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FRUITS
OF
PHILOSOPHY:

OR,
THE PRIVATE COMPANION
OF YOUNG MARRIED COUPLES.

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PREFACE.

BY THE PUBLISHER.

It is a notorious fact that the families of the married often increase beyond what a regard for the young beings coming into existence, or the happiness of those who gave them birth would dictate, and philanthropists, of first rate moral character, in different parts of the world, have for years been endeavouring to obtain and disseminate a knowledge of means whereby men and women may refrain at will from becoming parents, without even a partial sacrifice of the pleasure which attends the gratification of their productive instinct. But no satisfactory means of fulfilling the object were discovered until the subject received the attention of a physician, who had devoted years to the investigation of the most recondite phenomena of the human system as well as to chemistry. The idea occurred to him of destroying the fecundating property of the sperm by chemical agents, and upon this principle he devised 'checks,' which reason alone would convince us must be effectual, and which have been proved to be so by actual experience.

This work, besides conveying a knowledge of these and other checks, treats of Generation, Sterility Impotency, &c., &c. It is written in a plain, yet chaste style. The great utility of such a work as this, especially to the poor, is ample apology, if apology be needed, for its publication.

PHILOSOPHICAL PROEM.

CONSCIOUSNESS is not a "principle" or substance of any kind; nor is it, strictly speaking, a property of any substance or being. It is a peculiar action of the nervous system; and the nervous system is said to be sensible, or to possess the property of sensibility, because those sentient actions which constitute our different consciousnesses, may be excited in it. The nervous system includes not only the brain and spinal marrow, but numerous soft white cords, called nerves, which extend from the brain and spinal marrow to every part of the body in which a sensation can be excited.

A sensation is a sentient action of a nerve and the brain; a thought or idea, (both the same thing), is a sentient action of that brain alone. A sensation, or a thought, is consciousness, and there is no consciousness but what consists either in a sensation or a thought.

Agreeable consciousness constitutes what we call happiness, and disagreeable consciousness constitutes misery. As sensations are a higher degree of consciousness than mere thoughts, it follows, that agreeable sensations constitute a more exquisite happiness than agreeable thoughts. This portion of happiness which consists in agreeable sensations is commonly called *pleasure*. No thoughts are agreeable except those which were originally excited by, or have been associated with, agreeable sensations. Hence if a person never had experienced any agreeable sensations, he could have no agreeable thoughts; and would of course be an entire stranger to happiness.

There are five species of sensation, seeing, hearing, smelling, tasting, and feeling. There are many varieties of feeling—as the feeling of hunger, thirst, cold, hardness, &c. Many of these feelings are excited by agents that act upon the exterior of the body, such as solid substances of every kind, heat, and various chemical irritants. Other feelings owe their existence to states or conditions of internal organs. These latter feelings are called *passions*.

Those passions which owe their existence chiefly to the state of the brain, or to causes acting directly upon the brain, are called the *moral* passions. They are grief, anger, love, &c. They consist of sentient actions which commence in the brain and extend to the nerves in the region of the stomach, heart, &c. But when the cause of the internal feeling or passions is seated in some organ remote from the brain, as in the stomach, the genital organs, &c., the sentient action which constitutes the passion, commences in the nerves of such organ, and extends to the brain; and the passion is called an *appetite, instinct, or desire*. Some of these passions are natural, as hunger, thirst, the reproductive instinct, the desire to urinate, &c. Others are gradually acquired by habit. A *hankering* for stimulants, as spirits, opium and tobacco, is one of these.

Such is the nature of things that our most vivid and agreeable sensations cannot be excited under all circumstances, nor beyond a certain extent under any circumstances, without giving rise, in one way or another, to an amount of disagreeable consciousness, or misery, exceeding the amount of agreeable consciousness, which attend such ill-timed or excessive gratification. To excite agreeable sensations to a degree not exceeding this certain extent, is

CHAPTER I.

Showing how desirable it is, both in a political and a social point of view, for mankind to be able to limit, at will, the number of their offspring, without sacrificing the pleasure that attends the gratification of the reproductive instinct.

FIRST.—*In a political point of view.*—If population be not restrained by some great physical calamity, such as we have reason to hope will not hereafter be visited upon the children of men, or by some *moral restraint*, the time will come when the earth cannot support its inhabitants. Population, unrestrained, will double three times in a century. Hence, computing the present population of the earth at 1,000 millions, there would be at the end of 100 years from the present time 8,000 millions.

At the end of 200	„	64,000	„
„ 300	„	512,000	„

And so on, multiplying by eight for every additional hundred years. So that in 500 years from the present time, there would be thirty-two thousand seven hundred and sixty-eight times as many inhabitants as at present. If the natural increase should go on without check for 1,500 years, one single pair would increase to more than *thirty-five thousand one hundred and eighty-four* times as many as the present population of the whole earth!

