

the sexual instinct is naturally strong, may be as much excited by a mere scent as by a medicine conveyed into the stomach, as I have frequently seen. *Hysteria* is often excited in this way in females, and various forms of nervous excitement frequently supervene in the other sex from the same cause.

It may be stated, as a general rule, that all powerful odors may produce effects of this kind, and they are, therefore, better avoided, particularly the habitual use of them. There are some particular scents that exhibit this power more constantly, and to a greater degree than others, and several of these are articles of common use in the *toilette*. An enumeration of these would embrace many of the choicest *perfumes* used, but it is scarcely possible to particularize among so many, nor is it necessary. The very *origin* and *natural use* of some of these indicates clearly enough the purpose nature intended them to fulfill, in the animals from which they are taken, and I cannot but think that few *females* at least would use them, if they really knew what they were. *Musk*, especially, is an article of this kind, the aphrodisiac effects of which I have sometimes seen exhibited in the most unequivocal manner.

The readers of classic poetry will call to mind the story of the *Indian Prince*, who exhibited such marvelous powers merely from smelling the flowers of the *nympha odorata*; and also several other instances in which the aphrodisiac power of different odors is distinctly alluded to, showing that the general truth was known centuries ago. Some of these accounts are of course much exaggerated, but most of them are founded upon actual truths, as I have in some cases proved, and I believe the statement about the *nympha* is one that is entitled to consideration.

In Turkey, an odoriferous *pastile* is in common use in the harems, and is reputed to have great stimulating power. It is compounded principally of musk, civet, ambergris, cinnamon, and a variety of vegetable oils. One of these is constantly worn in the dress, and sometimes it is powdered and rubbed over the person.

Some of these scents, as musk for instance, are probably the *sexual odors* of the animals from which they are taken, and are intended to attract the other sex. This may possibly account for their peculiar power, and make it less singular. Dimerbrock relates an instance of a man who rubbed musk upon his genitals, before cohabiting, and who became so swollen and excited in consequence, and his partner likewise, that they could not separate till a variety of refrigerant means had been resorted to. And in another instance it was observed, that one of these scents excited an insane person, though he gave no such indications without it.

Experiments have shown undoubtedly, that the peculiar odor of the genital organs, of either sex, will excite the other sex, though the individuals may neither be visible nor known to be near.

## CHAPTER XXXVIII.

### ON THE PREVENTION OF CONCEPTION.

THIS is a subject which many persons may think not necessary to be treated upon, but there are peculiar reasons why it ought not to be passed over in silence. It has been, of late years, so much talked of, and so many unscientific works have been published, pretending to give information about it, that every one is familiar with the idea. To say that there *are* means of preventing conception, is only stating what every person has already heard, or believes, and is, therefore, nothing new. Even if such information was likely to be productive of great evil, as some imagine, it is now impossible to prevent its dissemination, and it is, therefore, useless to avoid the topic. I think, however, that the danger apprehended from it is altogether fallacious, and the fear arises from a wrong view of the case, as shown in the article on Conception, to which I refer my readers for the arguments.

Many of the practices resorted to for preventing conception are altogether ineffective for the purpose, and some are decidedly hurtful, but this not being known, people resort to them, and are both deceived and injured. It is, therefore, the duty of every physician to show the inutility and danger of such practices, and not to shun the subject.

Independently of this, however, there are many great and good men who think that *harmless* means of preventing conception may be practiced with propriety, or even become *advisable* in peculiar circumstances, and that there may be nothing either immoral or improper in their use. It is well known, for instance, that there are many severe diseases to which females are subject, that never can be removed while they conceive, but which, if uncured, are sure to become fatal, and probably also descend to their children. Some females also have deformed pelvises, and can never bring forth live children, while others are *certain to die* if the child remains in the womb till it is a certain size. Besides these cases, however, how many there are that remain in constant ill health and suffering from continued child-bearing, without the possibility of relief or escape. In our country, fortunately, there are but few persons that cannot find means to maintain a family, though it be large, but still, with many it may be a severe struggle to do so, and a constant increase may condemn the parents to poverty and difficulty, and the children themselves to neglect.

