands which the vegetable or animal world presents, if perpetually used, would pall upon the appetite, and, after nauseating and disgusting, would at best terminate in a happier insensibility; while the due succession and blending of a few such viands, would gratify the most luxurious Taste.—The perfume of the rose, if long and continuously inhaled,

would cease to be distinguishable; but, if varied with those of the lily, the violet, and the honeysuckle, the most delightful odour impresses the sense of Smell.—One continuous sound, eternally vibrating on the ear, would teize, or torture, or stupefy the sense; while a succession of varied compound or even simple sounds, charm the Ear, and agitate and controul every passion of the mind.—A vast and unbroken expanse of one colour, on all sides surrounding us, seems at first to oppress, and then to benumb both the organ of vision and the brain; while a variety of resplendent colours delights the Eye and excites feelings of gaiety in the mind.—If, then, variety be thus essential to the high enjoyment, nay even to the existence, of every sensual pleasure, it is evidently impossible, that it should not be more neces-

sary to that sensual pleasure—sexual enjoyment, which is a combination of all these. It would, indeed, be an absurdity to assert, that less variety belongs to a compound operation, than belongs to each of the simpler elements of which it is composed.

Considering, then, sexual pleasure, without any reference to moral and political consequences, it is ridiculous to assert, that there is any more crime in two persons of opposite sex mixing together two drops of albumen in the sexual embrace, than there would be in their mixing together two drops of saliva by spitting on the same spot of the ground, or in their smelling a bouquet composed of more than one species of flower.

Now, it cannot be denied, that this natu-

ral love of variety in sexual pleasure has a remarkable relation to those circumstances and dispositions of the sexes, which we have already mentioned, namely, the impetuous passion, the disposition to attack, which nature has implanted in the breast of man,—the disposition of woman to defend, or her occasional moral indisposition to love, exciting man to seek elsewhere for sympathy,—the frequent periods in which woman is physically unable to indulge in sexual love, even if at such times she were morally so disposed,—the periods of pregnancy and suckling, accompanied by more or less of the same indisposition, and leaving the passions of man in a state of ungratified desperation,

All this, it may be said, tends to prove that variety is natural to man only, and

not to woman ; but the reflection, that variety on the one part necessarily implies variety on the other, shows the erroneousness of this conclusion, and that, more passive though she may be, the love of variety must be quite as natural to woman as to man.

In conformity with these truths, is the actual practice of all nations : the only difference seeming to be, that a disposition to voluptuousness, or to levity, renders the practice open and avowed among the Italians, French, &c. where the *cicisbeo*, or the *bon ami*, is the indispensable, though very mutable, appendage of every fashionable woman ; while a disposition to secrecy, or to circumspection, renders the practice private and concealed among the Germans, English, &c.

Thus, the practice of sexual love is every

where equally prevalent, and is only modified and regulated by the other points of national character. Even in England, we find an infinite number of men, who, vaunting the chastity of their own wives, have the vanity to hint at their irresistibility and their success with all other women; as if it were possible, that, of any two such men, thus confiding in his own, and successful with his neighbour's wife, each should not be wrong. There, also, the consequence, which it would be idiocy to deny, is, that for one faux pas detected, thousands must be concealed; while, even among the cases detected, for one action of crim. con. thousands pass unnoticed. How immense, then, the number of these errors!

In the commission of these, the first operation of the mind, in both sexes, and

especially in the female, is, to follow the influence of education and national feeling, and to deprecate the seduction and indulgence of the passions. At a distance from this seduction, they think themselves impregnable. Under its operation, they only more or less gradually relent; while passion obscures the senses, and confuses the judgment. The beauty of the object before them, the pride of possessing or being possessed, the exquisite delight of loving and being beloved, the extacy of an enjoyment, which both cannot help thinking to be personal to themselves alone, and which neither individuals nor society have a right to forbid, generally lead to a conclusion which one of the parties might not have contemplated. In vain, does the appealing female ask, what her husband or her lover

would say : she almost expects and is seldom dissatisfied with the reply, that, none know—that none can possibly know, their secret pleasures. In vain, she next urges, that it is wrong or criminal : she equally expects and is satisfied with the impassioned assurance, that, there is no wrong nor crime in love. In vain also, she further urges the possibility of exposure and the censure of the world : passion, now highly excited, equally prepares her to be satisfied with a reply, contemning a cold hearted world, to which she owes no obligation, and which is careful to confer none, even the slightest. In fine, the most respectful attention (for one wound to female pride would be fatal), reiterated admiration, unbounded devotion, and urgent and eloquent passion complete the triumph of sexual love.