Some check, then, there must be, or the time will come when millions will be born but to suffer and to perish for the necessities of life. To what an inconceivable amount of human misery would such a state of things give rise! And must we say that vice, war, pestilence, and famine are desirable to prevent it? Must the friends of temperance and domestic happiness stay their efforts? Must peace societies excite to war and bloodshed? Must the physician cease to investigate the nature of contagion, and to search for the means of destroying its baneful influence? Must he that becomes diseased be marked as a victim to die for the public good, without the privilege of making an effort to restore him to health? And in case of a failure of crops in one part of the world, must the other parts withhold the means of supporting life, that the far greater evil of excessive population throughout the globe may be prevented? Can there be no effectual moral restraint, attended

Is it desirable—is it moral, that such women should become pregnant? Yet this is continually the case. Others there are, who ought never to become parents; because, if they do, it is only to transmit to their offspring grievous hereditary diseases, which render such offspring mere subjects of misery throughout their existence. Yet such women will not lead a life of celibacy. They marry. They become parents, and the sum of human misery is increased by their doing so. But it is folly to expect we can induce such persons to live the lives of Shakers. Nor is it necessary;—all that duty requires of them is to refrain from becoming parents. Who can estimate the beneficial effect which a rational moral restraint may thus have on the health and beauty, and physical improvement of our race throughout future generations.”

Let us now turn our attention to the case of unmarried youth.

‘Almost all young persons, on reaching the age of maturity desire to marry. That heart must be very cold, or very isolated that does not find some object on which to bestow its affections. Thus, early marriages would be almost universal did not prudential considerations interfere. The young man thinks ‘I cannot marry yet. I cannot support a family. I must make money first and think of a matrimonial settlement afterwards.’

‘And so he goes to making money, fully and sincerely resolved, in a few years to share it with her he now loves. But passions are strong and temptations great. Curiosity perhaps induces him into the company of those poor creatures whom society first reduces to a dependence on the most miserable of mercenary trades, and then curses for being what she has made them. There his health and moral feelings alike make shipwreck. The affections he had thought to treasure up for their first object are chilled by dissipation and blunted by excess. He scarcely retains a passion but avarice. Years pass on—years of profligacy and speculation—and his first wish is accomplished, his fortune is made. Where now are the feelings and resolves of his youth.

“ Like the dew on the mountain,
Like the foam on the river,
Like the bubble on the fountain.
They are gone—and for ever.”

He is a man of pleasure, a man of the world. He laughs at the romance of his youth, and marries a fortune. If gaudy equipage and gay parties confer happiness he is happy. But if they be only the sunshine on the stormy sea below, he is a victim to that system of morality which forbids a reputable connection until the period when provision has been made for

Dormientium. It consists in an emission or discharge of the semen during sleep. This discharge is immediately excited in most instances by a lascivious dream, but such dream is caused by the repletion and irritability of the genital organs. It is truly astonishing to what a degree of mental anguish the disease gives rise in young men. They do not understand the nature, or rather, the cause of it. They think it depends on a weakness—indeed the disease is often called a ‘seminal weakness’—and that the least gratification in a natural way would but serve to increase it. Their anxiety about it weakens the whole system. This weakness they erroneously attribute to the discharges, they think themselves totally disqualified for entering into or enjoying the married state. Finally, the genital and mental organs act and react upon each other so perniciously, as to cause a degree of nervousness, debility, emaciation, and melancholy—in a word a wretchedness that sets description at defiance. Nothing is so effectual in curing this diseased state of body and mind in young men as marriage. All restraint, fear, and solitude should be removed.

“Inasmuch, then as the scruples of incurring heavy responsibilities deter from forming moral connections, and encourages intemperance and prostitution, the knowledge which enables man to limit the number of his offspring, would in the present state of things save much unhappiness and prevent many crimes. Young persons sincerely attached to each other and who might wish to marry, would marry early; merely resolving not to become parents until prudence permitted it. The young man, instead of solitary toil and dissipation, would enjoy the society and the assistance of her he had chosen as his companion; and the best years of life, whose pleasures never return, would not be squandered in riot, nor lost through mortification.”

CHAPTER II.

On Generation.

I HOLD the following to be important and undeniable truths: That every man has a natural right both to receive and convey a knowledge of all the facts and discoveries of every art and science, excepting such only as may be secured to some particular person or persons by copyright or patent. That a physical truth in its general effect cannot be a moral evil. That no fact in physics or in morals ought to be concealed from the enquiring mind.

proceed regularly, step by step, to the internal and unknown. As in arithmetic, 'everything must be understood as you go along'

Fully to effect the objects of this work, it is, therefore, a matter of necessity that I give an anatomical description of certain parts—even external parts—which some, but for what I have just said, might think it useless to mention. It is not to gratify the idle curiosity of the light-minded that this book is written, it is for *utility* in the broad and truly philosophical sense of the term: nay, farther, it shall, with the exception of here and there a little spicing, be confined to *practical utility*. I shall therefore endeavour to treat of the subject in this chapter so as to be understood, without giving any description of the male organs of generation; though I hold it an accomplishment for one to be able to speak of those organs, as diseases often put them under the necessity of doing, without being compelled to use low and vulgar language. But I must briefly describe the female organs; in doing which, I must, of course, speak as do other anatomists and physiologists; and whoever to this object will discover more affectation and prudery than good sense and good will to mankind

The adipose, or fatty matter, immediately over the share bone, forms a considerable prominence in females, which, at the age of puberty, is covered with hair, as in males. This prominence is called *Mons Veneris*.

