THE
RETURN
OF THE
OLD MAN
TO THE CONDITION
OF THE
STRENGTH OF YOUTH TIDE
IN THE
POWER
OF
COPULATION.
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THE OLD MAN

YOUNG AGAIN

OR

Age-Rejuvenescence

in the Power of Concupiscence

LITERALLY TRANSLATED FROM THE ARABIC

BY

AN ENGLISH "BOHEMIAN"

"Kitab
Ruju'a as-Shaykh ila Sabah Fi-l-Kuwwat 'ala-l-Bah"

WITH TRANSLATOR'S FOREWORD,
numerous Important Notes illustrating the Text, and an Excursus on the
HISTORY, NATURE and USES OF APHRODISIACS.

PARIS
CHARLES CARRINGTON,
13 FAUBOURG MONTMARTRE. 13
M.D.CCCCXCVIII.
Inscribed to the Memory of the late SIR RICHARD F. BURTON, whose works suggested, and whose labours aided me in my task of making this English version of a work, which, whatever may be thought of it today, was not deemed obscene by the people in whose generation it appeared.
TABLE OF CONTENTS

of the "OLD MAN YOUNG AGAIN"

FIRST PART.

TRANSLATOR'S FOREWORD:
(I) The Age & Authorship of the Book ........... 3
(II) Arabian Medical Science .................. 21
(III) The Strength of Man in Copulation ........ 40
(IV) On the Various Kinds of Impotence with a Description of
the Degrees of Virility and the Power of Erection etc. 55

SECOND PART.

PUBLISHER'S NOTICE

THE OLD MAN YOUNG AGAIN.

SYNOPSIS OF THE FIRST VOLUME.

CHAPTER I.
On the formation of the Yard .................. 101

CHAPTER II.
On the formation of the Testicles ............. 115

CHAPTER III.
Concerning the evils produced by over-indulgence in copulation. 115

CHAPTER IV.
The results which arise from the ill effects of excessive Coition. 120

CHAPTER V.
What ought to be taken after Coition ........... 124

CHAPTER VI.
The advantages of copulation .................. 125
CHAPTER VII.
Of suitable and unsuitable times for copulation .... 127

CHAPTER VIII.
Certain information necessary to be known before composing
the medicines favourable to Coition .................. 136

CHAPTER IX.
Description of those simples and other drugs which increase
the power of coælating ........................................... 137

CHAPTER X.
Of medicines intended to increase the power of Coition .... 138

CHAPTER XI.
A description of certain Oils which have the same effect .... 139

CHAPTER XII.
Of Unguents for the same Purpose .......................... 140

CHAPTER XIII.
Of dressings and bandages for the same purpose ............ 141

CHAPTER XIV.
Frictions which make the sperm more abundant and increase
the power of Coition .......................................... 142

CHAPTER XV.
Electuaries which increase the power of copulation ....... 143

CHAPTER XVI.
Medicinal powders for the same purpose ..................... 144

CHAPTER XVII.
Injections which strengthen the lust-power ................... 145

CHAPTER XVIII.
Suppositorises for the same purpose .......................... 146

CHAPTER XIX.
Of various medicinal pastes .................................. 147

CHAPTER XX.
Incensos which heighten the power to copulate and render
man strong ......................................................... 149

CHAPTER XXI.
Odeurs which increase Coition ............................... 151
TABLE OF CONTENTS

CHAPTER XXII.
The composition of certain foods. .............................. 153

CHAPTER XXIII.
Various things which diminish Covction. ....................... 155

CHAPTER XXIV.
Relating to the lengthening and thickening of the Yard .... 157

CHAPTER XXV.
The preparation of medicines which render copulation more
delightful. ................................................................ 176

CHAPTER XXVI.
Concerning those substances which help to make a woman
pregnant. ................................................................ 177

CHAPTER XXVII.
The knowledge of those drugs which prevent conception. .. 180

CHAPTER XXVIII.
Various things which promote Covtion .......................... 181

CHAPTER XXIX.
The inscriptions of certain words which increase the power
of copulation. ................................................................ 185

CHAPTER XXX.
An enumeration of the tastes and peculiarities of certain per-
sons in the affairs of love and sexual passion ................ 188

THIRD PART; EXCURSUS.

I. The Romance of the Genital Instinct. ......................... 193
II. Aphrodisiacs, their History, Nature and Uses ............ 209
III. Description of the Beauties and Varieties of Wild Coyntes
     by a Priest of Coynte-tamers ................................ 251
TRANSLATOR'S FOREWORD.
No man's industry is mis-spent, if he merely clears the
obstruction from any path, and the very attempt to show what
is right, frequently exposes that which is wrong; so that
the immediate blunders of one person rectify those of another;
and he ever must deserve well of Society who attempts im-
provement.

James Atkinson,
Preface to "Medical Bibliography".

Since therefore the knowledge and survey of vice is in
this world so necessary to the constituting of human virtue,
and the scanning of error to the confirmation of truth, how
can we more safely, and with less danger scout into the
regions of sin and falsity than by reading all manner of
tracts, and hearing all manner of reason?

Milton. Areopagitica.
THE AGE

AND

AUTHORSHIP OF THE BOOK.

The Work here offered to the Student and Anthropologist is without doubt, excepting only "The Scented Garden", the most remarkable of its kind. We esteem that the books which have hitherto appeared, treating of similar subjects, pale into insignificance before the present one.

We perhaps have no need to say that our work is not intended for the Vulgar-minded, the Infidel, or the Profane. Such people are bound to misinterpret our motives, for they are only capable of seeing evil and indecency in matters of the most innocent nature. An old French proverb says: "Shamed be he who in such things ought wrong doth see;" 1 while a great man once put it on record that "To the Pure all Things are Pure," and we believe that the thoughtful judgment of right-minded men confirms his dictum.

The subject of the present book is as old as the world and yet none, in these our modern times, is more studiously avoided. The Author discourses of the Mysteries of the Physical Venus. He holds the

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(1) "Hony soit qui mal y pense!"
view that Woman is the Life and Glory of the World. Without any hesitancy of expression and yet with a certain reserve, he classifies, divides and subdivides the things pertaining to physical love with the patience and discrimination of a German philosopher. We can only regret that he thought fit to abridge his chapters and that he did not possess the light of Modern Science to guide him in his researches. Physicians and Men of Learning to day are far more capable of treating the vital questions raised by our Author, if the hand of Dame Grundy were not placed upon their lips. Boys and young men, at school and college, are taught a number of things that are never likely to prove of the slightest use, while the right conduct of the "Instrumentum paratum plantandis civibus" is neglected with a studied criminality that becomes terribly manifest in all the years of Puberty and Manhood. Such questions are cried down as "pornographic", but the true Pornographers in our idea are those who in them see anything evil at all. Preachers orate on all topics short of that connected with Sex, and yet nothing is more urgent, nothing more really sensible and practical, nothing, — if looked at from a right point of view, — saner and more absolutely necessary to combat the corruptions of these times.

We are reminded in this connection of the sane words of Denis Diderot, author of the Encyclopaedia, far more intelligent in his day and generation than the so called "Children of Light": — "... J'ai fait apprendre l'anatomie à ma fille, et c'est ainsi que j'ai coupé racine à la curiosité. Quand elle a tout su, elle n'a plus rien cherché à savoir. Son imagination s'est assoupie et ses mœurs n'en sont restées que plus pures. C'est ainsi qu'elle s'est instruite sur le péril et les suites de l'approche de l'homme. C'est
ainsi quelle a apprécié la valeur de tous les propos séduiteurs qu’on a pu lui tenir. C’est ainsi qu’elle a été préparée au devoir conjugal et à la naissance d’un fils ou d’une fille.

The translation here presented may appear bizarre, unreal and phantastic, and some, who are not Arabic scholars may perhaps fancy that the work is not a genuine one from the Arabic at all. Such people we are happy to be able to refer to the tenth volume of Sir Richard F. Burton’s clever and justly esteemed version of “The Thousand Nights and a Night” (page 201), where under the title of “Woman” he mentions the present work. We state this as a proof that the Arabic originals actually exist. Burton will hardly be doubted on this head. We may go further; Rehatsek who has since died, prepared two or three chapters out of the sixty contained in the book; but he was unable to go on with it, either on account of illness or because no London publisher would have cared to face the storm of opposition that the launching of such a work in England would have provoked. Burton was himself threatened with a Treasury prosecution over the “Nights” and — in the face of old Vize-telly’s fate — sentenced to eighteen months hard labour for having Englished and sold “La Terre” and “Nana” of Emile Zola, books sold on the Parisian Boulevards for half-a-crown — no London publisher is likely to run similar risks in the present benighted state of English law.

The present Work dates back as far as the THIRTEENTH CENTURY, when men were not so mealy-mouthed as they are to day, and in a country where people hold the Doctrine that “NATURALIA NON SUNT TURPIA”, living none the less moral for that. Although Manuscript copies of the Arabic original exist in the
libraries (among others) of London, Paris, Leyden
and Gotha, strange to say this quasi-medical treatise
has hitherto never yet been rendered into any Euro-
pean language. But portions of it have been stolen,
as we farther on shall show, and issued under another
name.

Among the first questions put by the student of
a book of the present character is "Who wrote it
and when was it written?" The world is always
anxious to get behind the mystery of a work that
interests, stirs, and moves it. Of no class of writings
is it more important to know something about the
Author than in the medical, or the semi-medical, for
it is evident that here the name gives value to the
production. If penned by some fledgling who escaped
only by the skin of his teeth in the final exam., the
"plucking" he deserved; it would obviously carry
far less authority than the well-weighed judgment of
a sheikh grown grey in the service of science. More
than one sceptical reader, who felt tempted to ac-
quire a copy of an earlier-issued book: "The Book
of Exposition in the Science of Perfect Coition",
wrote to us that they doubted whether it was a
genuine translation out of the Arabic. We gave of
course, every proof as to its Oriental origin, even
adding one of the M.S.S. upon which it was based.
The M.S. from which we worked chiefly, when Eng-
lishing the little book named, is No. 3060 in the
Catalogues des Manuscrits Arabes compiled by M. le
Baron de Slane of the Paris Bibliothèque Nation-
ale. It is most beautifully written by a modern
scribe and, with it, is bound up the abridgment of an
Arabic copy of "The Old Man Young Again".

Our little work we regret to say, obtained for us
the bad opinion of a few, but for which we were con-
soled by winning the esteem of others,—scholars and travellers, whose goodwill was worth the while. One man wrote that the book "ought never to have been printed and that he had put it on the fire." As this gentleman had paid for his copy and was a rich manufacturer, we were naturally little interested that he took pleasure in an auto-da-fé in the privacy of his bedchamber.

Another subscriber wrote that he "would be glad to have a second copy for a friend"; another that he "was highly satisfied and judging from a short inspection, not having had time yet to read it, he thought it well worth the money." Letters of thanks and appreciation flowed in from students of Anthropology in all parts of the world. How different was the action of one or two heads of public libraries! A gratuitous copy sent to the British Museum Library with a polite letter was returned after about 6 weeks, in a filthy condition, having evidently been sedulously thumbed, with a note from Dr. Garnett that he "feared he could not place it for acceptance before the Committee." Well, it was hardly a gain to us, the book was sold at an inferior price — and we felt sorry that the "Committee" had been robbed of a pleasure.

In tracing back the birth and antecedents of the curious pages of "The Old Man Young again," we have been fortunate in obtaining the help and counsel of some of the highest Arabic scholars in France. These gentlemen however, occupying official positions, have requested us not to divulge their names; they feared that their assistance would be misconstrued into an endorsement of the contents and character of the book; and of course, we have no other desire than to obey their wishes.

The Autographed copy, sufficiently current in Cairo
of "Ruju’a as-Sheikh" bears for author’s name, Ahmad ibn Solaimân, known under the name of Ibn Kamal Pâshâ. This piece of information is borrowed from the Kaschf-ath-Thounoun of Hâdji Khalifa, of which mention is made in an article (Flügels Ed. vol. III, p. 349) and reproduced on the first page and underneath the title of the work, the date being given as 940 of the Hegira (1533 of our Era) for the death of the presumed author. Against this attribution of Authorship there may be adduced such very serious objections that the greatest connaisseur of Arabic Litterature, W. Ahlwardt, prefers to abstain from all conjecture. (See: Verzeichniss der Arabischen Handschriften der Koeniglichen Bibliothek, at Berlin, Vol. V. (1893) p. 610).

Ahlwardt says: “Verfasser nicht gekannt” and goes on to give the following description: “Das Werk handelt von dem Umgang der beiden Geschlechter und den Mittein, den Reiz derselben zu erhöhen und die Fähigkeit dazu zu erhalten und zu stärken. Der Verfasser hat das Buch aus dem Grunde geschrieben, um die zu dem Umgang Unlustigen dazu zu bewegen als zu einem gottwohlgefalligen Werke.”

The Manuscript of Gotha 2055 (W. Pertsch, Katalog IV, p. 85) contains a large number of marginal notes in a very small Naskhi handwriting and we must add that this M. S. contains only 50 chapters (instead of sixty) although Dr. Pertsch has described the M.S. as being complete. It informs us that this Arabic Work is anonymous and has been translated

(1) "A work treating of Intercourse between the two sexes and of the means of augmenting their charms, and of the possibility of preserving and giving greater force to the same. The author has written the book for the purpose of exciting to connection those who are indifferent thereto, as to a work well-pleasing to God."
into Turkish by Ibn Kamāl Pâschâ for the Sultan, Selim the first. For our part we have no doubt that it was a copy of this version which led into error a bibliographer as expert as Hâdji Khâlîfa. We may add that the afore-mentioned M. S. of Gotha having been finished in "Shawwal" in 868, (June 1464), "The Old Man Young Again" must have been written before that date.

With reference to the Turkish translation done for Sultan Selim, we here take the opportunity of referring to the only European part-translation known to us. This Version consists of an incomplete and badly executed rendering of a portion of the stories contained in the second part; and it was issued "sous le manteau" about 1883 at Brussels, under the title of: "Le Livre de Volupté," the Author being given as Abd ul-Haqq Effendi, and the place "Erzeroum, chez Qizmich-Aga." In a catalogue styled "Bibliothèque Seconde consacrée aux Femmes et à l'Amour" (dated 1894) the work is briefly described as "Traduction d'un livre érotique turc. Les raffinements des plaisirs du Séral y sont amplement décrits." The Turkish Translator's Preface is worth transcription, he says:

"The Holy Book hath recorded: "Women are your Field, go in therefore into your Field, as ye shall desire!" and the Sacred Commentary explains this as meaning: — "Go into your Field as ye desire, that is to say use your Women, standing up, or seated, or extended upon the Back, or upon the Belly." The Work which here follows is simply the Amplification of this infallible Doctrine. For nothing is more pleasing unto thy Lord than to see Man's Appreciation of his Gifts. To classify these Gifts under all their Forms and to seek to draw out from each one of them the largest
Amount of Satisfaction and of Pleasure, is the best Way to render Him Hommage because Conduct is a Prayer that nobly supplants the Spoken Word. May the following work then lead the Reader to glorify God by tasting in a Spirit of Gratitude, all the Voluptuousness of which it has pleased Him to make Woman the Home! May a Portion of the Merits thus acquired fall both upon the Author and the humble Translator of this Book! And may finally each of us relish as a Surcharge and for a Reward, the Delights of the Divine Houris reserved unto the Faithful who work in the Right Way — in the Way of Peace!"

This so-called translation commences right away with the stories and gives no account of their origin beyond that indicated on the title page. It is without any literary merit and was evidently issued for the purpose of exciting the passions. We have made enquiries of Scholars and Bibliographers, and in all the principal European Libraries without being able to hear of any other Version, or Part-Version, in an European tongue.

Pertsch in the "Gotha Katalog" of M.S.S. describes it as: "ein sehr obscenes Buch ueber den Coitus; der Verfasser wirt weder in dem vorliegenden noch in dem folgenden Exemplare genannt." and states that the M.S. copy of "The Old Man Young Again" in the possession of their Library gives as the source (als Quelle) of the work the following Arabic M.S. Kitab Al-Idah fih-Asrar in-Nikah (the Book of Exposition of the Secrets of Married Fruition.)

This latter manuscript is to be found in the Gotha library (Nº. 2040) and the author of it is stated to have died in the year 565\(^1\) of the Hegira. Pertsch

(1) Wüstenfeld, Arabische Aerzte. (nº. 179.)
adds: "ist diese Angabe richtig, so ist dadurch für das Alter unseres Werkes wenigstens eine Grenze nach oben gewonnen, wachsend die nach unten durch das Alter der Handschrift (Jahr 868) gezogen wird."

Besides the Turkish Translation, there exists a Version concerning which Dr. Rieu, the late courteous custodian of Oriental Manuscripts in the British Museum may be consulted with advantage. In his very able catalogue of the Persian Manuscripts, (Vol. II. p. 471,) he states that it is a "translation of an Arabic work bearing the same title and treating of the means of increasing, or restoring, the virile powers. The translator of this Persian rendering is stated to be "Muhammad Saʿīd ut-Tabib-B. Muhammad Sadek ul Isfahani." This Persian translator ascribes the composition of "The Old Man Young Again" to Ahmad Bin Yusuf ush-Sharif and describes it as "the best of treatises written on the subject," and states that he translated it into Persian at the request of Sayyid Jabir. This Version is divided like the Original, into two parts (Juz') each of which comprises thirty chapters."

It is difficult to distinguish here who is the author of the Arabic original. The author desired evidently to observe a strict anonymity. And it is for that reason that he is not named in the generality of the M.S.S. known. In the Paris M.S. (N°. 2057) he is called "Shams ad-Din Aboû-l-Barakât Mohammad at-Tifâshi." If we turn to the Manuscript of the Khedivial Library in Cairo, we find that the author's name is there given as "Sharaf ad-Din Aboû l-Abbas (or Aboû l-Fadl) Ahmad ibn Yoûsouf at-Tifashi."

This man is the same who composed the celebrated "Treatise of Precious Stones." He died in 1651 of the Hégira (1253 A.D.). Further information may be
had by reference to the catalogue of the Khedivial Library, (Vol. VI. p. 16.) and also from Herrn K. Voller's article published in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (XLIV 1890. p. 386.) under the heading: "Aus der Koeniglichen Bibliothek zu Berlin." We may point out that the correctness of this information appears to be strengthened by the assertion of the Persian translator who names Ahmad ibn Yoûsouf ash-Sharif, as the author of the original Arabic.

I would like also to call attention to the fact that Ahmad ibn Yoûsouf at-Tifâshi has composed other works of a similar kind. The student may refer to Slane, (Catalogue p. 543 = N°. 3055) where he is given as the author of the following fascinating book: "Nuzhat al-Albab ñima la Yujad fih Kitab," which means in English "The Gladdening of Hearts concerning the Things, that are not to be found in other Writings"; Ahlwardt's Verzeichniss also (Vol. V. p. 606 N°. 6382) follows, ibid.; perhaps also Hâdji Khalifâ (Vol. III. p. 597; Vol. IV. p. 486.) At-Tifâshi signifies that the Author was born at Tipasa, a city in the province of Constantine in Algiers. On this point, the Student may refer to Slane page 500 (art. 2773;) and for Ahmad-at-Tifâshi further information may be obtained from Leclerc's "Histoire de la Médecine Arabe" (Vol. II. pages 237—39).

If these researches into the mystery of the authorship of this strange old book teach us anything at all, it is obviously, that the pages of "The Old Man Young Again" have received in full measure the consecration of the hand of Time. We are no worshippers of the Past, because the Past. We believe that Man today gives birth to things just as great and strange
and valuable as any of those who have toiled in the ages that are gone. We only regret that so few modern physicians have the courage to handle these questions from the standpoint of to-day's knowledge. Is it not curious to follow these old Authors, and Doctors, and Searchers of the Past, in their curious, half-blind gropings for the way that should lead to the secret of restoring Strength and Virility to men?

Sexual love is generally seen to die out with age. The heat of passion which nourishes the soul and sustains it, dries up the body, and enervates and exhausts in it the source of that superabundant sap which gives the blossom to Youth, the fruit to mature Age, and to Senility regrets and desires. Such is the ordinary march of Nature. It however sometimes pleases her to infringe her own laws: she produces singular exceptions: she forms athletic constitutions, men with iron bodies, who, in brief, are always young, although outwardly they bear all the signs of old age and of caducity. We give a case in point:

"A working man, of middle stature, of hasty temper, used to a hard and rough life, aged ninety-six years, three years ago married a woman, who was only ninety-three years old, and who, until the day of her marriage had carefully preserved her virginity. A possession so carefully saved up, no doubt whetted the desires of our old "Titon", but who, more vigorous and more lucky than this famous god, managed to fulfil his marital duties three times every night, as vigorously as the strongest man."

I can positively, says our informant, certify to the truth of this fact. What is still more astonishing is that after three successive years of this exercise the aged athlete had suffered no injury whatever to his health.
There have always been enthusiasts who believed that some day an Elixir would be discovered that should restore the power and glory of wasted Youth tide. Far be it from us to scout their fancies. Our only hope in offering the present rough-hewn version of this Arabic work to Students is that, even though it may reveal no fresh truth, it may yet prove a means of stimulating enquiry and suggesting more valuable ideas upon a subject which is of so vital importance to Mankind.

Occasionally a curious work is issued sub rosa which seems to offer new ideas concerning the conduct of men and women in the privacy of the Boudoir and Bedchamber. We have one of these now before us, bearing the following appetising title: *The Battles of Venus, a Descriptive Dissertation of the Various Modes of Enjoyment of the Female Sex, as practised in different Countries, with some curious Information on the Resources of Lust, Lechery, and Licentiousness to Revive the Drooping Faculties and Strengthen the Voluptuous and Exhausted. From the French.*

*Wine, Women, Warmth, against our Life combine,
But what is Life without Warmth, Women, Wine!*

This book, stated to be from the pen of Voltaire, it is superfluous to add, has not the remotest connection with that remarkable man. It is rather a philosophical disquisition on physical love-making, cleverly and pleasantly written, each point being argued out with logical accuracy. The work is very rare and we venture to think that the student will be grateful for the following short extract: —
The Philosophy of Physical Love.

"In spite of the numerous modes which have been invented for enjoying a woman, the two most natural ones are the most agreeable. The first and most obvious mode of enjoyment was undoubtedly that practised by the generality of mankind, and which is perhaps the most conducive to generation.

"To behold the naked body of a beautiful woman in front, her juicy mouth, her heaving breasts, her firm pouting belly, will be allowed part of the finest gratifications of a voluptuous fancy, and consequently to feel and enjoy those parts must be ranked amongst the sweetest delights of sensual fruition.

Now supposing that in the other modes of fruition, a man is in actual enjoyment of the ultimatum in a woman, and experiences emission either in or out of her body, yet he enjoys not that delightful pressure on those parts above mentioned, he feels not that delicious heaving, neither can insinuate his tongue within her warm lips, kiss or suck them, nor catch her ardent sighs created by her convulsive motion.

The next in degree of pleasure to this mode is perhaps that of enjoying her from the rear.

In this species it must be confessed that, besides the pleasure of novelty and variety, the breast and belly of the woman are not unenjoyed by the roving and pressure of the man's hands, and moreover there are certainly two additional gratifications not known in the former instance, namely, the feeling of her plump, warm buttocks planted in his lap, and the pleasure of handling the delightful mount of Venus, at the same time that he is fixed in, and enjoying it behind.
A woman may be enjoyed by two men at the same time: "The performance would, doubtless, require an extension of parts, but whoever reflects on their proverbial extensive quality, will not doubt of their admitting with ease two guests, after a trial or two, and with sufficiency of natural or artificial lubrication, provided themselves could accommodate their entrance to the convenience of each other.

"And in the way above alluded to, I am confident that that might be effected. The woman must lie straight, on either side, and the man who attacks her in front must, after entering her, lift her uppermost leg on his buttock. The antagonist in the rear must then accommodate himself to her posture, and glide in likewise.

"The men may knock her as hard as they will, so long as the woman is careful to keep herself exactly straight, and not to withdraw from one or the other, their violent shocks will only serve to make her more fixed and steady."

The author argues that "the enjoyment of a woman is more luscious when dressed than when naked," provided that stays, so effectually unpropitious both to dalliance and enjoyment, and other similar encumbrances be removed."

The delight a woman experiences in the act of coition is more exquisite than that felt by a man: "First, it is a probable conjecture, that nature would bestow the sensation of the most pleasure on that sex, which was to undergo all the pain and hardship annexed to the fruition. And whoever considers the collection of misery comprised in the whole period of gestation, commencing from conception, and not even terminating with that dreadful and unspeakable agony which effects the delivery, will allow, that
twice the pleasure of enjoyment were but an inconsiderable compensation for the consequent sufferings. From all which, Man, the author of them, is utterly exempt.

*Secondly, the restraints of education, having operated more powerfully upon the female sex, render a woman, when she is emancipated from them, and come to the enjoyment of the bliss, more susceptible of delight than a man who has not been bound by those restraints, and whose curiosity and lust have been early gratified. Add to this, that these restraints also create in the mind of women a curiosity after things so cautiously hidden from them, that concurs with the corporal restriction they have suffered to aggravate their delight.

*And thirdly, it is self-evident that the party which enjoys the pleasure of emitting and of receiving emission, must feel just twice the pleasure that is perceived by the party which only emits. Consequently, the woman being in the former predicament, must enjoy the effects attending it.*

The desire to deflower a virgin is an acquired taste, but it is nevertheless the acme of sensual delight.

*Is the prevalent desire of enjoying female virginity in preference to charms that have been already surrendered, an original dictate of natural lust? or is it a symptom of refined experience, or impotent fastidiousness?*

*For my part, I am disposed to impute this to observable desire to the two last causes since any man may, I fancy, recollect the time when, upon the birth of his first and earliest wishes after woman, all he sighed for was the possession of one of the sex, abstractedly from the circumstance of her virginity. The object of his warm imagination was only*
fruition, and one handsome woman at that time would have been the same to him as another. Nay, I question whether a youth not initiated into the mystery of Venus, would not prefer a woman who had been accustomed to dalliance, before one as shy and as modest as himself. For in men (as well as in women) there is at first a timidity towards familiarity with the other sex, which requires to be dissipated by the lively airs of a courtezan, ere the stripling can enjoy or exert his vigour,¹ and which would damp his efforts, if encountered by a female equally reserved and inexperienced.

"The youth himself is conscious of that shame respecting certain actions, implanted by education and custom, he secretly wishes to receive confirmation and encouragement in what he is going about, and he is gradually warmed into delight by the boldness and familiarities of the practised fair, in the same manner as the innocent yet wishful virgin is artfully seduced into enjoyment by the contrivance of her fortunate admirer.

That this eagerness after virginity is not an original lust, I must, indeed, prove from the opinion of certain strange peoples who esteem the taking of a maidenhead as a laborious and illiberal practice, which they delegate to men hired for that purpose, ere themselves condescend to lie with their wives, who are returned with disgrace to their friends, if it be discovered that they have brought their virginity with them.²

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¹ In the edition (1760) from which I transcribe, the two words "his vigour," fall at the bottom of p. 24, and are repeated at the beginning of the first line of the following page, although the correct catch-word is "and".
² See "Untrodden Fields of Anthropology" (Vol. II, pages 123 to 135. Paris, 2nd edit. 1898) for documented details on this subject.
How fortunate would the men of pleasure esteem themselves, in countries where Opinion chances to differ, to act as the precursors even without fee or reward, of these squeamish and delicate gentlemen.

This lust, then, after the untouched morsel, I take not to be of an original nature, but to result from much experience with women, which has been demonstrated to lead to novelty of wishes, from fastidious impotence, which, indeed, is only a farther degree or effect of that experience, or from both united.

Yet, in truth, I esteem the fruition of a virgin to be, with respect both to the mind and body of the enjoyer, the highest aggravation of sensual delight.

In the first place, his fancy is heated with the prospect of enjoying a woman, after whom he has perhaps long sighed and had been in pursuit, who he thinks has never before been in bed with man, (in whose arms never before man has laid) and in triumphing in the first sight of her virgin beauties, and first fruition of her virgin charms. This precious operation, then, of fancy, has been shewn in the highest degree to prepare the body for enjoyment.

Secondly, his body perceives in that of a virgin, the cause of the greatest aggravation of delight. I mean not only in the coyness and resistance which she makes to his efforts, but when he is on the point of accomplishing them: 'arrived', as the poet sings, 'on the brink of giddy rapture', when in pity to a tender virgin's sufferings, he is entreated not to break fiercely in, but to spare 'savage dilaceration and dire pangs.' The resistance which the small, and as yet unopened mouth of bliss makes to his eager endeavours, serves only, and that on a physical principle, to strengthen the instrument of his attack, and concurs with the instigation of his ardent fancy, to rein-
force his efforts, to unite all the co-operative powers of enjoyment, and to produce an emission copious, rapid, and transporting.

“Fancy has been known repeatedly to heighten fruition. In this case, part of the delight arises from considering that the lowdest part of your body is fixed in the delicious centre of her body, that you feel the convulsive wrigglings of the chaste nymph you have so long adored, and at last feel her diffuse her warm juice throughout her dewy sheath, and moisten the hot, ruby crest of your firm-fixed instrument.”

The author then animadverts on the pleasures of rape: “I cannot conceive a higher banquet to a man of lustful humour, than to see a modest and beautiful woman forcibly stripped naked; to observe her struggling, and discording (sic) her hidden beauties by degrees, until she comes to her last shift, and then to lay her down, and, notwithstanding her efforts, rifle all her charms, and penetrate even into her honoured treasure. For here are supposed resistance of both kinds, with modesty and beauty, and on the man’s side, an imagination prepared by lust, and a body disposed to make the utmost advantage of its mandates.”