Now it cannot be denied that people are situated under all these different circumstances, and that the continual increase of their families entails all these evils both upon them and their children, but whether this affords a sufficient reason for limiting the number, must be left for every person's own decision. I am acquainted with many moral and religious people who think that the practice, under such circumstances, is perfectly justifiable and proper, and some even consider it a duty. Others, however, think the contrary, and hold that every evil or inconvenience ought to be



undergone, whether poverty, sickness, or even death, rather than avoid it by such means. For my own part, I would neither give advice, nor offer an opinion on the subject, as I consider that all persons should decide for themselves, and that their decision concerns themselves alone. My duty is simply to show the injury of those practices now in ordinary use, and also the ineffectiveness of most of them.

It is not generally known that it is a regular custom in medical practice, when a female has a deformed pelvis, or is otherwise incapable of being delivered at the full term, to *produce abortion* at an early stage. This, however, is the invariable custom, and in practical works upon midwifery the means are explained. This is done because it is thought better to sacrifice the fetus only at any early stage, than to let *both* die, as they assuredly would, if the gestation were allowed to proceed. Now it may well be a question in such cases, whether it would not be better to teach how to prevent the conception altogether, and I leave it for others to decide which is the most objectionable, *prevention* or *abortion*?

There are few persons except medical men, who have any idea of the extent to which the revolting practice of abortion is now carried, or of the awful consequences that frequently follow from it. Every female who undergoes any of the disgusting operations practiced for this purpose, does so *at the risk of her life*, and to the almost certain destruction of her health if she survives. I have had many of these miserable victims come to me afterward for advice, and more wretched objects cannot be conceived. Some of them have been almost torn and cut to pieces, and others so injured, that their lives hung as it were by a thread. Those that take drugs for this purpose are also equally exposed to risk, and suffer in their health to an equal extent, so that their lives become a positive burden to them. In short, this is one of the most terrible evils of the present time, and every one must earnestly desire to see it abolished, or some lesser evil take its place. Every female may be told with truth—and, indeed, every one ought to know—that there are *no safe means of procuring abortion*. It is true that some few may undergo the ordeal in safety, but none can depend upon doing so, and the chances are ten to one that death, or the evils above referred to, will follow!

A general knowledge of this fact would, no doubt, do much to prevent the practice, but still it would not do away with it altogether, unless some reliable means of prevention were known. Strange as it may seem, many of the worst sufferers have assured me that they would undergo the same risk again, rather than have more children, and some have even said that they would *die* first. In such cases, therefore, there is simply a choice between the two practices of abortion and prevention, and I am confident there are thousands who feel in this way.

A gentleman called upon me a short time ago, who was suffering from a terrible scrofulous affection, which had appeared since his marriage, and by which his first child was afflicted in an awful manner. He assured me that both himself and his wife would rather suffer death a thousand times than be the authors of such another miserable being, and that they thought it would be a most grievous sin for them ever to be parents again. In another case, the mother had periodic attacks of insanity after she had borne two children, one of whom had already shown symptoms of the same terrible affliction, and they, with good reason, feared that if they had others, the same calamity might befall them. Now, in such cases, I leave those who condemn prevention altogether to decide what should be done. For my own part, as I remarked before, I leave all to decide for themselves, according to their conscientious

notions, and I think that no one person's decision, let it be what it may, should in any way affect another person. In a word, I think it is every one's own affair.

Besides such instances as the above, I often meet with others equally distressing, and such as are common enough. An industrious, hard-working mechanic, called upon me once and stated his case, in the hope I could give him advice. He had four children, the eldest only eight years old, and after every confinement since the first, in consequence of an injury then, his wife was from three to six months completely bed-ridden, and unable to attend in any way to her household duties. His employment was often restricted, and his means so limited, that hired help was out of their power, and there, said he, "My wife had to lie, day after day, and week after week, and see everything go to ruin in the house, with the children dirty and ragged, without being able to rise and help herself." Now this may be considered an extreme case, but there are thousands of others that approximate to it, and people, so situated, naturally ask of their medical adviser, "What shall we do?" If these men give them no reply, as is generally the case, and no other means are offered to them, they too often resort to the dreadful practice of abortion.

I know some people will say that it is possible for such persons to avoid having a family without using *preventive* means. And so it is; but the deprivation required *will not* be undergone by the great mass, and cannot be undergone by others without the most immoral consequences. It is sheer absurdity to suppose that the promptings of nature can be totally unheeded, except in peculiar individual cases, and illicit intercourse, or vicious habits of self-indulgence, would certainly follow a total deprivation of the marital right, in most instances.