In these affairs, certainly, a vast difference exists between the conduct of the young and the more experienced woman. In early life, woman shrinks from an indelicate word or thought. She conceives, that, to shun these, is commanded by taste as well as by modesty. But taste becomes duller; modesty, more liberal. As life advances, the duties of a wife render the indulgence of such tastes difficult: those of a mother, render them impossible. The mature woman often concludes, by considering the delicacies and the tastes of the young one, as so many fantasies and affectations.

When an inconvenient prudery is thus overcome by the natural progress of life, it is certainly a less infelicitous circumstance, than when it is crushed and destroyed by abrupt and necessitous events;

for it is a truth too well known, that many a woman, neither weak nor worthless, but cast upon the world, and unable to provide for herself, has owed maintenance, and even the preservation of life, to the compulsory surrender of the delicacy and the modesty which education and sentiment had inspired. The natural law of self-preservation, has not so sternly commanded the sacrifice of life, rather than the indulgence of sexual pleasure, as not to be sometimes disobeyed by the loveliest, the gentlest, and the most contrite ; and many a generous and manly heart, (careless of the affectation, the hypocrisy, the successful concealment and the satire of others) has triumphed in snatching from perdition those virtues, which, like precious odours, smell the sweetest when crushed.

Such, indeed, is the liberality of the

world, (perhaps, we should say—its pride, combined with the consciousness of its own fallibility) that in whatever belongs to the sexes, the chief demand of the higher classes, is respect for public opinion:—declare nothing; and they enquire nothing. Nay, it often happens, that in the highest circles of society, we meet a lady and gentleman bearing different names, but who arrive in the same carriage, and who, if their friends had chosen to withdraw the curtain, might, on the preceding night, have been found to occupy the same apartment. How many cousins, nephews, and nieces do we find in the same circles, of whom these fictitious appellations offer to society, which is thereby respected, an apology which is neither blamed nor investigated! How many husbands and wives can, owing to peculiar and unfortunate circumstances,

offer to the world no other pledge of their being married, than that solemn assurance of being so, which is itself a pledge of mutual honour, the slightest violation of which, would expel them from social life.

Universal as are these events, and right or wrong as they may be deemed, all must agree in blaming the fashionable practice of frequenting routs, &c. of ladies, who, by bearing other names, declare themselves not to be the wives of those to whom they are notoriously connected. In such cases, it must, nevertheless, be allowed, that illustrious association, immense fortune, luxurious profusion, and voluptuous indulgence, find ready apologists. Nay, we seem not so far behind even the Spartan practice of virtue, as some grumbling moralists would have us

believe ; for, even in borrowing and lending of wives, we have Lycuguses in the very highest rank of society ; and the legislator of Lacedemon, is now rivalled by the sexual reciprocity between the prince and the courtier of Europe.

That sexual love, however, which in its notoriety disrespects society, is, even independent of other consequences, at least as blameable as the epicure's gross and obtrusive description of the indulgence of his appetite, or any other description of sensual pleasure, at which all persons of sense or sentiment revolt.



We have hitherto spoken of these things without relation to moral and political consequences ; or we have illustrated them by the actual practices of society. We have

seen, that, if these consequences be not regarded, a lady and gentleman's blending together two drops of albumen, is just as criminal, as their blending together two drops of saliva, or as their smelling a bouquet composed of more than one species of flower, or as their tasting half the variety of viands at a luxurious table.

Now, all the consequences of sexual infidelity have a relation either to its influence on the domestic affections, or on irregular progeny.—Let us examine these two great heads in succession.

I. On the subject of domestic affections, we have only to enquire, whether and how far they are diminished by sexual infidelity.