The exterior orifice commences immediately below this. On each side of this orifice is a prominence continued from the *mons veneris*, which is largest above and gradually diminishes as it descends. These two prominences are called the *Labia Externa* or external lips. Near the latter end of pregnancy they become somewhat enlarged and relaxed, so that they sustain little or no injury during parturition. Just within the upper or anterior commissure formed by the junction of these lips, a little round oblong body is situated. This body is called the *Clitoris*. Most of its length is bound down, as it were, pretty closely to the bone: and it is of very variable size in different females. Instances have occurred where it was so enlarged as to enable the female to have venereal commerce with others; and in Paris this fact was once made a public exhibition of to the medical faculty. Women thus formed appear to partake in their general form of the male character, and are termed hermaphrodites. The idea of human beings, called hermaphrodites, which could be either father or mother, is, doubtless, erroneous. The clitoris is analogous in its structure to the penis, and like it, is exquisitely sensible, being, as

all round the vagina, but are situated on its anterior and posterior sides, while their lateral sides are smooth. I mention these ridges because a knowledge of them may lead to a more effectual use of one of the checks to be made known hereafter.

The Uterus, or womb, is also situated between the bladder and the rectum, but above the vagina. Such is its shape that it has been compared to a pear with a long neck. There is, of course, considerable difference between the body and the neck, the first being twice as broad as the last. Each of these parts is somewhat flattened. In subjects of mature age, who have never been pregnant, the whole of the uterus is about two inches and a half in length and more than an inch and a half in breadth at the broadest part of the body. It is near an inch in thickness. The neck of the uterus is situated downwards, and may be said to be inserted into the upper extremity of the vagina. It extends down into the vagina the better part of an inch. In the uterus is a cavity, which approaches the triangular form, and from which a canal passes down through the neck of the uterus into the vagina. This cavity is so small that its sides are almost in contact. So that the uterus is a thick firm organ for so small a one. Comparing the cavity of the uterus to a triangle, we say the upper side or line of this triangle is transverse with respect to the body, and the other two lines pass downwards and inwards, so that they would form an angle below, did they not before they meet take a turn more directly downwards to form the canal just mentioned. In each of the upper angles there is an orifice of such size as to admit of an hog's bristle. These little orifices are the mouths of two tubes, called the Fallopian tubes, of which more will be said presently. The canal which passes through the neck of the uterus, connecting the cavity of this organ with that of the vagina, is about a quarter of an inch in diameter. It is different from other ducts, for it seems to be a part of the cavity from which it extends, inasmuch as when the cavity or the uterus is enlarged in the progress of pregnancy, this canal is gradually converted into a part of that cavity.

The lower extremity of the neck of the uterus is irregularly convex and tumid. The orifice of the canal in it is oval, and so situated that it divides the convex surface of the lower extremity of the neck in two portions, which are called the lips of the uterus. The anterior is thicker than the posterior. The orifice itself is called *os tincæ* or *os ceteri*, or, in English, the mouth of the womb. When the parts are in a weak relaxed state the mouth or neck of the uterus is quite low, and

or, in other words, the minute vessels distributed to the inner coat of the uterus, select, as it were, from the blood, and pour out in a gradual manner the materials of this fluid. It has one of the properties, colour, of blood, but it does not coagulate, or separate into different parts like blood, and cannot properly be called blood. When this discharge is in all respects regular, it amounts in most females to six or eight ounces, and is from two to four days' continuance. During its continuance the woman is said to be unwell, or out of order. Various unpleasant feelings are liable to attend it; but when it is attended with severe pain, as it not unfrequently is, it becomes a disease, and the woman is not likely to conceive until it be cured. During the existence of the 'turns,' or 'monthlies,' as they are often called, indigestible food, dancing in warm rooms, sudden exposure to cold or wet, and mental agitations should be avoided as much as possible. The 'turns' do not continue during pregnancy, nor nursing, unless nursing be continued too long. The milk becomes bad if nursing be continued after the turns recommence. Some women, it is true, are subject to a slight hemorrhage that sometimes occurs with considerable regularity during pregnancy, and has led them to suppose they have their turns at such terms; but it is not so; the discharge at such times is real blood.