Many medical men and philanthropists have perceived these difficulties, and have pressed a consideration of them, but few have chosen to give actual advice. I think it is best to leave it altogether an open question as to the propriety of prevention, or in what cases it is allowable.

The most obvious means of prevention are those alluded to in the Bible, as having been practiced by *Onan*, and which have doubtless been in use for thousands of years. If the seminal fluid be not placed within the female organs, of course there can be no conception, and all that is required, therefore, is to cease association before emission occurs. But, independently of the uncertainty of this being done, at least in many cases, it is not *advisable*. There is good reason to believe that, in every act of association, the presence of the male principle within the female organs is always required, even when there is no conception. It is, in all probability, more or less *absorbed* in every case, and even when it does not impregnate, it prevents irritation and exhaustion. In fact, without it, the act is merely a species of masturbation, unsatisfactory and injurious. It is also extremely hurtful to the male, and in a way not at all suspected. When emission occurs without the female organs, it is always more incomplete and slower than when it occurs within, owing to the absence of the customary warmth and pressure, and of that peculiar influence which the organs of one sex exert upon the other. A portion of the semen, therefore, remains undischarged at the time, and escapes slowly afterward, thus giving rise to a weakness and irritation of the urethra and seminal ducts, which, in time, becomes permanent, and lays the foundation for *involuntary* losses and final impotence.

I have known many married men much injured in this way, without being able to even conjecture what had hurt them. And I am confident that much female exhaustion and nervous irritation result in the same way.



The *partial* adoption of this plan is not liable to the above objections to quite an equal extent, but still it is so, more or less, and it is perhaps still more difficult to practice. But, independent of these considerations, it cannot be relied upon, for conception may follow if the seminal fluid be placed in *any part* of the vagina, as before explained, or perhaps even in the external lips. It is true it is not so likely to occur under such circumstances, but still it may do so. In some men the penis is imperfect, the opening of the urethra being *under*, and some distance down, instead of being at the end, so that they can never eject the semen to the top of the vagina, but only into its lower part. Still these men may be fathers, though not so frequently as others, unless with certain females. Dr. Dunglison, in his *Human Physiology*, remarks of this imperfection, that "we cannot, therefore, regard it as an absolute cause of impotence, but the inference is just, that if the semen be not projected far up into the vagina, and in the direction of the os uteri, impregnation is *not likely* to be accomplished; a fact which might be of moment to bear in mind *where the rapid succession of children is an evil of magnitude.*"

This plan, therefore, diminishes the *liability*, but does not totally *prevent*.

The next most general plan is the use of *injections* after association, either for the purpose of removing the semen, or of destroying its power. For the purpose of removing it, however, they cannot always be relied upon, for sufficient will often be retained in the folds of the vagina to cause conception, notwithstanding the injection. For the same reason, no certain dependence can be placed upon introducing any object into the vagina before association, as a sponge, for instance, which, on being withdrawn, may bring the semen with it. In many cases this succeeds, but often it will not, because a small portion of semen is sure to be left on the walls notwithstanding, and that may impregnate. There is another objection also to this, which should forbid its general use. The object introduced, of course, comes immediately before the mouth of the womb, and thus prevents the contact of that part with the male organ. Now this contact is often necessary for the production of a proper state of excitement, as formerly explained, and when this does not occur, there is simply an injurious irritation to the female, without any gratification. I have known it also cause irritation of the meatus in the male.

The use of injections to destroy the *power* of the semen would seem to be the most reliable means, and when of the proper kind, they are so, but the unscientific use of them has led to serious evils. The way in which they operate, when effective, is by *killing the seminal animalcules*, and any injection that will not do this, will not prevent conception. There are many substances that will apparently kill them, but which only leave them paralyzed, so that they afterward recover; and there are other substances that will destroy them, but only when used so strong as to injure the female organs. The solutions of various salts, for instance, act in this way, such as alum, sulphate of zinc, chloride of zinc, and sulphate of iron, none of which, according to my experiments, will always kill the animalcules, unless used stronger than is allowable with safety to the female. Very many I have met with seriously injured by the constant use of powerful injections of this kind, some having inflammation of the womb and vagina, some excoriations, and others hemorrhage. Besides which, they in a short time destroy the sensibility of the parts entirely, and lead to total indifference and sterility. The only articles proper to be used in this way are such as destroy the animalcules without acting on the female organs, and there are but few that do so.