Here, we certainly have the attestation

of the good and moral Plutarch, as already quoted, that when a certain degree of natural liberty was allowed to the Grecian women, they were less licentious than in after times, when that liberty was taken away. We must also admit, that, in modern times, and in our own country, there are innumerable instances in which men and women have indulged in temporary and evanescent loves, without ever having seriously neglected their wives, husbands or families. There are few men, indeed, and far fewer women than is commonly imagined, who have not indulged irregular pleasures; and, if the number of abandoned, ruined or neglected families were as great as the number of husbands or wives who have sinned in this respect, this sin would undoubtedly be the most extensive, and this calamity the heaviest, that England ever had to endure.

It is, in truth, a fact which cannot be denied, that, temporary indulgences and passing amours, scarcely ever lead to permanent attachment to one party, or lasting estrangement from another. The very facility of indulgence, or indulgence however obtained, annihilates the passion, and defeats that association, intimacy and friendship which would be the essence of a new domestic affection. If, indeed, variety be the very soul of such indulgence, it would be as absurd to fear from that indulgence any lasting effects, as it would be to fear the permanence or the invariableness of variety.

It is, moreover, well known, that the jealousy of one party, so powerfully tends to the estrangement of the other, that it is almost always the jealousy of that party and the persecution consequent to it, which

drive the other from home. And it sometimes is not without a long continued course of these, that that end is effected. Nay, it is astonishing with what difficulty people detach themselves, even from bad mates ; for that evanescent love which depends on variety, and which is absolutely abhorrent of permanence, opposes not even an obstacle to the lasting sentiment which is founded on ancient association, long continued friendship, the knowledge that the world has thought them one, and expects to find them so, the fear of disgrace and obloquy, &c.

Justice, then, demands our acknowledgement, that sexual infidelity injures domestic affections chiefly, when jealousy and persecution ensue.

Now, although this jealousy and persecution are not the act of the individual in

whom the sexual infidelity occurs, and although jealousy, far from being a proof of love, is a proof only of exclusive selfishness and injured pride, (for love, if free from these passions, would rejoice in every pleasure of the object beloved), yet as sexual infidelity may excite jealousy and persecution its influence on both parties is so far to be deprecated.

If to this excitement of jealousy and persecution, be added (certainly *not necessarily*) low and degrading or improper association, indecent exposure of sensual indulgence, and great waste of either time or fortune ; then, we see the sum of injury to the domestic affections which the *worst species* of sexual infidelity *may* produce.

II. On the second head, of irregular progeny, we have only to enquire how far sexual

infidelity is productive of this. Now, every person conversant in the physical nature of man, is well aware, that temporary amours are scarcely ever productive, and that it is only continued ones which give origin to children. This cannot better be illustrated than by the case of courtezans, who, during a long career of licentious love, scarcely ever become mothers, but who, if afterwards married, are as productive as women who have lived the most secluded and abstemious lives. It is also well known, that the commonest women, who for petty crimes are banished from the streets of London to Austral-Asia, generally become mothers, on forming any regular connection in that new world.

Instead, then, of blaming sexual infidelity on account of its irregular productiveness, it would be more just to blame it

on account of its non-productiveness—on account of its useless waste of life, and of its energies.

It must, however, be observed, that if the periods of association for sexual infidelity be of long continuance, and occur between parties who are mutually capable of procreation, and who mutually abandon themselves to that pleasure, without which no procreation can exist, then, irregular progeny *may be* called into life, and the crime of producing it, such as both the parties and moralists may deem it, *may be* consummated.

Thus, in the *worst cases*, both jealousy and persecution on the one hand, and irregular progeny on the other, *may be* the consequences of sexual infidelity.

Domestic infelicity, resulting from sexual infidelity, happens chiefly to young people, whose want of experience, ignorance of the world, and extravagant expectations, are very often a source of great misery. The wants of physical love, which actuate them powerfully, though unseen and undefined, and the attractions of beauty, which may be more or less partial, completely blind them to almost every circumstance in the character of the person with whom they accidentally associate. The imagination, rendered active by the excitement of love, associates the peculiar form of the person beloved, with the gratification of the passion itself;—the former is felt to be a necessary condition of the latter;—and so complete does the unity of the passion and its object become,

that the privation of the latter is felt as threatening the very existence of the former.