The use of the menstrual discharge seems to be, to prepare the uterine system for conception. For females do not become pregnant before they commence, nor after they cease having their turns; nor while they are suppressed by some disease, by cold or by nursing. Some credible women, however, have said that they become pregnant while nursing, without having had any turn since their last lying-in. It is believed that in these cases they had some discharge, colourless perhaps, which they did not notice, but which answered the purposes of the common one. Women are not near so likely to conceive during the week before a monthly, as during the week immediately after. But although the use of this secretion seems to be to prepare for conception, it is not to be inferred that the reproductive instinct ceases at the 'turn of life,' or when the woman ceases to menstruate. On the contrary, it is said that this passion often increases at this period, and continues in a greater or less degree to an extreme age.

Conception.—The part performed by the male in the reproduction of the species consists in exciting the orgasm of the female, and depositing the semen in the vagina. Before I inquire what takes place in the females, I propose to speak of the semen.

This fluid, which is secreted by the testicles, may be said to

stance, which, in connection with the male secretion, is to constitute the foetus ; in furnishing a suitable situation in which the foetus may be developed ; in affording due nourishment for its growth ; in bringing it forth, and afterwards furnishing it with food especially adapted to the digestive organs of the young animal. Some parts of this process are not well understood, and such a variety of hypothesis have been proposed to explain them that Drelincourt, who lived in the latter part of the 17th century, is said to have collected 260 hypothesis of generation.

It ought to be known that women have conceived when the semen was merely applied to the parts anterior to the hymen, as the internal surface of the external lips, the nymphæ, &c. This is proved by the fact that several cases of pregnancy have occurred when the hymen was entire. This fact need not surprise us ; for, agreeable to the theory of absorption, we have to account for it only to suppose that some of the absorbent vessels are situated anterior to the hymen—a supposition by no means unreasonable.

There are two peculiarities of the human species respecting conception, which I will notice. First, unlike other animals, they are liable to conceive at all seasons of the year. Second a woman rarely, if ever, conceives until after having had several sexual connections ; nor does one connection in fifty cause conception in the matrimonial state, where the husband and wife live together uninterruptedly. Public women rarely conceive, owing probably to a weakened state of the genital system, induced by too frequent and promiscuous intercourse.

A woman is most likely to conceive, first, when she is in health ; second, between the ages of twenty-six and thirty ; third, after she has for a season been deprived of those intercourses she had previously enjoyed ; fourth, soon after a monthly turn.

It is universally agreed, that sometime after a fruitful connection, a vesicle (two in case of twins) of one, or the other ovary becomes so enlarged that it bursts forth from the ovary, and takes the name of ovum ; which is taken up, or rather received, as it bursts forth, by the fimbriated extremity of the fallopian tube, and is then slowly conducted along the tube into the uterus. Here it becomes developed into a full-grown foetus, and is brought forth about forty-two weeks from the time of conception by a process termed parturition. But one grand question is how the semen operates in causing the vesicle to enlarge, etc. ; whether the semen itself or any part thereof reaches the ovary, and if so,

tible something, which they have called *aura seminalis*, passes from the semen lodged in the vagina to the ovary, and excites those actions which are essential to the development of an ovum. Others, again, have told us, that it is all done by sympathy. That neither the semen nor any volatile part of it finds its way to the ovary; but that the semen excites the parts with which it is in contact in a peculiar manner, and by a law of the animal economy, termed sympathy or consent of parts, a peculiar action commences in the ovary, by which an ovum is developed, &c.

To both these conjectures it may be objected, that they have no other foundation but the supposed necessity of adopting them, to account for the effect of impregnation; and further, they 'make no provision for the formation of mules; for the peculiarities of, and likeness to, parents, and for the propagation of predisposition to disease, from parent to child; for the production of mulattoes. &c.'

A fifth is that advanced by our distinguished countryman, Dr. Dewees, of Philadelphia. It appears to harmonise with all known facts relating to the subject of conception; and something from analogy may also be drawn in its favour. It is this: that there is a set of absorbent vessels leading directly from the inner surface of the *labia externa* and the vagina to the ovaries, the whole office of which vessels is, to absorb the semen and convey it to the ovaries. I do not know that these vessels have yet been fully discovered: but in a note on the sixteenth page of his 'Essays on Various Subjects,' the doctor says: 'The existence of these vessels is now rendered almost certain, as Dr. Gartner, of Copenhagen, has discovered a duct leading from the ovary to the vagina.'

Another question of considerable moment relating to generation is, from which parent are the first rudiments of the foetus derived.