The employment of injections is objectionable, however, on other grounds. It is not advisable, as before stated, to remove the semen from the vagina, nor to prevent its being deposited there, because it is better for it to be absorbed, even when there is no impregnation. In all cases, also, it is necessary for them to be used *immediately* after emission, and the too early separation, together with the anxiety and revulsion of feeling attending upon the *preventive* act are both agitating and injurious, to say nothing of inconvenience. Some females, also, absorb the semen so quickly that the injection can scarcely be used in time, and with some men the emission is so slow that the first part may impregnate before the whole has been expelled. To be in any degree certain, therefore, when using injections, it is necessary for the act to be to a certain extent incomplete, and this often causes a weakness in the male and nervous irritation in the female.

The employment of a *covering* to the male, in the form of a thin skin tube, called the *condom*, is of course efficacious as a preventive, but is liable to many of the above objections. The emission is never quite perfect when it is used, and the mutual contact of the male and female organs with each other being prevented, as well as the contact of the semen with the vagina, there is not a complete gratification, and to the female great nervous irritation often follows.

Among some persons a plan has been adopted more injurious than any of the above, though not known to be so. It consists in forcibly compressing the male organ close to the scrotum, just previous to emission, so that the semen cannot escape. Some men think that by such means nothing is lost, and that the connection does not exhaust them, but this only shows their ignorance of their own structure. In all cases where the compression is practiced, the emission is as complete as if nothing of the kind had been done, only it takes a different course. By referring to the plate showing the internal male organs, it will be seen that the semen passes into the urinary passage, from the prostate gland, through certain little openings called the *ejaculatory ducts*, close to the veru montanum, or little protuberance in the middle of the passage, close to the bladder. Now the veru montanum is so formed, being pointed forward, that it *directs* the semen along the passage toward the external opening, which is the course it should pursue, but when compression is practiced, so as to close the passage, it cannot escape in this direction. Under these circumstances, therefore, it is compelled to flow by the large end of the montanum and *enter the bladder*, from whence it is expelled afterward along with the urine. The consequence of this is that it soon begins to take that course always, whether compression be practiced or not, and the man becomes sterile in consequence. He is also liable to inflammation of the urethra, veru montanum, and bladder, and suffers from spermatorrhoea, till eventually his powers are lost altogether. It is, in short, a most destructive practice.

M. Parent Duchatelet gives us some curious information respecting this practice, in his work on "Prostitution in Paris," which may be read with profit both by the physiologist and philosopher.

I may perhaps as well remark here, incidentally, that some young victims of masturbation practice the same thing, under the mistaken idea that no evil ensues from their vice if the *emission* does not take place. The folly of this will, however, be apparent from the above explanation.

Those females who think they can escape being impregnated by simply avoiding all excitement and pleasurable feeling, are more deceived than those who rely on any of the other modes, as former explanations have shown.



It is evident, however, that the prevention of conception, when association is practiced, is not so easy as some have supposed, and that it is not altogether harmless either.

To prevent disappointment and criminality, it is thought advisable to make known the following facts: By a law of the State of New York, and also by a special act of Congress, it is forbidden, under any circumstances, to give any one such means, or information, as may enable them to prevent conception! The law makes no exceptions, not even though the plea may be to preserve health or life!

It is also forbidden to import or sell the ordinary membranous, or rubber coverings, used to prevent venereal disease.

In regard to miscarriage, or abortion, it should be universally known that there is no medicine whatever which is sure to effect either the one or the other at any time! Nine-tenths of the remedies advertised for such purposes are mere deceptions, and are not intended to have any effect whatever; while the remainder are more dangerous to the female than to the fetus, and still uncertain in their action.

The operation for abortion is never safe at any time, or in any hands, and every woman who submits to it, not only risks her health, but puts her life in peril!

CHAPTER XXXIX.

TOPICS OF SPECIAL INTEREST.

Influence of Food and Drink over the Sexual Powers.

THOSE who think that food and drink exert little or no direct influence over the sexual powers are greatly mistaken. They in fact operate most powerfully, both directly and indirectly.

