

be reckoned an external part, was also similar to that of the cow—not at all in a middle state, between the penis of the bull and the clitoris of the cow, as I have described in the hermaphrodite horse. There were four teats—the glandular part of the udder was but small.

“This animal cannot be said to have been a mixture of all the parts of both sexes, for the clitoris had nothing similar to the penis in the male, and it was deficient in the female parts, by having nothing similar to the ovaria; neither had the uterus a cavity.

MR. ARBUTHNOT'S FREE-MARTIN.

“The external parts were rather smaller than in the cow. The vagina passed on, as in the cow, to the opening of the urethra, and then it began to contract into a small canal, which passed on to the division of the uterus into the two horns, each horn passing along the edge of the broad ligament laterally toward the ovaria.

“At the termination of these horns were placed both the ovaria and the testicles—they were nearly of the same size, and about as large as a small nutmeg.

“To the ovaria I could not find any Fallopian tube.

“To the testicles were vasa deferentia, but they were imperfect. The left one did not reach near to the testicle; the right only came close to it, but did not terminate in a body called the epididymis. They were both pervious, and opened into the vagina near the opening of the urethra.

“On the posterior surface of the bladder, or between the uterus and bladder, were the two bags, called vesiculæ seminales in the male, but much smaller than what they are in the bull; the ducts opened along with the vasa deferentia. This was more entitled to the name of hermaphrodite than the other, for it had a mixture of all the parts, though all were imperfect.”

Human children have been born analogous to the drones among bees—that is, of neither sex. These children had no sexual organs whatever, male or female, external or internal. All those I have had accounts of were like the male in one respect, in having a penis, but it was used only as a urinating organ, and in no way whatever sexually. In a certain sense, therefore, they might be considered imperfect males, like the bee drones. None of these, so far as I know, ever attained maturity; had they done so, it would have been exceedingly interesting to note their development in other respects. Among the bees the drones are the real workers, and the existence of the community depends upon them.

It is possible that human beings naturally without sexual attributes, might attain great development in other ways, and be valuable to society. Such beings should not be compared with eunuchs, or with those who have lost sexual power, because they are entirely different. Their systems would never feel the effect of sexual stimulation, nor be influenced by sexual growth, and therefore would never experience any deprivation, like the eunuch and debauchee.

In such cases the whole force of development, ordinarily expended sexually, might be diverted to *brain growth*, and thus an intellectual giant result. Such cases, however, are so rare that it is of little use speculating about them, nor do we know of any means of producing them at will, were it ever so advisable to do so.

CHAPTER XXIV.

PART XIII.

MISCELLANEOUS TOPICS CONNECTED WITH  
MARRIAGE.



of great importance. It has been suggested that the resemblance to the male is derived in such cases, not from the impregnation of the female through the medium of the ovum, but from the color being as it were transmitted to the female. This, however, is certainly not always the case, as it is occasionally found that the offspring resemble the female more than the male. It is not, therefore, a certain rule that the offspring resemble the male.

CHAPTER XXXIV.

ON CONNECTION AFTER CONCEPTION, AND ITS CONSEQUENCES.

SOME persons suppose that when conception has occurred, no further association should take place between man and wife until after delivery. One reason assigned for such forbearance is that sexual connection should not be indulged except for the purpose of procreation. This notion is, however, manifestly absurd, and impossible to be acted upon. There are but few females who can tell when conception has taken place till it is considerably advanced, and they must, therefore, either wait a long time after each act to see if such be the case, or be continually breaking the rule. But, independently of this, there is no doubt whatever that connection is both proper and beneficial after conception as well as before, providing it be not repugnant or hurtful to the female, and is not carried to excess. In no case, however, should it be indulged in if it causes her suffering, or is disagreeable to her, for then it will have a most injurious effect upon the nervous system, and may also lead to miscarriage. The same evil results may also follow from excessive indulgence, even when not hurtful or disagreeable, and this must therefore be avoided.