Where the imagination has been so active, and has decorated its object with so many ideal charms, it generally happens, that a period of possession and indulgence, short in proportion to the previous illusion as to character, dispels the charm. A period of satiety ensues, during which the disposition to love becomes imperceptibly less ardent, and the occasions of love become gradually less frequent. Periods of apathy or of irritation afterwards succeed ; in the former of which both parties feel somewhat ashamed of the puerile and extravagant ardour of their former passion ; and in the latter of which, the asperity of their remarks are in proportion to their former illusion. Each, then, begins to think that they have committed an error ;

and each, to suspect the other of regretting it.

When, now, the hours of recrimination or of gloom are relieved, by the accidental call of a youthful, and perhaps attractive, male or female visitor, the features of the young wife or husband, are lighted with a smile to receive them, partly from gratitude for the relief they bring, partly from contrariety. The lightened features and glad welcome are instantly observed by that individual of the married couple, whose sex resembles that of the visitor, who is consequently, in imagination, transmuted into a rival. The other member of the married couple, now probably coquets with a fourth person by way of retaliation ; and that which began in capricious spite or sport, sometimes ends in dangerous attachment.

The first objects of this coquetry may not be the successful lovers; these objects may vary with the periods of dissension and distaste; and years of mutual jealousy and surveillance may precede the detection of that overt act which society has agreed to consider as *the* crime.

If, at last, the husband be the criminal, he generally escapes with little injury either to fame or fortune. If the wife be the criminal, the persecution of the world, and incapacity to make honourable provision for herself, very often compel her to recruit the rank of concubines or of courtezans; she becomes the sport of society; and her innocent and helpless children are spoken of, as deeply tainted with their mother's disgrace. It is in vain, that their presence, for a period, constitutes a powerful appeal to the heart of their father;

the ridicule of the world compels him to punish with eternal perdition, the error of a moment; and so tremendous is the struggle, even in the most generous breast, between the sentiments which the maxims of the world have produced, and the kinder yearnings of the heart, that this struggle has become an immortal theme in the Stranger of Kotzebue, who has been compelled to let the curtain fall over the conclusion of the heart-rending scene,—a conclusion which would be too happy for the wretched, unforgiving and malignant gloom, so necessary to the honour, virtue and happiness of society !

It sometimes, indeed, happens, that the seducer, or the favourite, is generous or grateful, and espouses or protects through life the woman he has loved; while, on his part, the husband forms a new and

maturer association ; and then is seen the apparent phenomenon of persons who had lived unhappily together, now living happily with mates who are perhaps neither more attractive, nor more virtuous associates. Increased experience, benevolence, and liberality, are frequently the bases of this late attained felicity.

There is, perhaps, no error in the education of women which is so absurd or which tends so greatly to the misfortunes we have described, as the lesson which vanity and flattery so often inculcate—that beautiful women are destined to command lovers prostrate and adoring, and husbands respectful and obedient. Or rather, it is perhaps, the direct and literal sense in which they apprehend this flattering tale, which is so fatal to their happiness. A beautiful and amiable woman is indeed destined to com-

mand ; but it is not, because her slightest wish has controuled the lover, that, when that wish is re-expressed to the husband, it is to extract an instant and servile obedience: the beautiful and amiable woman stoops to conquer: by gentleness—by obedience, she irresistibly wins her husband to every reasonable desire: and there is none, who is either manly or generous, who would not blush to refuse the boon due to that graceful solicitation or charming seduction, which has gladdened a moment of life.

If, then, it generally be maturity of age, which confers this experience on woman, it will be evident, why, to men of similar experience, the association of very young women offers only a promise of inexperience, ignorance, caprice and trouble. Thus, within moderate limits, it may truly

be said, that woman is not the worse of age. At maturity, it is especially to be observed, that the love of pleasure, the knowledge of all its means, the consciousness of all its modifications, and the power of exquisitely enjoying it, are all of them incomparably greater; no jealousy—no irritation intervenes; each is pleased with every natural and fair enjoyment of the other; and even when the forms of beauty lose their purity, and its colours their brilliance, the lover's poetical spirit re-creates them, and he revels in pleasures, which are not less real, because they are imaginary.