(1) In a book bearing the following curious title: “The Lustful Turk, or Lascivious Scenes in the Harem of an Eastern Potentate an interesting history, founded on facts, by E. Barlow” and thus described in a catalogue: — “A series of letters from a Young and Beautiful English Lady to her Cousin in England giving the full particulars of her Ravishment, of her complete Abandonment to all the Salacious Tastes of the Turks, the whole described with that Zest and Simplicity which always gives Guarantee for its Authenticity”, we remember having read a most exciting description of a woman raped after a whipping given to her by slaves in order to stop her
Time when a virgin should be enjoyed: "The time of enjoying immature beauty, seems to be a year ere the tender fair finds on her the symptoms of maturity: whilst yet no ringlets deck the pouting mount, but all is like her lily hand, both bare and smooth, before the periodical lustration hath stained her virgin shift, whilst her bosom boasts only a general swell rather than distinct orbs, and whilst her tender mind is ignorant of what man can do unto her, excepting what she has gathered from novels, and the information of Nature, her companions, and the maids."

Arabian Medical Science.

The introduction of printing has proved a source of serious detriment to the cause of learning. The remarkable facilities offered by the invention of Caxton and Gutenberg have put within the reach of every wretched little dabbler in science the means of pestering the world with his embryonic ideas. In days when books had to be written out painfully one by one, men were more mindful to know well what they wished to say before they said it. The Arabian Physicians were for the most part distinguished men, whose minds had been vigorously fortified by the study of mathematics. If sometimes they resorted to charlatanism it was because they were obliged to do so, even against their own convictions, owing to the demand of their countrymen for the strange and marvellous. While calling themselves disciples of struggles and then of the enjoyment she herself afterwards found in the coition that followed; which seems to confirm the views of the Author of the "Battles of Venus."
Aristotle, they left untried none of the means that Magic and Astrology placed at their disposal, that they might influence more energetically the superstitious character of their clients. We have traces of these strange conjurings in the first part of “The Old Man Young Again.” At any rate we have little right to quarrel with them on this score, for their magical talismans were nothing more than the amulets of the Greeks, and the abracadabras of the founders of the Empire of the Decadence and from this sprung that mysterious Science of the interpretation of Dreams in which the Arabs excelled 1.

We have no space here to give the history of the origin of science in the schools of Arabia. This subject has already been treated by thoroughly competent writers and, besides the two mentioned in the footnote, the Student will consult: Leclerc’s “Histoire de la Médecine Arabe”; Draper’s “Conflict between Religion and Science”; Sédillot’s “HISTOIRE DES ARABES”; and Dr. Andrew D. White’s “History of the Warfare of Science with Theology.”

We would simply mention that the physicians of Arabia may be divided into two schools; the first comprising the Greek and Arabic, whose greatest lights were Rhases and Avicenna, and the Spanish school, which was able to number men like Aven-Zohar, Averoës, and Abd-ul-Caziz. The story of the lives of these men are as exciting as that of any of the most thrilling book of adventures; as interesting as the novel which set Society by the ears last season.

The names of these men may be ranked with those of the greatest Greek physicians. They thought boldly

1 Refer to: “Essai Historique et Littéraire sur la Médecine des Arabes” par Amoreux, Montpellier, 1803; “Histoire de la Médecine” of Freind, and above all, that of Spenzel.
and spoke out boldly their thoughts. For them Nature had no secrets that should not be touched. The human body and the secrets of generation were as worthy of being known and taught as the principles of Mechanics or the procession of the Stars. They failed to see any shamefulness in the muscular body of the man, or the rounded voluptuous form of the woman. They called things by their names, and described the sexual forces with no more reticence than would be used to state that a rose was sweet and gave forth a delicious odour.

If we to day find, that "The Old Man Young Again" is obscene, is it not owing to the perversion of our taste, to the mock-modesty of our education, to the criminal hypocrisy of our progenitors who affect to condemn the generative act that called us into life?

Master Pietro Aretino, the famous author of the "Raggionamenti" and a Moralist in his way if ever there was one, indignantly demands: "What harm can there be to see a man mount a woman? Are then beasts to have greater freedom than we? To me it seems that the instrument given to us by Nature for her own preservation ought to be worn suspended from the neck as an ornament, and on the bonnet as a medallion, it being the vein from which spring the streams of future generations, and the ambrosia that the world drinks on solemn occasions. By it have you been procreated, you who are one of the greatest of living surgeons; by it was I procreated, I who am better than bread; by it were produced the Bembo, the Molza, the Varchi, the Dolce, the Fra Sebastiano, the Sansovino, Titian,

(1) This passage is taken from a letter addressed to one of the most celebrated physicians of the period, Dr. Battista Zatti, of Brescia.
Michel-Angelo and, after them, Popes, Emperors, Kings; it has engendered healthy children and lovely dames, cum sancto sanctorum. Feast days ought to be consecrated to it, with Vigils and Festivals, instead of being locked up in a piece of cloth or of silk. It would be much better to hide the hands, which play with money, are raised to bear false witness, to lend at usury, to do you injury, tear, seize, give you blows, wound and kill you. What think you of the mouth that blasphemes, spits in your face, devours, swills to drunkenness, and vomits? In brief, the Lawyers would confer an honour upon themselves by adding to their conjuring-book an article in honour of it, and I think that they will come to that."

We hope that no reader will imagine that the present work is a compendium of mere sensual imaginings, but rather, as Burton himself has said, "an intelligent study of the art and mystery of satisfying the physical woman at a certain stage and period of man's life."

From many points of view indeed, it is a curious anthropological work, embodying observations and directions of an intimate nature. The most astonishing to our mind, is that European Physicians affect to disdain the questions relating to man's sexual life. Except in certain purely erotic treatises, the nice handling of the genital powers is entirely ignored. We ourselves are not really surprised at this. In fact we fail to see how this obstinate mutism and taciturnity about things sexual may be broken down. For if an able man, bolder than the rest of his fellows, dares to handle these questions, save in a scientific gibberish that few can grasp, he is sure to be hounded out of society, prosecuted by the Treasury and may consider himself fortunate if he is not forced to expiate his intellectual audacity by two years of
oakum-picking in one of H. B. M. "Houses of Public Hospitality". The reader will recall, as a case in point, the recent iniquitous prosecution of Dr. Havelock Ellis' work on "SEXUAL INVERSION", for selling which, to a detective sent expressly to entrap him, Mr. George Bedborough, the Editor of "The Adult" was summarily arrested and, at the present moment, is awaiting his trial for having sold an "obscene" book. How differently are these things envisaged by the Oriental. There we have none of that false, stupid, and sometimes infamous, mock-modesty which, every now and again, renders England the laughing-stock of the World.

In spite of the decline of the Arts and Sciences, and the state into which Civilization has in the East too often relapsed, the relation of the sexes has never ceased to occupy the attention of capable men, the purity of whose motives lie beyond all question and reproach. On this point, we may again be permitted to quote Burton; he says: — "The mock-virtue, the most immodest modesty of England and of the United States in the XIXth Century, pronounces the Subject foul and fulsome; "Society" sickens at all details; and hence it is said abroad that the English have the finest women in Europe and least know how to use them." As is well known, the Saracens possessed a profound knowledge of many sciences when Europe was still plunged in the night of ignorance. By the Moslems, Astronomy was cultivated to a very high pitch; and "the Science of Chemistry," as GIBBON points out, "owes its origin and improvement to their industry"; while the Medical Schools that flourished under the Caliphs of the Abbaside dynasty became famous throughout the world for their vast learning and culture.

No subject probably, in the world, interests the bulk of men so nearly, as that dealing with the resuscita-
tion of the genital organs. Whether Prince or Peasant, (more often for obvious reasons, the Prince), all alike are concerned with the questions that concern the conservation of sexual vigour. No branch of the knowledge-tree is, notwithstanding, treated with grosser, one might even say, criminal, neglect. Multitudes of never-ending Isms, Ologies and strange, new-fangled sciences, "falsely so called", crop up every day — the Science of Sexology has yet to be born. "Throughout the East these studies are aided by a long series of volumes, many of them written by learned physiologists, by men of social standing, and by religious dignitaries high in office. The Egyptians especially delight in aphrodisiac literature, treating, as the Turks say, "de la partie au-dessous de la taille."

These men hold the doctrine that Man alone in the realm of Nature is able to raise himself to the level of Voluptuousness. They believe that it is his duty to taste "the fruit of the Tree of Life" to appreciate and to live on it. Voluptuousness gives us above all the conviction of our existence and makes us feel the greater fulness of life without sensuality. "To forsake the pursuit of pleasure, cried Charron, in his "Sagesse" is mere madness; to regulate pleasure is the chief work of Wisdom. Wisdom does not condemn our pleasures; She would only teach us to control them. Those who make profession of piety, people that we call Saints, despise all kind of relaxation and try to go through this life without any sort of amusement. Not only is recreaton regarded by them with suspicious eyes, but even the very necessities that God himself has spiced with pleasure, they submit to as a duty and accomplish only with regret.

*Let no one deceive himself, for this is nothing but pride, weakness, folly, bigotry, the desire for
distinction. They want to be Angels on Earth, but they have only the vanity of those who are cast out of Heaven. Man has a body for which he is responsible. To ill-treat it, hate it, torment it, is simply a sort of Suicide; it is against Nature and consequently displeasing to God. An act is not vicious because it is natural. God has bound up together necessity and pleasure; Nature has given us voluptuous tastes and ordained that these tastes be allied with reason. Those who flee from them corrupt Nature’s laws and condemn what she has prescribed.”

The author of “The Old Man Young Again” in his ‘Muquaddamat’ or Introduction, which we give farther on, names some half a dozen different erotic works to which he had access. The reader will recall many others, the principal being “Ananga Ranga, or the Hindu Art of Love”; the “Scented Garden” (of which the writer of these lines has now the only complete Arabic Manuscript to be found, and of which an uncastrated translation will be later offered to amateurs); the “Kama Sutra” from the Sanscrit, together with many more, which have never yet been rendered into the tongues of Europe.

We have already stated that no similar work exists to our knowledge in English treating of the rehabilitation of decayed sexual powers. Dr. William Acton’s work on “The Functions and Disorders of the Reproductive Organs” is interesting but does not go far enough, nor does it indicate the means of winning back lost power. Some of our correspondents, on receiving an announcement of “The Old Man Young Again”, appear to have thought that it would prove a re-concoction of a short erotic tale bearing the following curious title:
ABISHAG
A LUSCIOUS TALE
of a Successful Physiological Search
AFTER REJUVENESCENCE,

Fully disclosing the Secret of the only natural and
ture Elixir capable of effecting such a
desirable necessity.

This book, by an unknown author is stated to be
"strictly true and the faithful result of the experi-
ments of the Author." The theory enunciated is so
curious that we reproduce the story here. We believe
that it is very rare; and its curiousness and rarity are
our excuse for its reproduction.

"Let there be sought for my Lord the King, a young
virgin; and let her stand before the King, and let her
cherish him, and let her lie in thy bosom, that my Lord
the King may get heat. (THE FIRST BOOK OF KINGS,
Chap I, verse 2.)

"Thus spoke the servants of old King David when
he was about eighty years old, and the old man's
acquiescence in their suggestion shows that at least,
in that respect he was wiser than his renowned son
Solomon, who after being used up by his seven
hundred wives and three hundred concubines went
decidedly cranky and all wrong in his old age, when
he wrote 'all is vanity and vexation of spirit,' and
turned after the worship of Moloch, Chemosh, Ash-
toreth and Co., no doubt in the hope that their cruel, bloodthirsty, and otherwise obscene rites, might tend to restore his lost vigour, and enable him yet in some small degree to continue to realize the Delights of Love.

This incident at the end of David's life has always had a peculiar charm for me, and I have often pondered over the delicious warmth that the soft belly of the lovely Abishag must have imparted to him, when, at the same time, no doubt, he caressed and sucked her virgin nipples, one of his ancient hands, moulding those snowy orbs of love, whilst the other was of course "nowhere", for does not the sacred text (or rather its translators, for the sake of decency) tell us that "he knew her not." At any rate, my faith in the Bible is not strong enough to believe that David, old as he was, could resist such a temptation.

I am considerably over middle age, and in my salad days could futter any woman six or eight times a night, and sometimes three or four times during the day as well. I got married, and was awfully pleased with my wife for about six months, then, being slightly blast, happened to kiss her maid one day, when we were alone in the house. The girl was rather shy at first but I soon induced her to return my kisses, and give me her tongue between my lips, her soft warm face and luscious lips made the blood thrill in my veins. I trembled with emotion, as, pushing her back on the sofa, I first opened her dress, till I got possession of her bubbies, and kissed the little strawberry nipples of a white, firm bosom, every way more inviting than that of my wife.

Edith, that was her name, blushed up to the eyes, and putting her hands over her face for shame, gave me a splendid opportunity of attack lower down! One
hand raised her dress, her legs twitched close together, but these gradually gave way to the insinuating advance, till my fingers were in full possession of her soft “furbelow”, and revelled in a slightly open slit, already brimming with a thick, creamy emission.

Ye gods! what a cockstand the touch of her spendings gave me. I felt actually bursting. So pushing her back on the sofa, I found no difficulty in entering a path which had been opened up before, but which had been very little used, as I could plainly tell by the voluptuous state of trepidation into which my attack had thrown her.

That she both wanted me and was also afraid at the same time, was too plainly evident from the profuse perspiration on her belly, coynte, and parts adjacent.

She lay almost motionless, neither speaking nor moving, as I began to fuck her, keeping her hands firmly over her face and eyes all the while. I was literally boiling, and suddenly fearing I might get her in the family way, jerked out my lingam, and spurted the essence of life all over her belly, just as there was a knock and ring at the door.

A few days after this, my wife went on a visit to her family, and feeling a little unwell, sent me a telegram to say that she should not come home that evening, so when Edith brought up the supper, I made a little arrangement to pass the night in her room, which was on the floor above my bedroom, in which two other uninteresting “slaveys” slept together.

Slipping up to her room, I got into her small, hard uncomfortable bed, hardly big enough for one person. Her lips responded amorously in the dark to my wanton kissing and tongueing, whilst my hands, groping her cleft, found the parts about that region in
the same state of tremulous perspiration as before, which at that time I concluded to be quite natural to her under the circumstances.

After one vigorous ride, I complained of the smallness of the bed, and persuaded her to follow me downstairs to my own room.

Once there, I threw her on to the soft, springy bed hitherto kept sacred to my matrimonial duties, the very sense of doing wrong adding to the piquancy of my forbidden pleasures. Subject to very little opposition, I removed her nightdress, and throwing off my own robe de nuit, we were both naked, side by side.

Heavens! what caresses we exchanged; kissing and almost sucking each other’s breath away, whilst our busy hands roved over each other’s bodies, exploring all the parts sacred to love.

I may say, without vanity, that I was a finely made man, about thirty, of medium height, and furnished with a very useful-sized prikle of rather more than seven-and-a-half inches. Her tremulous perspiration had quite gone, and my hands wandered all over the charms of her person, my lips kissed and sucked those delicious and enchanting bobbies, whilst one or two of my fingers tickled and frigged her excited clitoris. How she did spend! Such a creamy emission was quite a novelty to me; the touch of it thrilled me through and through, till the prick she was fondly caressing became so rampant that I pressed towards her, and her own fingers instinctively guided his glowing head into the seething haven of love.

What a bout that was! I spent once, twice, thrice, and yet she clung to me, whispering, “more, more; oh, let me have it again. I’m coming. How delightfully it shoots up into my womb! Ah! Ah!! There, you touch the place. You will love me always, won’t
you, dear?” she asked, squirming and heaving and
dying away in a final spend.

Never shall I forget the delights of that night, but
there is no occasion to repeat more of my exploits
with the darling Edie who was discretion itself, and
never by word or look betrayed our amours, during
the three years she remained in our service, leaving
at last to be married.

My wife was about five years older than myself
and now in that prime of life that so many men
profess to prefer. Very hot-blooded and amorous, she
looked for a good deal of attention from “John Thomas”
who began to get considerably used up. Very often
he would not stand unless she caressed him with her
hand, and as to a second performance, he could
seldom get through it without losing his stiffness, and
failing almost at the critical moment when my wife
was about to come. This was never the case whilst
the pretty servant was with us; many a time, when
we had a sly put-in, I left her so unsatisfied that
my wife has had the benefit of it; and besides,
when I did ram my wife, I always increased my
pleasure by fancying I was having the other.

What could I do but explain to my better-half that
I was not so young as I used to be, and that she
must really not be too hard on failing nature?

She was so amorous, and often so pressing about
the matter, and would feed and pamper me up, in
hopes of improving the vigour of my nature, that I
got almost disgusted at having to operate her at all,
and often pleaded exhaustion. Strange to say, my
experience with the girl Edith never put any idea of
the proper remedy into my head.

“Fresh coynte, fresh courage,” was the only motto
upon which I acted, so when I often passed an after-
noon with different nice little whores, who amused me much better than my wife, who, although really a splendid mount, would never tolerate any fanciful notions, my gay lady friends took trouble to please me, and raise my desires, by *gamahuching*, little birchings, and other inventions, and when I did futter them, used all the artful motions and contractions of which they were capable, but none of them could spend like Edie, and even my wife was getting rather dry in that respect.

The older I grew, the slower my poor old printle was to "come" when wanted. Even my wife complained that when I did buck her, I tired her out before I could come.

I didn't care if my wife did get any one else to ride her; it was quite a friendly act to relieve me of the ever irksome duty¹, and I was always glad when she would take the two children to the seaside, or anywhere else on a visit.

At length my eyes were to be opened to the real invigorating essence, which I ought to have found out long ago. In fact, I had been like a man who picking up a precious stone, had never perceived its true worth. My experience with Edith, ought to have enlightened me.

Out of charity we took as an assistant to the cook, a young orphan girl of about eighteen, who had never been in service before; this girl was not particularly handsome, but she had such beautiful brown eyes shaded by dark lashes, from under which they seemed to look me through, also lovely teeth and

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¹ We doubt the sincerity of this. The lewdest roysterer a-going is often the most jealous, and the watchful envy of the old and impotent is proverbial (Ed.)
sweet cherry-coloured lips. Somehow she exercised a peculiar fascination over me, but I was careful not to show it, although I felt certain the girl knew her power.

It was impossible for my wife to suspect such a worn-out man, so she had not the least scruple in going to church one Sunday evening, having also allowed both the other servants to go out, saying Polly might stop at home to answer the door and attend to anything I wanted.

Attend to me I made up my mind she should, so directly the door was closed on Mrs. Pokington, I rang the bell and ordered Polly to set out some wine and cigars. There was a slight flush on her face as she placed the things on the table.

"Now, Polly" I said, "will you have a glass of wine?"

"Oh, no thank you, sir, it might upset me!"

"Not so much as your eyes upset me, Polly when you look under your eyelashes so!"

How she blushed; so springing up from my chair, I caught her round the waist.

"Polly I must kiss you, your eyes are enough to bewitch any one!" I said, as she turned her face on one side, but I pulled her on my knee kissing her again and again; presently I could perceive she was in a state of considerable agitation, her bosom heaved, and she could scarcely restrain her suppressed sighs.

Always "strike when the iron is hot," so I at length got her to return my kisses, and even give me the tip of her tongue, my whole frame trembled with emotion, and she was more confused every moment.

"What lovely titties you have," I said, opening
her dress without resistance. (I always made my advances against a maiden fortress by the same progressive tactics). They were loves, and I kissed them for a few minutes, increasing her agitation more and more; then one hand gently raised her clothes, till it rested on her naked thighs; she wore no drawers.

"Lift your legs, Darling, and let me feel the little nest you have there," I whispered, "I can give you such pleasure."

Her eyes closed, and she hid her face on my shoulder, as her thighs slightly gave way, and my finger at length found her chink. It was just the same as my experience with the white-thighed Edie some years before; such warmth, and all humid with perspiration, the slit itself swimming in an emission almost as thick as the white of an egg, so creamy and glutinous. The very touch electrified me; I had a really tremendous cock-stand.

Overcome by the excess of her emotions, she never made the slightest resistance, as I stretched her on the sofa, and proceeded to get into her, but that was easier than I expected, — there was no maidenhead —, and my prick speedily revelled in those luscious spendings.

I came in a moment, withdrawing and spending over her thighs for fear of the consequences, but the dear girl's hand clutched the object of her desire and tried to put it in again, which I allowed her to do, after carefully wiping the spendings on her chemise.

I never lost my stiffness, and had a most lovely ram. She did not move much, but to judge by her pleasurable sighs, the intensity of her enjoyment quite equalled my own. My prick swam in those delicious spendings, which seemed to excite it so
much that I soon had to withdraw again and spend outside.

"Get off now," she said, innocently. "Don't do it again, sir."

She sat on my knee till my wife returned from church and assured me, among other things, that she had never before had a man, but that another girl had played with her and forced her finger into her, a long while ago, when she was about fifteen.

A few days after this, I persuaded Mrs P— to let Polly sleep in a little dressing room, opening out of the children's room next to ours, so that she could attend to the children in the night, as we were both such heavy sleepers.

The very first night of this new arrangement I felt so excited at the thoughts of the contemplated bliss, that I gave Mrs P— a really good rogering, and sent her to sleep perfectly contented.

I laid by the side of my slumbering wife, feeling my cock and wondering whether it would stand again presently for Polly. I rubbed myself, but could only raise a limp affair; still I knew she expected me, so slipping away out of bed, I went to look at the children, who I found as sound as little roaches. (I have often wondered how roaches do sleep). Then slipping into Polly's room, I found her asleep also.

Slightly chagrined at her apparent indifference, I gave her a little shake, and soon roused her without noise; she threw her arms round my neck and kissed me, as I slipped into bed by her side. My hands fondled her bubbies, then slipping lower down, found her coyne moist with perspiration, and I could feel her bosom heave as she gave several little sighs of desire.
Cocky began to lift his head at once, and stiffened more and more at every movement, as my fingers revelled in her voluptuous rift which was already overflowing.

Her face was as warm as a toast, whilst her belly was even still hotter than mine pressing against it, and she held my throbbing priapus in her hand, impatient for me to begin.

This was the first time I had had her without any clothes on, which are such a hindrance to enjoyment, and I was as rampant as possible, so, turning her on her back, I was soon into her boiling crater.

Such warmth, such juiciness! Oh, heavens! It made me spend in a moment, before I could withdraw, and I never shall forget the way in which she opened her legs, and wriggled herself still closer to me, the warm sheath of her vagina contracting spasmodically on my electrified tool. It was one of those awfully delicious moments one can never forget. I wanted to draw it out as long as possible, but the little devil twisted, squirmed about and moved herself so ravishingly, that, in spite of myself, the seed shot into her longing tiger-cleft in a greater flood than before.

After this, she reluctantly allowed me to return to my own bed, but not to sleep; my thoughts would run on the wonderful resurrection of my manly vigour. I had been searching for rejuvenescence, taking "Pepper's quinine and iron," and other invigorating tonics, whilst my wife stuffed me in vain with oysters and stout, or dishes made hot with stimulating condiments.

Now I recollected the exactly similar results I had experienced with Edie, her soft, warm face, her belly and coyne like a furnace, at first all humid with the perspiration induced by the trepidation caused by
finding herself in the hands of a man, and how it all tallied with the results I had with Polly.

"By Jove," I thought, "the warm, thick spendings of a young girl who has never been ridden or at least is not used to it, must be the only true reinvigorator. What cockstands they both gave me! Eureka! That must be it. I will tell my wife!" And so at last I fell asleep.

"My dear, you were uncommonly vigorous last night. What have you been taking?" asked Mrs. P. at breakfast next morning, with a smile so loving that it was quite a treat for me, as generally I had to put up with being twitted on my uselessness.

"You would never forgive me if you knew, my love," I said, meekly. "I was so happy to please you."

"Yes, I would. I would forgive anything that enabled you to poke me like that pretty often," she replied.

"If you promise on your honour, I will let you into the secret, but not otherwise."

"There, don't be solemn. I'll give you my word and will swear it on the Bible if you like, that anything you do or take to make you roger me well shan't give offence."

Thus encouraged, I let her into the secret, but I noticed that she turned pale and bit her lips to restrain herself: "The little whores, to think they could make him stand like that."

However, she recovered her composure, and we agreed to keep the secret to ourselves, and she was not to notice Miss Polly, as long as I did my duty.

I am afraid that Polly got so amorous that she did not get enough of the thing, so she left, and married a particularly well-hung young butcher.

Mrs. P— said, "Never mind, my dear, I'll engage
another young girl to keep up your poking, so leave that to me.”

The next girl was pale-faced and cold, and though she would let me kiss her on the sly for half-a crown, was so different to Polly as to quite fail in having the desired effect.

My wife soon changed her for another of the right sort, always making a change every three months or so, as fresh girls are most effective.

We have now carried on this investigation for five or six years, and find the right sort of girl never fails to have the desired result.

Mrs. P— now very often has the girl in our own room to give me a cockstand, of which she takes the advantage, allowing the girl to get me up again for her own benefit, whilst she looked on and used a dildoe as we did the futtering in front of her.

As the result of our investigations we find that no whore is any real use, however young; after a good deal of thrusting their spendings are quite different to the virgin emission, the effect of which is so electrical.

Whores, however young, are comparatively cold and dried up, even those who spend well often, get decidedly cooler, as the fucking goes on, instead of increasing in heat and excitement.

The real, proper sort of young girl may range from 15 to 25; they must, if they are not maids, have had but very little commerce with a man; she must be altogether of a warm temperament, which can easily be judged by the warmth of her face. There is something exquisitely delightful in the warm glow one feels in the face of a young girl like this, and I have found that only girls who are almost unused to men have that profuse perspiration when first tou-
ched; those that have been well futtered never fear
a prick and have no such trepidation.

Reject a girl with a cold face. She might do for a
wife, but not for a re-invigorator. She has none of that
creamy juice about her when touched by finger or
prick, which makes one thrill with desire, and in-
creases the effect the more you go on.

Whores may induce unnatural effects by their art-
ful touches, sucking or other operation, and the birch
ought by all means to be avoided, as ejections pro-
cured in this manner only tend to enervate and make
a man still more effete.

By all means then, if single, or if married (with or
without consent of your wife) make haste to secure
such an Abishag as will restore the Blessing of Re-
juvenescence."

We leave the Reader to judge of the practical
value of this effusion. Not many wives, we fear, would
be complaisant enough to lend their servants for such
a purpose even at the price of being themselves
rogered, before or after the operation on the domestic.
Then of course, there would be further danger of the
servants getting in the family way and demanding
compensation, and if the girl happens to be under
the legal limit of age, the further risk of falling into
the claws of Justice.

Man's Strength in Copulation.

Montaigne gives the following cynical definition
of love: "Love is but the thirst for the enjoyment
of a desired object, and Venus but the pleasure of disgorging one's vases.”¹ This is a diabolical definition, but unfortunately it is true physically. That is why the entire hygiene of love ought to consist in drinking when you are athirst, and “Venus” perfect would be no more than *disgorging of one's vases.*

“But the problem”, says Mantegazza, “is not so simple as it looks. Hardly is voluptuousness known to us than we feel that second desire, more imperious than the first, to experience it again, to study its forms, to taste of its delights in every degree. We find that the measure assigned by nature to pleasure is too restricted, and by our will, our imagination, our pride, by the excitation of our nerves, we endeavour to extend its limits. Thence proceed many factitious wants and an artificial thirst; this it is that renders so difficult the application of Montaigne's keen ideas.

“*I cannot*, nor ought I, busy myself with the moral problems of Love, but only with its Hygiene, and because the measure of pleasure must be based entirely on the satisfaction of genuine, natural, spontaneous wants. Every desire does not proceed from the limpid source of the genital organs; every erection does not indicate the need to operate. The genuine, physiological want, must be genital and not proceed from the brain; it must be imperious, irresistible, almost brutal. After satisfying such a want not only does one not feel exhausted, nor sad, but

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¹ Quoted by Mantegazza, Professeur d'Anthropologie (at Milan).

We take this opportunity of acknowledging our indebtedness to this very suggestive author, with whom we have had the pleasure of talking over these questions personally. The “Cavaliere” has probably the most extensive acquaintance with the Questions and Problems connected with Sexuality of any expert we know.
on the contrary the breath is drawn into fully expanded lungs, as if life's horizon had been extended. One has the feeling of having done a good deed, and returns thanks for it to nature, who, in this vale of tears, has presented this joy and consolation. The ancient author who wrote the phrase: "Animal post coitum triste," must have been a misanthropist and an impotent, who had never satisfied but factitious and lying wants.

But men would rather obey than reason; they prefer dogma to criticism, and in matters of genital hygiene, they call for precise figures; they refuse to remember that the average man exists only in books and that cyphers in the concerns of life are violences against nature. I also would lay down my rule of love 1. Between the age of twenty and thirty, a man of robust health may with impunity sacrifice to Venus three or four times a week; but from thirty to forty-five he would do well to follow the precept of Luther:

In der Woche zweier
Macht des Jahres hundert vier;
Das schadet weder dir noch mir 9).

After forty-five, I said that one connection, and even less per week, ought to suffice, and I advised that in early puberty the rule should be the same. Every

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(1) The brilliant exploits of those heroic fatterers, Messrs. Clinton and De Vaux who figure in the pages of erotic novels and tales such as Randolph; or of "Captain Devereux" in Venus in India; as well as others in Floxie; The Wolf in the Fold; The Birchen Bouquet; and The Green Mask must be not interpreted quite literally, as I fancy that few men living possess the genital energy of a Clinton even when aided by a marvellous "elixir".
(2) . . . In the week twice
    Makes in the year one hundred and four;
    Which to thee nor me can do much harm.
man must, of course, take this hygienic rule for what it is worth, and recollect that these figures, for the most part, far too high for some, are not high enough for others. There is nothing more capricious than the amorous necessity in different individuals. After the brain, nothing is more variable in man than the testicles. In proof of this we call to mind the following historical cases, which the Student may easily verify: — The Emperor Honorius was devoid of passion and impotent, and his wife Mary, died a virgin after ten years of marriage.