It is very essential to the preservation of the sexual power that the general health should be good, and that there should be no serious derangements of any of the vital functions. When the general health is impaired and the vital energies are low, the sexual organs are sure to be weakened, and usually more in proportion than any of the others. Owing to their extensive sympathies also, they are sure to be affected by the diseases of all the other organs, and not unfrequently this sympathetic injury becomes very serious. The stomach particularly exerts a great influence over the generative organs, both beneficial and injurious. Long-continued dyspepsia is nearly always accompanied by weakened sexual power and desire, and even temporary attacks of indigestion will, for a time, produce similar effects. On the other hand, a healthy stomach, with perfect digestion and nutrition, is highly conducive to sexual vigor. We may even go much further, and show that high feeding is nearly sure to over-excite the genital organs, or, in other words, that gluttony leads to licentiousness. This is a truth too often lost sight of in the education of children, many of whom, though predisposed to sexual ardor, are stimulated with rich food and exciting drinks till their passions become overpoweringly strong. In short, the stomach exerts a most decided sympathetic influence over the generative organs, and we are thus enabled, by proper attention to the diet and drink, to either increase or weaken their power to a great extent.

Some kinds of food stimulate the sexual organs, while other kinds have the contrary effect upon them. Shell-fish, as before stated, are usually stimulating, owing to the phosphorus they contain, but other fish have partially this power. Flesh-meat is stimulating, merely because it is nutritious, but it is a great mistake to suppose that it is of necessity more so than vegetables. There are some vegetables that are often more stimulating than flesh, especially those that are farinaceous or contain much starch, as the potato for instance, which, when of good quality, contains most of the elements the body needs. Most strong-tasted or aromatic vegetables have a stimulant effect, such as celery, parsnips, onions, and asparagus, especially, and so have all seasoning herbs, such as mint, sage, pennyroyal, and thyme. Spices and condiments have a still stronger action, especially the peppers and nutmeg. Mushrooms stimulate some people very much, and truffles still more, and even olives exert a marked influence at times. The flesh of birds, I think, is not stimulating, except that which is red, such as ducks and geese. I have several times been assured that



eating freely of the *canvas-back duck*, when in season, has been highly beneficial to those who were weakened by excess, probably partly from its own nature and partly from the wild celery on which it feeds. Of all meats, however, *turtle* has the greatest reputation for exciting the generative organs, and I think with good reason. It is undoubtedly highly nutritious, and it appears also to contain some *heating* principle, which specially affects those parts.

As a general rule, all watery vegetables, such as turnips, cabbage, and squash, have no such effect as those enumerated, and are therefore proper when we wish to keep down excitement. Acid fruits also come under the same category, and indeed fruits generally, except some highly-flavored ones, such as peaches and pine-apples, which are undoubtedly *aphrodisiac*, except they disagree with the stomach.

Tomatoes are rather stimulating, and so are most kinds of beans, especially the lima beans, but peas are not so. Wheaten bread, or wheaten flour in any form, is more stimulating than the flour of any other grain, while Indian meal is probably the least so. When we desire an *anaphrodisiac* effect therefore, Indian bread should be used, with mush, samp, or hominy, instead of wheaten bread or potatoes. Rice is unstimulating, but sago, tapioca, and arrow-root are the reverse.

In regard to drinks, it may be stated that all alcoholic liquors are highly stimulating when first taken, but they soon lose their power if used too long or intemperately, and then they become injurious. Wine has a more strengthening effect than spirits of any kind, and ale or porter is still better than wine. Those who desire to keep their passions down should not take either wine or malt liquor in any quantity. Most of the cordials in use are highly exciting, owing to the spices they contain, and so are many of the so-called bitters. Coffee is almost as stimulating as wine, and should never be used by those who are disposed to involuntary emissions, nor by those whose desires are too strong. Tea is different from coffee in this respect, and is therefore the better drink in such cases. Milk, though highly nutritious, is not stimulating, and it therefore forms an excellent drink for those who are disposed to emissions or exciting dreams; such persons, however, will do better to use cold water only, and they should also avoid all *warm* fluids, no matter how simple, because warm drinks always excite the flow of urine, and of course stimulate the sexual organs also. Those who *cannot* use the cold water only may safely drink soda and mineral waters as much as they choose, or lemonade if it agrees with them.