If we were not affraid of being misapprehended, we would say that an intelligent and graceful woman, verging even toward age, is an extremely poetical object!—Who can imagine that Pericles, even in old age, would not look back with

pleasure on the youthful joys of Aspasia, on the triumphs of her beauty when in the temple of Venus, legislators, orators, poets and heroes, felt, in their hearts, her presence more powerful than that of the Goddess? Or who imagine, that such a recollection of past pleasures, freed from the turbulence and jealousy of passion, approached not in enjoyment their actual possession?—Who could lately have seen, on the promenade of our fashionable world, the once lovely, and still beautiful Mrs. L——, without recalling in imagination the time, when she was the life and light of polished society, and when those admitted to her presence, were scarcely less numerous or less devoted, than the worshipers of Gnidus or Cytheron,—without finding in her charming face and form, a solution of that gallant devotion, which characterized the ages of chivalry,—or without declaring, with a

friend of ours, that he would rather become the husband of such a woman at fifty, than of half the young women of twenty five!

When, indeed, we consider how charming that momentary expression of features is, which silently unfolds the tale of former loves, which nicely appreciates all the ardour of the present lover, and which enhances love by well knowing all its causes, means and modifications, we are not surprised, that enjoyment (when not modeled upon that prudence which proscribes, in the object of its love, all pleasures which are not its own) should sometimes induce the maid to chuse a rake, and should always make a young and lovely widow more disposeable than a virgin. Indeed, that seduction which the better sort of courtezanism may possess, is greatly founded upon this very quality.

From all, then, that we have said, human nature appears pretty much the same among the English, French and Italians, as among the Spartans, according to Plutarch, and the Athenians according to Xenophon.

Having thus seen, that it is by the continued incontinence of married women alone, or more properly by their deliberate surrender of themselves to sexual pleasure, with a new individual, during a period or periods of some continuance, that fair inheritance can be disturbed, we are naturally led to the consideration of Divorce.

The general question of the justice or expediency of divorce, and of its various degrees of facility or of difficulty, has been

greatly complicated and obscured by the neglect of a discriminating and analytical examination. The consideration of children, in particular, has been introduced as affecting the whole question; whereas, it can affect only one of its cases. No consideration of children ought surely to enhance the difficulty of divorce in cases where they do not exist; and it is right, in the first instance, to discuss the subject of divorce, without reference to children, because such an event may easily precede their procreation.

Supposing, then, the nonexistence of children, let us examine divorce as unembarrassed by such a consideration.

Divorce, then, seems naturally to be divided into divorce properly so called, and repudiation.

Divorce properly so called, implies the separation of husband and wife by mutual consent. Now, as, in such case, children being absent, there is no third party, nor any degree of that abandoned and unprotected helplessness which might call for the interference of a fourth party in relatives, or of a fifth in society, it is evident, that the whole affair belongs to two independent beings, whose free and full consent can alone, with any justice, be required in the act of divorce. As, in such a case, society have no reasonable claim of interference, so it is fortunate, that they are spared the detail of incompatibilities, of weaknesses, of errors, or of crimes, the habitual relation of which, can tend only to familiarize vice, and to corrupt public morals.

Repudiation implies the separation of

husband and wife, with the consent of one, and in opposition to the will of the other party. Now, children being absent in this case also, it is only necessary that the accused party should be fairly defended, and that justice should be attained. The satisfactory evidence, therefore, of two or more witnesses is here required, and is all which can be required to substantiate the truth of the accusations adduced, and to vindicate the accuser's claim of repudiation ; and, if, in this case, it be to be regretted, that the incompatibilities, the weaknesses, the errors, or the crimes of an individual, are rendered the means of public demoralization, it is, at least, satisfactory, that there is in the interests of that individual, a pledge that this will not be wantonly permitted.