Attila, however, was quite the other way; of him we read: "Attila, ut Priscus historicus refert, extinctionis sua tempus puellam Ildico nomine decoram valde sibi in matrimonium post innumerabiles uxores ... socians ... Filii Attilae, quorum per licentiam libidinis pene populus fuit ..."

If we are to believe Tradition, Attila died suffocated by a flow of blood, when he lay for the first time with the lovely Ildico; and modern Hungarians pretend that Attila, at the age of one hundred and twenty years espoused a great number of women ¹.

Charles the Fifth had also a great fondness for women and was a huge eater: "He was everywhere very intemperate in venereal pleasures with women of high and even of low degree." (Relations MSS. de Federigo Badonaro, 1537.) Mocenigo, in a narrative written in 1548, says: "The Emperor was and is still, according to what is said by his physicians and by those who approach him, greatly inclined by nature to sensual pleasures." (Mignet, Charles-Quint.)

That curious old author, now we fear little studied,

(1) Gibbon’s, “History of the Decline and Fall of the Roman Empire”, vol. VI, p. 364.
Dr. Venette, in his useful book "The Pleasures of the Marriage Bed" cites the case of Zeno, who touched his wife but once in his lifetime, and that only because politeness obliged him to do so."

Dr. Tarnowsky, in his suggestive work on the "Sexual Instinct", (Paris 1898) mentions cases of sudden fits of copulative energy where children, old women and even dogs, as the occasion offered, were seized upon to appease the terrible phrenzy. Men living may still recollect an affair that took place some twenty years ago, where the Court of Assizes of the Department of Ain sentenced a certain Mathieu Grange, of Firminy, to twenty years penal servitude with hard labour, for a rape committed upon an old woman aged ninety years.!!

The Emperor Proculus is reported to have deflowered ten virgins in the space of one night.

Montaigne in his "Essays" states that: "Boleslaus, and Kinge his wife, monarchs of Poland, voluntarily made a vow of chastity, and lying together in their nuptial couch, did maintain their chastity in the face of all marital commodities."

Genital Power of Men Today.

Mantegazza in the "Elements of Hygiène" produces certain facts, which he says "I have collected, and

which may give an idea of the extreme limits of genital power in men of our own race. today: A plaster-modeller, notwithstanding his skill, could not succeed in becoming rich on account of his continual want of women. He had connection three and four times a day, even up to the age of fifty years. I knew a Romagnol, about fifty years old, of dull aspect, with the face of a satyr, whose health was much compromised, and who, in his youth, had been able to have connection with seventeen women in the same day. He was able during many months to continue this effort three or four times a day. A young Argentine lived for a year with a young woman, and devoted himself with her to the pleasure of Venus twice a day. A woman at Zürich was ridden by the same man eighteen times in one night. She was afterwards ill for a whole week. I know a young man who performed the amorous act fourteen times in the same day, and another who accomplished the feat ten times without being fatigued. A young Englishman, whom I knew, shut himself up in a room with a pretty young girl, having taken provision of substantial food and of generous wine; he then endeavoured to find his death in excess of amorous adventure; after four days of repeated connections, he fell ill, but did not die. One of the most valiant generals of our Italian army, at the age of forty-nine years, was still able to possess his mistress five times in the space of three hours; he could also during many days running, sacrifice daily several times to love.

*Some of these facts may seem somewhat exaggerated, but, I admit as scientifically proved, the possibility of from ten to fourteen connections in a day, without injury to health.

*On the other hand, I know of a man perfectly
healthy, in all the power of his virility, who, though married sacrifices but twice a year to Venus, and I know many others who, during twenty or thirty years, have never loved but twice or three times a month, and have been able to remain chaste without inconvenience during many months and years.

With so many individual differences it is easy to understand how variable are all rules; for so many individuals there should be as many rules. The severest of puritans will tell you: “Semel in die malum, semel in hebdomada bonum, semel in mense optimum.”

The Queen of Aragon determined by royal decree that the number of six connections was the just daily tribute from the husband to his wife; and this is how Montaigne with his usual humour records the fact:

“...Contestation which arose in Catalonia in the question of a married woman, who complained of the too assiduous assaults of her husband; not that, in my opinion, she was thereby much incommode, (for I believe in miracles by faith only), but in order to restrain, under this pretext, and to put a curb upon, the fundamental act of marriage; that is, the authority of husbands over their wives, and to show that their spites and malignity go beyond the nuptial couch and trample under foot the graces and joys of Venus; to this complaint the husband, a man really brutal and unnatural, replied that even on fast days he could not do without ten; then came the notable decree of the Queen of Aragon, according to which after mature deliberation of her Council, this good Queen, to give sound rule and example for all times, of the moderation and modesty required in marriage, ordained, that six times per day should be the just and necessary limit, leaving and putting aside the want and desire of her sex, in order to set up, as
she said, an easy and therefore permanent and unchangeable form, against which the doctors exclaim: "What must then be the feminine appetite and concupiscence, since their reason, their reformation and their virtue are taxed at such a price".1

"In our opinion" continues Prof. Mantegazza, "La puissance amoureuse of the woman far surpasses ours, and even when she does not lend her sensitiveness to the ardour of the male, the woman is able to copulate dozens of times a day, without any other inconvenience than that resulting from the friction of two epitheliums and of two mucous membranes. When she participates in the voluptuous sensation of her partner, she may feel exhausted, but always less than we men."

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**The Dangers of Excess.**

There are two periods in life when venereal ex-

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(1) Montaigne, *Essays*, lib. III, cap. V.

(2) Lovinil Lennio gives the following wise advice to husbands: "But these widows, or old maids, having taken a husband, and who make use of marriage so as to begin to sow abroad their garnered seed, become fresh and rosy, amiable and charming, rid themselves of all those little sicknesses which they previously experienced, and more particularly if their husband is young and vigorous, and knows how to acquit himself towards them. And although matrimonial association does not entirely consist in that, nevertheless is the tie between husband and wife considerably lightened by that same, and the husband can do no better to preserve this affection of his wife than to repeat the act as often as he can. And in that way are often assured the peace and tranquility of the household." Moreover same author says elsewhere: "They are sooner fatigued than satisfied, which proves that in this caress a woman expends more and experiences more voluptuousness and pleasure than a man."
cesses are particularly dangerous. That is the moment when the man attains his virility and the moment when he is about to lose it. The young man is happy and vain of this new force, and the thirst of enjoyment, added to the natural vigour of a function which manifests itself for the first time, readily leads to facile abuses. The intellectual faculties are the first to suffer; memory, attention, reflexion and resistance to the fatigues of thought become suddenly weakened; on the other hand the imagination, eloquence and the musical sentiment are sometimes over-excited. If the excesses are continued, activity and motility may be compromised, a great prostration of the active forces supervenes, followed by hyperesthesia of all the senses and a state of agitation absolutely contrary to the realisation of a calm and happy state of health. Digestion itself becomes disturbed and a veritable state of marasmus may supervene, leading directly or indirectly to a fatal termination. Death from venereal excesses, however, nearly always occurs in an indirect manner. The organism is generally rendered through weakness more vulnerable to external agencies, or to the development of morbid latent germs. The patient falls an easy prey to cancer, or any prevailing epidemic. The genital organs, moreover, are directly influenced by the abuse, to which they have been subjected. This fact is proved by the more frequent occurrence among libertines of genito-urinary affections, and the prevalence of uterine maladies in gay women. On the other hand no proof has yet been furnished that venereal excesses have frequently caused locomotor ataxis.

When life begins the decline, between the age of forty and fifty, the virile faculties diminish. Our
natural pride and grief at the loss of one of the
greatest joys of life make us feel all the more in-
clined to commit excess. An increase of desire im-
peles us to enjoy a vanishing pleasure, while there is
yet time, and to seize love ere its final escape.

Excess at this age usually produces hypochondriasis,
or a gradual affection of the intestinal tube. There
are many men, who shorten their existence, or spend
the last portion of their lives sadly, because they
cannot reconcile themselves to the fasts, which old
age compels. Here are some little known and very
curious verses by one of the old poets:

DE NOCUMENTIS COYTUS IMMODERATII:

"Ut tibi pollicitus fuerat Damianus amanti,
Scribit, quae nimii coytus incomoda quanta
Surgent, ut cui nunc uxor formosa marito
Traditur, hoc cautus juvenis bene carmine fias.
Quisquis saepe fuit veneris proclivis ad usum
Corporis amittit vires, frigescit et aret,
Quo calor innatus, liquido pereunte, fovetur;
Restaurare quidem sueti nam plurima chimi
Suppressi pars excutitur, pars spirituumque
Magna perit; certe coytus quanto mage quemque
Delectat, quia plus nati vacuare caloris
Noscitur, hinc fertur tanto mage debilitare
Bor, jecur et cerebrum, nucham, nervos, stomachumque
Dicitur et visum, cunctos quoque ledere sensus;
Accelerat senium, caput ellipsisque capillis
Calviscat, canos, etsi stent, mox facit illos
Adde quod iste viros pugnare effeminat ausos;
Citrinus coytu color accidit; hunc ubi multa
Precessit nigredo mali presaga futuri.
Hic quia crura dolent, vix sese sustinet, immo
Interdum cadit; hinc veluti sua membra pererrant Formice; ad dorsi finemque a vertice sentit.
Hinc tremit, hinc vigilat, nimis hinc febrit acriter, osque
Hinc fetet, colicam hinc patitur, fitque hinc dolorosus Multotiens, venter graviter sic digerit escam;
Hinc modo uterque oculus foris eminet, hinc fugit intro
Sepius, hinc macies, frons arida, tempore plana,
Optata fieri vita properante recessu;
Sepe solent (dolent) dente infirmo; solet inde putrere
Tabide diffundens fluidum gengiva cruorem.
Hinc dorsi renunque dolor contingit, et inde
Versice labor est vehemens quandoque. Quod ultra
Plura noto, nimio coytu languescere cuncta
Membra puto; idcirco quisquis vult vivere longo
Tempore, quisquis legit, fugiat discrimine prudens."

We have much pleasure in giving a translation of these extraordinary lines:

ON THE HURTS
ATTENDING IMMODERATE COPULATION:

"To fulfil the promise he made his friend, Damian writes to you, to describe how great are the harms that come from excessive copulation. A fair wife is even now committed to your marital care; may these my verses make your young blood discreet and cautious. Whosoever has been often times given up to the practice of love, loses his bodily strength, grows cold and dull, that humour perishing whereby the intrinsic heat is cherished. Indeed the main part of the chyme, whose wont is to restore the vigour, is suppressed and lost, and a part of the spirits perishes along with it. No doubt of this, the more delight a man takes in copulation, — for the reason that he
is seen to be proportionately devoid of inborn heat, — the more is it held to weaken heart, liver and brain, back, sinews and stomach, nay! it is even said to spoil the eyesight, and injure all the senses. It hastens on old age, and makes the head bald by falling away of the hair; even if the hair remain, it presently whitens it. Remember again it makes women of men once bold in fight. A yellow skin goes with over copulation; when great darkness of complexion underlies this, it is a presage of mischief to come. The man can scarce stand, his limbs pain him so; sometimes he actually falls down; presently comes a feeling as of ants crawling over his limbs, and this extending from the head to the bottom of the back. Then he trembles, and cannot sleep, and is extremely feverish; his mouth is fetid, and he suffers from colic, and endures pains of many sorts, while it is with difficulty the stomach digests the foot he eats. Then on occasion the eyes grow prominent and staring, or more frequently sink back deep in the headhead; then follows emaciation and a dry, hot brow, falling in at the temple. Very often suffer he from bad teeth; and so the gums are wont to grow offensive, giving off a discharge of blood and putrid matter. Then pain in back and loins supervenes, and this makes the bladder task most difficult to perform. Not to note further details, I hold every one of the members to be weakened by over-copulation; wherefore whosoever would live long, sir reader, let him be prudent and discreet, and avoid excess" 1).

There is no definite period for the disappearance

of virility. Some lose their powers at the age of fifty. In other cases septuagenarians, and even octo-
genarians, still retain desires, and are able to satisfy them. As a general rule, it would be prudent for everyone to live on the past, and to restrain desire when once the age of sixty has been attained.

I do not think it necessary to describe, nor define, the erotic temperament. Many individuals of both sexes, however, certainly present special characteristics, indicating great aptitude for love, and seem predestined from their cradle to a life of libertinage or prostitution.

Licensious men are as a rule thin and of a dark complexion. Women, who by dint of numerous com-
parative studies have acquired a long experience in connection with this subject, confirm the truth of the proverb “A lean dog for a bitch.”

Licensious women may be fat, but they are more usually thin and of a dark skin; even in our own race they are of a marked pale gray colour and the upperlip is nearly always furnished with a light down.

Aphrodisia may, under many circumstances, amount to a veritable torture, — for instance, in the case of a virtuous youth; or a priest, who has made a vow of chastity; or a wife, whose husband is weak, or but little inclined to love. Montaigne sums up in four lines the whole law of love. It were hard to say more, or to say it better: “If anyone were to ask me,” he writes, “what is the first rule in love, I should say it is knowing when to act; the second and the third rules are but a repetition of the first. With this knowledge all things may be performed.”
The Castrator of Swine.

You will, I imagine, possess little desire to have recourse to the amputation, which Origen recommends, nor imitate the castrator of swine, of whom Wier speaks: "Sic quidam nomine Joannes ab Essex, ab illustrissimo Cliventi duce, numerata certa pecunia castrandi jumenta et pecora in marchia comitatu postestate pro se solo impetrarar. Hic ubi quenda familiarius conjunctiusque sua frui filia animadverteret, ira incitatus, eam manu injecta e vestigio in cubiculum abripit, violenterque uterum eidem, quemadmodum pecori solet, execat, conceptionique porro inidoneam sanat. Hujus facinoris ergo centenorum aliquot dalelorum multu a Principe punitur, nec quidem imme-rito." (Johannis Wieri opera omnia. Amstelodami, 1660).

"Thus a certain man named John of Essex had by payment of a sum of money acquired from the most illustrious Duke of Clive the sole right of gelding draught animals and cattle within the borders of that County. The said individual, noting how a certain man was going with his daughter over familiarly and closely, flying into a rage, lays hands on the girl, drags her away on the spot to a chamber, and there by force cuts the woman's privates as he is in the habit of doing with beasts, so rendering her henceforth utterly incapable of conceiving children. For this crime he is punished by the Prince with a fine of some hundreds of dollars, — and well did he deserve it!" (John of Weir, Works, Amsterdam 1660.)

You will not wish either to imitate the Priors of the middle ages, who used to bleed the monks at re-
gular intervals, in order to keep them chaste. You do not think that to tame the flesh it is necessary to adopt the extreme temperance of the primitive hermits, who perished of hunger so as to remove the stings of love. St. Jerome deemed it impossible to be chaste without having recourse to these violent measures. “Non quod Deus universitatis creator et Dominus, intestinorum nostrorum rugitu et inanitate ventris, pulmonisque ardore delectetur; sed quod aliter pudicitia tute esse non possit.” (See also Cassiano, De castitate et de illusionibus.)

“It is not that God, Creator and Lord of the Universe, takes pleasure in the groaning of our bowels, the emptiness of our belly, and the torment of our bosom; but only because in no other way can continence be safely guarded.”

Young men who seek to lead a chaste life would rather gain their end, we imagine, by means less ferocious than dephallicisation and even men of hot blooded temperament who find in the wedded state that one woman is not sufficient to sustain their amorous prowess, would hesitate a long time before deciding on the extirpation of the emblems of their virility. Ardent gentlemen of this stamp should bear in mind that “there are other ways to kill a cat, besides drowning.” The professor of Anthropology we have already quoted, wisely points out that.

*Anaphrodisiac treatment should in the first instance be moral. Shun above all things the opportunity to sin. Does that live alone become on heat every two months, while those that live with males are so much more often. Close all the doors, through which lascivious images are apt to enter the brain, subsequently affecting the seat of the evil. Shut your eyes, and stuff your ears. Avoid perfumes and too
close a proximity to the fair. When you have thus shut the door in the face of the enemy, try to find allies to help you. Be ambitious. Entertain noble friendships. Endure bodily fatigue. With a strong will, one can always find power to sustain those two shameful weights, which dwell in a very humble part of the house, but which have power enough to drag featherless bipeds down into the mire.

An anaphrodisiac régime is, however, sometimes a useful help in our struggle against love. Plenty of water should be drunk, but very little wine, take little meat, no fish; no aromatics; no liqueurs, nor strong cheese. I have no fear of coffee, tea, nor beer. With regard to medicine, I would especially recommend bromide of potassium, the dose being increased from half a gramme to six or ten, grammes a day. Hemlock, emetics in small doses, alcalines, strong purgatives, or camphor, may be tried after bromide which I consider to be the most powerful subduer of venereal desire. Hydropathic treatment may also render important services, but it should be under the directions of an intelligent medical man, otherwise quite a contrary result might ensue."

The Various Kinds of Impotence.

*With a Description of the different Degrees of Virility and the Power of Erection, together with an Examination into the Causes of Genital Hypochondria.*

Before showing a man, no longer able to ride successfully in the "lists of love," how to get back the
coveted gift it is most important to examine carefully the causes of his loss of virility. For, as Mantegazza has been careful to observe, "the genital organs of a male may be weak, without being diseased. The calls of love are then very rare and weak, but the act of copulation is accomplished in a normal manner, and erection is accompanied by voluptuous spasms. If the individual, who is so formed, is contented with his condition, and if his companion is satisfied, all is for the best in the best of all possible worlds; and there is no reason why hygiene, or medicine, should interfere. I would even advise such weakly lovers to be contented with what they possess, and not try to use physical and moral stimulants, especially if the genital organs have always been feeble, and of small development. If, on the other hand, their weakness results from a long and enforced chastity, a wisely ordered course of bed treatment would restore their normal strength.

Nature has meted out with very different measure voluptuousness among men, and has shown great injustice in the bestowal of this capacity. I knew a young Jewess, who fainted with excess of pleasure after every embrace; and everyone is aware that the great Napoleon under similar circumstances succumbed to a veritable epileptic fit. I know men, who, drunk with voluptuousness, roar like wild beasts, and women, who present all the symptoms of posterior tetanus, accompanied by cynical laughter, hiccoughs, and hysterical convulsions; others lose conscience and gnash their teeth together 3. Others, however, deem


(2) Doctor Salter quotes a case of asthma, in which the veneral
the pleasures of love far inferior to those of the bottle and the pipe; they perform the act of copulation with sovereign indifference. This state of things is more frequent in women than in men. More than one woman has come to me in despair at her inability to share the pleasure of husband, or lover, and asked me for a remedy for this unlucky indifference. Science, however, has very little power. There exists less excitability, or a genital anesthesia, which does not necessarily prevent woman's fecundity, and which in a man may accompany complete virility. Sometimes, but rarely, this coldness is only relative. The woman experiences no pleasure because she does not love, or because long abuse renders her indifferent. At other times, the absence of voluptuous pleasure proceeds from purely physical causes. Thus it may result from a disproportion between the size of the male and female organs. In such cases a little good-natured ingenuity, a quality women rarely lack, soon finds a remedy.

The real evil begins when desire is out of proportion to the means to satisfy it, and when a man, between the age of eighteen and sixty, is incapable of performing his virile duties. Here also, however, it is difficult to draw the line, which separates physiology from pathology. A perfectly healthy man has a right to expect forty years of virility, but such virility describes a kind of parabola, formed of an ascending line in the first instance, and afterwards of a descending line. Genital vigour is not lost in a single day, but disappears gradually and very slowly. It is, therefore, quite in accordance with nature that a state of things, which is physiological in a man of

act brought on an attack, and Cullen in his *Necology* admits the existence of venereal asthma.
sixty, is a serious affection in a man of twenty, or forty years of age.

The period of virility may, in my opinion, be conveniently divided into two very distinct periods, with an appropriate motto for each: "I perform when I choose", and the other, less boastful: "I perform when I can".

From eighteen to thirty-eight, or even fifty, a man can satisfy love's call whenever he likes, in the daytime, or at night; with, or without embraces; with the consent, or half-consent of his companion, no matter where, nor in what position. After thirty-eight, or fifty, according to the individual temperament, a man may yet sacrifice on love's altar, but to do so with due effect he must choose his own temple and time, and he sometimes cuts but a sorry figure. At certain moments he can accomplish great feats, but there is many an hour, when he must avoid all compromising ventures. At other moments the time is a matter of indifference, but he requires the three celebrated c's referred to in an Italian proverb (caresses, warmth, and a convenient time). Unforeseen attacks are forbidden him; if he would capture the citadel, he must adopt the old-fashioned method, establish advanced outworks, and trace parallels. It not unfrequently happens that an old man, or one of a ripe age, can still furnish proofs of his virility, but only with one particular woman, who has shared his couch for many years; the boundless confidence and the expansion, which habit affords, are necessary.

These two genital periods in the life of every man contain infinite degrees, marking the slow passage from one to the other. Quite independently of age

(1) Caresses, Calore, Convenienza.
there is a genital force, which, starting from zero, gradually reaches a most prompt and enduring virility. I submit this scale, which I have not established arbitrarily, but from positive observations made during a long practice.

Genital Dynamometer.

0° No desire. No erection.
1° Erotic desires, but no erection possible.
2° The possibility of a semi-erection, by masturbation, fustigation, or the introduction of hard substances into the anus.
3° Vigorous erection after the same stimulants.
4° Spontaneous erection in the morning. No erection at other times, no matter what means be adopted.
5° Erection at any time, but incomplete, suitable for copulation, but not for defloration; always produced by loving caresses, but not by direct excitement.
6° Erection provoked by similar caresses, but fit for any enterprise.
7° Spontaneous, but very gradual erection, under the influence of an excitant of any kind.
8° Spontaneous and very prompt erection under the influence of the slightest desire.
9° Spontaneous and vigorous erection, provoking and compelling its gratification, several times repeated both in the daytime and at night.
10° Erection as in the 9th degree, but so fully under control that it lends itself to numerous consecutive embraces, with or without emission, as desired; or allowing double and complete copulation, without the occurrence of an interval of placidity.
We must pause for a moment to study the phenomenon of erection, if we would thoroughly comprehend the various degrees of virility. All physiologists are not agreed as to the explanation of its mechanism; but no purpose would here be served by a discussion of the various theories suggested. It is enough that we are aware that, in order that there may be an erection, the virile member must show evidence of a considerable congestion of the blood, caused by a nervous current proceeding from the brain, and the spinal cord, and transmitted through the intermediary of the nerves. Even when the irritation causing the erection proceeds from the genital organs, it must first affect the nervous centres, and return afterwards to the organs in question. Thus, the force, which is proved by the rigidity of the penis, springs directly, or indirectly, from the centre, immediately after the peripheric irritation has been produced.

There are various degrees of erection, according to the amount of nervous force, and the quantity of blood, which slows into the cavernous bodies. An incomplete erection may enable one to perform the act of copulation in vestibulo veneris, or in a temple which has already been sanctified on more than one occasion; while, with complete erection, the defloweration of a virgin is always possible. That young Arab mentioned by Doctor Albert must have been in a terrible state of erection; he was between fifteen and sixteen years of age, and while in the act of deflowering his wife aged twelve he perforated her vagina, and peritonitis, and killed her. 1

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Erection is the indispensable element of copulation, as well as the most natural and frank expression of erotic desires; but the penis may be in a state of rigidity without desire, or even when there is a repugnance for love. An erection, which is caused by no erotic motive, may be produced by the excitement of the peripheric nerves while riding on horseback, or in a carriage; or by the mechanical pressure of the seminal vessels, from whatever cause it may arise; by stones in the bladder; or by worms in the intestines. A horizontal position, or the warmth of the bed, nearly always causes an erection, which is especially powerfull towards morning, its rigidity being greater in proportion to the hardness of the bed, as has been often remarked by those who are accustomed to sleep on straw, or on the ground. In a work, which provoked the sarcastic comments of Le Mouvement Médical, Dr. Prompt furnishes some curious observations respecting the time at which erection usually occurs. He concludes in the following manner: "The penis is at its minimum height during the early hours of the night. It attains its maximum elevation between four and six a.m., diminishing until sleep ceases."

The rule is not quite as invariable as Dr. Prompt imagines. Individual differences are numerous. It is true, however, that most young men and adults have the penis erect on awaking, and the degree of erection is a good indication of the state of the general health, and a means of judging the healthiness, or otherwise, of the genital parts. I have observed that a cessation of the matinal erections is among the earliest symptoms of the beginning of the debility of the genital

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1 Gros Prompt, "Recherches sur les Variations physiologiques de la Fréquence du pouls."
organs. When the health from one cause or another becomes enfeebled they cease altogether, although they have been constant for many years. This phenomenon, I think, requires study. We should perhaps discover important facts concerning the cycle of the vital functions, all of which may be represented by lines of a greater or less degree of curvature, ending in a minimum, or a maximum. Most authors believe these morning erections to be due to a distension of the bladder, but I consider this to be only one of the secondary causes of the phenomenon, which occurs also when the bladder is empty.

A permanent and painful erection of the virile member is termed priapism. This may, in very rare cases, be merely the expression of imperious genital needs; but it is more often the symptom of a disease of the nerve centres, or of the genito-urinary organs.

I have made a study of two elements in erection, which have not hitherto met with the attention of physiologists: the amount of blood, which enters the cavernous regions to produce the necessary congestion; and the elevation of temperature, which is the consequence thereof. The experiments were made on dogs and on men.

Experiment on a Dog.

The penis of a large dog is cut at the root, and the arteries are injected with defibrinated blood from

the same animal. It acquires very marked rigidity, equal to a physiological erection.

<table>
<thead>
<tr>
<th>Before erection</th>
<th>53 gr. 30</th>
</tr>
</thead>
<tbody>
<tr>
<td>After erection</td>
<td>63 gr. 79</td>
</tr>
</tbody>
</table>

Deducting the weight of the bone of the penis, the following is the result.

<table>
<thead>
<tr>
<th>Weight before injection</th>
<th>44 gr. 80</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weight after injection</td>
<td>57 gr. 20</td>
</tr>
</tbody>
</table>

Congestion has thus increased the weight of the member by 27.7 per cent.

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**Experiment on Men.**

The arteries of a member, very small in size, of a man thirty-three years of age, are injected with defibrinated blood, until the penis becomes of the same consistence as at the beginning of an erection.

Weight of the member before erection | 32 gr. 005

<table>
<thead>
<tr>
<th>, , , , , after ,</th>
<th>43 gr. 405</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase 35.7 per cent.</td>
<td></td>
</tr>
</tbody>
</table>

**Third experiment.** — Member of an adult similarly injected.

Weight of the member before erection | 80 gr. 05

<table>
<thead>
<tr>
<th>, , , , , after ,</th>
<th>103 gr. 02</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase 28.1 per cent.</td>
<td></td>
</tr>
</tbody>
</table>

**Fourth experiment.** — Member of a young man injected until semi-erection is obtained.

Weight of the member before erection | 76 gr. 05

<table>
<thead>
<tr>
<th>, , , , , after ,</th>
<th>103 gr. 70</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase 35.5 per cent.</td>
<td></td>
</tr>
</tbody>
</table>
Fifth experiment. — Member of an old man injected so as to give it consistence enough for coition.

Weight before erection 69 gr. 09
      , after        100 gr. 06
      Increase 58.1 per cent.

Sixth experiment. — Member of a young man aged 22. Injection up to the maximum of vascular tension. Rigidity more than enough for coition.

Weight before injection 58 gr. 90
        , after      98 gr. 65
        Increase 73.4 per cent.

These experiments give us only approximate results, but they prove that the virile member, in order to obtain medium rigidity leaving it still, however, powerless, must receive enough blood to increase its weight from 28 to 35 per cent; and that for intense erection it must receive an amount of blood equivalent to 73.4 per cent of its weight. In corpses only the sanguinary congestion can be estimated, but in the living body the voluntary and involuntary action must also be taken into account.

Another fact is proved by these experiments, viz. that for a dog’s penis to arrive at complete rigidity, a much smaller quantity of blood is necessary than in a man’s, since an injection of 27 per cent suffices to render it fit for coition, while the same amount barely suffices to give the virile member a slight consistence. The latter requires almost three times the amount of blood, before there is intense erection. Our knowledge of comparative anatomy might have led us to expect this result before its confirmation by actual experiment, since in man rigidity of the penis is produced only by an afflux of blood and muscular contraction,
while dogs have a special bone, which greatly assists in giving the consistence required.

With regard to temperature I have ascertained that in a healthy man the temperature of the organ is increased by mechanical congestion alone from $0^\circ.84$ to $6^\circ.41$ C. (or an average of $2^\circ.645$); but I found that in a member in a state of flaccidity and of erection respectively the difference of temperature was from $0^\circ.23$ to $1^\circ.24$. I made only three experiments, however, in connection with this subject.

Complete erection, which is one of the best methods of giving a woman pleasure, as well as affording man thorough enjoyment, has the further advantage of increasing the force of projection of sperm, which can be expelled to a great distance through a well distended urethra, impregnated with prostatic humour.

In regard to this matter, I have made a curious observation, which I have not yet published, and which throws light on a question concerning the male genital mechanism.