The Turks regard all kinds of *fish* as being stimulating to the sexual powers, and they resort to them on that account. Some kinds besides shell-fish may probably be so, because they contain phosphorus, which is the real cause of their power when they have any. A French writer, Hecquet, gives us a curious account of an experiment made by one of the Sultans, to test this. He had two Dervishes brought before him, men who mortified the flesh in every way, and who practiced the most rigid celibacy. He had them fed upon the most stimulating and nutritious meats, till they became quite stout and strong, and then commanded them to be constantly attended by two of the most beautiful young females in the harem, who were directed to use all their arts to excite their amorous desires. The Dervishes, however, resisted all these powerful influences, and maintained their celibacy inviolate. He then directed them to be fed on *fish*, and to be waited upon in the same way. This course was found to succeed, the rigid Dervishes forgot their vows, love triumphed, and the influence of this peculiar diet was fully established.

Young meats are not nearly so stimulating as those of mature animals, nor so

nutritious. In roasting meat, especially beef, when it is properly done, there is a peculiar and delightful odor given from what is called the *bark* or *brown*, which indicates the presence of a principle, termed *osmazome*, which is not found in veal or lamb. This principle is highly stimulating and generous, and undoubtedly conducive to generative power.

In well-prepared soups we smell the *osmazome*, and then they are of service, but without it they can do but little good.

Good, rich beef roasted, especially the outside, is perhaps as good an article for strengthening the sexual powers as any that could be eaten, and it may often be used alternately with some of the other articles mentioned, with great advantage.

Fat is of little service for this particular purpose, it having a direct tendency, as is well known, to *form fat*, which is not required.

#### PROPER TIME FOR SEXUAL INDULGENCE.

The importance of this subject is greater than, at a first glance, it might appear to be, and in giving advice, as a medical man, I often find it necessary to refer to it.

Perhaps, however, the most important suggestions, as regards the preservation of the procreative power, are those relating to its actual use. It is well known, respecting all the other vital functions, that their healthy performance and preservation depend materially upon their being exercised at proper times and under proper circumstances, and it is the same with the generative functions. Many persons think, because the genital organs are usually capable of action at any time, and under almost any circumstances, that it is therefore of little consequence what time is chosen, or under what circumstances it may occur. This, however, is a great mistake, as any one may soon discover by studying his own experience.

The *time* for sexual indulgence should be so chosen that the temporary excitement and after-exhaustion resulting from it may not interfere with any of the bodily or mental functions, nor distress the system by necessitating too much effort during any needful exertion. Ignorance of this important rule, and consequent neglect of it, very often leads to great inconvenience, and even serious mischief. Sexual indulgence just after eating is nearly certain to be followed by indigestion, even if it does not cause immediate vomiting, owing to the temporary loss of nervous power thereby produced, which arrests the action of the stomach. Just *before* eating, also, the same evil may follow, from the stomach being made so weak that digestion cannot properly commence, and the food consequently ferments. Many times I have heard men confirm this truth, when explained to them, though they had previously never dreamt that their troubles arose from such a cause, and when our previous explanations are borne in mind, respecting the *nervous sympathies* of the sexual organs, the philosophy of it will be evident. The proper time for this indulgence, therefore, in reference to taking food, is at a sufficient interval after eating for digestion to be nearly accomplished, and before another meal begins to be needed. By observing this rule, the action of the stomach is not interfered with, and no indigestion or nausea is likely to follow. It is true that most men experience a *stronger desire* for indulgence *immediately after* a full meal, particularly when stimulating drinks have been used, but this does not prove that they choose the best time. The desire they then experience is merely a factitious one produced by the general excitement of the whole system, and the exhaustion afterward felt is nearly always in proportion. In the same manner



a man, while under excitement from alcohol, may feel disposed to great bodily activity, and may exhibit astonishing strength, but when the stimulus is withdrawn he feels a corresponding prostration and lassitude. This is the reason also why sexual indulgence should not be sought during such excitement, for the disposition is nearly sure to be stronger than natural, and the over-excitement is followed by proportionate exhaustion. In *poetry*, I am aware, *Venus* and *Bacchus* are associated together, but poetry is not always *physiology*, nor even *common sense*, nor should the licentious furor produced by wine be in any way considered as the promptings of nature.

Upon the same principles, it is obviously injudicious to seek indulgence just previous to any mental effort being made, because the vital energy will be too much exhausted to allow of such effort being made with advantage. Nor is it advisable immediately *after* any great mental effort, because it is injurious to have *two* causes of exhaustion in action at the same time. The same remarks also apply to *muscular exercise*, which should neither immediately follow nor closely precede sexual indulgence, for the reasons above given; in short, the period chosen should be one when both body and mind can enjoy repose, at least for a short period, both before and after, and when none of the functions are likely to be disturbed.