The existence of children greatly modi-

fies divorce and repudiation, and ought unquestionably to enhance their difficulty. The precise degree, however, in which the existence of children ought to increase the difficulty of divorce and repudiation, is easily determined, by means of an accurate examination of the new relations and claims which children produce.

Children, then, constitute a third party, to which the first and second have voluntarily surrendered their independence,—a party which, as it may be helpless, demands the interference of a fourth party in relatives, or of a fifth in society. The new relations, thus produced, indicate, then, the new mode of procedure required: the new interests must be satisfied: and the just and liberal mode of effecting this, is evidently by an appeal to those interests themselves. Hence, divorce and

repudiation, where children exist, can differ from those in which they do not exist, only in requiring the consent of the nearest relative—on each side in divorce, and on the side of the injured party in repudiation.

Such, then, seem to be the whole of the just and natural impediments which ought to be thrown in the way of divorce; and, while the removal of the unjust and unnatural restraints of a blind and barbarous legislation, would greatly diminish the sum of human misery, the just and natural restraints here proposed would guard, by the solemnity and sacredness of related consent, against the vice of loose connections and licentious separations.

CATALOGUE RAISONNÉ

CATALOGUE RAISONNÉ
OF
DEFECTS OF FEMALE BEAUTY.

—◆—
INDICATIONS.

As preliminary, to the following list, it may not be amiss to give a few indications, by which the Kalogynomist, who happens to follow a female in the street, or on the promenade, may be aided in determining whether it is worth his while to glance at her face in passing.

These indications may be derived from her general *figure*, her *gait*, her *costume*, and the *conduct* of those who may happen to meet her.

I. AS TO THE FIGURE, a certain symmetry or disproportion of parts (either of which belongs exclusively to the mechanical system),—or a certain softness or hardness of form (which belong exclusively to the vital system),—or a certain delicacy or coarseness of outline (which belong exclusively to the intellectual system),—these reciprocally denote a mechanical symmetry or disproportion,—or a vital softness or hardness,—or an intellectual delicacy or coarseness of the features of the face.

We have here carefully marked these qualities in pairs, as each belonging to its respective system ; for, without this, there can be no accurate or useful observation ; and the intelligent observer who has carefully studied the “ Introduction ” of this work, will both understand the language we use, and profit by it apprehension. A

little experience in observing women, will enable him to employ these indications both accurately and usefully.

II. AS TO THE GAIT, that progression which advances, unmodified by any lateral movement of the body, or any perpendicular rising of the head, and which belongs exclusively to the mechanical system,—or that soft lateral rolling of the body, which belongs exclusively to the vital system,—or that perpendicular rising of the head, at every impulse to step, which belongs exclusively to the intellectual system,—these reciprocally indicate a corresponding mechanical, or vital, or intellectual power of expression, in the features of the face.

To put to the test the utility of these elements of observation or indication, let


us take a few instances.—If, in any individual, mechanical symmetry of figure are combined with direct and linear gait, a character of mind and countenance not absolutely repulsive, but cold and insipid, is indicated.—If vital softness of figure is combined, with a gentle lateral rolling of the body in its gait, voluptuous character and expression of countenance are indicated.—If delicacy of outline in the figure, be combined with perpendicular rising of the head, vanity is indicated.—But there are innumerable combinations and modifications of the elements which we have just described. Expressions of pride, differing somewhat from vanity, of determination, or obstinacy, &c. are all observable.

III. AS TO THE COSTUME, though less to be relied on than the preceding indications, yet it is not without its value. The

woman who possesses a cultivated taste, and a corresponding expression of countenance, will generally be tastefully dressed; and the vulgar woman, with features correspondingly rude, will easily be seen through the inappropriate mask in which her milliner or dress-maker may have invested her.

IV. AS TO THE CONDUCT of those who may happen to meet the woman who precedes in the street or in the promenade, it will differ according to the sex of the persons who meet her.—If the person be a man, and the lady be beautiful, he will not only look with an expression of pleasure at her countenance, but he will turn more or less completely to survey her.—If the person be a woman, and if both be ugly or both be beautiful, or if the approaching person be beautiful and the lady

preceding be ugly, then it is probable, that the approaching person may pass by inattentively, casting merely an indifferent glance: if, on the contrary, the woman approaching be ugly, and the lady preceding be beautiful, then the former will examine the latter with the utmost nicety, and when she sees features and even shape without defect, she will fix her eyes on the head-dress or gown in order to find some object for censure.