So far, however, from sexual indulgence being improper in all cases after conception, it is often required, and various evils may follow from its denial. When the temperament is warm, and the sexual instinct unusually strong, as it often is during pregnancy, indulgence is imperatively needed, and if it cannot be had the most injurious consequences may take place. I have known instances of this kind to result in a peculiar nervous frenzy, or partial derangement, and in miscarriage; in short, the indications and obvious requirements of nature should be the guide in this case, as in all others, and not the dreams and theories of speculating physiologists.

Besides these reasons, there are also others, connected with the child, which show the important influence of this after-union in many ways. It is a question often asked, whether the new being is in any way affected by connection after impregnation? And a notion prevails extensively that in some way or other it is so. This notion, like many others, has probably originated merely from observation, without any knowledge of its scientific accuracy, but recently its truth has been demonstrated by experiment as well as by observation. Several intelligent breeders of birds and other animals had long remarked that the male could influence the offspring after conception as well as before, and they acted upon this knowledge, practically, in the production and preservation of particular varieties. Dr. Delfraysse, of Cahors, in France, was the first, however, who recorded any special observations of this kind. He found that the first connection merely gave life, or impregnated the egg, and that the after-connections imparted to the young the colors of the male, and that the more this after-connection was repeated, the more closely would the offspring resemble the father. In what way this effect is produced it is difficult, in the present state of our knowledge, to even surmise; but, notwithstanding this, the fact is one



of great importance. It has been suggested that the resemblance to the male, observed in such cases, resulted from an effect upon the *imagination* of the female through the medium of the *sight*, the colors being, as it were, impressed upon her mental vision. This, however, is certainly not *always* the case, even if it be so occasionally; for a friend of mine, at my request, tried the experiment upon a hen that had been *blind* during the whole of her laying period, and in her case the chickens produced from her eggs invariably resembled the male in color, just in proportion to the frequency with which association took place. And in another instance, two heifers when put to the male were both blindfolded, one having but one connection, and the other several. Each brought forth a calf—that from the mother who had but one connection resembling both parents, *but mostly the mother*, while that from the other, with whom there had been several connections, resembled the male parent in almost every particular of color, marking, and general appearance, though she had been carefully blindfolded each time. It is not through the imagination alone, therefore, that the paternal influence is exerted, though it may probably be so in some cases, as, for instance, in that of the mare and the quagga, recorded by Sir Everard Home. The quagga is a species of ass striped like the zebra, and one of these, a male, impregnated an English mare in the park of the Earl of Morton, in Scotland. There was but one connection, and the offspring was a hybrid, or mule, marked like the father. This hybrid remained with the mare about four months, and probably she might also have seen it again about ten months afterward. After this, during the next five years, she had four foals *by an Arabian horse*, and, strange to say, though she had not seen the quagga during this time, they were nevertheless all marked more or less like him. Now if this singular resemblance was effected through the imagination of the mother, as Sir Everard supposes, the most wonderful circumstance is that the effect should endure so long, even after the quagga was removed. It rather makes it probable, even in this case, in my opinion, that some permanent influence was exerted upon the *female ovary*, as in some other cases that I shall allude to further on, when speaking of the permanent influence of the male upon the offspring of the female. I am not disposed, however, to deny the influence of the imagination altogether, in all cases.

In the human being, it is of course more difficult to make corresponding observations, but still it is not impossible. My own professional ministrations have been so confidential, and so numerous, that I have enjoyed many opportunities of testing this interesting question, and I am fully satisfied that the same rule holds good in regard to human beings as with the animals already referred to. In our own species, however, it is not in respect to the *color of the skin* that the influence of the male in after-connection is made manifest, so much as in the color of the *hair* and *eyes*, and in the *expression* of the features, though the peculiar tint of the father's skin, as to being light or dark, is often so imparted. Certain propensities, habits, and modes of thought are also given in the same way. I have made many observations of cases in which all the necessary particulars were fully known to me, and invariably I have found that the child resembled the father in proportion to the frequency with which association was practiced after conception. The mere bodily resemblance seems to be most readily imparted, especially the color and expression of the eyes, and the color of the hair. The mental qualities, and disposition, are more apt to vary, unless the connection is very frequent, and then in the majority of cases they will be like those of the father. I have known married persons to act