The time of day is a matter of secondary importance, or rather no preferable time can be named, because it must so much depend upon how the individual is circumstanced. That of course will be the best time when the above-mentioned rules can be most fully observed. Some medical writers suggest the evening, because the business of the day is then over and the repose of night is to follow, and this probably is the best period, generally speaking. Others again recommend the morning, because there is then the greatest vigor, and in case of conception the *offspring* may be benefited thereby. This, however, I feel assured, is a bad suggestion, for the business of the day will be very apt to oppress a man who starts exhausted, and the various functions of his system will very likely be imperfectly performed.

The celebrated *Buffon* was accustomed to indulge just after his dinner, and possibly in his particular case it might have had no ill effect, but most certainly the practice cannot be generally advised, and there are few persons but what would be injured by it.

Perhaps the best course, when a man is much exhausted by the fatigues of the day, is to take a first sleep, for two or three hours, and then wake up for the purpose, devoting the remainder of the night afterward to undisturbed repose.

#### EFFECTS OF OVER-EXCITEMENT AND ABSTRACTION OF MIND.

Abstraction of mind, or its complete absorption in some much-liked pursuit, is highly unfavorable to the manifestation of sexual power. Many men who were really strong and vigorous in their sexual systems have been comparatively impotent from mere pre-occupation of mind, as some of our former articles have shown. Such is the case also with females, who are very apt, when absorbed in their domestic duties, and in the anxieties attendant upon a family, to become completely indifferent to amative enjoyment. Indeed, it is a common remark that most of them soon fail in this respect, and seldom maintain the ardor they experienced at first, and no doubt for the above reason. Those that remain childless, or who have no care and anxiety, do not experience this deprivation, but, on the contrary, their power of enjoyment often increases.

A celebrated medical author relates an instance of a great mathematician who married, and who, though every way capable, was utterly unable to consummate fully the act of sexual union. Always before it was complete some of his mathematical *problems* would come up in his mind, and so completely abstract him, that love was momentarily forgotten, and the excitement went down. His lady complained to the physician above-mentioned, and asked his advice. He recommended her to partially *intoxicate* her husband some night, with champagne, and induce him to seek her society while experiencing the, to him, novel exhilaration. She did so, and the result was as desired, so that in a short time she became a mother. During the unusual excitement of the time his mathematics were forgotten, and love had the desired opportunity to triumph.

Several instances have been known where over-excitement has led to *apoplexy*, and to *paralysis*. I know a young man now, who became completely *blind* from excessive excitement when first cohabiting with a female. And I was told a case of a husband who actually died while embracing his wife after a long absence. In another instance, a man became insane from over-excitement, on the occasion of his marriage, and a female who was exceedingly amorous, completely lost the use of her limbs in the same way. Palpitations of the heart, nervous tremblings, and partial loss of sight are frequent occurrences at such times in both sexes, and when excessive are apt to become permanent.

#### DURATION OF THE SEXUAL POWER.

The duration of the sexual power, like any other, materially depends on the manner in which it is used, and this should therefore be duly considered by those who think the preservation worth striving for. A certain amount of natural indulgence is probably essential, *in most cases*, to perfect health, but when that amount is exceeded, of course, more or less permanent injury results, as before shown. Every individual should therefore endeavor to discover, for his own guidance, the proper limits to his gratification, and if he will attend to what has been previously stated on this point, that limit may be readily ascertained. By doing this, a *real gain* will always be made, for the extra duration of the power which this will insure will more than compensate for any temporary denial. With those people whose systems are in regular action, and whose health is nearly uniform, the observance of a *regular period* is found to be advantageous, and highly conducive to the preservation of the virile power, as it prevents both excess and gradual decline.

These hints and suggestions, though apparently simple and commonplace, are nevertheless of great value, and if duly observed would probably do more toward preventing untimely decay than all the medical treatment ever practiced. Decay is caused, in numerous instances, *by a number of small causes* operating together, and if each of those be removed, as it may generally be very readily, the decay is of course prevented. People are too apt to take notice only of the more striking agents of destruction, passing unnoticed these apparently simple ones, as being of small consequence, while, in reality, they are the most important.

There are few persons of good health who will attend to the above suggestions, and the advice formerly given, but what may preserve their powers to an indefinite period of their existence, particularly if they practice *cold local bathing* over the parts, and avoid all improper excitement. There is no particular time of life when the