CATALOGUE, &c.

DEFECTS OF THE MECHANICAL SYSTEM OF WOMAN.

1. It is a defect, if THE WHOLE OSSEOUS SYSTEM be not smaller than in man; *because*, in woman, it ought to be completely subordinate to the vital.

2. It is a defect, if THE MUSCULAR SYSTEM, though generally more soft and yielding than in man, be not, in some places, larger; *because*, this is especially necessary in the thighs, for reasons which will be afterwards assigned, as well as to complete her greater base of sustentation, and to permit the ease and suppleness of her movements.

(The following defects, from Three to Fifteen inclusive, have necessarily a reference also to the Vital System; because the form and capacity of the cavities here spoken of as belonging to the Mechanical System, have an obvious relation to the Vital Organs which these cavities are destined to contain.)

3. It is a defect, if, in a mature female, the length of THE NECK, compared with the trunk, be not proportionally somewhat less than in the male; *because*, in her, the predominance of the vital system, and the dependence of the intellectual, are naturally connected with the shorter course of the vessels which pass from the former to the latter.—Hence, men who have a very large trunk, have generally a short neck, and are liable to apoplectic affections.

4. It is a defect, if THE UPPER PART OF THE BODY (exclusive of the bosom), be proportionally more, and THE LOWER

PART OF THE BODY less, prominent than in man, so that, when she stands upright or lies on the back, the space between the breasts is more prominent than the Mons Veneris ; *because*, such conformation is injurious to the sexual embrace, and indicates unfitness for pleasure, impregnation, gestation and parturition.

5. It is a defect, if THE SHOULDERS seem as wide as the haunches ; *because*, this appearance generally arises from the narrowness of the pelvis, and its consequent unfitness for gestation and parturition.

6. It is also a defect, if THE SHOULDERS be much narrower than the pelvis ; *because*, it indicates extreme weakness of the mechanical system and its utter disproportion to the vital.

7. It is a defect, if THE SHOULDERS do not slope from the lower part of the neck ; *because*, it shows that the upper part of the chest is not sufficiently wide of itself, but is rendered angular by the muscularity, &c. of the shoulders.

8. It is consequently a defect, if THE UPPER PART OF THE CHEST owe not its breadth rather to itself than to the size of the shoulders ; *because*, it shows that the vital organs contained in the chest, are not sufficiently expanded.

9. It is a defect, if THE BACK be not hollow ; *because*, it shows that the pelvis is not sufficiently deep to project posteriorly, nor consequently of sufficient capacity for gestation and parturition.

10. It is a defect, if the chest do not

form an inverted cone whose apex is THE WAIST; *because*, in that case, the lightness and beauty of the mechanical system is destroyed by the unrestrained expansion of the vital.

11. It is a defect, if THE HAUNCHES be not widely expanded (as already implied in speaking of the shoulders); *because*, the interior cavity of the pelvis is then insufficient for gestation and parturition.

12. It is a defect, if in consequence of the form of the pelvis, THE MONS VENERIS be not more prominent than the chest; *because*, the pelvic cavity is then also insufficient for gestation and parturition.

13. It is a defect, if THE DEPTH OF THE PELVIS, or its projection backward be not

enough to render the back hollow ; *because*, the capacity of the pelvis is then likewise insufficient for gestation and parturition.

14. It is a defect, if THE THIGHS of woman be not wider than those of man ; *because*, the width of the female pelvis and the position of man in the sexual embrace both require this.

15. It is a defect, if the size of THE THIGHS be not large, the haunches as it were increasing till they reach their greatest extent at the upper part of the thigh, which rises as high as the Mons Veneris ; *because*, a disagreeable vacuity is then left between them, and the male loses that smooth and elastic support which is as necessary to the success, as to the pleasure of the sexual embrace.