upon these principles, in order to produce certain characters in their offspring, and with great success. In all such cases it has been found that the more frequently connection takes place after conception, the more decidedly the child will resemble the father, especially in the particulars above mentioned, while if such after-connection takes place but seldom, or not at all, it will on the contrary resemble the mother, in the same way. This fact may often be of great service to married persons, as it gives them a certain power over their offspring, and enables them to insure or prevent the transmission of the character of either one at will, if it be desirable to do so.

This influence, it should be remarked, does not, however, extend to the *sex* of the child, which appears to depend upon other causes, and until these causes are fully understood, the above facts lose half their value, because it might be advisable to impart the character of one of the parents to a male child but not to a female, or the reverse. The causes of the difference of sex, therefore, should be attended to likewise, and they will be found discussed in another part of our work. When all these matters are fully understood, I have no doubt but that any form of body, any disposition, and any given character of mind, as well as either sex, may be given to every child *before its birth!* Such a statement may seem strange to those who have not considered these matters scientifically, but to those who have it will be nothing new or surprising. I have known breeders of birds and other animals, for instance, who would undertake to produce, in a given number of young, ninety per cent. of either males or females, just as might be desired, and alike in color to a hair or a feather, besides being all endowed alike with certain prominent traits of character. And when the procreation of the human being is as carefully attended to as that of these inferior beings, the results will be equally certain, the organic and physiological laws being the same in both, in regard to this function. I leave every person of common sense to answer the question for himself, whether it is not more important to understand these laws in relation to the human being than in relation to the inferior animals alone? It seems clear to my mind that it is only by attending to such laws that the human race can be truly and permanently improved in body and mind, and made to attain its fullest perfection of development. By education after birth, we can only partially modify and regulate the development of the bodily and mental powers with which the individual is born, and very often their natural force successfully resists the most powerful influences we can bring to bear upon them, which is the reason why education frequently fails either in preventing evil or in leading to good. By acting upon those laws, however, which govern the child's organization, mentally and bodily, *before its birth*, every power and quality may be made to have precisely that degree of development which may be most desirable, so that education will *always* produce the results we wish from it, and disease and vice be forever removed. At present, however, it is scarcely allowable to talk of improving *human beings* by such means, though it is thought quite right, and even praiseworthy, to do so respecting dogs, horses, and cows; as if they were of the most consequence.

My readers will bear in mind that the law I have now been explaining, when fully stated is this: That *frequent* connection after conception causes the offspring to resemble the father, and that *no* connection afterward, or but *very little*, causes it to resemble the mother. This is undoubtedly true in the great majority of cases, and the degree of resemblance will usually be proportionate to the frequency in the one case, and to the unfrequency in the other. If, therefore, no connection took place after conception, as some would-be philosophers contend should be the case, all



children would in time resemble their mothers only, and there would be a uniform and unbroken transmission of certain fixed characters, without any variation, which of course would be a great evil, even if it did not in time extinguish the race. This is another proof of the error of such a doctrine. On the other hand, if the after-connection was always frequent, children would as constantly resemble their fathers, which is equally undesirable. To produce a mixture of the characters of both, therefore, when it is best to do so, the after-association should occur, if other considerations do not forbid it, to a moderate extent, according to the peculiar habits, temperaments, and relative vigor and age of both parties. This will, however, be better understood by referring to what is stated in another part of this book, on the proper frequency of sexual association.

An interesting question arises, further, when a female conceives by one man, whether connection afterward with another man would cause the child to resemble him, the second partner? Of course, such a question is not easy of solution in regard to human beings, but from observations made upon animals, it seems certain that the second partner *can* really impart his likeness to the child that was begotten by the first, and thus actually exert more influence, or impart more resemblance, than the father himself, who only gives *life*, but not always form and character!