The earliest hypothesis, and which has received the support of some of the most eminent of the moderns, ascribes the original formation of the foetus to the combination of particles of matter derived from each of the parents. This hypothesis naturally presents itself to the mind as the obvious method of explaining the necessity for the co-operation of the two sexes, and the resemblance in external form, and even in mind and character, which the offspring frequently bears to the male parent. 'The principal objections,' says Bostock, 'to this hypothesis, independent of the want of any direct proof of a female seminal fluid, are of two descriptions, those which depend upon the supposed impossibility of unorganised matter forming an organised being, and those which are derived from

dead. A substance need not possess all the physiological properties of an animal of the higher orders, to entitle it to the name of an organised or living substance, nor need it possess the physical property of solidity. The blood, as well as many of the secretions, does several things, exhibits several phenomena, which no mechanical or mere chemical combinations of matter do exhibit. We must therefore ascribe to it certain physiological properties, and regard it as an organised, a living fluid, as was contended by the celebrated John Hunter. So with respect to the semen, it certainly possesses physiological properties, one in particular, peculiar to itself, namely, the property of impetrating the female; and upon no sound principle can it be regarded in any other light than as organised, and of course a living fluid. And if the female secretion or any part of it unite with the male secretion in the formation of the rudiments of the foetus in a different manner than any other substance would, then it certainly has the property of doing so, whether we give this property a name or not; and a regard to the soundest principles of physiology compels us to class this property with the physiological or vital and of course to regard this secretion as an organised and living fluid. So, then, unorganized matter does not form an organised being, admitting the hypothesis before us as correct.

That organised beings should give rise to other organized beings under favourable circumstances as to nourishment, warmth, &c., is no more wonderful than that fire should give rise to fire when air and fuel are present. To be sure, there are some minute steps in the process which are not fully known to us; still, if they ever should be known, we should unquestionably see that there is a natural cause for every one of them; and that they are all consonant with certain laws of the animal economy. We should see no necessity of attempting to explain the process of generation by bringing to our aid, or rather to the darkening of the subject, any imaginary principle, as the *nisus formativus* of Blumenbach.

As to the "observations and experiments of Haller and Spallanzani," I think with Dr. Bostock that they weigh but little, if any, against the theory before us. I shall not be to the labour of bringing them forward, and shewing their futility as objections to this theory, for I am far from insisting on the correctness of it; that is, I do not insist that any part of the female secretion, during coition, unites with the male semen in the formation of the rudiments of the foetus.

The second hypothesis or theory I shall notice, as to the rudiments of the foetus, is that of Leeuwenhoek, who regarded

its place, upon the stretch, and finally bursts forth surrounded probably by an exceedingly delicate membrane of its own. This membrane with the albuminous fluid it contains, and the animalcule in the centre of it, constitutes the ovum or egg. It is received by the fimbriated extremity of the fallopian tube, which by this time has grasped the ovary and is by this tube, slowly conveyed into the uterus, to the inner surface of which it attaches itself, through the medium of a membrane, which is formed by the uterus itself in the interim, between impregnation and the arriving of the ovum in the way I have just mentioned.

The idea that a seminal animalcule enters an ovum while it remains in the ovary, was never before advanced to my knowledge ; hence I consider it incumbent upon me to advance some reasons for the opinion.

First, it is admitted on all hands, that the seminal animalcule are essential to impregnation, since "they cannot be detected when either from age or disease the animal is rendered sterile."

Second, the ovum is impregnated while it remains in the ovary. True, those who have never met with Dr. Dewees' theory, and who, consequently have adopted the idea that the semen is ejected into the uterus, as the most improbable of any with which they were acquainted, have found it very difficult to dispose of the fact that the ovum is impregnated in the ovary, and have consequently presumed this is not generally the case. They admit it is certainly so sometimes, and that it is difficult to reject the conclusion that it is always so. Dr. Bostock, who doubtless had not met with Dewees' theory at the time he wrote, and who admits it impossible to conceive how the semen can find its way along the fallopian tubes—how it can find its way towards the ovary farther, at most, than into the uterus, and consequently cannot see how the ovum can be impregnated in the ovary, says, "Perhaps the most rational supposition may be that the ovum is transmitted to the uterus in the unimpregnated state ; but there are certain facts which seem almost incompatible with this idea, especially the cases which not unfrequently occur of perfect foetuses having been found in the tubes, or where they escaped them into the cavity of the abdomen. Hence it is demonstrated that the ovum is occasionally impregnated in the tubes (why did he not say ovaria ?), and we can scarcely resist the conclusion that it must always be the case. * * * "Haller discusses this hypothesis, (Bostock's "most natural supposition, perhaps,") and decides against it." * * * "The experiments of Cruikshank, which were very numerous, and appear to have been made with the requisite degree of skill and correctness,

and fallopian tubes. I may remark, however, that a corpus luteum is not positive proof that impregnation, at some time or other, has taken place; yet they are so rarely found in virgins that they were regarded as such proof until the time of Blumenbach, a writer of the present century.

'Harvey and De Graaf dissected animals at almost every period after coition, for the express purpose of discovering the semen, but were never able to detect the smallest vestige of it in the uterus in any one instance.'—'Dewees' Essay on Superfoetation.'

A woman being impregnated while she is already impregnated constitutes superfoetation. It is established beyond a doubt that such instances have occurred, yet those who have supposed that it is necessary for the semen to pass through the mouth of the uterus to produce conception, have urged that superfoetation could not take place, because, say they, and they say correctly, "so soon as impregnation shall have taken place, the os uteri closes, and becomes impervious to the semen, ejected in subsequent acts of coition."