On carefully washing a youth's member with water after perfect coition and an emission, and on pouring his urine immediately into a glass, and very carefully examining under the microscope the matter deposited at the very bottom of the liquid, I never found a single zoosperm; although on a repetition of the same observation on the same individual after a natural pollution, I have constantly noticed that some spermatozoïds remained in the urethra. The following is the cause of the difference: In coition, erotic excitement fills the urethra with a very limpid prostatic humour, and the sperm, emitted through a veritable liquid cylinder, is wholly expelled. Nocturnal pollution, on the other hand, usually occurs after less strong and less natural excitement; prostatic humour
is not secreted, or is so in a smaller quantity; the emission is weaker, and consequently a small amount of sperm remains in the canal.

"I am convinced, continues Mantegazza, from these observations and others it is useless to mention, that in normal and perfect coition, the whole of the seed is expelled into the female organ to the last grain, and nature accomplishes the feat by a most ingenious hydraulic artifice.

We have been examining some of the facts connected with erection. Let us now see if we can define some of the forms of semi-impotence, which are far commoner than is generally supposed. Among my papers are numerous letters from weakly lovers, who have applied to me to help them to acquire a more normal and certain virility, and have furnished me with a large quantity of materials for this study.

Some complain that they have only an incomplete erection; others that it does not last long enough; and most of my correspondents say that an erection occurs only at long intervals. They are vigorous today, but half so to-morrow, and perhaps next day they are quite impotent. They feel as if they could perform the feats of Hercules when they least wish to, and cut but a sorry figure when a good opportunity presents itself. One of these poor fellows will spend half an hour with a fair companion amidst a profusion of kisses and caresses, until she says, in an effort to hide her desire under the cloak of modesty, "You may kiss me, but you must not do anything else."

The unfortunate swain obeys, for he feels he is incapable of pursuing his advantage. Half an hour later, sitting beside a far less seductive and less beautiful damsel, he feels more of a man than ever again, and wonders what is the reason of this contradiction.
Another unhappy lover is about to enjoy his lady love. The usual preliminaries have already taken place. The lance is full tilt, and everything is going well; but when the spoils of victory are to be gathered the lance bends and turns into papier maché.

There will never be any real progress in the treatment of impotence until we make a distinction between the numerous forms, which are due to very different causes, and require very different remedies. In the days when the laws of physiology were little known, and doctors did not know how to examine patients, nor how to minutely analyse a case, the variations in impotence were looked upon as a question of degree, and excitants were the only remedy used. People know nowadays that an illness cannot be cured unless a careful study of its etiology be first made. I shall, first quote the nosological distinctions of Benedikt a very well qualified authority in these matters; and shall next give my own.

Impotence is characterised by an impossibility to perform natural coition, at least as often as the act could be done normally.

Such impotence is sometimes merely relative: coition can be accomplished only in an unnatural manner; or only with certain women, and under special physical conditions; or with the help of violent and extraordinary stimulants, which are not of a purely physical nature.”

Unnatural Copulation.

The most common form of the first kind of impotence is found among persons accustomed to practise
coition in an unnatural manner, or among Masturbators. Impotence exists because stimulants, as generally understood, have no effect on them. If they can perform coition without any sign of weakness, such patients can easily be cured, by making them sleep at night with women of experience, until erection comes naturally.

If they constantly practise natural coition, they will soon discover that those who prefer it are not stupid, and they will then be cured. Fathers, who have themselves been schoolboys, have not unfrequently been known to put women in their sons' way, in order to free them from their bad habits before it is too late.

Patients usually present themselves for observation after spontaneous erections have ceased to be of sufficient intensity, or duration. Care must be taken not to make the mistake of attributing a psychical origin to the evil, but the requisite galvanic treatment must be begun.

In the case of masturbators it is often necessary to begin a course of treatment, when vigorous erections result during attempted onanism. The best cure for onanism is the frequent practise of natural coition.

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**Excesses with Women.**

**The second form of impotence** is characterised by irritability and incapacity. The spirit is willing but the flesh is weak. This form is usually due to venereal excesses, and is generally accompanied by spermatorrhea.

The patients are sensual, erections are incomplete, and emission is apt to occur before penetration into
the vagina is effected. This form often occurs after the first, or, as we have already said, is found after pollutions, or venereal excesses. It is best cured by electrotherapy.

When this form exists only in a slight degree, it is often cured by regulating coition, and removing a patient's want of confidence in himself. In order to make my patients understand their state, I sometimes tell them the motto of a man of the world, who used to say. "An old cock says: I do it when I can"; a young one crows "I do it whenever I choose". An impotent youth is in the same condition as the old cock. He must not be ever on the look-out for an opportunity to perform coition; but must arrange so as to be able to profit by an erection that is directly natural. An energetic use of therapeutic measures may also be recommended. In this form cyanosis and cooling of the member, local anaesthesia and trophic troubles of the testicules may appear, leading insensibly to the following form.

Inability to "Stand."

The third form of impotence is the genuinely paralytic form. Pleasure is moderate, or scarcely exists. There are incomplete erections, or they are altogether absent. This form proceeds from the two forms above mentioned; or it is congenital; or it is a symptom of spinal, or even, cerebral affection. In old age it represents the terminal stage of the physiological development of sexual life; but in some cases it occurs before
old age; while at other times old men of over sixty may yet be dangerous companions. Such patients are much to be pitied, especially if their impotence is acquired. It has a most depressing influence on the feelings, the will, and thoughts. Anesthesia is frequent in this form; electricity has no effect; the member is cyanosed and cold.

Prognosis of the first form depends more than anything else on the patient's moral condition. When the general indisposition is very great, one may hope for a cure. The treatment, as already mentioned, consists in having recourse to a normal coition, whenever there is violent natural desire. If weakness still continues, therapeutic means must be adopted, and the prognosis is the same as in the other forms.

In the second and third forms, the prognosis is generally a good one, when these occur subsequently to the first, or as the result of pollutions, or venereal excesses, especially if the patients are relatively young. The age, at which the period of potency ends, varies greatly; but it may be granted that, under the circumstances already quoted, a reestablishment of potency may be hoped for up to the age of forty. In younger persons vigour is often wholly restored. In the case of a patient of twenty, who showed all the symptoms of the third form owing to his habits of masturbation I was obliged to use all my influence to make him change his place of abode, for he became ill again, as soon as he was cured, from an abuse of sexual pleasures with his landlord's two daughters. Old folk must be very prudent, and even hesitate about a literal obedience to Luther's precepts.

Prognosis, in the third form, is less favourable, when impotence is symptomatic, or is a sign of decrepitude. Treatment offers great difficulties, when it
is congenital. The results are only temporary and very slight, as a general rule.

Special treatment should be adopted in cases of symptomatic impotence, when recognised as such; i.e. when there are not isolated prodromic symptoms, such as I observed in one of my colleagues; or as often happens in tabes. Impotence frequently disappears under a course of general treatment. In tabes a restoration to potency is usually uncertain.

The electric treatment is the same as in the case of pollutions. If there is spermatorrhea in addition to impotence special treatment by the catheter must be adopted. In anesthesia, and when certain organs evince special insensibility to electricity, the electric pencil should be used. I have also adopted a course of strong galvanic shocks in very obstinate cases of the second form. I placed the copper pole on the cervical vertebra, and applied the zinc pole along the vertebral column.

The condition of the testicule should be observed with particular attention. In some cases, it has not positively diminished in volume, but the tissues are flabby, and that is enough to produce impotence. I observed this condition of things in a man, forty years of age. There was also a certain amount of feebleness in passing urine. Galvanisation of the testicule soon restored matters to the satisfaction of the young wife. There often exists marked atrophy, accompanied by diminution of the testicule. Galvanising the testicule by means of continuous currents is in such cases clearly indicated, and I have thus obtained good results.

The state of the cavernous bodies is also important. I attended a patient, who was afflicted with partial atrophy of one of the cavernous bodies. The
member during erection was twisted like a screw, and the seed afterwards fell in drops as the penis grew smaller again. A cure was effected by faradisation of this part of the cavernous body. One of the earliest favourable results in galvanic treatment of the second form of the disease, is a diminution of abnormal desires. This usually alarms patients, but it is a favourable sign.

We have already spoken of the regulation of coition, in those cases in which this means suffices to effect a cure. We may add that moral treatment is all that is requisite with some persons, who are lacking in self-confidence; an unimportant drug may be administered, with a hint that it is exceedingly powerful in its action. Even in more serious cases of impotence, the regulation of coition is important.

Those who are afflicted with impotence are always wanting to have proofs, and some patients constantly worry their medical attendant to let them try their strength. This must not be allowed, however, until erections have become strong and regular, for if the patient does not succeed in his first attempt, he loses all confidence; this becomes an obstacle in the way of future experiments, for he makes both himself and his physician uneasy. He must above all be prevented from a precipitate attempt at coition, and he should have by his side all night long a fair companion, on whom he can perform, if he feels an erection.

Treatment should last at least six weeks; a longer course is often necessary, and sometimes treatment is required after some time has intervened.

Should marriage be recommended to those who are cured? Undoubtedly, for those who are inclined to the too frequent indulgence of their passions, Marriage
cannot be refused even to those who have recovered but a certain degree of potency. They should be warned that they must take into serious account the disposition of the woman of their choice, and that most women during the first years of marriage are less ardent, and are content with occasional satisfaction. Moreover, they must be told that women after their first accouchement readily resign themselves to abstinence, but that a need of pleasure often succeeds this temporary lull in the passions, which is all the more dangerous for a man, his caprices being usually directed elsewhere. He must think seriously about this probable awakening of female lust.

Marriage must be discountenanced when impotence is a prodromic symptom of tabes or other nervous diseases. A return of virility may, however, be hoped for, if the impotence is a symptom of spinal meningitis, or if all the symptoms have disappeared.

A medical man should dissuade persons from a too hasty marriage. He should wait until he is convinced that the cure is permanent; this is not usually the case when marked impotence occurs immediately after the first proofs of virility. The following case proves, however, that impotence of this kind can be radically cured. A legal student, aged twenty-two, had early profited of his liberty to taste love's pleasures; but he lacked strength for full enjoyment, and had failed at every attempt. I undertook the case in the winter, and he made his first try a few weeks later. The first time emission took place too soon; during the night he had connection twice normally. Some weeks later he came to me in great concern. He had deflowered a young girl, and she had been bleeding for twenty-four hours. I consoled him, and ordered vaginal injections.
Men sometimes marry without there being any great desire. Desire and power become gradually apparent. A father, who wanted his son to get married, noticed that he was absolutely without passion. He took him to a woman, who spent several weeks in trying to rouse him, and at length succeeded.

Hydropathy is, after electricity, the most powerful means of treatment. I have observed that in pollutions, and spermatorrhoea, it yields slight results. Spontaneous loss of seed is, perhaps, more frequent during hydropathic treatment. In spermatorrhoea, accompanied by violent desire, I often use shower-baths with water heated to a medium temperature, and at a slight elevation. These means act as a calmative. In cases of impotence, especially of the third form, I often prescribe a cold water treatment, local shower-baths, and baths of running water, which frequently produce surprising results. I knew a soldier, who treated a blennorrhagia with injections of brandy. They produced most marked impotence of the third degree, which was cured fifteen years later, after seventeen galvanic applications.

The genital organs may be strengthened by thermal springs; but I have never known them cure sexual paralysis. Symptomatic impotence, such as is seen in spinal meningitis, may, however, be excepted; for in such cases, thermal springs do produce some effect. Aphrodisiacs are of no advantage, and are often harmful. Tonics have no effect in cases of complete impotence."

I propose now to submit my own list, which embraces, I think, all the common forms of impotence and semi-impotence.

(1) Dr. Hammond, the American Author of "Sexual Impotence in
IMPOTENCE DUE TO COMPLETE CHASITY,  
OR A LONG ABSTENTION  
FROM THE PLEASURES OF LOVE.

This is a very rare form, for chaste men are rare. I have, however, had opportunities to observe a few cases.

I knew a very remarkable young man, who wished to concentrate all his powers of thought to attain the highest regions of science, and made a vow of chastity which he strenuously kept until he was over thirty years of age. When he had gained his end, he wanted to make up for lost time, and thought about love, but that divinity turned his back on him. He vainly had recourse to the most attractive seductions; the capricious son of Venus refused to listen to him. He then consulted me. It took me a long time, but I at last succeeded in effecting a perfect cure.

I have known men cut a sorry figure after a long voyage, when they expected to be able to show themselves most valiant, on account of the reserve of strength, which they had accumulated. The generative functions obey the general law of the organism. They are weakened by prolonged repose, while wisely ordered exercise promotes vigour.

This form of impotence, which sometimes appears very grave, because it may result in complete ana-
phrodisia, and entire absence of erection, can always be cured, provided the sufferer is still young, and his testicles are not in an advanced state of atrophy. Treatment consists in a course of genital gymnastics, and the use of aphrodisiacs, as is elsewhere shown.

**IMPOTENCE DUE TO GENERAL WEAKNESS.**

The genital organs have a special sphere of action up to a certain point, and are to some extent independent of the general health. When, however, they do not receive the nutrition, which they require for fulfilment of their functions, they languish, and sleep the sleep of death. A man, who is exhausted by an abundant hemorrhage, or a long race, will not turn his thoughts to love's combats, or, if he does so, he may experience temporary impotence. Impotence may, at other times, last as long as general weakness lasts. When the blood is renewed, and the body has recovered its normal strength, virility returns.

**IMPOTENCE DUE TO MATERIAL INJURIES TO THE GENITAL ORGANS.**

These cases belong rather to medicine or even surgery than to hygiene. A member of excessive size may be, but rarely is, an obstacle to coition. The contrary usually occurs; but the same inconvenience is produced by a member, which is too small. Under such circumstances, a woman will complain more than a man.

Dr. Roubaud speaks of a very curious case, that of a young Brazilian, who was impotent because his member was only two inches long, and not much larger than a porcupine's quill at the moment of erection. Roubaud had an indiarubber cylinder made for
him, of the same size as an ordinary member, in which his diminutive member had room to move. Thanks to the case thus provided coition became possible, and the penis increased in volume.

Among less common cases of impotence from organic causes I will quote that described by Dr. Parona. A young man of thirty had been addicted to onanism in his youth. When he attained the age of eighteen, he wished to have connection with a woman, but found he could not accomplish the act of copulation, the erection of the penis being insufficient. Several other attempts failed for the same reason. Desire, however, existed, and the secretion of sperm was normal. After an inoperative course of hydropathic treatment Dr. Parona examined him, and noticed a manifest varicosity of the dorsal vein of the penis, which was about twice as large as in the normal state. He supposed that during coition, because of the increase in the volume of the vein, the blood destined for the maintenance of the distension of the organ escaped too easily. With a Pravaz syringe he injected into the dorsal vein, at its point of origin, half a gramme of chloral, dissolved in an equal quantity of distilled water, at the same time pressing hard on the vein with his left hand. Next day the swelling was less apparent, affording more resistance to the touch, and was somewhat painful. On the third night the patient had a complete erection, and was afterwards able to effect copulation in a satisfactory manner. Four months later, it was observed that the dorsal vein and its ramifications were reduced to an almost imperceptible size; and had become colourless and firm.

Dr. Dorothea speaks also of impotence due to alteration of the cavernous bodies.

The surgeon must be called in to remedy these ab-
normal cases, whether the cause, which prevents coition is mechanical, or pathological.

IMPOTENCE DUE TO LOCOMOTOR-ATAXY OR OTHER INJURIES TO THE SPINAL MARROW.

This form is only a symptom, or secondary accident, proving the existence of very grave, and almost invariably incurable affections. Sometimes, however, persons, who are affected with ataxy may continue, during several years, to have sexual relations; I know a very healthy young man, who is the exact image of his father, who was, however, ataxic, and had long been confined to his bed when his son was born.

IMPOTENCE DUE TO ABUSE OF THE GENITAL FUNCTIONS.

This form is nearly always accompanied by semi-impotence, or an intermittent potency. It rarely amounts to complete impotence.

It is the most frequent form, and I could fill a volume, with the observations I have collected. Masturbation, and all the artifices of voluptuaries, who prefer new and strange pleasures to the physiological pleasure of coition, are the most usual causes of this semi-impotence, which I have observed in many nevropaths, especially among Jews, or those who have used their brains to much.

In these cases semi-impotence often accompanies other symptoms, which Dr. Leyden has well described as spinal irritations due to debilitating influences.

A strong young fellow had reached the age of thirty, and had never had any connection with wo-
men, because he felt the most absolute indifference to the female sex. Another acquaintance of mine, who only loved goodlooking boys, tried to convince me that pederasty is not a vice but a legitimate passion.

He had, perhaps, been educated in the school, the shutting-up of which gave rise to the following epigram: "Of Latin you are ignorant! Do not call it sacrilege, if your school is shut; for you put into the masculine, what should be placed in the feminine gender." He was impotent with women, and he wanted me to find a remedy for his complaint, which is entirely one of a moral nature, and not susceptible to drugs or medicine.

I know a strong and robust young man, who has become impotent from a long continued habit of practising love through unusual channels. He sought pleasure, where kisses alone should be culled.

I have collected under a single heading a few cases of genital impotence, due to various causes, but

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(1) This is in accordance with the views of Plato, and many classical writers. Socrates held that an army composed of boys and their lovers would be well-nigh invincible. Burton mentions several illustrious persons, who preferred a "beautiful boy in the flower of his youth," including Shakespeare, Molière, Sainte-Beuve, Napoleon, Frederick II of Prussia, Louis XIII and Louis XVIII, William II of Holland, Peter the Great, the Grand Condé and many others. Midshipmen in the Mediterranean Squadron are to this day forbidden to go ashore alone, their fresh English faces and handsome appearance proving an irresistible attraction to the lusty inhabitants of the villages on the seashore.

(2) In the "Yoshiwana," or whore's quarter, in Japan, little girls are kept for this purpose. One of these, whose presence in such a place, surprised a foreign visitor, remarked with sublimely unconscious impudence, "I am not old enough to f—; but I know how to s—." In Saigon, the capital of the French colony of Cochinchina, small Anamite boys perform a like service.
almost always of analogous, and even identical form. Abuse of the physiological act of coition very rarely causes impotence. It usually affects other functions of the organism, and may even produce death, but potency exists up to the final stages. *Disgenesia anticipans* is more likely to result. In any case, when there is semi-impotence, due to genital abuse, complete chastity and hydropathic treatment will nearly always restore virility. When, however, genital weakness is due to unnatural vice, the treatment is always very long, and the physician must exercise much wisdom and tact, and the person affected a great deal of patience. One must not be discouraged if there is a relapse, after a marked improvement, leading to imagine a cure. After such relapse, a more certain improvement may be anticipated.

Hydropathy and a moderate exercise of the affected organs are the two principal features of the treatment. By exercise I do not mean love, which is sold at so much an hour, and which is least advisable for semi-impotents and nevropaths; but I mean true and sincere love, affecting the heart, the breast, and even the genital organs. Many semi-impotents cannot be cured, because they will, or can not pass a whole night in the arms of a woman, whose motto is "I await my star."

Besides a hydropathic treatment, and judicious exercise of the organs, aphrodisiacs taken internally, and local application of tonics are also very efficacious.

**HYPOCHONDRIAL IMPOTENCE.**

Hypochondrical impotence is one of the most distinct forms. It is connected with virility by the
occurrence of a temporary impotence due to various emotions, such as fear, disgust, or surprise.

At the supreme moment of the highest eroticism, it seems as if the whole nervous energy were concentrated in the nervous fibres of the genital organs. If a particular region of the nervous centres experiences a violent impression, the organs of love may be deprived of the currents necessary for the accomplishment of the act of impregnation, 
\textit{tuto, cito et jucunde}.

A disagreeable sight, or smell, an infirmity, or deformity, may suddenly disarm the most intrepid warrior; and most of my readers will have experienced instances of the kind. At other times too lively and prolonged desire exhausts a lover, and strength is lacking at the most important moment. Timid and nervous men may also cut a sorry figure, although in full possession of virile power.

It is easy to realise, that in the good old days, when people believed in sorcerers, it was enough to threaten to "tie a man's knot" (in other words render him impotent by magic means), for fear to render him really impotent. It is easy enough to understand too, that men sentenced to give public proof of their virility, seemed really impotent, although quite the reverse. The worthy Venette, who was more advanced than his age, says very reasonably (in the work already quoted): — "There is perhaps not one among a thousand, who can prove himself victor in a public assembly. Our natural parts do not obey us when we will; much less will they show obedience to judges. They often cover themselves with dishonour against our will; and are frozen when the heart is most on fire. When we are most disposed to love, we lack courage; we are panic-
stricken; hatred seizes our heart, and modesty resists a libertinous effrontery."

The same author tells the following curious tale, which may serve as an example of temporary impotence due to fear. "Pierre Buriel, a cooper by trade, and afterwards a brandy distiller, who used to work for my father in one of his country-houses, made some insulting remark about me. The next day I revenged myself by telling the cooper I would punish him for it by "tying his knot," when he married. As he intended shortly to marry one of our neighbours' servants, he really believed what I said; and although I was only joking my threat made such an impression on his mind that it was a month before he could sleep with his wife. He sometimes felt a desire to embrace her affectionately, but when he tried to execute his resolve, he found he could do nothing, his imagination being filled with desires of spells and witchcraft."

Impotence in those days used to be cured by making the husband piss through his wife's ring. On this occasion, however, the priest, without having recourse to the ring, "persuaded the husband that he was as healthy as a man can be," and cured him both of his terror and his impotence.

Venette even in the last century spoke — in this respect resembling our Arab Author — quite seriously concerning the non-existence of spells. He wrote as follows on the subject: "Marriage is a sacrament, over which the demon has no empire. The Prince of Darkness cannot destroy the work of God, nor ruin what Jesus Christ has established by His Holy Laws. I cannot believe that there is any connection between the workings of such an art and the mysteries of nature and grace. True Christians should
have no fear of the malice of demons and the perfidy of sorcerers. People have ceased to believe in sorcery; but a belief in the potency of spells still exists. Sometimes a man who has mocked at the notion fails in his amorous efforts, and attributes the *fiasco* to a spell. It becomes a fixed idea, and his life is a burden to him. Such a case borders on genital hypochondriasis, a terrible form of impotence, which may end by poisoning a man’s existence, and lead to suicide.

Dr. Semelaigne has published some instances of madness and self murder, produced by impotence. Here is an extract from his works: “There are some subjects, which make one smile, although sad enough in all conscience. A too thorough sacrifice to Venus” — such was the title of an article in *The Lancet*, giving an account of an Englishman, who was a widower and forty-five years of age and whose second wife was young. Finding in his nuptial couch that he could not perform the duties expected of a husband on the first night of matrimony, in a fit of despair he tore out his genital parts, in the hope of thus doing himself to death. His attempt did not succeed.

Similar resolves are not unknown. Impotence is known to be one of the causes of suicide. A man of ripe years, but worn out and melancholy, whom I saw on his deathbed, had also married a young woman. The first embraces were not attended with success. Either through lack of self-confidence, or the beginning of unsound ideas, (for delirium soon set in), he did not dare to repeat the attempt. His intellectual faculties were apparently sound, but he spent his nights in a mysterious manner. The patient secretly left his home every evening. He took all kinds of tonics. His jealousy became intolerable.
He burst out occasionally into most extraordinary fits of passion. He finally committed suicide, after nearly killing his wife.

A few years ago, a gentleman of about fifty came to see me. He seemed sad and downcast. His wife accompanied him. His marital position was the same as in the previous case. He had renewed his efforts, but always to no purpose. He had more than once attempted to commit suicide.

A fit of madness was the result, in another case, of too great an anxiety on this score. Of severe morals, this individual had, until his marriage, lived a life of the most absolute continence. A few days after his wedding night he got up in the middle of the night (he occupied a separate room), tried to get out into the street through the window (his room was on the first floor), and fractured his skull. He had intended to go and get instructed by another woman.

Mark quotes the case of a young man, who wrote the following words before he blew out his brains. "I am impotent. Consequently I am good for nothing in this life."

Persons, who are afflicted with spermatorrhea, or who are "tabescent", often become impotent, and hypochondriacal, and commit suicide. One of these unfortunates, entrusted to my care, had tried to cut his throat.

Genital hypochondriasis is the ever-present fear of being impotent, and actually does produce semi-impotence, or the most complete impotence. It must be fought against without a moment's delay, to prevent it from becoming a veritable morbid habit, a second nature of the nervous centres and nerves. Many persons do not get married because they suffer from this strange nervousness, and because they
have not the courage at the outset of their illness to cure themselves, or entrust their case to a skillful and prudent physician. A hypochondriac of this kind could cure himself, if he could calmly examine his own condition, and make a scientific analysis of his own trouble; but if he did possess this calm, he would cease to be a hypochondriac. He must, therefore, be helped and be given the strength, which he is incapable of acquiring unaided.

Instances of spontaneous cure of this kind of impotence by the sole force of will are very rare, and a doctor has a very difficult part to play. He must use all his experience, tact and influence to restore a very miserable man to happiness.

The oldest method adopted for the cure of genital hypochondriasis consists in prescribing a mild remedy, while formally affirming that this aphrodisiac will bring back the normal vigour. Every author quotes instances of the success of this moral treatment, and in speaking elsewhere of the effect of coca¹ I have narrated a curious anecdote, showing the marvellous effect produced by two grains of calomel. I cannot resist the temptation of quoting the following passage from Montaigne, in which he tells a story of how he acted as physician."

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Montaigne's Celestial Cure.

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*A Count, of very ancient lineage, of whom I was an intimate friend, married a fine lady, who had

been greatly beloved by one of the guests present at the wedding feast. The circumstance of his presence caused much concern to the bridegroom's friends, and especially an old lady, who was related to him, and who presided on the occasion, giving the entertainment at her own home, out of fear of the lover's sorceries, as she told me. I prayed her rely on me. I fortunately had in my coffer a small piece of flat gold, on which some celestial figures were engraved, — sure ward against sunstroke and headache, when properly placed upon the head —, and to hold it in position, it was attached to a ribbon, which was fastened under the chin. All this foreword is germane to my story. Jacques Peletier, while a guest at my house, had made me this singular present. I determined to put it to some use, and told the count he could face fortune unafrighted, like any other man; but he must tie him to his couch boldly; I would, on my part, do him a friendly act, and would not fail on his behalf to work a miracle, which lay in my power, on condition that he promised on his honour to keep it very faithfully a secret. Only, when his supper was brought in to him, if he did not feel things were going well, he was to make me a sign. He had been so terrified by all he had heard that his imagination was troubled; and he made me the signal agreed upon at the hour appointed. I whispered to him to get up, as though he would send us away; and to take my dressing-gown (we were about the same size), and put it on, wearing it until he had carried out my directions, which were to retire to make water, as soon as we had left the room; to say a cabalistic sentence three times, accompanied by certain movements. As he repeated the sentence he was to tie round him the
ribbon, which I gave him; and to place the medal upon his loins, with his face turned in a certain direction. Having done this, and at the last repetition of the sentence, made the ribbon quite tight to prevent it from slipping, or moving at all, he might return in all confidence to his spouse; but he must not forget to throw my dressing gown on to his bed so as to cover them both. These nonsensical prescriptions are the chief factor in the cure, our mind being convinced that such strange means must come, from some abstruse science, and their inanity gives them weight and they are reverenced accordingly. In short, there can be no doubt that my celestial figures were more venereal than solar, serving actively rather than preventively!"

"All cases, 'writes the Chevalier,' are not so simple as the foregoing, nor have they such a happy ending. A terror, that has become a daily habit, that accompanies every act, every thought, and every desire, is not so easily conquered as a temporary fear. If the hypochondriac sees a handsome woman, he immediately thinks that if she loved him he could not enjoy her charms. He sees two lovers in each other's arms; and, sighing, envies them. In society, he trembles at the idea of being left alone with a lady. At night he dreams of conquests he has made, offering their fair forms to him; but he lacks strength to enjoy them.

Sometimes too, in an evening he goes to a bro-

(1) Montaigne, *Essays*. Liv. 1. Ch. XX. The ancients considered dust mingled with saliva to be an amorous philtre. In the "Satyricon", by Petronius, an old woman cures a libertine of his impotence by putting dust mixed with saliva on his forehead. She then calls on Priapus, and bids her client to spit three times, and throw little stones wrapped in purple three times on his breast.
theil, but lacks courage to choose his own companion, and lets himself be taken by the first who embraces him; and alone in the presence of her nude charms he forgets the easily won pleasures that thus offer themselves to him, and wonders if he is capable of sacrificing to love. The thought is paramount in his mind; he has no strength, nor energy; the most experienced kisses, and the most skillful caresses, are of no avail. He is petrified, and finally goes away.

Some strong and powerfully built men can only act lovingly with the woman they cherish. They do not need to alarm themselves. This is rather an enviable refinement. With them love proceeds excitement.

Genital hypochondriasis has rarely its origin except in some pathological condition of the genital organs. Sometimes extreme nervousness causes the first failure, and makes other failures dreaded. At other times it is due to congenital weakness, or to a slight spinal affection. Whatever is the cause, however, it is absolutely necessary to make it disappear before treatment of the illness is undertaken. Hypochondriasis is in itself a dangerous enough foe to make it indispensable to remove other minor difficulties. The principal evil will then be more successfully attacked. I regard hypochondriasis as an hyperaesthesia, or often even a paraesthesia of the conscience. It is a kind of magnifying-glass that exaggerates the size of even the least important things.

Shame Thrown Off with the Chemise.

When once minor difficulties have been removed I
endeavour to obtain a great victory by whatever means possible.