In one instance I knew a widow who secretly married in about three months after the death of her husband, and while, as it appeared afterward, she was pregnant by him. The child, however, resembled her *second husband*, though there was almost a certainty that no previous infidelity had been practiced, because the individual was at a distance when the conception must have occurred.

It has even been conjectured, by some philosophers, that if a female have association, at any time, with a man who exerts a strong influence upon her, any children she may have afterward, by any one, will be liable to resemble him, even for many years afterward. And, indeed, the cases above given prove this.

This singular fact is explained by supposing that, in the act of sexual union, the male not only impregnates the egg, but also exerts a more or less permanent influence upon the female organs, owing to which they have a tendency afterward to bring forth new beings upon the same plan, or resembling each other. This was probably the case with the mare impregnated by the quagga, above referred to, and it explains why the foals produced afterward, though begotten by a horse, still resembled the other animal.

Instances of a precisely similar character are sometimes seen in human beings. Thus a female married a second time will have children resembling the first husband, and sometimes even in a third marriage, as I have witnessed myself. Such remarkable resemblances can be explained only by supposing a permanent influence to be exerted by the male; and probably that influence is likely to be exerted most powerfully by the first partner. The true explanation of these remarkable facts should be generally known, to prevent improper and unjust suspicions, which I have known to be entertained in such cases, and which, in the absence of proper information might well be excused.

Many persons would suppose immediately that these resemblances were simply the result of imagination, but I do not think so, at least not always. I have known instances of this kind, both in the lower animals and in human beings, in which the influence of the first partner was visible for a long time afterward, and in which I was assured the imagination had no share.

Breeders of animals are aware of many such facts, and have frequently stated them to me. Thus for instance, when a mare has a mule foal by an ass, it will frequently happen, if she have a foal afterward by a horse, that it will to a certain extent resemble the ass. This resemblance is most frequently traced in the form of the mouth and lips, and in the greater length of the ears. A friend of mine, at my request, tried some experiments, on several animals, for the express purpose of testing this curious question, and the result was a striking confirmation of the truth of the explanation I have given. Many of these experiments were so managed that the imagination could not possibly operate, and yet the influence of the first partner was distinctly perceptible during several conceptions afterward. We can only come to the conclusion therefore that the male does often exert a permanent influence on the female organs, and especially by the first acts of association. In all probability this permanent effect is most likely to be seen when the male is relatively the most vigorous, or where the association has been very frequent, but it may be manifested even after a single act, as was shown in some of the experiments made by my friend. Among other singular cases bearing on this subject I may also mention the following, which was told me by an old physician in Scotland, who knew all the parties concerned. A young female was forcibly violated by a person whom she did not know, and under such circumstances that she could not see him; it was known, however, by her friends who he was, but from a wish to avoid exposure, the occurrence was kept secret, though unfortunately she became pregnant in consequence. The child strongly resembled its guilty parent, and what was still more singular, she married, and had two other children *which also resembled him*, though by her husband, the young man having left the country in consequence of his offense. Every one will see how naturally unjust suspicions might be entertained in many such cases, if they were not explained.

In the procreation of animals, such facts may be of the greatest importance. *Life* may be given, for instance, by the male that has the most constitutional stamina or vigor, and yet particular qualities may also be obtained from others, in which he may be deficient.



CHAPTER XXXV.

INFLUENCE OF THE IMAGINATION OVER THE GENERATIVE FUNCTIONS, AT EVERY PERIOD.

As a general rule, there can be no doubt that the sexual instinct is first awakened by the generative organs, but after it has been once called into action, it may be afterward awakened by the imagination alone, which also exerts a peculiar and marked influence over its manifestations. It is certain that if the generative organs do not exist, there will never be any sexual desire, which is a proof that the action of the brain is merely reflex, or secondary, and not primary. It is true that some infants have been known to excite themselves even before the organs were perfectly formed, but such anomalies are evidently owing to a peculiar local sensibility, constituting a disease of the parts, and in no way invalidate the obvious principle we have laid down. In all such cases, the unnatural and precocious sensibility disappears immediately when the organs are restored to a healthy condition.