Dr. Dewees relates two cases, evidently cases of superfoetation, that occurred to his own personal knowledge. The first shows, that agreeable to the old theory, the semen must have met with other difficulties than a closed mouth of the uterus—it must have passed through several membranes, as well as the waters surrounding the foetus, to have reached even the uterine extremity of a fallopian tube. The second case I will give in his own words.

"A white woman, servant to Mr. H. of Abington township, Montgomery county, was delivered about five and twenty years since of twins; one of them was perfectly white, the other perfectly black. When I resided in that neighbourhood I was in the habit of seeing them almost daily, and also had frequent conversations with Mrs. H. respecting them. She was present at their birth, so that no possible deception could have been practised respecting them. The white girl is delicate, fair skinned, light hair, and blue eyed, and it is said very much to resemble the mother. The other has all the characteristic marks of the African; short of stature, flat, broad-nosed, thick-lipped, woolly-headed, flat-footed, and projecting heels; she is said to resemble a negro they had on the farm, but with whom the woman never would acknowledge an intimacy; but of this there was no doubt, as both he and the white man with whom her connexion was detected, ran from the neighbourhood so soon as it was known the girl was with child."

I am aware that some have thought they had actually dis-

teen days from the night of this clandestine visit, proved her apprehensions too well grounded."

I think this case is an exception to a general rule; and, furthermore, favours an idea which reason and a limited observation, rather than positive knowledge, has led me to advance above, namely, that a woman is more likely to conceive, other things being the same, after being deprived for a season of those intercourses she had previously enjoyed. Had this lady's husband remained constantly at home, she would probably either not have conceived at all, or have done so a fortnight sooner than she did.

This case is also remarkable for two other facts; one "that a woman in perfect health, and pregnant with a healthy child, may exceed the period of nine months by several days; the other, that a check is not always immediately given to the catamenial flow, by an ovum being impregnated."

The term of utero-gestation, or the length of time from conception, to the commencement of labour, is not precisely determined by physiologists. It seems, however," says Dr. Dewees, "from the best calculations that can be made, that nine calendar months, or forty weeks, approaches the truth so nearly, that we can scarcely need desire more accuracy, could it be obtained." Unquestionably, however, some cases exceed this period by many days, or even weeks, and it has been a question much agitated, how far this period is ever exceeded. Cases are reported where the usual period was exceeded by five or six months: cases, too, where the circumstances attending them, and the respectability of their reporters are such as to command our belief. Dr. Dewees has paid much attention to this subject, and he declares himself entirely convinced, "that the commonly fixed period may be extended from thirteen days to six weeks, under the influence of certain causes or peculiarities of constitution.

These occasional departures from the general rule, will, perhaps be the more readily admitted when we consider that they are not confined to the human species. From the experiments of Tessier it appears that the term of utero-gestation varies greatly with the cow, sheep, horse, swine, and other animals to which his attention was directed.

Properly connected with the subject of generation, are the signs of pregnancy. Dr. Dewees remarks that "our experience furnishes no certain mark by which the moment conception takes place is to be distinguished. All appeals by the women to particular sensations experienced at the instant should be very guardedly received, for we are certain they cannot be relied upon; for enjoyment and indifference are alike falla-

alone pronounce a woman pregnant, for a suppression of the menses, accompanied with a febrile state, may give the blood a like appearance as pregnancy, so also may some local disease.

Six or eight weeks after conception, the most sure way of ascertaining pregnancy is, to examine the mouth and neck of the uterus, by way of the vagina. The uterus will be found lower down than formerly, its mouth is not directed so much forward as before impregnation, it is more completely closed, and the neck is felt to be thicker, or increased in circumference. When raised on the finger it is found to be heavier or more resisting. Whoever makes this examination must have examined the same uterus in an unpregnated state, and retained a tolerably correct idea of its feeling at that time, or he will be liable to uncertainty, because the uterus of one woman is naturally different in magnitude from that of another, and the uterus is frequently lower down than natural, from other cause than pregnancy.

It has not been fully ascertained how long it is after a fruitful connection before any effect is produced upon the ovaria, that is, before any alteration could be discovered, were the female to be dissected. But Haighton's experiments have established the fact, that with rabbits, whose term of utero-gestation is but thirty days, no effect is propagated to the ovaria until nearly fifty hours after coition, we should judge, therefore, that with the human species it must be several days, and it is generally estimated by physiologists that the ovum does not reach the uterus until the expiration of twenty days from the time of connection.

CHAPTER III.

Of Promoting and Checking Conception.

STERILITY depends either on imperfect organisation, or imperfect action of the organs of generation. In the former cases, which are rare, the menses do not generally appear, the breasts are not developed, and the sexual desire is inconsiderable. There is no remedy in these cases.

The action may be imperfect in several respects. The menses may be obstructed or sparing, or they may be too profuse or frequent. It is extremely rare for a woman to conceive who does not menstruate regularly. Hence where this is the case

it should chance to offend the stomach when taken before breakfast, it may in this case be taken an hour after.