In this case success not only means the cessation of evil, but is a return to the pure springs of strength. I, therefore, have no hesitation in using the strongest aphrodisiacs. When once the hypochondriac is relieved of his gloomy meditations by this unexpected victory, I tried to retain the ground I have won by more rational hygiene of the genital organs. Then I gradually cease the use of pharmaceutical excitants, and use in their stead natural stimulants. Apprehension thus gradually disappears; and love becomes a pleasant habit, which should never be interrupted. When hypochondriasis is of an old standing, it is rarely cured without the help of love, or marriage, which may morally be two very different things, but which from the hygienic standpoint must be regarded as similar. Venal love nearly always aggravates the disease. It only affects the grossest of the senses, while we wish to act powerfully on the psychical centres of thought and sentiment. I have often had to acknowledge myself beaten in the case of patients, who refused the only means of a certain cure, viz. to take into their home a woman, who would be the companion of their every hour, always patient, and full of encouragement. I have often advised marriage to such patients, and I have never regretted doing so. How many fears I have had to vanquish, especially with regard to the fatal first night! How many things to explain, and what a lot of advice to give!

Montaigne, however, gave wise and beautiful counsel in these matters, long before me. "Women, he writes, should not receive us with those quarrelsome and angry looks, which both quench and kindle us.
Pythagoras' daughter-in-law used to say that a woman, who sleeps with a man, should put aside shame with her petticoat, and resume it when she dons that garment. The assailant, ever ready to take fright, is easily lost; and a man, whose imagination has once disgraced him, becomes enfevered at the accident, and his spite threat remains on future occasions. The disgrace, be it borne in mind, will only be apt to occur on the first encounters, in proportion as they are ardent and sharp; and especially by reason that one is terrified lest he may fail, in this first opportunity of making his worth known. Married folk, who are in no hurry, should not hasten the enterprise, if they be not ready for the fray; and it would be better to fail in the first night of the marriage couch, full of feverishness and agitation, than to experience perpetual and life-long misery, from astonishment and despair at the first refusal."

Dr. Tarnowsky points out that many men are not capable of sexual intercourse unless the Woman is dressed in a special and peculiar manner. We have no room here to specify all the extraordinary idiosyncrasies discussed by this author, but the case of the prelate who could not copulate except on a supposed corpse is one of the most singular. This case, he says is attested by Léo Taxil in "La Prostitution Contemporaine". And we may here state that the laws that govern these genital anomalies will be very fully set forth and investigated in a work on the "Psycho-pathy of the Sixth Sense", which Dr. Jacobus X... has handed us to publish.
Publisher's Notice.

The Publisher of this book finds himself in a dilemma. He entrusted the translation of the work to two different Arabic scholars, and announced to his Subscribers that the Book would be finished and published in its entirety by a certain date. The Second Part, which was by far the longer, and contains about 65,000 words, was completed nearly within the time stated; but the Translator of the First Part had still made but little progress with his portion of the work, on account, as he said, of the numerous technical difficulties which he encountered in identifying the various drugs mentioned in the recipes or prescriptions which formed the whole of the book. He further alleged, as an excuse for the delay, that his portion of the Book, being hardly more than a list of drugs, was so utterly devoid of interest, that translation became a drudgery, and to work for more than an hour or two at a time was almost impossible, on account of the mental strain it involved.

At last the work was finished and sent in, and on looking through the M. S. the Publisher was bound to confess that the translator's statement was in no wise exaggerated. The whole of the Part (some 40,000
words) consisted of recipes, most of them horribly complicated and containing a number of ingredients (in many cases over 40). They formed dull and uninteresting reading though in some instances an unintentional touch of grotesqueness or absurdity lightened the page.

Not wishing to be guided by his own unsupported opinion, the Publisher placed the M.S. in the hands of a well-known literary man, with a request that he would read it through and report thereon. The reader reported that, though he had found the Second Part interesting, the First was extremely dull indeed, it was difficult to imagine that they had been written by the same man. He was inclined to believe that the book was the production of master and pupil; — that the First Part had been written by some grey-bearded sage, in whose bones the marrow had long since dried up, whilst the second was the work of some younger man, still endued with virile strength, and subdued by sexual passion.

Whether this hypothesis is correct will never be known, nor does it greatly matter; what interested the Publisher far more deeply, was the opinion expressed concerning the contents of the book.

"Whilst I find", wrote the critic that the Second Part is bright, amusing, and lively and teems with anecdotes, and curious humorous touches, I find also that the First Part is sadly deficient in all these qualities, and — to speak frankly — is 'unreadable'. Few indeed will those be who will struggle through the arid and stony wastes of that "Arabia Petrea," the First Part, to arrive at the "Arabia Felix" of the Second."

"My opinion is that the sale of the book would be injured by the inclusion of the First Part, for scarcely any reader would ever get to the Second
Volume, unless indeed he followed the plan adopted by the Irishman when he had his teeth out, and began with the second. As a book of this nature cannot be advertised publicly, and demands for it are largely due to personal recommendations, the sale of the book would be injured, and a great portion of the large amount expended in translating and bringing out the work would consequently be lost”.

Such was the opinion expressed by the literary man who had been commissioned to read the book, and the Publisher could not help confessing to himself that he quite agreed with it. But he found himself between Scylla and Charybdis. Either he must run a risk which almost amounted to a certainty of losing a great deal of money and having most of the copies of the book left upon his hands as an unsaleable remainder, or he must break faith with his Subscribers, and issue only one part of the work instead of two.

He again consulted with his literary adviser, who pointed out that there was a way out of the difficulty. As a wily and eminent statesman, who has now retired from the politics of this life, once said: “There are three courses open to us”. And this third course was to give a synopsis of the First Part which should contain everything that was essential to be known about it, with copious quotations from the more interesting portions. This would prove his bona fides by showing that the First Part really had been translated, and save the reader from having to peruse a number of recipes which would not interest him, and which were impracticable and absurd enough to form dull reading, but only occasionally grotesque enough to be amusing. A scholar was therefore engaged to make “an abridgement of all that was plea-
sant" in the old Arab author's obsolete technicalities, and omit all which was neither quaint or useful enough to amuse or instruct readers in these modern times. The task was far from an easy one, but it is hoped that he has acquitted himself of it fairly well when the nature of his work is considered.

Notice concerning the Title of the Present Book.

A word of explanation is perhaps necessary with regard to the title of this book. "The Old Man Young Again" is not a literal translation of the Arabic text. In the original the title runs as follows: — "The Return of the Old Man to the Condition of the Strength of Youhtide in the Power of Copulation," while the title: "The Book of Age-Rejuvenescence in the Power of Concupiscence" is the alliterative rendering that Sir Rich. F. Burton made, when referring to a MS. he had seen of this work; but he did not of course, translate the book itself.
THE RETURN
OF THE
OLD MAN
TO THE CONDITION
OF THE
STRENGTH OF YOUTH TIDE
IN THE
POWER
OF
COPULATION.
Synopsis of the First Volume.

Candour compels the conscientious critic to say that the unknown author of "The Old Man Young Again" though he knew something of Physiology, was a poor Pharmacist. Pelias, an old man who wished to be made young again, and who was boiled in a cauldron for that purpose, met with a relatively pleasant death in comparison to the aged Arabs who may possibly have ventured to try some of the astounding recipes recommended by the author of this book. But the knowledge of physiology displayed, though, of course defective, is rather remarkable when it is remembered that the work was, — learned professors of
Arabian Literature believe, — written in the XIII century. Many of the theories though ridiculous in our eyes, were current in Europe to a much later date. It should also be borne in mind that the Quran forbids all Moslems to practise dissection, and that consequently an Arab could know little, or next to nothing, of anatomy. With these excuses for our Author's shortcomings, we will proceed to examine the book.

Each part of *The Old Man Young Again* is divided into 30 chapters. The First Part, which alone we have to consider, is by far the shorter, being barely more than three sevenths of the whole work, and if the writer had condescended to read his work after he had written it and omitted those recipes which were "doubled", it would have been still further reduced.

The "Muqaddamat", or Introduction is very fine and in true Oriental style. It runs as follows: —

**In the Name of Allah**

the Compassionating, the Compassionate!

**Alhamdolilah:** Praise to the Lord who created things by His power and perfected them with the delicacy of His Art and administrated them wisely according to His Wisdom. I extol Him for His Grace and pray for Mohammad, the Best of His Creatures and for His People and Companions and Branches of His Family.

**Saith the Author of this Book:**

When I observed all the Lusts known under names of Voluptuousness stretching out
HANDS FOR COITION, AND BEHELD WIELDERS OF POWER AND THE LORDS OF WEALTH AND THE HEADS OF THE PEOPLE OF EVERY COUNTRY IN THIS OUR AGE AND THOSE THAT HAVE FOREGONE OF AGES AND TIMES; THE DESIRE THAT THEY MANIFESTED FOR INTERCOURSE WITH WOMEN WHICH ARE SCATTERED ABOUT IN THE HOUSES OF AMUSEMENT AND THEIR ARDOUR TO SATISFY THE WHIMS OF WOMANKIND —

NOR SAW I ANYONE OF THEM FREE FROM LOVE OF WOMAN, OR WITHOUT ATTACHMENT TO A MAIDEN AND DESIRE FOR UNCLEANNESS, AND I LEARNT THAT THEIR KNOWLEDGE CONSISTETH IN THAT UNTO WHICH THEIR DESIRES ARE DRAWN AND TO WHAT THEIR SOULS PURSUE, AND THE POWER OF LUST OVER SWAYETH THEM AND THE BENEFITS THEREOF BULK AND BIGGEN IN THEIR SIGHT.

— THESE THINGS MOVED ME TO WRITE THIS BOOK, AND I DEEMED IT FIT TO LIMIT THE LENGTH THEREOF TO THE DISCUSSION ONLY OF THE REMEDIES OF LUST; MY BOOK I THEREFORE COMPOSED FROM OTHER BOOKS OF DIFFERENT KINDS CONCERNING COFULATION AND ITS CONJOINT SUBJECTS, SUCH AS: —

(1.) Kitab al-Bah, 1 by Al-Nahli.
(2.) Kitab al-'Aks wa al-'Araıs (Book of the Bridal and the Brides) by Al-Jahiz.
(3.) Kitab al-Kiyar (Maiden's Book) by Ibn Hajib al-Nu'man.
(4.) Kitab al-izah fih asrar al-nikah (Book of the Exposition of the Mysteries of Married Fruition.)
(5.) Kitab Jami' al-lizzah (The Compendium of Pleasure) by Ibn Samsamani.

(1) "Bah", is the popular term for the amatory appetite: hence such works are called Kutub al-Bah, lit. = Books of Lust.
(6.) Kitab Bar'jan i Yarjan wa Jamahib.
(7.) Kitab al Munakahah wa al-Mufatahah fi Asnaf al-Jima wa Alath (Book of Carnal
Cofulation and the Inquisition into the
Mode of Coition and Its Instrumentation)
by Aziz ad-Din al-Masih.

And, in its composition I have not aimed at a
superfluity of naughtiness, neither the seeking
out of Sin, nor the Aidance of the Pleasure-
lover whose delights consist of Rebellious-
ness, deeming that lawful which God most High
hath disallowed. But therein have I sought
the helping only of him whose carnal appetite is Unequal to the Attainment of His
Desires in that Coition which is Lawful and
is the Source of the Earth’s Peopling through
the Abundance of Progeny, even as Moham-
mad, our Prophet, upon whom be Salvation and
Peace, hath said:
"L Cohabitation and bring forth offspring
and verily by ye will I dazzle the Nations in
the Day of Resurrection".

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(1) Burton wrote of this: "I can make nothing of this title nor
can those whom I have consulted: my only explanation is that they
may be fanciful names proper". We have been equally unsuccessful.
CHAPTER I.

On the Formation of the Yard.

This first chapter, on the principle of "beginning at the beginning", starts with the information that "the penis is composed of veins and nerves which resemble muscles". Then the Author proceeds to explain how the semen is formed, and how it descends from the head by "the veins behind the ears", adding, naively enough, in parentheses, that, "a man who had these veins cut has no sperm". It would certainly impair a man's powers in other ways than the sexual to have his jugular veins cut.

The use of the penis is to throw off superfluous vapours, but its utility in this respect is often impaired by various derangements, local or general, in one of which "the member swells, lengthens, and stands in an inordinate degree, without however, experiencing any desire"; which would seem to imply that chordee was not wholly unknown amongst the Arabs. This is caused by "a thick kind of humidity" (rather a confusion of cause and effect) and is to be cured by cooling applications of rose water, oil of camomile and white wax, which last does not seem to be altogether suited for the purpose.

"These drugs should be of good quality in order
that they do not cause inflammation. Mix nenuphar with the food, and, towards the end of the malady let the patient eat rue”.

We may note that the anaphrodisiac properties of nenuphar (water-lily) are still believed in by the French. The chapter concludes with the pious aspiration: “And may Allah heal His servants; He can do all things”.

It is a pity that our Arab friend gave us no particulars with regard to the various maladies that the Membrum Virile is subject to. It would have been most interesting to have learnt his opinions concerning the dimensions of the instrument of generation amongst his compatriots. We remember reading in Poggio of the Young Wife who complained bitterly of the Shortness of her husband’s tool. It appears that a young Nobleman, of handsome figure, married the daughter of a Florentine knight, Nereo de Sazzi, a man of distinction and eminence in his generation. A few days after the wedding, the young wife, according to custom, called on her father; but, far from looking all smiles and cheerfulness, as other brides usually do, she was sad, down-cast, and seemed disheartened. Her mother took her aside in her private room, and asked if all worked smoothly: “— Lack-a-day —” wept the poor girl, “you have not married me with a man: he is deficient in manly parts, and has nothing, or scarcely anything, of what is the object in matrimony”. The mother, grieved at her daughter’s mischance, imparted the thing to her husband: it gradually leaked out among the relatives and women who had been asked to the entertainment, and the whole house was filled with expressions of sorrow and regret that such a beautiful girl should have been, not wedded indeed, but sacrificed. On his arrival, the
bridegroom, in whose honour the entertainment was being given, noticed all those faces looking so disconsolate and pained, wondered at the strange fact, and enquired what had happened. Nobody ventured to confess openly the motive of the general sadness: until one, at last, bolder than the rest, told him that his wife says he is defective in the masculine attribute: "That shall not trouble you long, nor disturb our convivial mirth," cried the young man cheerfully: "that charge shall be soon disposed of". Men and women, they all sat down to table. Towards the close of the repast, the youth rose to his feet, and said: "My dear relatives, you shall adjudicate upon the charge that is preferred against me". And, raising the short habit which was then in fashion, he trotted out a priapus of splendid dimensions which, having placed upon the table, he asks the company, surprised at the novelty and grandeur of the sight, whether such an article deserves disapproval or rejection. Most of the women wished their husbands had been as well supplied; many of the men felt they had met with their master, so, they all turned towards the young wife and strongly upbraided her for her folly: — "Why do you blame or reproach me?" she asked; "our jack-ass, I saw recently in the country, is nothing, but a beast, and yet his tool is as long as that (stretching out her arm); 'my husband, a man, has not more than half". The simple girl fancied that men were bound to have more than beasts.

Probably women often repine in secret over the shortness of their husband's instrument, but surely it is seldom that a woman is to be found seriously complaining of the too great length and stoutness of this portion of her male partner's body. Yet such was the case, according to old Dr. Martin Schurig, with
a Bavarian peasant-woman. She wrote the following letter to the legal authorities of her day, claiming a divorce. We give a translation of this letter in extenso as probably it is not to be duplicated in all the literature of the world?

"To Your Eminent Lordships, Gracious Excellencies, and Highly Honourable Worships, be presented my request as from your most obedient and humble handmaiden who, in deepest humility, and in pious prayer to God for you this day, begs for separation between herself and H. K., for which is necessary a judicial decree. Whereas, in my urgent plea of the 10th ultimo, from timidity and shame before your eminent ears and eyes in reading it, I hesitated to describe the size and thickness of K's manly member; because in the inspection, above stated, it was seen when not wakened up, and therefore described smaller than it really is. Consequently have I shown forth nolens volens in this present circle the real conditions of its thickness.

This is an exact reproduction of the circle drawn by the timorous dame.
Now, highly intelligent and sympathising Christians will not take it for human, but be more inclined to compare it to that of a horse. How then, could I, a weak vessel, a poor little creature; endure such an impossible bigness, and let myself be forced, split open, and reduced to the state of a crippled being? Who then would tender me a crust of bread to still the hunger of my soul? Had there been indeed in me the capacity to stand it out, he would have been able to have managed it within the space of two-and-twenty weeks, and have opened me out. The impossible is always impossible.

That which hath been branded by God and by Nature should be shunned.

Is there not a difference, made and acted upon, for mares, between big and little horses, lest the mother-horse and her foal be together spoiled in a lump in the foaling, and remain together and die.

But this indecent and shameless fellow has many a day, in the open fields, thrown me to the ground, in the presence of all the cow-herds, and without decency, without being able to work his will upon me, still less bring about the possibility of it, with such a big and thick one, which he unpeeled like a white turnip, he wanted to open me out wider than God had made me. To this end also, he had been encouraged by his father-in-law and other friends, so that if he could not enjoy my body, he might carry me to the woods, bind me to a tree, shoot me dead, and then up and away where he listed.

Therefore, that it may please, etc.

We give on the opposite page a fac-simile of the original circle, as a proof that we are not imposing upon the Reader's credulity.
How vastly different were the sentiments of the brave English housewife whose disappointment concerning the size of her husband's yard is recounted in the following clever lines.

“A Handsome fellow, t'other day,
Easy, genteel, exceeding gay,
A fair, tho' arrant prude, addrest,
Was half in earnest, half in jest.
At first, the lover sigh'd and vow'd,
No greater freedoms were allow'd;
In time she heard him tell his pain,
She heard, but heard him with disdain:
He sigh'd, he wept, he pray'd, he swore,
No real lover could do more;
Whole hours at Madam's feet he lay,
And ogling fast his time away;
But she, still deaf to all he said,
Declar'd she'd live and die a maid.
The lover saw this would not do,
He must another course pursue,
He found his sighs and tears were vain,
And but augmented her disdain,
But being impudent and rude,
Perhaps might gain upon the prude.
He wholly bent on her undoing,
Thus brought about the fair one's ruin.
A thousand apish tricks he play'd.
And sitting one day by the maid,
Held both hands out, and smiling said: —
“One, two, three, four, five, six, seven, eight,
Nine, ten; I'm sure I've told them right;
All this I can do in one night,
And, without boasting, I defy
A man on earth to do't but I.”
This said, the cunning spark retir'd,
While Madam, with the story fired,
Her fingers told. "What, eight, nine, ten!
It cannot be, then told again.
It is ev'n so, yet I, forsooth,
With scorn beheld this matchless youth,
Despis'd his love, despis'd his charms,
But now the man my bosom warms.
I thought he made a little figure,
And therefore treated him with rigour;
But now he seems another creature,
Improv'd in shape, in air, and feature.
Oh! would the youth make love again,
He should no longer sigh in vain;
Tho' I'm a young and tender maid,
I'll hug the dear and charming man,
Then let him kill me if he can."

Next day the bragging lover came,
And shew'd his fingers to the dame.
The charmer, who had laid aside
Her airs, her prud'ry, and her pride,
Put on a smile, and thus began: —
To me you seem the boldest man
I ever knew; strange things you tell,
You say you all the world excel;
Suppose I have a mind to try,
It you spoke true or told a lie,
And you of your account fall short,
When I've giv'n up my maiden fort,
What do I next?" The wicked youth
Sware he had only told the truth,
What he had promis'd he'd make good;
And taking up a piece of wood,
On it ten scores with chalk he drew:
Take this,' said he, 'And see that you,
(When I a finger shall make good,)  
Rub out one score from off the wood.'"

On this the Fair one was content,
They stripped, and to the bed they went,
Awhile the silent pair were dumb,
But soon the prude rubb'd out a thumb;
A finger likewise disappear'd,
And other two were quickly clear'd:
Long time he kiss'd, then made a shift,
With much ado, to clear the fifth.
Thus far did he his promise keep,
Then quietly lay him down to sleep.

On this, the Fair one, all in rage,
Her wearied lover did engage.
"What! traitor, am I thus betray'd;
Is 'thus you use a trusting maid?
Half of your number is to come,
You want four fingers and a thumb;
You promis'd ten; say, did you not?"

The lover, who enough had got,
Without once changing of his hue,
Did gravely answer: "Very true,
I promis'd, but I can't perform;
But yet, my dear you need not storm.
I've done but half, I must confess,
But many are content with less,
And I, if you 'll forgive my crime,
Will do the rest another time."

We regret to notice that modern medical writers either avoid altogether the subject of the abnormalities that are to be met with in the shape and size of the human penis, or else treat this fascinating subject in a very cursory manner. For instance, we
find that Dr. Jacobson in his profound work on the ‘Diseases of the Male Organs of Generation’ dismisses the question of the ‘unusual size of the penis’ with almost a contemptuous waive of the hand and makes only the following inadequate observations:

Most of the recorded cases occur in Ancient writers. Cases occasionally occur in which dyspareunia may be produced by a disproportion between the genital organs, but such cases yield to patience and common sense treatment.”

If definite statements as to the normal dimensions of the penis are required, the following may be referred to. In the Army Medical Museum at Washington there are two injected specimens, divested of skin. These measure, in length, respectively, from the meatus to the pubis, 6½ and 5½ inches; from the extremity to the termation of either crus 9¾ and 8¾ inches; in circumference, 4¾ and 4¼ inches.

The great importance of that subject was fully recognized by that quaint and now neglected practitioner, Dr. Venette. We give the following quotation because of its appropriateness.

“Casuists and Jurisconsults treat these matters quite as well as doctors; but they treat them in a quite different manner. The first think themselves obliged to speak of them for the salvation of souls, in refusing marriage to those whom they consider incapable of performing its duties, and in separating for some time the man and the woman whom some incommo-dities of the parts would have troubled in marriage.

Jurisconsults also feel impelled to agitate the same questions, in the interests of justice and for the good

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of the State. They wish thereby to ascertain the causes of the dissolution of marriage, in order to correct its abuse. But, as these difficult matters have often been very badly treated by either of them, I will endeavour to render clear the difficulties which are connected with them, so that it may afterwards be possible to judge soundly differences of opinion which may occur among those who may have to be either judges or arbiters.

When the natural parts of the man cannot unite with those of the woman, the cause is often to be assigned to natural defects in the parts of the one or of the other; but in order to understand how these defects occur, it must be borne in mind that the spirit which has the mission to make a boy within the womb of the mother, not always finding sufficient substance to form the natural parts of a child, it is obliged to make these parts defective, and because the parts that are essential to life are far more necessary than those which contribute to the propagation of the species; that further these are formed earlier than the latter, so it sometimes happens that the spirit employs to form the parts essential to life nearly all the substance which was destined for the secret parts, and in such wise the latter, in the end, become very small, their substance having been reserved for other parts. This it was that gave rise to one of the observations of Platerus, who remarked that he had seen a man who had only a gland covered with its prepuce, instead of the virile member.

The defects of the secret parts, as well as of the others of which we are mostly composed, are not always natural; and the gentleman of whom Paul Zachias speaks, would never have engendered, if he
had been wanting, even from the womb of his mother, of one half of his natural parts.

Mortification of the flesh and chastity are often powerful causes of the diminution of our natural parts. The example of Saint Martin amply shows this to us, he who during his life had so macerated his body by unheard of austerities, and so resisted all the licence of his time, that if we are to believe Saint Sulpice, his penis was so small, that it would not have been found, if the place it should occupy had not been known.

Too long or too thick members are not the best, neither for copulation, nor for generation; they incommode women, and produce nothing: so that for the commodity of the action, the man's member should be of middling size, and that of the woman proportioned to it, so as to join one to the other, and to touch each other agreeably in all parts.

There is no other cause to this natural defect than the abundance of matter in the first weeks of conception: although the spirit that directs the formation of this part as well as of that of the others, not knowing what to do with the superabundance of matter which remains after the constitution of the principal parts are formed, it makes use of it to make a big and long member.

If it is true, that which our physiognomists pretend, that men who have long noses have also long members, and that they are more robust and more courageous than others, we must not be astonished that Heliogabalus, whom Nature had favoured with large genital parts, as Lampadius assures us, chose his soldiers among those who had big noses, in order to be able, with a smaller body of troops, to undertake some warlike expeditions, or more vigorously to
resist the efforts of his enemies; but he did not at the same time perceive these big-membered fellows were the most giddy and stupid of men.

Little men have often a bigger member than others; some indeed were formerly met with, who had it so long, if we are to believe Martial, that they were able to smell at it: and I do not know whether this poet was not alluding to Claudius, who violated Pompeia, the wife of Cæsar, in the Temple of the Goddess Bonæ, who, according to History, was possessed of a yard as prodigious as the two biggest concerns that could be put together.

It is doubtful whether the semen is prolific after passing through so long a member. Aristoteles, and after him Galen, have mooted this question. They are both of opinion that the spirits there abounding, being spread over such a length, the semen is afterwards no longer able to reproduce. But several doctors, among others the learned Hucher, are of a contrary opinion; because the semen going directly into the heart of the uterus, without being impaired by contact with the air by any other exterior cause, has all the necessary qualities for generation, and the information supplied to us on the subject by this great physician, shows us conclusively that the truth is altogether on his side.

Unless, as I have already said, the two genital parts in both sexes are mutually well proportioned, there is no likelihood of their uniting closely one with the other; for if the man is rather powerfully membered, and the woman very narrow, the conjunction is not agreeable, and they cannot suffer each other. But if the same man joins in amorous intercourse with another woman who is wider, he will touch her only with pleasure, instead of the complaints
and pains he caused to the first: so that it is true to say that he who has given us so many remedies against love, has left us in writing, that when we love persons whose inclinations and parts are proportionate to ours, our flame is a happy one, and our legitimate love can produce but lawful fondness and delights.

In reality, if the two women of whom Platerus tells us the story, had been able to stand their husbands, they would never have complained to justice, and the judges would never have unanimously consented to invalidate their marriages, with injunction on the women to retire into solitude, and on the men to take other wives, who were not so foolish, after marriage, as to complain of the bigness of their husbands' rods.

I do not speak here of the prodigious size of the member of certain men: it is known that they are not fit for marriage; and it would have been very wrong to have wanted to remarry the man mentioned by Fabricius de Hildan, who had it as big as the body of new-born babe.

Too big and too little concerns are not the only defects they present among men; they are also defective if they are badly formed, or if all the parts composing them are not in their proper place: for nuptials having been instituted among Christians for the sole purpose of procreating children, there can be no doubt that if a man's parts are so badly conformed that he cannot consummate marriage, and that such defects are incurable, the marriage must be declared invalid.

Lastly, there are so many other defects which deprive the virile member of its ordinary action, that it would be necessary to make a special discourse on
the subject, in order to describe them all; for to speak briefly, no one could agreeably caress a woman, and still less engender; if he were suffering from gonorrhea with chordee, or from a virulent nodus; if the natural parts were afflicted with excrescences, ulcers or cicatrices; if the prepuce is of prodigious size; if the penis is tied down by the string of the gland, or lastly if attacked by one of those diseases which prevent connection with a woman, and which are often the causes of dissolution of marriage.

These observations on the strength and weakness of the virile member may prove of use, because the subject is not treated in other works. We offer them for what they are worth. We trust that they may suggest to every reader the means of acquiring the splendid dimensions referred to by the excellent Poggio who states that the following story was one day related to him, "in company, by a friend of mine: A Florentine of his acquaintance had a handsome wife who was courted by a crowd of admirers. Some of these frequently serenaded her, as they say, with the customary lighted torches, in the street opposite her house. One night, the husband, a most jolly fellow, aroused from his sleep by the sound of trumpets, jumped out of bed, came to the window with his wife, and seeing the noisy and frolicsome assemblage, requested them, with a loud voice, to look up, in his direction. All eyes were instantly turned towards him, when he laid hold of a most respectably sized tool of his, and exhibited it erect out of the window: — "You are taking pains to no purpose", said he, "for, as you see, I am better provided with the means of satisfying my wife than you can be yourselves. I therefore advise you to spare me a repetition of this
annoyance.” This amusing sally put a stop to any further pursuit.”

CHAPTER II.

On the Formation of the Testicles.

Mingled with a good deal of nonsense there are a few well-known facts in this chapter. That the sperm is generated in the testicles, and that the sperm of the woman is as needful for procreation as that of the man, are undoubted facts, but the theories concerning the constitution and temperament of the testicles are devoid of any scientific basis, and it would be a waste of space to quote them 1).

CHAPTER III.

Concerning the Evils produced by Over-indulgence in Copulation.

“In some cases the harm caused by excess is extremely great”, says the Author, “but in some cases it does little harm, and in others it is even bene-

(1) In “The Ethnology of the Sixth Sense, (i.e. The Genital Sense), its Anomalies, Crimes, Follies and Perversions”, (now in M.S. and shortly to be published), a mass of curious information is given by Dr. Jacobus X... the Author, concerning these “Storehouses of precious Human Seed.”
ficial”, — in which latter case it may be remarked it is hardly to be called excessive.

The description of the symptoms caused by excess is graphic. “Excessive coition destroys the natural heat, weakens the organs, produces results which are contrary to nature, saps the virile force, diminishes the energy and movement of the body, wears out the stomach and lever, interferes with the digestion, and so impairs the health of the whole body, taints the blood, enervates the muscles, fatigues the limbs, hastens decrepitude and decay, causes the hair to fall off, even to the extent of baldness, reduces the blood, injures the nerves and causes trembling, destroys voluntary movement, does harm to the heart and lungs, flattens (i.e. empties) the veins, and produces weakness and impotence in all these.”