Sexual desire, therefore, at first, originates from a positive *want*, arising from organic action, the same as hunger arises from want of food. Very soon, however, this want awakens the imagination, which often acts so forcibly as to increase the desire a thousand fold. This is especially the case in cities, where there are so many causes to call forth the instinct prematurely, and to keep its gratification almost constantly denied. Some peculiar temperaments also, and certain organizations, are more disposed to a preponderance of this desire than others.

That acute observer, J. J. Rousseau, has well exhibited the effects of the imagination upon the sexual instincts, particularly in his *Emile*. Buffon had remarked, before him, that young persons were more precocious in cities than in the country, simply because they were fed on more stimulating food, and were warmer housed and clothed. Rousseau remarked, however, that this explanation is not the true one, but that it is owing more to difference in manners and habits, and this is undoubtedly correct. In those places where the people live a quiet, simple life, with nothing to excite the imagination, sexual manifestations are not seen till late in life, and then not strongly; but where the manners are free, and social observances lax, it is the reverse, though their nourishment may be poor and scant. It is undoubted that food and clothing exert a great influence, and in some cases more than in others, but the imagination often exerts a greater, particularly over the first manifestations.

It is probable that there are many causes inherent in the present constitution of society which, in spite of all we can do, have an invariable tendency to inflame the imagination on these subjects, and to direct attention to them at an early period. The very concealments even which are now necessary, become provocatives, and perhaps, have more to do with these evils than we suppose. Rousseau remarks that children have a peculiar sagacity in seeing through all these concealments, and in detecting every artifice that is made use of to blind them. The mysterious language that

they hear, and the half-hidden acts of tenderness that they see, he remarks, are only so many *stimulants to their curiosity*, and, in all probability, they learn more from these attempted precautions, than from any other lessons.

Even DRESS, necessary though it be, and conducive to true modesty, as it undoubtedly is calculated to be, has yet had its share in these teachings. The half-concealment, half-disclosure which it leads to, and sometimes even the *exaggeration* which it causes, excites curiosity, and gives the imagination a boundless and mysterious field to roam in. Such evils are perhaps unavoidable in the present state of society, but the conviction arises irresistibly, to all who consider the subject fairly, that in a more enlightened age they will be corrected.

Between the two sexes there is a wide difference as to the manner in which the imagination acts, owing to the difference in their characters and organization. In the young woman there are two powerful sentiments which oppose each other, and which by their antagonism originate those caprices and eccentricities which are so captivating, at the same time that they are so tantalizing. In the first place, she naturally desires to *please*, and all her arts and actions toward the other sex have this object in view. It is essential to her happiness, to her very existence even, that she should endeavor to be liked, or loved, and no misery is so great to her as the consciousness that her endeavors are in vain. That being that has not this desire of pleasing is not a *woman*, in character, though she may be a female in organization. In the second place, there is an innate sentiment in woman of *modesty*, or *shame*, which controls her desire to please, and prevents her from exhibiting that desire in the way she possibly might wish to do. These two sentiments are, therefore, continually struggling for the mastery, and their alternate and intermixed manifestations produce that bewildering but universally adored mystery, the *female character*. Sometimes one of these sentiments preponderates and sometimes the other, while at other times they properly control each other; and this gives us a key to all the apparent vagaries which this peculiar character presents. When shame preponderates we have prudery, when the desire of pleasing preponderates we have forwardness or coquetry, and when both are properly active we have that affable, engaging demeanor, corrected by true modesty, which makes woman truly entitled to the name of *Angel*, and commands reverence even when it does not awaken *Love*.

So intimately are these two sentiments connected with the female character that we see them exhibited at the earliest age, even little girls being prudes, coquettes, and true women, equally with those of more mature years.