Dr. Dewees found this tincture, taken perhaps for months, the most effectual remedy for painful menstruation, which is an obstinate complaint. If there be frequent strong pulse, heat, thirst, florid countenance, &c., it is not to be taken until these symptoms be removed by low diet, a few doses of salts, and bleeding, if required.

A third medicine for arousing the genital organs is tincture of Spanish Flies. But I doubt its being equal, in sterility, to the above-mentioned medicines though it may exceed them in some cases, and may be tried if these fail, a drachm of them may be put to two gills of spirits. Dose, 25 drops, in water, three times a day, increasing each one by two or three drops, until some degrees of strangury occurs, then omit until this pass off, as it will in a day or two. Should the strangury be severe, drink freely of milk and water, slippery elm, or flax seed tea.

In many cases of sterility, where the general health is considerably in fault, and especially where the digestive organs are torpid, I should have much confidence in a Thomsonian Course. It is calculated to arouse the capillary vessels throughout the whole system, and thus to open the secretions, to remove obstructions, and free the blood of those effete and phlegmy materials which nature requires to be thrown off. The views of the Thomsonians as to heat and cold, appear to me, unphilosophical. But this has nothing to do with the efficiency of their measures.

In relation to sterility, I would here bring to mind, what has been before stated, that a woman is most likely to conceive immediately after a menstrual turn. And now, also, let me suggest the idea that nature's delicate beginnings may be frustrated by the same means that put her a-going. This idea is certainly important when the woman is known to have miscarried a number of times. Sterility is sometimes to be attributed to the male, though he apparently be in perfect health. It would be an interesting fact to ascertain if there be no seminal animalcules in these cases; and whether medicines of any kind are available.

It has been ascertained that a male and female may be sterile in relation to each other, though neither of them be so with others.

The foregoing measures for sterility are also suitable in cases of impotency. This term, I believe, is generally confined to, and defined a want of desire or ability, or both, on the part of the male; but I see no good reason why it should

given, namely, begin with small doses, and gradually increase until some stranguary be felt, or some benefit be received. In this affection, as well as in all cases of impaired virility, the means I have mentioned are to be pursued for a long time, unless relief be obtained. These have cured after having been taken for a year or more without this result.

Occasional nocturnal emissions, accompanied with erection, and pleasure, are by no means to be considered a disease; though they have given many a one much uneasiness. Even if they be frequent, and the system considerably debilitated, if not caused by debauch, and the person be young, marriage is the proper measure.

There have been several means proposed and practised for checking conception. I shall briefly notice them, though a knowledge of the best is what most concerns us. That of withdrawal immediately before emission is certainly effectual, if practised with sufficient care. But if (as I believe), Dr. Dewees' theory of conception be correct; and as Spallanzani's experiments show that only a trifle of semen even largely diluted with water, may impregnate by being injected into the vagina, it is clear that nothing short of entire withdrawal is to be depended upon. But the old notion that the semen must enter the uterus to cause conception, has led many to believe that a partial withdrawal is sufficient, and it is on this account that this error has proved mischievous, as all important errors generally do. It is said by those who speak from experience, that the practice of withdrawal has an effect upon the health similar to temperance in eating. As the subsequent exhaustion is probably mainly owing to the shock the nervous system sustains in the act of coition, this opinion may be correct. It is further said that this practice serves to keep alive those fine feelings with which married people first come together. Still I leave it for every one to decide for himself whether this check be so far satisfactory, as not to render some other very desirable.

As to the baudruche, which consists in a covering used by the male, made of very delicate skin, it is by no means calculated to come into general use. It has been used to secure from syphilitic affections.

Another check which the old idea of conception has led some to recommend with considerable confidence, consists in introducing into the vagina, previous to connexion, a very delicate piece of sponge, moistened with water, to be immediately afterwards withdrawn by means of a very narrow ribbon attached to it. But as our views would lead us to expect, this check has not proved a sure preventative. As there are many little ridges or folds in the vagina, we cannot suppose the with-

drawn to the subject by the perusal of "Moral Physiology." Such was my confidence in the chemical idea, that I sat down and wrote this work in July, 1831. But the reflection that I did not know that this check would never fail, and that if it should I might do some one an injury in recommending it, caused the manuscript to lie on hand until the following December. Sometime in November I fell in with an old acquaintance, who agreeably surprised me by stating that to his own personal knowledge this last check had been used as above stated. I have since conversed with a gentleman with whom I was acquainted, who stated that, being in Baltimore some few years ago, he was there informed of this check by those who have no doubt of its efficacy. From what has as yet fell under my own observation, I am not warranted in drawing any conclusion. I can only say I have not known it to fail. Such are my views on the whole subject that it would require many instances of its reputed failure to satisfy me that such failures were not owing to an insufficient use of it. I even believe that quite cold water alone, if thoroughly used would be sufficient. In Spallanzani's experiments warm water was unquestionably used. As the seminal animalcules are essential to impregnation, all we have to do is change the condition of, or, if you will, to kill them, and as they are so exceedingly small and delicate this is doubtless easily done, and hence cold water may be sufficient.