These lines might be used by a quack doctor, in place of the old familiar “dimness of sight, loss of memory.”

Some sense is mixed with some nonsense in the description of the persons to whom excess is more or less hurtful; but the advice to “old men and those who commit excess not so much from lust as from sensual vice, to guard against copulation as they would against an enemy who lay in wait to kill them”, is certainly excellent.

The author cups his theories with extracts from Aristotle and Rhases, the latter of whom found by experiment, “that fornication destroys the hair of the head, the eyebrows, and the eyelashes, “but it increases the growth of the beard, and the hair on the body.” The following lines from Dr. Acton prove that the advice of the old Sheikh tallies with modern medical science, the counsel of the English doctor differing but very little from that of his ancient colleague.
"The immediate effect of the act on the Male deserves some few remarks. Even in the healthiest and strongest person, a feeling of fatigue immediately follows."

This nervous organism is very powerfully exhibited in some animals. The buck-rabbit, for instance, after each sexual act, falls on his side, the wits of his eyes turn up and his hind legs are spasmodically agitated. The cause of this, and the corresponding phenomena in other animals, is the nervous shock which particularly affects the spinal cord.

The way in which this shock affects a healthy man is, generally, to make him languid and drowsy for a time.

This temporary depression has not escaped the observation of the Ancients, who have remarked —

"Laeta venire Venus tristis abire solet"; and again:

"Post coitum omne animal triste, nisi gallus qui cantat."

So serious, indeed, is the paroxysm of the nervous system produced by the sexual spasm, that its immediate effect is not always unattended with danger, and men with weak hearts have died in the act. Every now and then we learn that men are found dead on the night of their wedding, and it is not very uncommon to hear of inquests being held on men discovered in houses of ill-fame, without any marks of ill-usage or poison. The cause has been, doubtless, the sudden nervous shock overpowering a feeble or diseased frame.

However exceptional these cases are, they are warnings, and should serve to show that an act which may destroy the weak should not be tampered with, even by the strong.

A French physician has well described the test which every married man should apply in his own case: — "When connection is followed by a joyous
feeling, a bien être général, as well as fresh vigour; when the head feels lighter, the body more elastic and ready for work; when a greater disposition to exercise or intellectual labour arises, and the genital organs evince and increase of vigour and activity, we may infer that an imperious want has been satisfied within the limits necessary for health. The happy influence which all the organs experience is similar to that which follows the accomplishment of every functions necessary to the economy."

How serious — how vital an act, so to speak, that of copulation is, appears from the marked changes which accompany its performance in some animals. It is a well-accredited fact that in the rutting season buck-venison is strong, lean and ill-flavoured. At this time we are told, the flesh becomes soft and flabby, the hair looks "unkind"; and in birds, the feathers, after the season of breeding, are in a ruffled state, and droop. The horns of stags fall off, and the blood is occupied in supplying the consequent demand for new ossens matter.

It is before the spanning season has passed, that we prefer the herring, and it is only while it is filled with roe that we care to eat the mackerel. A spent salmon is not fit food for man; and, at this period, as all fishermen are aware, the vivid colours of the trout disappear; and the fish retires exhausted and impoverished, until the vital forces are regained."

Leaving aside the discussion of "spent salmon", we are happy to offer the following "Aphorisms bearing on the Hurts of Love," which we have translated from the Latin of that curious and little known old writer, Benedict Sinibaldus ¹.

¹ J. B. Sinibaldus: Genanthropia, Bk. IX, cols. 975, 976. Romae, 1642. From the VIth Book of Sanctorius the Younger's Static Medicine."
TWELVE APHORISMS ON THE HURTS OF LOVE.

I. After inordinate copulation a fourth part of the wonted transpiration is wont to be stayed.

II. By inordinate copulation the natural heat is lessened; by lessening of heat transpiration is lessened; by lessening of transpiration the breaching and the heart-beat.

III. Inordinate copulation causeth the body to transpire crude matters, which presently chill the flesh.

IV. In the act of Love much crude matter is transpired, and if, the while it doth yet continue, crude matters be carried from the centre to the periphery of the body, obstructions are occasioned; and for this cause the belly is constipated.

V. The immediate injury from inordinate copulation is chilling of the stomach; that which doth appear later, checked transpiration. Whence readily come twitchings of the eyebrows, and tremblings of the limbs, and eventually of the members holding chief place in the body.

VI. Copulation is more hurtful in Summer, not because the body doth transpire more, but because digestion being then less active, what is lost is not so readily renewed.

VII. Inordinate copulation hurteth the sight, because it doth draw away from the eyes a very great quantity of the spirits resident therein; hence the coats of the eyes growing over hard and shriveled, the passages of the same are rendered less permeable.

VIII. Copulation doth heat the liver, and the kidneys, because the heat called forth is not adequately exhaled. On the contrary it doth chill the stomach, brain, and heart, because by reason of the passages being more freely opened, the heat that is called forth
is itself entirely resolved, and the proper heat of those organs in some degree dissipated for the same reason.

IX. Wherefore inordinate copulation doth occasion in the liver, bile; in the kidneys, nephritic trouble; in the stomach, crudity of juices; in the brain, catarrh; and in the heart, palpitation and syncope.

X. After excessive copulation with a woman that hath been coveted with exceeding great concupiscence, lassitude is not immediately felt. For the comfort and satisfaction of the mind do then assist the heart's transpiration, and enhance the vigour of the same; wherefore as concerns that very matter which is lost, there is a more ready renewing thereof.

XI. Such men as in copulation do not, of set purpose, emit their seed, are very like to find themselves attacked with swelling of the testicles; for the seed is incapable of suffering transpiration.

XII. These are the signs that copulation hath done no hurt: urine as well compounded as before; activity of body; easier breathing, and the weight of the body continuing well nigh the same as ever.

CHAPTER IV.

The Results which arise from the Ill-Effects of Excessive Coition.

In this chapter the author treats of the cure of the diseases caused by excessive Coition before the evil becomes too great, and starts with the statement considerably in advance of the medical knowledge of
the times that, "Men who futter frequently ought not to be bled, or get over fatigued." They should eat and drink plentifully before going to bed, of white bread, mutton, and sweet syrup.

The lust is a testimony to the nutritive power of sugar which agrees singularly with the most recent researches of chemists. Ginger, cinnamon, and long pepper are also recommended, but acid or salted foods should never be eaten.

If the patient desires to eat poultry or kid he should "counteract the humidity it would cause by stuffing the meat with those things which have a contrary effect." The drink should be "old wine, or still better syrup of honey." The former seems rather peculiar advice for a Mussulman to give. That many persons experience a trembling sensation after copulation is possibly true, but it seems doubtful if half a drachm of bran in marjoram-water would cure the symptoms; but the author is careful to add that if it is of no avail, more violent remedies such as colocynth, nettle-seeds and other things are to be employed.

Dimness of right may be cured by bathing the head with vinegar and rose-water, and making the patient "go into the water keeping his eyes open." To overcome the feeling of lassitude, he proposes that the patient should quickly go to bed and sleep a little, then eat something of a purgative nature, then wrap himself up again and take a long nap." Should this not prove effectual, bathing and pure wine should be tried.

The subject of this chapter is so important that the following practical remarks by a qualified medical man are of some value and we owe no apology for introducing them.

*I am quite certain, he writes, that marriage, even
late in life, contributes to a man's longevity, if the
woman he chooses is suitable as regards age, dispo-
sition and temper. If the newly-married man will but
be moderate and commit no excesses of any kind,
I am an advocate for his marriage, rather than that
he should remain single. The reader should recollect
that in these cases the physician does not advise all
elderly people to marry but he sees no valid reason
why an attachment already formed should be broken
off, merely because a hale and hearty bridegroom is
advanced in life. I am cognizant of many instances
of persons who are now living very happily together,
who have married late in life. In these instances no
ill consequences have happened. If, however, an el-
derly man is disposed to marry beneath him, or to
contract marriage with a young and worldly woman,
I think his medical adviser should do all in his power
to dissuade and warn him of the danger he is about
to incur. Nevertheless, experience teaches us that the
advice is but little needed. I am well aware that many
cases can be cited in which men have married late
in life, and had families. Undoubted instances of vi-
rility at the age of nearly one hundred years are on
record; but in these cases the general bodily vigour
has been preserved in a very remarkable degree. The
ordinary rate seems to be, that sexual power is not
retained by the male to any considerable extent after
the age of sixty or sixty-five.

The impunity with which some elderly men con-
tinue the practice of sexual intercourse is certainly
surprising; still, abuse or excess, whichever we may
term it, must sooner or later tell its tale. In some,
its effects assume the form of hypochondriasis, fol-
lowed by all the protean miseries of indigestion; in
others, of fatuity; in the more advanced stages, pa-
ralysis or paraplegia come on, accompanied by softening of the brain, and its attendant consequences. What in early life was attended by temporary languor, is in age not unusually followed by the train of symptoms alluded to above; and, when the medical man is called in, it is too late to do aught but palliate them.

I am every day becoming more convinced that many of the affections of the brain, under which elderly persons suffer, and to which a certain proportion annually succumb, are caused by excesses committed at a time when the enfeebled powers are unequal to supporting them, and I think it the duty of the medical profession to put such sufferers in possession of these facts. Kind advice and sympathy would thus, I am sure, save the valuable lives of many a man who errs from ignorance.

Parise who has written the best word on the diseases of old age inveighs against ill-assorted marriages of elderly persons. "There are great risks run; for in the extreme disparity of age, and often times of condition — as when the man is rich and the girl is young — Nature avenges herself by spreading scandals — doubts about paternity, and domestic troubles; everything is at variance, age, disposition, character, tastes, and amusements. "What shall I do with him, and what will he do with me?" said a clever young girl of eighteen, whose parents wished her to marry an old gentleman. With regard to health and vital force, it is easy to foresee what will become of them in these unequal marriages, where a young and fresh girl is 'flesh of the flesh' of a man used up from age, and mayhap from excesses. Evidently she commits a suicidal act more or less certain or rapid. On the other hand, experience shows that the elderly man who
thus risks his repose and his existence, speedily finds his health grievously affected.

"Would you," continues Parise, "know the difference between love in youth and in old men? It is this, 'of a truth great folly appertaineth to the first love, but great feebleness to the last.' Hereby hangs a tale, for sudden danger lies in the path, and the siren sings upon the very serge. Blessed should the old man deem himself who can put up with calmness, happiness, and reason, instead of craving after those senile accessions of delirium, too often the parents of regret and remorse without end. The chastisement of those who love the sex too much is to love too long. Is Nature silent? 'Tis that she would not speak! Would you provoke or excite her? It is a crime against her — a crime for which she will some day claim a deep revenge. Why, then not listen to the voice of Wisdom — for those who sit at her feet, and listen to her awful counsels, shall be delivered from strong passion, and many sore straits, and much folly?"

CHAPTER V.

What ought to be taken after Coition.

The subject of this chapter concerns those thoughts proper to use after Coition, and we note that the author shows no slight knowledge of restoratives. Soup made of meat "boiled till all taste has gone out of it," and yolks of eggs seasoned with cinnamon, cloves, and squills. The latter appears rather a peculiar re-
medy, considering the medicinal effects of the plant, but it is used also in many other prescriptions given in the book.

Some of the remedies are of a very unpleasant nature; and would inevitably turn a European stomach. Thus a man who fornicates after a long journey on foot, should eat meat upon which a little castor oil and oil of rue has been poured! Meat, apples, and onions boiled in wine, sounds more efficacious and rather more pleasant, but it is doubtful if the effect would be greatly increased by the addition of the brain of a cock, steeped in oil of myrrh, oil of roses, and duck fat.

Pains in the limbs caused by excessive fornication are cured by the curious principle of bandaging the opposite limb; thus, for a pain in the right arm the remedies must be applied to the left leg. Sparrows are recommended as a food, — more, perhaps, on account of their amorous, than their nutritive qualities, and for drink honey-water, which Gabriel ben Jossie, — a still older authority on the same subject, seemingly, — says, “brings back the fluid in the spinal column to its proper condition.”

CHAPTER VI.

The Advantages of Copulation.

After having descanted on the diseases and ill-effects caused by excessive copulation, the author here treats of the benefits which may be derived from moderate
fornication. He starts by saying that some people maintain that under no circumstances fornication can be of benefit to a man, and he combats this assertion by quoting Galen, with whose writings he seems to have been very familiar.

The "Father of Medicine" says; "Young men of great vigour, being forbidden to fornicate (either for some kind of philosophical reason, or some other cause) found that their bodies became cold, their movements difficult, shivers ran through their frame, melancholy seized upon them, their appetite disappeared, and their digestion was injured. I have seen a man, who having escheaved fornication after having practised it at intervals, lost his appetite, digested with difficulty the little he did eat, and became a prey to melancholic thoughts: when he began to fornicate again, these symptoms quickly ceased." Rhases, an Arab writer, asserts that a person who discontinues copulation after having practised it to a great extent is liable to a disease which, as he describes it, seems identical with Chordee. He declares moderate indulgence to be excellent for a man, and that strangury of the womb, — an incurable disease, — only occurs in women who abstain from copulation.

The author of the present work argues that copulation must be good because there is no gift of nature that is not meant to be used. But he has the good sense to remark that it is not good for all persons alike. A man who is full-blooded, and makes plenty of semen, will suffer, especially if young, from fever, want of appetite, oppression of the heart, and other distressing symptoms, and persons of a hot, humil, bilious temperament, will also "derive much advantage from having a woman whenever they feel like it," but about other sorts and conditions of men the author is not quite sure.
CHAPTER VII.

Of Suitable and Unsuitable Times for Copulation.

Those hardy futterers who are always ready for the amorous fray, will do well to read and abide by the sage counsels offered in this chapter treating of "the times when copulation is desirable and when it is objectionable, also of proper conditions and vicious forms of copulation." He states,—what perhaps many of us have found by experience,—that it is not proper for a man to fornicate when his stomach is full; but it is doubtful if anyone is so well acquainted with his own internal economy as to know when his stomach has completed the first and second digestions and is in the midst of the third.

It is, perhaps, supererogatory to advise a man to abstain from copulation when he has cholera, diarrhoea, or vomiting, or wants to make water or go to the stool. That he should abstain during hot weather in a hot country, may be good advice, but if followed, would have a serious influence upon the birth rate of most tropical countries. Spring and winter he thinks the most suitable times.

If it be true that to fornicate whilst drunk causes pains in the joints, this would account for rheumatism being so rife. To fornicate when in anger, or worried, or after long watching, causes a waste of strength, and excessive joy "dissolves the body too much." For the guidance of those who are not able to choose
their own conditions, he assures his readers that they had better be too hot than too cold, and surfeited rather than fasting when they enter the arena of Venus.

Pure wine he does not consider an advisable drink after fornicating, but at least it does not chill the liver and cause convulsions, as cold water is apt to do.

Then follows an enumeration of the different constitutions, for which copulation is more or less good, and the chapter concludes with a paragraph on improper positions, in which good advice is given with some brutal frankness.

*In futtering standing, you get pains in the thighs; to futter lying on the side is bad for anyone who has any member or limb on that side at all weak; when seated the semen flows with difficulty, and causes pains in the kidneys and the belly, and very often a swelling of the penis. The best position is to lay the woman on her back on a soft bed, and then get upon her; it is best for the woman to raise her thighs as much as possible, because that is very tempting, and it is very nice to bend back her thighs upon her belly*.

Few persons probably will care to dispute the authority of the Arab sage on this point. Sinibaldus also gives some good advice, and we cannot do better than translate him textually. He says, in the chapter entitled: 1

**AT WHAT TIMES MAN AND WOMAN DO FIND THE GREATER DELIGHTATION IN THE AMOROUS CONTEST.**

Albeit in things of love men do always taste the sweets of pleasure; yet are they used to quaff a

(1) J. B. Sinibaldus *Genitale* (bk. X., cols. 1021—1024).
greater or a less satisfaction according to diverse conditions and times. Now first as to general times,—it is well known men do win more delight therein in winter, women in summer, as elsewhere we have enough set forth, and generally that each sort of animals is at that particular season specially stirred and enticed by the pleasures of love at which they do receive from Nature’s self the spur of kindling passion, forasmuch as at certain determined seasons she doth urge to genial embraces. And most often the said season is the Springtime.

But now coming down to particular times,—some have deemed that it is at night the greater pleasure is enjoyed, whereto the words of Naso in his third Book of the “De Arte” are held to allude:

*Nec lucem in thalamos totis admitte fenestris, Aptius in vestro corpore multa latent.*

(Nor yet let in the light through quite uncurtained windows; in your body are many things better half hid).

Again that master of dalliance, Theocritus: “For Venus loveth the dark; but with light doth come necessity of constraint.” The same notion hath Plutarch in his book against Concupiscence thus followed: “Why dost not wanton where all men may see? for it seemeth as though in very shame thou didst shun thine own self, trusting to night alone and darkness, all witnesses away, thy disgraceful deeds and lustfulness.” The same hath been very elegantly expressed by Jovianus Pontanus in the first Ode of his “Amores”:

Nox Amoris conscia, quae furenti
Ducis optatam iuveni puellam
Grata Diis magnis, et amica blandae

Nox bona lunae.
Quam collunt una Geniusque Hymenque
Et suo gaudens Erycina nato,
Cum ferus diras acuit sagittas,
     Tendit et arcum.

O voluptatis comes, et ministra,
Quae bona ex te fert thalamus thorique?
Quas sopor fert illecebras iocosque
     Deliciasque?

Quas simul iuncti faciunt amantes
Inter amplexum, trepidumque murmur
Inter et ludos, teneraque rixas,
     Dum furit ardor.

Dum micant linguis, animaeque florem
Ore deducunt querulo, parique
Concidunt motu, resoluta postquam
     Grata libido est.”

(Night the confidant of love, thou that bringest
the coveted maid to the arms of her fevered lover;
Night dear to the great Gods. Night good comrade
of the complacent Moon. Thou art courted by Genius
and by Hymen, yea! and by her of Eryx whose
delight is in her boy, when the cruel wretch doth
sharpen his dread arrows and stretch his bow. Thou
companion and ministrant of pleasure, what joys doth
the wedding chamber win of thee, and the bridal
couch! what allurements doth sleep bring, and merry
jests and soft delights! Delights that lovers twain con-
joined in one do work, amid embraces, and trem-
bling whispers, and tender games, and sportive con-
tests, while the heat of Love’s ardour glows. Tongues
quiver, and the very flower of the soul is breathed
forth from their moaning lips, as they fall back with
one accord, now their voluptuous longing is assuaged).

In this context may be appropriately cited the comic
Epigram of Crucerius given in Septalius on Aristotle's
"Problemata":

"Quaerenti Ersiliae, quaenam hora salubrior esset
Ad Venerem, Medicus sic ait Hermogenes,
Mane salubre magis Veneris decerpare fructus,
Iudice me fuerit; vespere dulce magis.
Hic illa arridens formoso ait ore, voluptas
Mi curae fuerit vespere, mane salus."

(Ersilia one day asked what hour was the more
healthy for Love; Hermogenes the Physician told her;
at morn I hold it the more healthy time to pluck
the fruit of Love, at eve the pleasanter. The maid
replied, a smile on her fair lips: Be it mine at eve
to have the pleasure, and at morn the health).

Still albeit night is the more friendly time for Love,
yet is a candle thought to enhance the pleasure of
lovers; wherefore harlots used of old to stand for hire
by the light of lamps. To this Juvenal in his VIth.
Satire doth make allusion, speaking of Messalina:

"Obscurique genis turpis, fumoque lucernae."

(Disfigured with darkling cheeks and the lamp's
smoke). Horace again in the Second Book of the
Satires (Sat. 7) says:

" . . . . . . . acrius ubi me
Natura incendit, sub clara nuda lucerna
Quaecunque exceptit turgentis verbena caudae,
Clunibus aut agitavit equum lasciva supinum."

When nature's sharp sting provokes me, whatsoever
girl, stretched naked beneath the bright lamp-light, hath taken the thrusts of my swollen member, or hath ridden with wanton movements the horse that lay upturned beneath her haunches.)

Martial (Epigram XI) says in jest to his wife:

"Tu tenebris gaudeas: me ludere teste lucerna,
   Et iuvat admissa rumpere luce latus."

(You rejoice in the dark; 'tis my delight with a lamp as onlooker and with light let in to ply your body).

But according to the Astronomers, we must hold that portion of the day to be fitted for the better tasting of the pleasures of Love when Venus is in the ascendant among the Stars. For they teach how the seven Planets have the hours of the day apportioned among them, so that for instance the first hour of the natural day, with some minutes to boot, is ruled by Saturn; the second with its minutes by Jupiter; the third with its minutes by Mars; the fourth with its minutes by the Sun; the fifth with its minutes by Venus; the sixth with its minutes by Mercury, the seventh with its minutes by the Moon; the eighth again by Saturn; and so on, in the selfsame order, until the circle of the twenty-four hours is completed. Thus the lines:

"Cinthia, Mercurius, Venus et Sol, Mars, Iove, Satur,
Ordine retrogrado sibi quivis vindicat horas."

(Cinthia, Mercury, Venus and Sol, Mars, Jove, Saturn, taken in retrograde order, each claims certain hours as his own).

And inasmuch as the number of the hours doth exceed the series of the Planets taken three times over, hence it cometh that anyone of these hath
dominion over the space of one hour, and besides a period of some minutes. See Christopher of Samberg on the first Book of the "Sphere" of John de Sacrobosco. Thus it is that when the star of Venus is in full ascendant, a more abundant share of amorous delight is enjoyed.

But among the other Planets, it must be supposed those have more influence on Love's pleasures which come nearer to Venus in familiar approach; and such as do exactly coincide, as the Astronomers would have it, with that division that is used to be made of the several humours. For it is said the humours of our body do hold each his own hours of the day, wherein that particular humour doth hold precedence in the human body. Thus in the first, second and third, blood is dominant; in the fourth, fifth and sixth, bile; in the seventh, eighth and ninth, black bile; in the tenth, eleventh, and twelfth, phlegm.

Now if this be really so, we must recognise how that will be the special moment of time for men to taste greater delight in love's commerce when the blood is traversing his proper sphere. Thus at early morn in the hours before the light, and at evening up to the third hour of the night, will Venus come with lustier joys. But as to other times, we must count them to afford more or less intensity of delight, according as they come nearer or less near to the hours wherein the blood is dominant; so after the blood, will come in the second degree, hours of the true bile; in the third degree, those of the black bile; in the fourth, hours of the pituitous humour. The order is the selfsame as that we gave to the Planets; for that the four humours do agree with the quaternary (fourfold system) of the Planets. Thus do they correspond respectively: the black bile to Saturn, the
bile to Mars, the pituitous humour to the Moon, while the blood doth answer to the Sun, Venus and Mercury; for these three last named Planets do complete their orbit in almost the like space of time. But why is Jupiter left out? The answer is, he is not left out; for that he doth not rule over any one determined humour, but over the whole and general temperament or constitution which doth spring forth and arise from the said four humours. But enough of these matters.

Further it may be asserted men find more pleasure in the second than in the first turn of Love. Though on the face of it this may be judged a false conclusion, on the ground that in the first attack men do possess a greater affluence of seed and of spirits, whereby pleasure may be thought to arise for them in greater measure; yet none the less doth Aristotle affirm the same in the “De Generatione Animalium” (Bk. II. ch. 4), where we read as follows: “For much of useless humour is found also in the menstrual discharges, as is the case likewise with the seed of the male as concerns its most fluid portion, and this as well in one and the same emission as in several; for the first emission is less fruitful than the second, for as much as it doth contain less animal heat by reason of the crudity thereof, — where as that which is better digested is thicker and of greater body.” I will only add that if, as saith the Philosopher and as is shown by most manifest experience, more crudity is found in the first emission of seed, and less heat, it cannot but follow that the pleasure, which same doth flow from the heat-bearing and spiritual virtue of the seed, must be diminished, and more dulled by a greater proportion of excrementical moisture, and more sluggish. But as this doth not happen so in the
second bout of Love, the sensation of pleasure is therein keener and more highly wrought. Yet another reason is, that in the first connexion the seed, either because of its copiousness or of its more serous nature, doth flow forth at once; but as we have proved above, the pleasure is more lasting and more intense in proportion as Love's dance is longer kept up, whereby the spirits do themselves issue forth in better condition, and do consequently set up greater pru- riency of desire and more voluptuous satisfaction.

Again, Love is lusty when the body is fasting more than when it is full, for this cause, that after digestion is ended, the body is not stuffed with food; whereby the spirits have a more unhindered access to the genitals, and themselves being refreshed are in more vigorous plight.

Lastly, it will be found the sweetness of Love's pleasure is more fully tasted, when before the amorous struggle, man and woman have some little while exercised their members, either by a walk through pleasant scenes, or by dancing, or any other sort of gymnastic activity. Thereby will the spirits, being stirred and invigorated, the more readily answer the prick of wantonness, and the more vigorously display the titillation of desire; in which manner likewise will the seed itself be made more fruitful.
CHAPTER VIII.

Certain Information Necessary to be Known before Composing the Medicines favourable to Coition.

Here begins the list of recipes which continues throughout the rest of the first volume, or rather, the preliminary information which is indispensable to be known by anyone who would compose medicines to promote Coition.

Some very erroneous notions of physiology appear to be indispensable to the student of this neglected branch of medicine. Our author appears to be like the judge who was recommended never to give his reasons, for though his judgment might be right, his reasons were pretty sure to be wrong.

Thus for instance he agrees with the modern chemist in recommending dried chick-peas, but not as the latter would, because they are a valuable nitrogenous food. The Arab puts them down as nourishing, it is true, but he adds that, being swollen, they produce thick vapours, and their nature is similar to that of the semen. Purslain, he thinks, only contains two of these properties, but it is too cold for the semen, and if employed, this coldness should be rectified by the addition of "pepper, ginger, cinnamon, squills, and other things which are hot by nature."

Onions are hot and damp, but they lack nutritive power which should be supplied by adding the fat of some small animal; — another case in which his judg-
ment is right on the whole, though his reasons are not quite in accordance with modern science. He ends the chapter with a quotation from Rhazes who had noticed the very curious physiological fact that in cold or temperate countries the desire for coition is strongest amongst men in winter, whilst with women the reverse is the case.

CHAPTER IX.

Description of those Simples and other Drugs which increase the Power of Copulating.

This chapter, which is very short, being only some 30 lines in length, enumerates some 80 simples or other substances which increase the power of copulation. Some of these are doubtless effective, as, the peppers, cardamons, ginger, anise and other spices having aphrodisiac effects. Care should be taken to discriminate between galanga and callangale, which are both included in the list. Galanga (Alpinia) is a plant allied to the gingers; whilst callangale (Cyperus) is a totally distinct plant, used medicinally in the East, and one species is cultivated in Europe for the sake of its tubers (amandes de terre) from which a sweet oil is expressed.

Others of these simples savour of the Middle Ages as,
the fat of the lion, the kidneys of the iscanor; — apparently a species of lizard or chameleon, — and the testicles of the wild ass.

CHAPTER X.

Of Medicines intended to Increase the Power of Coition.

The author now proceeds to compound all these remedies. Onions and honey boiled together would probably be the most effective, and certainly the least unpleasant of all these remedies, though the author vaunts the virtues of the pizzle of a bull cut into small pieces, and boiled in the milk of a black or a very red cow. Another recipe which he describes as “of admirable efficacy and good for kings”: it contains aloes, camphor, saffron, nutmeg, cinnamon, cloves, santal, cinnamon, (false) galingale, black and white hellebore, and one or two more ingredients. These are to be mixed with 80 mitskals of white sugar, covered with clarified honey, and left in a well-secured jar for three months. “It will be found very efficacious — if Allah so wills!”, the author piously adds.
CHAPTER XI.

A Description of certain Oils which have the same Effect.

This chapter mentions certain oils which have an aphrodisiac effect. Some of the recipes are curious. Take this for instance.

"Procure 120 field ants, of the sort called "Solomon's ants", and put them in a glass bottle and pour on them puré oil of lilac, and expose the bottle to the sun for forty days; then take out the ants, and add to them three drachms of feverfew, and the brains of three cock-sparrows, and rub with the mixture the member, the pubis, and the soles of the feet, and you may then fornicate as much as God, — may He be exalted! — will permit."

Whether the limits of the Divine permission would be extended by the use of this oil we crave leave to doubt.

Byron called Izaak Walton, "a quaint, old, cruel Coxcomb", but the Arab far outdoes the old angler in cruelty, though not in quaint literary style. Here is an example, — borrowed by the way — from "Isaiah the Son of Ali", whoever he may have been.

"Take a cock-sparrow and pluck it whilst still living, and throw it amongst ten wasps who will sting it to death, then cook it immediately in beef-fat until the flesh is in shreds, and put it all into a bottle, and when you experience any difficulty in fornicating rub the penis and the two veins which are round the navel, and you will see wonders."
There are several other recipes in which cock-sparrows and ants seem to have had an equally bad time. Anointing the tip of the tool with oil of mustard, or pepper, dissolved in oil of lilac, is said to afford the lady much pleasure, but this may be questioned, and at any rate some of the incidents mentioned in the second volume are true, the Eastern woman seems to stand in no need of artificial means of increasing sexual excitement.

Rarely does he show any consideration for the woman, but he mentions incidentally that spurge is not to be recommended as an ointment, as though it produces an erection in the man, it is apt to cause inflammation of the womb in the woman. The bile of a sparrow, mingled with certain oils, our author thinks, would be of great efficacy; but some doubt, he adds, almost sorrowfully, whether the oils increase virtue of this embrocation to any extent. He would probably have regarded it as little short of treason if anyone had ventured to cast doubt on the sparrow’s bile.