With man this is totally different. He desires more to *be pleased* than to please others, and has but little of that sentiment which would lead him to conceal his feelings. He, therefore, makes the first advances, and presses his suit, while woman coyly resists, and pretends indifference, even when her ardor is really equal to his own. Upon two such different characters it is obvious the imagination must exert a very different influence, and with a different degree of force. From peculiarities in her organization, explained in the article on menstruation, the female is most under its dominion, and it is in reference to her, therefore, that its power over the generative functions is most marked, though it is manifest enough in both.

Many cases in which the imagination is supposed to have exerted a peculiar power especially in pregnancy, have really been produced more by the imagination of other people, but still there are sufficient authentic cases upon record, some of which are instructing as well as interesting.



The celebrated Descartes had for his first love a young lady who squinted, and never after could he admire any one who saw straight. His imagination associated all her charms with that peculiar obliquity of vision, and could not see them if that was absent.

Raymond Lully, the great philosopher and chemist, was violently enamored of a beautiful Spanish lady named Elenora, who returned his affection, and even encouraged his advances to a certain extent, but whenever he pressed her to grant him the last favor, invariably refused, though evidently not offended at his importunity. He discovered eventually that her objection to a closer intimacy arose from her having a *cancer* in the breast, which she wished to keep secret, and thus there was a perpetual struggle between her love and her shame. This discovery instantly cooled all his ardor, but did not extinguish his love. His imagination vividly pictured to him how delightful it would be to effect her cure, and then claim his happiness as a reward, thus insuring both her love and her gratitude. All his talents and time were henceforth devoted, almost without intermission, to this special object, and no doubt his mind constantly revelled in the delightful anticipation of success. Unfortunately, however, he did not succeed, the disease was proof against his science, and showed itself more powerful than his love.

I once knew an instance myself where a young man's desire was quenched instantly, and permanently, on his marriage, by the discovery that his wife was marked across the bosom by a large *navel*, which looked like a burn. Her bust was faultless in *form*, and his imagination had no doubt often pictured it as being equally beautiful and perfect in every other respect; when this blemish was so unexpectedly discovered, therefore, all his feelings underwent a complete revulsion, and disgust took the place of admiration.

Many similar instances might be given, and perhaps more cases of mutual unhappiness after marriage arise from such discoveries than is usually supposed. Especially may this be the case where young females are induced, or forced, to marry old men, or those who have been debauchees, as is too often the case. A melancholy instance of this kind occurred but a short time ago, not far from New York, which resulted in the suicide of the unfortunate victim, her horror and disgust when the actual condition of her husband was known completely overpowering her reason. Many often under such circumstances drag out a miserable life, in constant despair and grief, while their friends, and the public generally, offer congratulations upon the excellent alliance they have formed. In very many cases the imagination, working under the veil of ignorance, forms such perfect pictures of the object loved, both bodily and mentally, that humanity as it actually exists can never come up to them, and the consequence is that the reality is sure to disappoint. The ardent imaginations of females make them peculiarly liable to this romantic dreaming, and they are, therefore, more frequently the victims of this disappointment, which they feel acutely, and may even never forget.

How far the imagination may influence the sexual functions it is of course difficult to tell, though it is undeniable that it does so to a great extent.

Le Bon tells us, in his *Physiology of Generation*, that the Parliament of Grenoble once gave a very singular decision, in a case of disputed paternity; showing what extreme views were held in former times as to the influence of the imagination over conception. The case was this: The Lady d'Auvermont gave birth to a child after her husband had been absent *four years*, and when, as she averred, she had had no

intercourse with other men. She stated that in a dream she imagined herself with her husband, and that the impression upon her was so strong as to cause her to conceive. The Parliament called a special commission of matrons, midwives, and doctors, to consider the case and collect evidence. A number of other noble ladies, being called upon by the commission, stated that such an occurrence was perfectly possible, and by no means rare, for they themselves had frequently conceived, in the absence of their husbands, by the force of their imaginations alone. The Parliament upon this decided that the husband was the father of the child, and that he must acknowledge his wife to be a chaste woman.