What has now been advanced in this work will enable the reader to judge for himself or herself, of the efficacy of the chemical or syringe check.

A great part of the time no check is necessary, and women of experience and observation with the information conveyed by this work, will be able to judge pretty correctly when it is and when it is not. They may rest assured that none of the salts mentioned will have any deleterious effect. The sulphate of zinc commonly known by the name of white vitrol. This, as well as alum, have been much used for leucorrhœea.

I hope that no failures will be charged to inefficacy of this check which ought to be attributed to negligence or insufficient use of it. I will therefore recommend at least two applications of the syringe, the sooner the surer, yet it is my opinion that five minutes delay would not prove mischievous, perhaps not ten.

CHAPTER IV.

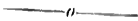
Remarks on the Reproductive Instincts.

I scarcely need observe that by this instinct is meant the desire for sexual intercourse. Blumenbach speaks of this in-

until they are a year or two older. The reason is, if they refrain until these ages, the passion will hold out the longer, and they will be able to derive much more pleasure from it in after life, than if earlier gratified, especially to any great extent. A due regard to health also enjoins with most persons, some restraint on this instinct—indeed, at all times, but especially for a few years after the above mentioned ages. It ought not to be rashly gratified at first. Begin temperately, and as the system becomes more mature, and more habituated to the effects naturally produced by the gratification of this instinct, it will bear more without injury. Many young married people, ignorant of the consequences, have debilitated the whole system—the genital system in particular; have impaired their mental energies; have induced consumptive and other diseases; have rendered themselves irritable, unsocial, melancholy, and finally, much impaired, perhaps destroyed their affections for each other, by an undue gratification of the reproductive instinct. In almost all diseases, if gratified at all, it should be very temperately. It ought not to be gratified during menstruation, as it might prove productive, to the man, of symptoms similar to those of syphilis, but more probably to the woman; of a weakening disease called fluor albus. In case of pregnancy a temperate gratification for the first two or three months may be of no injury to the woman or the forthcoming offspring. But it ought to be known that the growth of the fœtus in utero may be impaired, and the seeds of future bodily infirmity and mental imbecility of the offspring may be sown, by much indulgence during utero-gestation or pregnancy.

Having already glanced at some of the bad effects of an undue gratification of this instinct, I have but little more to offer under the head of Intemperate Degree. It will be borne in mind that temperance in this thing is not to be decided by numbers, but that it depends on circumstances; and what would be temperance in one, may be intemperance in another. And with respect to an individual, too, what he might enjoy with impunity, were he a labouring man, or a man whose business requires but little mental exercise, would, were he a student, unfit him for the successful prosecution of his studies. Intemperance in the gratification of this instinct has a tendency to lead to intemperance in the use of ardent spirits. The languour, depression of spirits, in some instances, faintness and want of appetite, induced by intemperate gratification, call loudly for some stimulus, and give a relish to spirits. Thus the individual is led to drink. This inflames the blood, the passions, and leads to further indulgence. This again, calls for more spirits; and thus two vicious habits are commenced, which mutually increase each other. Strange as it may appear

APPENDIX.



I here connect with this work, by way of Appendix, the following extracts from an article which appeared in the "Boston Investigator," a paper which, mirabile dictu, is so "crazy" as to be open to the investigation of all subjects which mightly concern mankind.]

THE only seeming objection of much weight that can be brought against diffusing a knowledge of checks is that it will serve to increase illegal connections. Now this is exactly the contrary effect of that which those, who have diffused such knowledge most confidently believe will arise from it. To diminish such connections is indeed one of the grand objects of these publications—an object which laws and prisons cannot at least, do not accomplish. Why is there so much prostitution in the land? The true answer to the question is not, and never will be—Because the people have become acquainted with certain facts in physiology. It is because there are so many unmarried men and women—men of dissipation and idleness, owing to their not having married in their younger days and settled down in life. But why are there so many unmarried people in the country? Not because young bachelors, when they arrive at the age of maturity, do not desire to marry, but because prudential considerations interfere. The young man thinks I cannot marry yet, I cannot support a family. I must make money first, and think of a matrimonial settlement afterwards. And so it is that, through loss of time, and of being thereby compelled to toil, and the use of incessant labour throughout their lives, thousands of young men do not marry, but go through the world, and form vicious acquaintances and practices. I think, then, there is so much of illegal connection in the land, because the people had not, twenty years ago, that information which it would seem, some foolishness might want of due reflection, and apprehensions will increase thereof. I might quote pages to the point from "Kerry Hunt's Book;" but I fear my communication would be too long. I content myself with a few lines. "But when I become the custom here as elsewhere to limit the number of children, so that some need have more than they wish, men will fear to take a wife, all will marry while young, and many will diminish, while good morals and religion will be promoted."