CHAPTER XII.

Of Unguents for the Same Purpose.

This chapter is about ointments, which appear to be distinguished from oils as not necessarily containing any fat. One of these so-called ointments is recommended by the author of a book entitled "The Book of Exposition of the Mysteries of Marital Co-
ition”¹, who declares that he cured a case of confirmed impotency by means of it. We fear, however, that it would be difficult to try in the present day, as the first ingredient is the tail of an isticor, and it is by no means certain what species of lizard is denoted by that name.

Lizards of any sort were evidently deemed to have an effect on the venereal act. The next recipe in the book begins with: “Take a lizard at a time when it is excited, cut its throat, and let its blood drip into lentil flour, and make this into balls and allow them to dry.” One of these balls is to be mingled with olive oil, and the under part of the legs anointed therewith. A curious belief is connected with this and several other recipes mentioned in the book, namely that the erection caused would disappear if the feet touched the ground.

CHAPTER XIII.

Of Dressings and Bandages for the same Purpose.

The author, in this chapter, treats of plasters, also intended to increase venereal force, but even if they

¹ Kitāb al-Iṣdāh fi Asrār al-Nikāh, so runs the fascinating title of this book in Arabic, and we have given an exact translation of its meaning; Slane (in Catalogue of the Bibl. Natl. says that it was written by ʿAbd al-Rahman ibn Nasir al-Shirazy, a physician of Aleppo, who died in the year 565 of the Hegira, (1170 of J. C.). This book deals especially with aphrodisiacs.
have the properties the Arab physicians ascribe to them they would be difficult to compound, for the first contains "the ashes of a camel's yard." The next is even more difficult, for before the person using it can apply it to "the toe of his left foot," as recommended, he must first procure "the hump of a leprous camel (sic) and soak it in vinegar for forty days."

In two or three recepies the big toe is to be bandaged, in another the feet are bandaged with the brains of ten sparrows mixed with powdered sesame," or, "ants with green wings" drowned in the oil of long-berried grapes, which has such a startling effect that if the penis is not washed in water "the erection will last all day."

The blood of sparrows has the effect of allowing you to fornicate as much as you wish, and the effect of a plaster made of iscancer, spurge, white wax, and oil of lilac is so great, that the erection has to be taken down with henna dissolved in a little opium.

CHAPTER XIV.

Frictions which make the sperm more abundant and increase the power of Coition.

The seeds and pods which increase the semen form the subject of this heading. The half dozen recipes contained in this short chapter bear the names of some fifty or sixty substances, mostly aromatic spices. Some of the ingredients are rather out of the way,
as, for instance, cakile (a species of sea-rocket, the root of the rush,) "Indian Wood", "Syrian Apples", "Syrian Borage"; — possibly the Aleppo sort mentioned by Browning in the "Strange experience of Karshish the Arab physician" 1, — sea squills, red and white behen, white ginger of Khorassan and hedge-mustard. Except for the number of ingredients they contain, the recipes present no peculiarity worthy of being quoted.

CHAPTER XV.

Electuaries which increase the power of copulation.

This division concerns the sweetmeats which strengthen the power of Coition and increase desire, and begins with a description of the spices which should be used to flavour the sweetmeats. From the not very explicit account given, it would appear that the spices are to be enclosed in a small linen bag, which is then thrown into the liquid to be flavoured whilst on the fire, and removed by means of a string attached to it when sufficient flavour has been given. The only curious point to be noticed in the chapter is that the old Arab writer noticed the stimulating and exciting properties of nuts, — though singularly enough he recommends that they should be eaten boiled. "This preserve," he says, "has a marvellous action, and is

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very useful for the purposes we have mentioned (the increase of generative power, of course), by the help of God — may His name be glorified!"

Singularly enough it is only a few years ago since one of the numerous "food reformers" proclaimed the nutritive powers of nuts, adding, more truthfully than grammatically, that "nuts are cheerful," by which he intended, no doubt, that they caused cheerfulness in those who ate them.

CHAPTER XVI.

Medicinal powders for the same purpose.

Here the writer treats of "those powders which increase the power of Coition," and which it would appear, are to be washed down with sweet wine, — an indication which appears in many cases, and which is very singular when it is remembered that wine is distinctly forbidden by the Koran.

It is quite a relief after reading recipes in which a couple of score ingredients from the animal and vegetable world figure, to come across an easy and feasible one, like the following, even if its generative properties are overstated, as they probably are.

"Take ten cooked eggs, and remove the shells, and let out the yolks. Then take some cow's milk, and put it in a pot, and sprinkle in some cress seeds, and let it boil. Add to the milk the yolks of the
eggs, and mix them with the fat of a cow, and leave them until they become a powder, and eat it fasting.”

The testicles of many animals and birds play an important part in this matter, the old author thinks. “The testicles of a yellow calf, salted, dried, and pounded, greatly stimulate to copulation,” and a bull’s pizzle, pounded, will have the same effect, but this very indigestible powder needs to be washed down with wine or milk. The marrow of a ring-dove may not be quite so valuable an aphrodisiac as the author imagines, but perhaps there is here a reflection of the world-wide influence of the Greek Mythology, for the bird was sacred to Aphrodite on account of its amorous nature. Nor is it quite evident why the right testicle of a fox should have virtues not possessed by the left testicle, and we may reasonably doubt whether it would “increase the power of copulation in an astonishing manner.”

CHAPTER XVII.

Injections which strengthen the lust-power.

The writer still treats of the same subject with special reference to injections. The injections which serve to increase the power of copulating should be preceded by a collyrium to clear the intestines. One that is recommended for this latter purpose contains chamomile, linseed, alum, fenugreek, turpentine, thistle,
and figs, and there can be no doubt as to its efficacy we should imagine. Another, which “fattens the loins,” has in it nut-oil, cow’s milk, belladonna, ginger, asparagus seeds, and a few other ingredients. In a third, the head, the knees, the part between the legs and half the tail of a ram figure. The food of the person using those remedies should consist of lamb’s flesh and white bread.

These injections should be used for seven consecutive nights. The chapter concludes with, “Know then that all these methods are very good, and of great efficacy with Allah’s help, — may He be exalted!

Naturally, after injections we should expect to find suppositories, and they are duly treated in the next chapter.

CHAPTER XVIII.

Suppositories for the same purpose.

This begins with the superfluous information that the drugs of which we are about to speak “act generally by the properties which they possess.” This the author is careful to define as exciting the part which is in front of a man when they are put into the backside. That very useful animal, the escancor is brought into requisition, and the fat of its kidneys steeped in oil of sesame, and mixed with leseed, feverfew, and ginger is recommended. Some of the suppositories are apt, it seems, to produce ulcers,
which seems hardly likely to promote their extensive use, but they are all warranted to cause a strong erection — if God so wills!

CHAPTER XIX.

Of various medicinal pastes.

In this part, the author tackles electuaries, and starts with one which "increases the semen, strengthens desire, and hardens the penis. If this is taken continually for three weeks, mixed with onion water the yard will assume enormous proportions." If you wish this condition to cease, you must sprinkle the member with rose-water mingled with camphor, and also drink a mouthful — which certainly sounds logical. "The woman should refrain from using this electuary, which would excite in her a great lust, and cause her to do dishonourable things," but to the man "it is very useful". The cock-sparrow also enters into the composition of one of these electuaries.

The recipe for another electuary is derived from Fatha Eddin, the son of Djali, who says he obtained it from a M. S. "written by the King." The royal recipe does not differ greatly from many of the others, and possibly owed much of its efficacy to the chicken broth which was to be taken with it.

Following this is a recipe by Mokaid, who appears, according to his own showing, to have been quite
too successful in his treatment of venereal affections. He says: "I saw, in the West, a man of twenty-one years who was of a bilious temperament and consequently incapable of performing co-ition. This man came to me and said: "I have bought a beautiful slave but I cannot procure an erection, and I blush with shame before her." "Take," I said, "of feverfew, pepper, and ginger, an oka of each, the yolks of twenty eggs, cooked; mix the whole with 120 drachms of good palm honey, and eat it before and after your meals." Mokaid continues. "After having followed this treatment the young man come to me complaining, and said: "Cure me of that which has now come to me." And in fact he was like one possessed. Then he raised his garment, and I saw that his body was emaciated by excess of the copulation which he committed day and night. I cured him with syrup of bishop's wort in tribule (?) water with a little camphor; then his constitution and his power of co-ition were brought into harmony."

To eat plenty of eggs, onions, and boiled meat would doubtless prove a valuable adjunct to these electuaries, and perhaps "forty cock sparrows" would prove nutritive, even without the, "nard, dates, black and white pepper, long pepper, aristolochus of Itrak, cinnamon, mastre, ginger, and sparrows' tongues taken along with them.

Another and much simpler electuary will enable the person using it to fornicate with as much pleasure as he wishes. It should be taken for three weeks, and if the effect produced is too much, a little rose water and camphor will balance matters.

Amin ed-Din had a special prescription which, according to his account, had seven distinct properties, — those of strengthening the yard, opening the
stores of semen, fortifying the nerves of the brain, increasing desire, causing an erection, inducing the love of women, transforming much of the food into blood and causing the emission of semen with much pleasure. Pearls, which must not be pierced, appear to form the active principle. Nuts of various sorts, two drachms of the navel of the iscancor, peony seeds, and various other ingredients figure. As several of the recipes contain upwards of 40 drugs there is very good reason for not quoting them at length. The trouble of compounding such a prescription seems hardly paid for, even if it had the effects ascribed to it, and, moreover, “made a man beloved by women, and preventing her from becoming pregnant.” This last effect is perhaps due to the bladder of a shad,—at least that appears to be the only fresh ingredient introduced.

CHAPTER XX.

Incenses which heighten the power to copulate and render man strong.

This chapter treats of “incenses” which increase the power of Coition; but by incense there appears to be meant a kind of lozenge to be put into the mouth; not a powder for burning.

The first recipe was given by the Shaykh Abd-ul-Aziz Edderimi, who declares that the Kings of Egypt used it. It consists of the bark of the cashew tree
steeped in turpentine, with — as far as the translator can make out, — a portion of the breast of a male animal. The materials for most of these recipes require to be boiled in a water-bath. The result would seem to be a gummy substance which is to be chewed in the mouth and the spittle swallowed, but not the drug itself. In some cases the compound may be swallowed, *but it would be better for men of a hot temperament to confine themselves to chewing it, but persons of a moist temperament (whatever that may be) may do either the one or the other.*

In spite of wine being forbidden by the Koran, intemperance seems to have been almost as common as at the present day, for one of these incenses is specially prepared for "those who, on account of their passion for drink, have become impotent and unable to copulate", — which happens to many men. It consists of musk, resin, and a drachm of the brain of a house-sparrow, scent nuts and ginger. "If the man is drunk you should give him a drachm of the incense dissolved in fresh water; that will sober him, cause him to satisfy a natural want, and then he can fornicate."

Another curious recipe recommends you to take a portion of the tongue of a sparrow mixed with several drugs, then kill a cock-sparrow, put this mixture in its belly, and cook the bird in a clean saucepan with the weight of half an ounce of water, and leave it for a full hour in an oven. Then remove the sparrow if it is dry, take the drugs out of its belly, and preserve it in a glass vase. It is, says the author "one of the best incenses, and was composed by wise men of India, and I have found that he who swallows it, adding to it a drachm of fried colocynth seeds, will never cease to fornicate; it also strengthens the sight,
and improves the complexion", — which, it is not unfair to surmise is mainly due to the colocynth.

The last recipe in the chapter is for the benefit of those who depart from the right path in the matter of coition, who must put four drachms into the mouth and chew it, and swallow the spittle.

CHAPTER XXI.

Odeurs which increase Coition.

This part — an exceedingly short one, — treats of the perfumes which increase the power of coition. They are musk, scent nuts, cantharides or sea-rocket, and Egyptian willow, and are used to make a ball, the odour of which is inhaled, and a small portion even swallowed, "and you will see marvels."

We regret our Author has not dealt with this subject at greater length because it is highly important to collect as many facts about it as is possible. The special odour emitted by the secret organs of the woman has a powerful fascination upon certain males. In fact, for Henry IV, it proved the sovereign excitant to sexual love. In France libertines of this stamp, — who work themselves up into a pitch of erotic fury by raking with the mouth and nose that portion of the female's body usually reserved for the virile tool — are known under the significant name

(1) Much curious information may be found in "Untrodden Fields of Anthropology" (2nd edit. Vol. I) pages 235—252. Paris, 1898.
of "renifleurs", viz.; "sniffers", although they do more than merely sniff.

It may be mentioned, in this connection, that there is a peculiar form of sexual perversion, called by Dr. Binet "fetishism", in which the subject displays a perverted taste for the odours of handkerchiefs, shoes, underclothing and other articles of raiment worn by the opposite sex. Binet maintains that these articles plag the part of the "fetish" in early theology. We remember the case of a young lady respectably connected, who bolted with, and was afterwards separated from a married man. Later it was found that she kept as a souvenir a pair of his pyjamas, from the smelling of which she appeared to derive sexual satisfaction. It is said that the favors given by the ladies to the knights in the Middle Ages were not only tokens of remembrance and appreciation, but sexual excitants as well. In his remarkable "Osphré-siologie", Cloquet calls attention to the sexual pleasure excited by the odors of flowers, and tells how Richelieu excited his sexual functions by living in an atmosphere loaded with those perfumes. In the Orient the harems are perfumed with intense extracts and flowers, in accordance with the strong belief in the aphrodisiac effect of odors.

The love of perfumes by libertines and prostitutes, as well as sensual women of the higher classes, is quite marked. Heschl reported a case of a man of forty-five in whom absence of the olfactory sense was associated with imperfect development of the genitals; it is also well known that olfactory hallucinations are frequently associated with psychoses of an erotic type.

Garnier\(^1\) has recently collected a number of ob-

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\(^{(1)}\) "Les Fétichistes" etc. Paris, 1896.
servations of fetichism, in which he mentions individuals who have taken sexual satisfaction from the odours of socks, night-dresses, bonnets, drawers, menstrual napkins, and other objects of the female toilet. He also mentions creatures who have gloated over the odours of the blood and excretions from the bodies of women, and gives instances of fetichism of persons who have been arrested in the streets of Paris for clipping the long hair from young girls. There are also on record instances of homosexual fetichism, a type of disgusting inversion of the sexual instinct, which, however, it is not in the province of this work to discuss.

CHAPTER XXII.

The composition of certain foods.

The food of a man who desires to copulate much is here treated of. It should consist of lamb's flesh, not roasted, — for roast meat does not give strength, the author avers, — dried peas, onions, boiled eggs (especially if you sprinkle on them cinnamon, pepper, and galanga), fish, and fish roe, but fish being rather of a cold nature, ginger, pepper, and other condiments should be mingled with it.

Milk, onions, fried or cooked till they are a pulp, are recommended with some show of plausibility. Eggs are very useful to those who have a hot tem-
perament, and the brains and marrow of animals are also very good for them.

Omelettes are recommended, but the omelettes read very much like Irish stew with eggs in it, for they consist of onions boiled and meat with twenty (!) eggs. Twenty eggs appears to be the usual number employed, and the addition of cock's testicles "makes it very efficacious". An egg without salt is proverbially tasteless, but many persons would perhaps prefer that to a seasoning of "burnt salt" mixed with ginger, pepper, both kinds of penny royal, dried cucumber, sea-squills, and carrot seeds.

Dried peas with beef-fat would undoubtedly prove very nutritious, especially if mixed with twenty eggs. It is but fair to remark, however, that he rarely means hen's eggs. He distinctly says in one case that pigeon's eggs are preferable, and it is not improbable that in many cases sparrow's eggs are intended. The description of a food mentioned by Ar-Rhases is distinctly comic. It opens with a description of how a slice of bread, moistened with milk, is to be cooked, and then winds up abruptly with: "put on the bread a fat chicken and eat it."

Rhases gives a description of a meat which will cause whoever partakes of it to fornicate for thirty days and thirty nights without ceasing. It consists of twenty house-sparrows boiled, with the addition of several drugs which can hardly be deemed palatable, to Western palates at least, for one of them is, — assafoetida!

Another curious recipe is to take some eggs, make a hole in the shell of each and remove the white, then fill the egg with beef-fat, or honey, and eat five of these eggs on going to bed. Thick milk from a yellow cow with the addition of manna, "until it
is as thick as honey" is recommended as being "very efficacious if Allah so wills — may He be glorified and extolled!"

CHAPTER XXIII.

Various things which diminish Coition.

Having treated of all those things which increase copulation, the author, in the present chapter, describes these which diminish the power of copulation. These consist, he says, of food and medicines. His explanations concerning the temperaments, and "the air in the veins" are of course absurd. He does not omit to note frequent fornication as one of the causes, but being not unmindful of the contents of the last eighteen or twenty chapters, he wisely adds "without the use of those medicines which produce semen to replace that which is emitted, because in this case the semen decreases after a certain time, and is sometimes lacking when required." There is almost a touch of pathetic humour about the latter part of the sentence.

"Those things which exhaust and dry up the semen, are those which produce wind, as rue, and its seed, purslain seed, Yemenite purslain, penny-royal, cummin and margoram; everything which is cold and drying, as the turnip-cabbage, the rose, rose-water, cotton seeds, beng, and camphor; all those things which are very dry, as hempseed, elecampane, dfa-
wares (?) lentils and barley. “Everything which is sharp, acid, or bitter, belongs to the same category, as unripe dates, sumach, currants, sour pomegranates, mulberries, quinces, apples, and apricots; vegetables which are cooling and contain much water, as lettuce, green coriander, the currant tree, ocymum, cucumber, melon, and sorrel.”

The list is, on the whole, an excellent one, and shows that the author, if he had no medical knowledge, possessed an intimate acquaintance with his subject. He also adds some physical disabilities; which are: drinking cold water, chronic indigestion, the appearance of the monthly courses in the woman, food remaining a long time in the stomach &c. “It is said that the turnip-cabbage has the special property of destroying the semen, and that merely to inhale its odour would weaken a man for fornication. It is also said that no fit man is addicted to copulation.”

These various substances affect the semen in different ways, either thinning it too much, or “penetrating” it, and render it too cold. To eat “sorrel and similar plants would, the author maintains, entirely destroy the power of copulating, and gall nuts have the same effect, but it is hardly probable that anyone would ever eat gall nuts, or “bread in which much nitre had been put.”

The fine things which extinguish a man’s desire for fornication, are “fear, shame, an excess of phlegm, collected in the spermatic vessels, indifference to the person he is approaching, or want of experience from having had little to do with women.” The last of these seems to be the most easily removable.

The recipe for “a food which destroys all desire for copulation, which follows, includes lettuce, hops, the seeds of Aster attiens, camphor (quite in confor-
mity with modern medical science) and lentils boiled in vinegar. "Lustful desire will pass away completely." Most of these same ingredients mixed with two or three we have been unable to identify, mixed into balls the size of peas, will remove all desire if rubbed on the penis and the spine three times a week.

A recipe which is "used by many monks to remove carnal desire," would, it appears to us, not improbably remove the monk too, for it includes "scales of iron, scales of copper (!), Indian antimony, bear's skin, santal, and camphor". Another medicine which is described as "particularly good to destroy the power of copulating," consists of the testicles of an African lizard, dried, and mixed with an infusion of rue.

CHAPTER XXIV.

Relating to the lengthening and thickening of the Yard.

Having expatiated sufficiently on this subject, the author now returns, — not unwillingly we may imagine, — to those things "which lengthen and thicken the yard."

He starts with the information, derived from "Galen and the wise men who came after him," that "rubbing and constant friction with pine resin and oil will make the member longer and thicker." Personally he has a predilection for turpentine, sarcocolla, Ar-
menian ou tre and "the wax of nettles (?) which, if in-
fused in asses milk, will "enlarge the penis, and im-
prove its appearance." Sugar, salt and milk are,
however, almost equally efficacious, and have the
great advantage of being easily procurable, and will
not only enlarge the penis, but also the receptacle
in which it is to be placed. Honey, wax, oil, and
ewe's milk have the same effect but require to be
applied ten times a day. Perhaps it is not wonderful
that this constant application should sometimes create
a soil, which may be cured with oil of lilac or oil of
violets, or white wax. Feverfew, spurge, ginger, and
nitre, applied to the member, and left on all night,
will "thicken the yard and improve its colour."

Another medicine, in which Armenian nitre seems
to be the active principle, has almost too powerful an
effect, for it will make the penis larger and thicker
than you wish, and as hard as iron. Truffles also are
recommended, but, curiously enough, are to be
applied externally. River leeches also figure in more
than one of these recipes, but they are used in a
dried state. Elephant's fat will not only enlarge the
secret parts in both sexes, but will strengthen and
increase the buttock. "A live wasp mixed with honey
and ginger," sounds as though it ought to have a good
effect.

On the *similia similibus* principle the genital parts
of a horse, mule, ass, or camel, ought to exercise
an effect upon the person who eats any of them, but
such a dish would be indigestible. The difficulty is
bridged by boiling the animal's member "to rags"
with flour and water, and giving the flour to a hen.
When the fowl has finished eating, the man eats the
fowl, and thus attains his end without any unplea-
sant effects,—except to the fowl. It is satisfactory
to know that if the effect produced by anyone of these recipes is found to be excessive, a little cold water will remedy the evil, though perhaps not by "dissolving the drugs," as our author believed.

Even though the small-tooled reader may have tried all the Arab’s recipes without enlarging his printle, let him not lose courage. Mere size, brute bigness, we have to add, is no sign of vigour. "One of the first characteristics of the perfect athlete of classic times was unusually small, though well-shaped genital organs. Indeed, a large, flaccid penis is not frequently a result and an indication of masturbation having been indulged into a dangerous extent. Veterinary surgeons, it is true, condemn a horse with an abnormally small sheath, as likely to be delicate in constitution. This rule, however, does not apply to human beings, though, undoubtedly, a shrivelled, atrophied condition of the organ may in addition to other factors, become a pretty sure sign of the existence of partial or entire impotence.

There are few questions more frequently put by patients than: "Do I not suffer under a diminished or diminishing size of penis?" In nine cases out of ten there is no cause for alarm whatever. A nervous patient in bathing has seen another man with a large organ, or from some other cause fancies that his powers must necessarily be deficient, because he thinks the organ does not possess what he considers the usual dimensions. The size of the penis varies greatly, and it has been a great source of consolation to many patients to be told that its efficiency bears no relation whatever to its size. A small penis, indeed, is often a more efficient organ than a large and massive one. A small penis, it should also be remembered, when in a state of erection often exceeds in size one which
is larger while in a quiescent state. An abnormal smallness of the penis can sometimes be successfully treated. Marriage also will frequently increase the size of the organ. Circumcision in cases where the prepuce is very narrow will tend to the same end.

In most cases, however, no treating whatever is required and the patient may be assured that the due performance of marital duties are fully compatible with a moderate-sized yard. We append a translation of the wise discourse of Sinibaldus in this connection, the quaintness and real value of which is sufficient justification of its length.

OF SUCH THINGS AS DO LENGTHEN THE VERGE 1).

The fairness of the human body doth consist in a certain symmetry and due proportion of the members, in such wise, that each several part possess an appropriate and consonant admeasurement as well of size as of form, lacking which the body is adjudged misshapen. In sooth this duly proportioned correspondence of the limbs was cultivated by our fathers with great carefulness; forasmuch as by reason of wrestling schools and baths, which places they were used to frequent publicly and in common, their bodies were daily stripped naked and of necessity exposed to view. But it was held a disgraceful thing and a monstrous to behold any part of the body mis-shapen, or for any member thereof to appear either unsymmetrical and mutilated, or deficient or in any way disproportioned. So much was this so that they spared no pains if only they could preserve a congruous symmetry of parts and a due proportion of size.

(1) Sinibaldus. Gemianthropia (Bk. III. Chs. VI and VII. cols. 320 to 348).
But it is different in these our own times, when gymnastic contests have fallen into desuetude and games of all sorts, whether of simple wrestling or of the pancratia, have been abandoned, nay! when even baths have ceased to be used. In consequence any deficiency of the body and its members is less obvious, and no one of us thinks aught of the right disposition of his limbs or takes thought for their due and symmetric configuration.

But in those earlier ages, if it happened that any had a penis either unduly curtailed or bare of foreskin, this they regarded as no less matter of shame than if any other chief member of the body whatsoever were mutilated or imperfect. Accordingly with all pains did they make endeavour as well to cover the yard by stretching of the foreskin, as to thicken and lengthen it, if slender or over-short. But in sooth, albeit baths and wrestling-schools have become obso- lete, so that no great account would seem to be taken of a penis even by much too short, yet for all this the practice of Love hath not stopped, nor the office of generation grown out of date 1.

Now the right operation of nature depends on the instruments employed, which should preserve due pro- portion both of size and shape; if they lack this, without doubt they must perform their office ill. Whenever then the genital implement is very short and over-thin, it is quite useless for the purpose of generation, inasmuch as in treading the measures of Love, either it does not reach the neck of the womb at all, or else is not clipped by the opening

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1 Indeed in these present times it doth flourish and abound exceedingly; so men ought the more to take thought for the proper proportions of the genital organ as the work of generation is of more honour than any gymnastic.
thereof. But if it fail to be so clipped, neither with man nor woman is the Cytheraean nectar poured forth, and if this come not, no seed is emitted on the part of either, and if there be no effusion of seed, generation follows not. From first to last therefore, if the privates do err on the side of over-shortness, the generation of offspring is impossible.

Wherefore in order that the said generation, than which is nothing more honorable and excellent in nature, may be assisted, the penis must needs by help of physicians be increased in length and bigness. With good reason therefore does Gabriel Fallopius write in his book "On Embellishment" how he was wont to warn parents to give heed in the infancy of their children to the making of their boys' members bigger. For he saith, if big, it will never be useless, or if it should be so, why! this will be but a very rare case, one that only happens when the rod is so excessive in length that it bruises the womb and entrance of the belly and so hinders conception; whereas on the contrary one of the chiefest reasons of sterility in a man is the shortness of his verge. First then let us deal with the means of lengthening the penis. In this matter I shall offer nothing of my own; all is drawn from Fallopius' store; in this wise my pen and my readers' ears will both avoid offence.

ON OVER-SHORTNESS OF MEMBERS; AND HEREIN FIRSTLY OF THE LENGTH OF THE YARD 1.

"Under this heading are included not only parts artificially become too small, but such also as have been created by nature too short or too slim. Such parts further are included as have got curtailed by

(1) Fallopius' "On Embellishment", ch. 17, quoted by Sinibaldus.
any accident, whether from disease or amputation or wound. Now inasmuch as all these affections depend upon the fact of diminished quantity below what is in accordance with nature, on this ground I feel myself bound to endeavour their cure. Parts that are grown out of measure to a bigness prejudicial to their proper activity call for a similar mode of treatment, because they go beyond nature. However let us first speak of parts too slender and created too short by default of nature, but not grown small by emaciation. Among such the first place is held by the yard or privy member that is so short as to occasion no slight blemish in the framework of the human body.

This subject is not handled by the more recent writers, for that mankind having now waxed more modest is not seen naked as in Antiquity, when in wrestling-schools and baths men were continually being observed one by the other. In fact, these parts being nowadays worn covered up, any blemish has ceased to be of moment; wherefore mayhap we ought not to deal with it, as it would seem not to belong to the province of the Physician who embellishes, but of him who heals. Yet forasmuch as these matters are neglected by our everyday practitioners, on this very account, I will give sundry precepts for magnifying the size of the yard. If beauty be the object, well I will do so in the interest of beauty; if not, with Avicenna they must hold me excused, these harsh, sour critics. — Avicenna who wishing to teach the mode of making the yard bigger, but finding the Doctors to hold it shameful to handle such matters, answers the objection by saying: "So pressing is the needfulness of preserving the human species that even unseemly subjects must have due attention paid them. For unless the member is clipped by the vulva, the
woman doth feel no pleasure, doth not emit seed, and so no conception follows; for which reason if for no other the said member must, if necessary, be artificially made bigger.

For my own part, I warn parents to give heed during the infancy of their children to the making of their boys' members bigger. For if big, it will never be useless, or if it should be so, this will be but a very rare case, one that only happens when it is so excessive in length that it bruises the womb and entrance of the belly and so hinders conception. But on the other hand if too short, this will always, or much more often than not, be an incommode.

To deal therefore with the question of making the member bigger. Herein are two things to be noted, to wit that we can lengthen the privy part, and that we can make it thicker. We lengthen it, when we make it to grow lengthwise; and we increase its thickness, if we can bring about much and frequent stretching of the same. For it is not increased by increase of fatness and flesh, but the hollow of the nerve must be made greater, for so often as the hollow hath been widened and the member stretched forth, provided always the meet vapours and spirits be present also, it doth grow bigger.

However let us speak first of lengthening the same. This can be accomplished, if we but remove impediments; amongst these is the "frenum" (bridle), or chained dog, of the privy member, — we call "dog" that part which in common parlance is named the little string, — which doth tie the foreskin on its underside to the glans near by the canal. A man who hath this "dog" too short, cannot properly extend his member lengthwise, forasmuch as the said "dog" doth hurt him; and so the privy member cannot long
continue stretched forth, and the growth thereof is hindered. For what makes the member big is its often stretching, and this is why such as devote themselves much to Love, and are for ever having Priapus on the stretch, have it long and big. Therefore it is needful we cut the "dog" across transversely.