As a corollary to this, I may mention that eminent spiritualists have expressed to me their belief that materialized spirits could, in some cases, cause a woman to conceive, independent of association with a mortal man!—of all which every one must form his own judgment. I doubt, however, if, at the present day, any court would render, on such a plea, a decision like that of the Parliament of Grenoble.

Not only can desire be engendered or annihilated by mental impressions, in despite of all other conditions, but the actual growth or development of the organs themselves can be retarded or accelerated by the same means. I have known men who never felt sexual desire, and whose organs were very imperfectly developed until a late period, and then quite suddenly the long-suppressed feelings were experienced, and the parts began to grow, simply from the stimulus of seeing some person of the opposite sex who was adapted to make the proper impression upon their minds. Such instances are, indeed, by no means rare, as every person of experience must know, and they prove that, in many cases at least, a certain impression must be made upon the *mind* before the mere animal feeling can be experienced, or the physical development take place; or, in other words, they prove that with some persons there are only certain *individuals* of the opposite sex who can call forth those feelings in them, and that if they never meet with these individuals, it is probable that such feelings will never be experienced, or at least only to a slight extent.

A knowledge of this fact will often explain to us many of those distressing cases of indifference and dislike to be met with between parties, and will also be a valuable guide in giving advice, particularly in those instances where there is only apparent impotence without any real deficiency.

There seems to be good reason to suppose that the sexual instinct is materially dependent upon a particular part of the brain, though we cannot tell what part it is, nor whether it is a mere development of it that is needed, or some peculiarity of structure or organization. It is not at all uncommon to find men perfectly organized, in every respect, with vigorous minds, and with every other faculty in full play, but yet almost wholly destitute of desire for sexual enjoyment. In some of these cases, it is true, the generative organs are small, or evidently inactive, but in others they are of full average development, healthy, and active. In such cases we can only account for the singular indifference exhibited, by supposing that the part of the brain which regulates the reproductive instinct has not had sufficient power, or else that the *proper object* has not yet been presented to the senses, as before explained.

Besides this particular influence, the generative organs can also be much affected by the general action of the brain and nervous system, the same as all the other organs. Thus if a man exhaust most of his nervous energy in thinking or in mus-



cular energy, the other functions, including the generative, must be proportionally weakened. I have met with numerous instances of this among men of business, many of whom would become quite impotent when more than usually absorbed in their pursuits, and regain their powers in a short time after their care and anxiety were lessened. The following case of this kind I select from my note-book as being more than usually instructive. The patient, a young man of twenty-eight, had been married three years, and had one child; he was very fond of his wife, and she in return reciprocated his affection. He had never been addicted to excesses or abuses of any kind, and until about six months before I saw him was in the full enjoyment of his generative powers. About that time, however, he experienced a sudden and severe loss in his business, which had previously been very prosperous, and the care, anxiety, and incessant exertion he underwent, in endeavoring to extricate himself from his embarrassments, brought on various physical and mental troubles that he had never before experienced. Among the rest, he found himself perfectly *impotent*, having completely lost both power and desire. This distressed him very much, both for the loss itself and also from apprehension that it was the beginning of general decay. In this dilemma he came to consult me, and was exceedingly anxious to know my opinion as to the prospect of his ultimate recovery. After a careful examination, I felt convinced that there was no real loss of power, but merely a temporary absence of the requisite nervous stimulus, owing to the excessive mental labor and anxiety he had undergone; I therefore inquired as to his future prospects, and was gratified to learn that he was now quite relieved of his difficulties, and was beginning to regain his usual health and spirits. On learning this, I unhesitatingly assured him that in a short time his generative powers would return, and more especially if he could abandon all care and thought about them. I gave him a slight stimulus, and some general directions as to diet, external treatment and exercise, and arranged to see him twice a week. In one month afterward he was as well as ever, though he had been for nearly seven months as impotent as if the organs had been totally destroyed. I have also frequently had business men remark to me that they were liable to experience more or less deprivation of sexual power, and to feel much less desire, at those periods of the year when trade was most active, and their minds in consequence most absorbed. An author also told me that when writing any very particular part of a book, or when anxiously expecting the criticisms of the press after its issue, he was always for a time perfectly impotent. In the lives of several severe students we have further corroboration of this fact, many of them having been remarkable for their coldness and incapacity, particularly those engaged in absorbing abstract studies, like the mathematics. Sir Isaac Newton is said to have never known sexual ardor, though in every respect a perfectly formed man, and it is probable that this was in a great measure, if not entirely, owing to his incessant and all-absorbing studies. In short, there is no question but that intense mental occupation lessens sexual ardor in most persons, and that it may sometimes even extinguish it altogether. This is a fact of considerable importance both medical and moral, and one that should be more fully considered than it has hitherto been. There is no doubt that a great part of the licentiousness which exists, particularly in youth, is in a great measure brought about, or at least made much worse, by mental and bodily *idleness*. If the mind is not occupied by some proper and congenial study, that will pleasingly engage it at every leisure moment, a habit will soon be formed of indulging lascivious thoughts during such vacant periods, and if at the same time a due