16. It is a defect, if THE ARMS and THE LIMBS do not taper greatly as they recede from the trunk, and if the hands and feet be not small; *because*, it is the vital system and the trunk, which is by far the most important part in the female.

17. It is a defect, if THE ARMS be not shorter than in man; *because*, these parts are less related to the more feminine vital, than to the more masculine, mechanical system.

DEFECTS OF THE VITAL SYSTEM OF WOMEN.

(We do not here mention defects of the contained Vital Parts, which have been already implied in enumerating those of the containing Mechanical Parts. The intelligent reader will exercise his skill in supplying these and similar omissions.)

1. It is a defect, if, in a young woman, THE MAMMÆ, without being too large, do not occupy the bosom, and rise from it with nearly equal curves on every side, which equally terminate in their apices ; or if, in the mature woman, they do not seem laterally to protrude on the space occupied by the arms ; *because*, it shows that this important part of the vital system is insufficiently developed.

2. It is a defect, if THE WAIST, tapering

little farther than the middle of the trunk, and being sufficiently marked, be not also encroached on, as it were, by the voluptuous em-bon-point, of all the contiguous parts ; *because*, it similarly shows feebleness in that system, which is by far the most important to women.

3. It is a defect, if THE WAIST, on the contrary, be broad ; *because*, it shows that expansion of the liver and other glands, which is generally the result of their improper excitement.

4. It is a defect, if THE ABDOMEN be not moderately expanded, its upper portion beginning to swell out higher, even than the umbilicus, and its greatest projection being almost immediately under that point ; *because*, it shows a weakness of the

great vital system, and a disproportion to the parts immediately above.

5. It is a defect, if THE ABDOMEN which should be highest immediately under the umbilicus, slope not gently towards the Mons Veneris, and is more prominent elsewhere ; *because*, it is the result of that excessive expansion which takes place during parturition.

6. It is a defect, if THE ABDOMEN which, as well as being elevated, should be narrow at its upper part, become as broad there as below, and lose that gentle lateral depression by which it is distinguished from the more muscular parts on the sides of the pelvis ; *because*, it indicates the operation of the causes mentioned in the preceding paragraph.

7. It is a defect, if A REMARKABLE FULLNESS exist not *behind the upper part of the haunches*, and on each side of the lower part of the spine, commencing as high as the waist, and terminating in the still greater swell of the distinctly separated hips; the flat expanse between these and immediately over the fissure of the hips, being relieved by a considerable dimple on each side, caused by the elevation of all the surrounding parts; *because*, it indicates feebleness in that system which is most essential to woman.

8. It is a defect, if the cellular tissue and THE EM-BON-POINT which is connected with it, do not predominate; *because*, this likewise shows that the vital system is feeble, and it deprives women of the voluptuous forms and motions which are necessary to love.

9. It is a defect, if the SKIN be not transparent, the COMPLEXION pure, and the HAIR fine ; *because*, these likewise show the feebleness of that system which is most important to woman.

DEFECTS OF THE INTELLECTUAL SYSTEM
OF WOMEN.

1. It is a defect of the intellectual system, if THE HEAD, compared with the trunk, be not less than that of the male ; *because*, the intellectual system in the female, ought to be subordinate to the vital.

2. It is a defect, if the ORGANS OF SENSE be not proportionally larger, when compared with the brain, and more delicately outlined than in the male ; *because*, sensibility should exceed reasoning power in the female.

3. It is a defect, if THE FOREHEAD be narrow, and more especially if it be low ; *because*, that part being the seat of observation, if the organ be small, the function must be correspondingly so.

4. It is a defect, if THE EYELIDS, instead of an oblong, form nearly a circular aperture, resembling somewhat the eye of monkeys, cats or birds; *because*, this round eye, when large, and especially when dark, is always indicative of a bold, and, when small, of a pert, insensibility of character.

But it would be foreign to our purpose to enter here into the minute details of physiognomy.



We now therefore, leave the Kalogynomist to his own observations; wishing him as much theoretical and practical pleasure, as we ourselves have had, in the cultivation of so charming a science.

THE END.

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