proportion of the vital energy is not absorbed in physical exertion, the sexual organs will soon become so constantly and intensely excited that such thoughts will become paramount over all others. I once pointed out the philosophy of this to a gentleman who came to consult me both for himself and for his son, aged seventeen. The father was nearly impotent from intense occupation in business, and the son was nearly dead from constant licentiousness and intemperance. I found on inquiry that the young man had been brought up as a *gentleman*, and was not even expected to employ himself with anything useful; in consequence of which, from mere idleness, he resorted to licentiousness and drinking as a regular occupation, till he was scarcely capable of anything else. *Moral suasion* was utterly useless to effect a change, and habit was too strong for the fear of consequences to break through, so that it seemed as if nothing could be done but abandon him to his fate. His father bitterly deplored the condition of his son, and earnestly entreated me to give him any information I thought likely to be of service in preventing similar misfortunes to his younger brother.

On explaining to him how the sexual power and propensity is influenced by a proper exercise of the rest of the system, the philosophy of his own and his son's condition was immediately apparent. "Yes," exclaimed he, "I have exhausted myself by over-exertion, and at the same time, I have left my son a prey to his licentious desires merely from idleness. I now see plainly enough that had part of my burden been laid on his shoulders it might have saved *both*, but from mistaken kindness, and false pride, I condemned *him* to a life of inactivity and consequent depravity, and myself to a drudgery that has left me a mere ruin of what I was." Now this is a case instructive to all, and there are many others in society precisely similar.

Certain feelings are also very influential over the generative functions, but only temporarily or with particular persons. Thus some men have found themselves suddenly impotent, with certain females, merely from disgust at something that was unexpectedly displeasing in them, and others have experienced the same difficulty from the fear of discovery or infection. Some men will experience a total loss of power on finding their companions too cold, or too ardent, or meeting with some unusual difficulty, but perhaps the most frequent cause is *timidity*, or self-distrust. I have known several men, every way competent, who were so possessed with the idea of their own incapacity, that they invariably became impotent whenever they attempted an approach to the other sex. This timidity is sometimes exhibited in the most striking manner, the patient being intensely agitated, and so nervous that his whole frame trembles, and his bodily powers sink so much that often fainting ensues. This peculiarity appears to be constitutional, and is often seen in those who are by no means *nervous*, in the ordinary acceptation of the term, and who are collected enough in regard to other matters. The only remedy for such an infirmity is constant association with *one object*, in marriage, by which means a proper familiarity is induced, and in time the individual loses his distrust, and becomes convinced of his perfect capability. In most of these cases, there is a real *excess* of power, rather than a deficiency, and the very intensity of the feeling tends to prevent its gratification, by completely absorbing all the vital energies. I have frequently been consulted by persons so circumstanced, as to the propriety of marriage, they fearing that the failing could not be recovered from, and it has been with the greatest difficulty that I could persuade them to the contrary. In every instance, however, I have found marriage to effect a cure, though it might not be immediate. Some have worn off