Another needful thing is we should note the position of the nerves. On the back of the member are nerves on the right side (as ye have seen in Anatomy), for Priapus doth abound in nerves. We must look to see if the nerves be stretched, or if any fibres be so stretched, or if we can note any grains, like millet seeds; and if this be so, they are painless swellings or excrecences on the nerves, a kind of knots obstructing the nerves. In this event the tension must be removed, and the nerves slackened by dint of emollients and laxatives, such as oil of sweet almonds, or common olive oil well matured. Yet another thing is good for lengthening the verge, to contrive that from time to time the privy member do undergo an unnatural swelling up. Now it may swell either by reason of the spirits that reside therein, and this is not unnatural, or it may be affected with swelling that is independent of the said natural swelling. And for this end we must have recourse to the well-known acrid medicaments, such substances as boys are wont to make use of for a jest upon one another.

The Ancients were used to anoint the glans or the prepuce with juice of the broad-leaved convolvulus, which we call garden smilax (bind-weed); it is an acrid medicament, which doth inflame and bring about a kind of artificial priapism. Likewise fig-tree juice is a very excellent application, whether we rub it in on the glans only or over the whole penis. The spurges, which the Greeks call "tithymali" (spurge, euphorbia),
if we choose *Wolf's Milk* or some similar one, are excellent. But in the using of these medicaments we must beware of their burning quality and the violent pain they occasion. Boys oftimes use them for practical jokes on their comrades. The means of affording relief is to temper their heat by the milk and cloths soaked in milk, or else a decoction of mallows, or of violets, or oil-salve of violets, or oil of roses, wrapping the head of the privy member therein. I have myself seen the member made larger as the result of cutting the "frenum," and using emollients to the back of the penis, to the extent of one quarter of its former dimensions after the above described treatment had been repeatedly applied. Other things of advantage for lengthening the member are handling it, keeping it warm, practising love, besides such medicaments as mustard-plasters, pitch-plasters, etc. Among means of lengthening the organ, one of the less effective is the practising of love; forasmuch as it doth not therein long remain at tension, but on the contrary doth presently subside. But it is needful it remain a long space at tension, for it is necessary that the spirits flow copiously thereto. This is brought about by means of hot medicaments, and other matters of a hot nature, whether medicaments or no. With this in view Rhazes and Avicenna cause the member to be rubbed repeatedly, three, four, six, ten times a day; but not with the dry hand, only after it hath been anointed with sheep's milk. Now what is the reason for this? The authorities give no reason. Let us do so. It is because milk obstructs the passages, and so the spirits are not dissipated. Besides milk is able to engender from itself spirits akin to the spirits of the blood. Yet further, milk hath an emollient, softening virtue, especially if it is rich. Indeed
it hath this effect as it were of its own nature, as is confirmed by trial made. Avicenna adds that we should of course rub with some fatty substance. Now, if it were fatty substances at all that do provoke the excitation of love, so much the better if it be fat of castoreum; but in very truth the friction is the main thing that causeth the tension. Others add that the tension should be brought about by external applications; and this is done by pitching the part, by putting of pitch over it in the same way as described above. Any of the ordinary forms of pitch-plaster may likewise be used. For our part let us employ an ointment of thapsia; but with all these medicaments add a small particle of musk. Or lastly if you use musk and civet mixed with oil of sweet almonds, there is no more excellent medicament to be found; it doth rouse and provoke the blood, and doth excite the appetite of Love. This they hold as a very great secret. In such ways, by dint of friction applied athwartwise, do we lengthen Priapus' instrument. The same is likewise effected by heating appliances, as by taking of a chafing-dish between the thighs, or by means of hot cloths. But note that so soon as ever the privy member doth subside, you must rouse it again to erection, either by hot cloths or other hot substance; for this is good for boys, and even for men of stablished age. But weakly persons, who have no abundant copiousness of spirits, should beware lest they be not able, after that the vessels are distended, to fill the same with spirit. But this may be accomplished by means of the medicaments prescribed by the every-day practitioners.

What I now say, and what I shall say for after times, this am I constrained by the high necessity of generation of offspring to set forth, and not that I
do make bold to promulgate aught against the Law, or contrary to good morals.

Some Writers there be propose medicaments for the enlarging of the privy member that act of their own proper and total substance; for myself I have not employed these, but have always relied upon those called inflammatives. Now the former sort of medicaments are, firstly: earth-worms, that have been washed in wine and dried and then reduced to powder, and mixed with oil of sesame and of sweet almonds. Yet another is proposed by Rhazes and adopted by Avicenna, — to take a fresh Indian nut and open it; therein shall we find a sweet liquor in the innermost kernel. Take a leech, leave it for seven days in the said liquor, then take it out, pound it and rub it on the member. For my own part, I have not essayed it. Later Writers, following Dioscorides, say that the use of coriander-seed in the food is excellent. It acts slowly; nor do I put much faith therein, if that I have other means at hand. If only I wist any mode of relieving the priapism that doth result from cantharides, this would be the most sovran drug of all; but to my exceeding great regret I know of no antidote, and therefore have I not troubled about the said medicine.

In the year 1539, at the beginning of Lent, at the time Charles V was crowned Roman Emperor and Florence was taken, the Spanish army wintered in the territory of Modena, at a place called La Basria, seven miles distant from the City. The soldiers were insubordinate, and treated the country-folk very ill. Accordingly these did complain to the Duke, who sent his Secretary, — not being a man of much wit or prudence. Him the Officers dosed with cantharides, so that he was attacked by priapism, and on his re-
turn into the city did show his tool in the open Council, fearing he had been poisoned. They would take the fourth part of a cantharides fly, pound it up, then adding pepper, cinnamon and gillyflower, make a pill, and administer the same. But the man is cured painlessly, rapidly and safely by means of the juice of a certain herb, which the Spaniards gave him to drink. But its nature I know not.

However in the matter of this enlarging of the member, our Country's laws do set a limit. For it doth happen sometimes that individuals are fain to have their parts inordinately big. For my part I should wish this enlarging to be practised in case of small organs alone; it is only unduly curtailed parts that should be corrected, whereas great ones should be left in their original state and not exaggerated to a yet greater bulk.

OF MAKING OF THE MEMBER BIGGER FOR ADVANTAGE OF HUMAN GENERATION 1.

'Tis not enough that the man's genital instrument be of due and sufficient length, if the same be too slender; for perchance the proper mass and amplitude of the phallus is even more necessary than is its length. For if it be too short, forasmuch as the seed can be thrown from afar, and yet reach to the very womb, it will in no wise be altogether useless for the art and craft of generation. But if it be overslender, and by much too fine, then is it not at all embraced, as is meet, by the mouth of the womb; for which cause neither on the man's part nor yet on the woman's will there be any spasm of pleasure and conflux of seed, and without this can no concep-

(1) Sinibaldus, (op. cit., Chap. VII), quoting from Fallopius.
tion have place. For this was it, Avicenna did take more thought of the thickness than of the length of the verge.

Now albeit the measures considered above apply mostly to the lengthening of the verge, yet there be others that do particularly enlarge its mass. Wherefore, passing over convolvulus leaf, which is likewise recommended by Avicenna, it is working and softening that above all doth contribute the most to making big the penis, whether it be done, as the Arabs use, by hot oils and fat, or whether quantities of hot milk be poured over the same, after friction hath first been applied with a rough cloth, to the end that the milk may penetrate well in.

But it will be objected: Why as well for the lengthening, as for the bulkiness of the penis is milk so greatly commended? Is there any occult virtue therein, whereby this increase of size is brought to pass, or otherwise? 'T is by no occult quality, but a right obvious one, and by its own natural temper that it doth work so, forasmuch as milk, being a gross and fatty substance, doth by penetrating into the passages of the yard obstruct the same and close them, so that the spirits exhale not forth thence nor are dissipated. Nay! rather, continuing therein, and even increasing, they do dilate and amplify (as is the nature of heat) the nervous contexture of the penis, which same is apt most easily to suffer distension. Similarly inasmuch as milk is compounded of a most excellent and complacent substance, these same spirits can thereby be adequately nourished and refreshed. For, seeing milk is naught else but a purer blood, wrought to higher perfection by more complete decoction, it follows that thereby no less than by blood, spirits may be engendered and cherished. For indeed spiritual
substance may be fed not alone by digestion of internal nourishment, but likewise by application of external nutriment, and grateful, nutritious warmth. Furthermore milk doth soothe, relax, fatten, make gross, as is clearly manifested by experience.

No less are applications of pitch and pitch-plaster highly efficacious, — and this far more for the amplifying of size than of length; for, as saith Avicenna: “these do draw together the blood, which by their sticky nature they do retain and by their fatty nature curdle.” Moreover Avicenna recommends *albeda-rungus*-water, that is basil-water, applied as a fomentation on the penis. Again earth-worms washed in wine and then dried, and finally powdered and compounded with oil of sesame or of sweet almonds, are highly spoken of by many Authors as efficacious in virtue of some secret property they do possess. Which same faculty and peculiar property, leeches are often said to share, when prepared in the same manner as the worms.

Rhazes setteth forth this medicament of leeches, prepared in the following manner: A fresh Indian nut should be taken and opened; therein will be found a sweet liquor in the innermost kernel. In the said liquor a leech must be kept for seven or eight days, then taken out, brought to powder and rubbed in. Undoubtedly this liniment (I think so myself) is most powerful by reason of the united properties of the leech and the liquor of the Indian nut.

But it will be asked: by what faculty or virtue must it be supposed leeches act? No doubt they may be said to act by reason of their inborn viscous nature, — a quality plain and manifest, like that of fatness in milk spoken of above, — forasmuch as they hinder the exhalation of spirits. Yet above and
beyond this, a certain occult property cannot be denied them whereby they are effectual by virtue of some secret impulse, known to Nature but hid from us. For might it not be said that even as the peculiar impulse of leeches, when alive, is to find out veins, even such as are hid, and greedily suck out the blood therefrom, so albeit dead, yet are they able to attract and draw out that same liquor, in whatsoever part of the body they be applied. And of a truth I do not deem this conjecture one to be scorned. For secret properties of Nature, — whether implanted by Heaven, if we are to give credit to the Astrologers, or consequent upon such or such a temperament, as the better Philosophers reason it out, — existant in any creature when alive, do not straightway at its death cease to be, but are preserved so long as that particular harmony of qualities and admixture of elements doth persist; in fact until this is resolved by putrefaction, and the secret property resulting therefrom is likewise destroyed.

The said truth might be corroborated by many facts of experience; but we will content ourselves with only a few. Our first we will select from Horapollo in his "Hieroglyphica," wherein he writes, that if a bat’s wing be affixed to the aperture of the nest wherein a colony of ants lives, the ants will liever perish of hunger than go forth out of doors to seek after food, by reason of the inborn antipathy that is between them and the bat, and the deadly hate of these two. Well! I say this property is in the bat, when alive; but forasmuch as it is a virtue consequent upon the temperament of the same, and this temperament doth not straightway perish when life leaves the creature, it therefore follows that even when the bat is dead, for a while there remaineth in its parts
a secret impulse. And this doth continue until manifest putrefaction begins and a notable alteration is made in its qualities and so the symmetry of its elements destroyed. For the circumstance of life doth add naught to its tempering and the peculiar property appertaining thereto, nor take away aught, but doth keep them the same.

Even so in the bow, or in the fiddle, if amid the strings that are made of sheep's guts one from a wolf be put, not to speak of the harmony being thrown out, and the fact that it cannot in any wise be attuned with the rest, straightway the remainder strings do break, flying by an inborn hate the nature of the wolf, that is opposite and forever inimical to themselves. So likewise if a sheepskin and a wolfskin be placed together, the sheepskin is torn, loses its fleece, and its substance rots away. Similarly may be noted divers herbs that by reason of a secret virtue drive away serpents when they are alive and growing in the fields; but the same when plucked up by the roots, are not robbed of the said property, as is evident for that they even then do preserve against poisons. And this is owing to the fact that, albeit the herb hath ceased to live and grow, yet hath it not lost the original tempering of its elements, or if we had rather trust the Astrologer's flattering tales, the property emanating from the stars that Heaven hath endowed it withal. But so soon as ever it doth purify, forasmuch as by putrefaction the concatenation and harmony of its original qualities is dissolved, this virtue and hidden quality doth cease.

But whitheraway hath our discourse wandered? In good sooth have we disgressed somewhat, in order to prove by sundry instances how leeches reduced to powder and spread on the penis by way of a plaster
are able by a secret property they possess to call up the blood to that part, and so make Priapus bigger. Wherefore let us now return to the point of the discourse wherefrom we did make disgression. Leeches then, by virtue of the property we have established, as well as by the circumstance that they have been nourished on the liquor of the Indian nut, which is exceeding fattening, — whence above everything else is it prescribed for emaciated persons, — do amplify the yard, dilating the same and making it more gross.

More recent Writers, following Dioscorides, report that coriander-seed doth likewise enjoy a faculty of enlarging the virile parts, perchance in the same manner as it is believed to augment the quantity of the seed and rouse the motions of concupiscence, as the same Dioscorides holds. Fallopious doth extol the rubbing in of cantharides-flies as a most excellent auxiliary; but in what form they should be so rubbed in, he confesseth he knows not. It may be cantharides have this effect because they straightway draw off the humours through the kidneys and the blood through the urinary vessels and bladder; whence it comes they do induce priapism, and are employed on occasion by many in stone and in affections of the kidneys. But a more commonly observed thing in practice is, that where by the malignity of fever or from any other cause the urine is stopped, if blisters of cantharides be applied to patient’s legs, they very soon hath emission of urine, and that often mixed with blood.

But, (this by the way), cantharides doth lose its power of drawing forth the blood, if a portion of(?) is mixed therewith; indeed it is a marvel how the noxious and deleterious quality of the same is combated by the said seed. But in very sooth, I do in no wise much
favour the use of cantharides for the genital organs; for by reason of the violent action thereof, very great torture and most terrible pain may arise from its employment; whereas Priapus is nourished and doth grow not by griefs and forcing, but rather by blandishments and enticing; is moved not by dolorous, but more by delightful sensation; loves to be erected and stretched forth not by fiery heat of inflammation, but by natural warmth, soft and soothing.

However let not any man study to make these parts of him too exceeding great, for they will be at the same time dull and flaccid, and so the more unfitted for the genial encounter of Love and task of generation, because, — as we have said above on Aristotle's authority, — they are with difficulty erected, and sluggishly. There be indeed some wanton gallants, slaves of lust and given up to a filthy way of mind, who do study no other thing with more pains and exactness than how to train their virile parts; so much so, that it were meet the laws of the State should put check on them, by setting a limit to the permitted size of the said parts.

To conclude, I am fain to append to what I write on this subject the pious profession which the same Fallopius doth make: "What I now say, and what I shall say for after times, this am I constrained by the high necessity of generation of offspring to set forth, and not that I do make bold to promulgate aught against the Law, or contrary to good morals."
CHAPTER XXV.

The preparation of medicines which render copulation more delightful.

The reader of this treatise having prepared himself for the arena of love by the applications or mediciges already mentioned, would find that his task was but half done, and that he had then to commence another course of treatment calculated to render copulation delightful. This is by no means to be despised, for "Know that if a man employs the things which we are about to mention in this chapter, a woman cannot do without him, and will love to return to him, and to be alone with him, and copulation with him will be very enjoyable."

These medicines are here duly set forth and the author with his usual thoroughness, begins ab initio, and firstly points out which is the best position for both parties. It is rather remarkable that he does not care for what the French call refinements, but recommends the old "classical" method, i.e. "the woman on her back with her head as low as possible, her haunches raised on cushions, and the man on the top of her."

Selecting a recipe, almost at random, as a specimen, we find that fennel, pepper, ginger, feverfew, long pepper, musk, camphor, and a few other things enter into its composition. The effect of this mixture, applied "where it will do most good", as the Americans say, is, — the author asserts, — very gratifying to the man, and "makes the woman ready to
faint on account of the exceeding great pleasure." Indeed, the lady seems to have very much the best of the bargain, for a somewhat similar recipe renders her "unable to live without constant intercourse" with the man using the prescription, — which must be rather embarrassing for him.

A fowl's bladder, the testicles of a ram, and a little of the bone of a wolf well pounded, also form a medicine of great efficacy, but the lady is apt to suffer for her extreme pleasure from inflammation of the womb, which does not elicit much surprise. Some of the recipes do not appear open to this objection, or at least it is not stated, though the danger is probably quite as great, considering that hellebore and mustard enter into their composition; but it is not surprising that they "make the woman very excited."

Another recipe is literally of a pornographic nature, for the bones of a pig enter into its composition. Half a dozen others of the same nature might be quoted, but they are mere repetitions of what has gone before.

CHAPTER XXVI.

Concerning those substances which help to make a woman pregnant.

If the man is of a philoprogenitive disposition, and is anxious to get the woman in the family way, he will find more or less valuable information on the
subject in the present chapter, wherein he who desires to have children is taught how to attain his end in “a perfect and profitable manner.” The old Arab appears to have been fully aware that the best time to impregnate a woman is when she is just cleansed from her courses, but it is most advisable to endeavour to spend at the same time that she does. The “psychological moment” may be known by the languorous expression of her eyes, her careless attitude, and the change from the lively mood she had hitherto displayed.

Spurge, castoreum, and a few drugs we have not been able to properly identify, form the staple of the recipes, but in other cases imaginative virtues are ascribed to certain ingredients. Some vague idea as to the fertility of herds seems to lie at the bottom of the suggestion to “take sheep’s dung and mix it with oil of roses.” A recipe which it would be rather difficult to carry out if the lady possessed the sense of tasting is: “Get elephant’s dung, and let the woman take it in her drink without knowing it, and then copulate with her and she will instantly conceive.” She might be easily excused if she preferred the copulation to the potation.

If these drugs fail of their effect, it is because the woman is sterile; so, in order to prevent a good deal of labour being wasted by the man without inducing labour in the woman, he proceeds to relate how to ascertain whether a woman is capable of bearing children or not. The recipe is so curious that we give it in full.

“Let the woman sit, whilst she is fasting, on a chair or stool with an opening in the seat. Cover this opening with a napkin, and put under the chair a chafing-dish in which there is a fire. Throw on the
fire, incense, or gum sandarach, or costus, or some other strong perfume, like musk or aloes-wood, — the woman should close her mouth and nostrils before these things are thrown in the fire, — and if it be seen that the smoke of these perfumes comes out of the nostrils and mouth of the woman she is not sterile; if no smoke is seen she is sterile.”

This method of determining whether there is a clear passage from the anus to the gullet would probably not prove successful if tried on a Western woman.

It may happen, however, that after bringing forth one child, a woman will cease bearing, and the Arab who desires to have a family is therefore instructed how to ascertain this. The method is simple, but we would not venture to vouch for its scientific accuracy. Nevertheless, we give it for what it is worth.

“Formula. When you would know if the woman will become pregnant again, take a clove of garlic, wrap it in a small piece of wool, and insert it in the woman’s vagina when she goes to bed. The next morning if her mouth smell of garlic she will conceive again, but if not, she will never be pregnant again.” This seems to be another way of finding out whether there is a free passage through the lady.

But the sterility may not always be on the part of the woman, and to determine in which of the two the fault lies, put the urine of each into a separate vase, being careful to distinguish which is which, and put a lettuce covered with green leaves into each, and place the vases in the sun. The next day one of the roots will be found dying, the water of the impotent person having been potent enough to kill it. If the man is not willing to lend himself to an experiment of this sort, the woman can make water on
seven grains of wheat, seven grains of barley, and seven beans, and if at the end of seven days the grains have not sprouted, copulation with her will be nothing more than a pleasurable exercise, for she will never bring forth children. A rough analysis may also be made by throwing the seminal fluid of each into water; that of the sterile will float, — or ought to if the experiment is successful.

Powdered acacia carried about the woman’s person will, in most cases, cause her to conceive — by the will of God — may He be exalted!

CHAPTER XXVII.

The knowledge of those drugs which prevent conception.

As it is not every person who desires to have a family, this part of the old Arab’s curious treatise “concerns the knowledge of those drugs which usually prevent impregnation especially if cohabiting with your own wife”, but why they should have greater effect upon a wife than on a mistress is not explained.

The author perhaps felt he was on delicate ground in this chapter, and therefore he starts by saying that “the Law allows a man to withdraw in time in order not to make his wife pregnant — if she also consent! — and this permission was given solely to prevent conception. If then it is permitted to withdraw, it stands to reason that it is not forbidden to use those drugs which prevent conception.”
These means are, practically, the reverse of what has been recommended; the medicines used are rue and galbanum. A little tar rubbed on the tip of the penis will not only prevent conception, but will cause abortion if the woman is already pregnant. A little of the "filth from a mule's ear" will answer the same purpose. "The woman who drinks the piss of a mule, with water in which iron filings are mixed, will never conceive; also, if she eats without knowing it, the dung of a mule with a little honey, she will never conceive."

"A learned woman" told the author that for a pregnant woman to drink powdered gall-nuts would cause immediate abortion. She declared she had tried it many times, and always successfully. Feverfew and ginger mixed with honey will give the woman great pleasure (?) and a passion for Coition, but she will not conceive. Powdered marjoram in strong wine will also prevent her from conceiving in "a lasting manner." The foam of the sea will also prevent conception for seven years after it is administered.

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CHAPTER XXVIII.

Various things which promote Coition.

We are here treated to a list of those things which assist copulation. They are as a rule fanciful. A man who should fasten the bladder of a wolf or a hare to his right buttock would be able to fornicate many
times without feeling any ill effects, or to drink a piece of the bladder in vinegar would have also a good effect. The dung of the unicorn would answer even better, but is difficult to procure, for as a father is said to have once told his son, the unicorn is a Fabulous animal now extinct. Asarum, sometimes called *asarabacca*, — still sometimes used as a sternutatory, — is also efficacious and we are not surprised to find our old friend the *iscancor* once more to the fore.

All kinds of onions excite to Coition, and all sorts of eggs, especially those of the sparrow and duck. Galen advised a man who was subject to nocturnal emissions to eat rose-laurel, and he found relief, — probably in the grave. Nuts, parsnips, the flesh of the fowl and lamb excite desire, but to sleep upon a bed of roses would destroy lustful desires. The tonic properties of iron filings are duly recognised, and celery is “so exciting that it is necessary to forbid it to a woman who is suckling her child, because her milk would be spoiled by her excitement and desire for copulation.” Coriander and nutmeg both have a contrary effect.

The *iscancor* is so exciting that you “cannot rest” after partaking of it. The joints of the he-goat excite to venery. Pepper dries up the semen, but costus, sea rocket, squills, mustard, poppy seeds, satyrion, galanga, all increase desire. The thing which is the most hurtful to copulation is the lettuce. The testicles of the cock, dried in the sun, pounded, and mixed with oil of roses, will prevent a woman from ever caring for any other man, if it is applied to the seat of desire.

Iscancor, though a powerful aphrodisiac, should not be used in Cairo, on account of the hurtful quality of the water of the Nile which weakens and dimi-
nishes the desire for copulation in the man but increases it in the woman. The efficacy of the flesh of the *iscancer* is due, an unnamed wise man thinks, to the fact that the animal is provided with two members of generation,—at least all the specimens killed by this particular sage had that peculiarity. The female *iscancer* is also doubly provided the same authority says.

Sparrows’ flesh mingled with oil of lilac will cause an abundant horn, which will disappear however if the soles of the feet touch the ground; so says the author, and Ibn Moudawir was of the same opinion. Isabat, the son of Karo, swore by the virtues of mandragora; Ibn Vachsha preferred oil of chamomile; Ibn Zahran and the most able Persian physicians vaunted the virtues of musk with oil of violets. The efficacy of the bladder of a “black raven” has been often proved. The hoopoe has one wing longer than the other (the author asserts) and if you take this wing, with certain other parts of the hoopoe’s economy, you may copulate as much as you like: “This recipe is astonishing.” These ingredients are to be put in a leather cup fastened to the right bollock. The recipe is certainly cleaner than “the urine of a bull which has just covered a cow,” mixed with mud.

The ashes of a kind of lizard “found in ruins” rubbed on the great toe, and a decoction of ants applied to the same spot, have a very good effect, but not equal,—the author of a book entitled: “The Special Things” thinks,—to the blood of a white cock mixed with honey,—a preparation which also gives great pleasure to the woman. A tuft from the tail of a jackass just about to cover a she-ass, put into the mouth cannot be considered nice; — the tip of a harc’s tail will answer equally well.

In one of the recipes which follows there is a very
curious instance which would seem to show that some rude idea of galvanism was not unknown to the Arab physicians. Unfortunately one word is unintelligible. It is as follows: "Take a saucepan of red copper, pierce holes in one side of it, and pass a strap through, and put this strap round the waist at the time of copulating, and put(?) between the thighs; the effect is astonishing." If the missing word should denote a plate of metal, it would be interesting, but if the lady had any sense of the ludicrous, — which luckily Eastern women seldom have, — the sight of her lover with a copper saucepan bobbing about on his buttocks would excite her risible faculty, and might seriously interfere with the efficacy of the charm.

The fat of the he-goat, or a vulture's egg, are calculated to increase copulation. "By perseveringly eating fat sparrows", you can procure a fine erection, and the ammunition necessary to support it. A sage named Rhazes "greatly praises" the grape, which is evidence of his good taste. It is rather curious to find mentioned that "river crayfish roasted and eaten will increase copulation," for the French in the present day have a very high opinion of the aphrodisiac properties of ecrevisses.

The author again reverts to the virtues of the African lizard, — perhaps to repair the oversight in omitting to say that it must be killed on a Wednesday. The African lizard would do well to "lie low" on Wednesdays, even though it should prevent its captor from "seeing marvels."

Ibn Massonja says that nettle seed excites to venery, but the author maintains that the right testicle

(1) Possibly silver or some other metal, which would seem to imply that some rude idea of the stimulating effects of galvanism was known to the Arab physicians of the 13th century. We could not decipher the Arabic word.
of the unicorn is preferable. "Partridges' flesh" is perhaps more palatable and more easily procurable. If the "patient" has a marked preference for testicles, those of a calf will serve fairly well. Wasp grubs fried with olives are excellent, and the brain of a leopard will enable a man to copulate in a "lively manner."

These remedies will not prevent a man from feeling weak after the excessive amount of copulation they have induced, but the tongue of a raven, and a slice of lily root, enclosed in a hollow reed and fastened to the right arm, will cure that. Sparrows' brains prepared in a particular way will cause such an erection that nothing but lancing the penis will take it down.

Compared with these complicated processes, putting the feet into hot water seems ridiculously easy, but like "sniffing the odour of jasmine and narcissus", it has the merit of being easily tried.

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CHAPTER XXIX.

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The inscription of certain words which increase the power of copulation.

This very curious chapter, indicative of an age remarkable at once for its superstition and old-world wisdom, concerns the writing of words which increase copulation. If you write a certain Arabic word
on a piece of gold leaf and put it under your tongue you may fornicate as much as you like. Another word fastened to the left arm will enable you to see marvels. When the moon is in Sebra, take a tablet of yellow amber of the weight of nineteen grains of barley, and engrave upon it the figure of a monkey squatting, holding its tool in its left fore-paw. This is to be put under the tongue at the time of copulation.

But for a real powerful charm commend us to the following:

"The author of this chapter relates that he went to the house of a courtesan, and had connection with her. When he had finished his business with the woman he passed this seal over her coynete, from the top to the bottom, and said, 'I trust to you, O Help, to bind up this coynete to the exclusion of all human members.' Then he left her house and remained outside until the end of the day. On returning to her house he questioned the courtesan. She said to him: 'By Allah the Most High, no one could copulate with me. As soon as anyone approached me he began to cry out about a pain in his backbone, then rolled on the ground, and then rose with his back all twisted.' The narrator continues: 'Then I released her with the seal which I passed over her coynete from the top to the bottom, saying, 'Unbind, O Help, that which thou hast bound!' Here is the description of the seal: 'You must engrave on a Wednesday, at the hour of Saturn, or on Saturday, at the hour of Mercury, or on Friday at four o'clock, or at eleven o'clock, that which follows.'"

Similar directions follow for preparing other seals. One, recommended by the great Hermes, is to have a figure of a thirsty monkey on it, which would appear somewhat difficult to delineate.

Another very curious charm instructs the reader
how to bind a woman to him so that no other man can fornicate with her. The charm is not attested to by any act of unwarrantable interference with a young woman's professional concerns, (in a double sense,) but we have not the slightest doubt that its efficacy is fully equal to that of the former. At any rate we give it in case any of our readers should like to try it:

"You must take a knife and pronounce three times the oath cited below, on Wednesday, at the first hour, at the moment when you kill with this same knife a black hen that has never laid an egg, in the name of the woman for whom you do this and of her mother 1. Then you take the bladder of the fowl, and rub the tip of the tool, and fornicate with the woman; no one but you can ever fornicate with her. It is a specially astonishing thing which has been handed down from old times, and Allah will not punish you if you thus do harm to anyone. These are the names by which you must swear three times upon the knife: "As nah, as nah, atalnih, monsalh, ajarih, ornandis, you who are over all things (and it is to Allah that all the great names belong) let it be that you order to be guarded the coynte of such an one, the daughter of such an one, that no person may ever cohabit with her!"

It is devoutly to be hoped that this and the previous charm answer the purpose for which they are intended, there would be little work for the Divorce Court.

Another charm is to be written on the palm of the hand and licked, and an inscription is given which

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(1) The grammatical construction of this sentence leaves something to be desired, but as the meaning is clear, we have preferred to leave the sentence as it stands in the Arabic.
has the power of retaining the semen, but as a man would be likely soon to forget it in the moment of hot excitement, it is unnecessary to give it.

CHAPTER XXX.

An enumeration of the tastes and peculiarities of certain Persons in the affairs of Love and Sexual Passion.

This chapter, the last of the First volume, treats of the infatuations of love. It commences with an apology for pederasty, in which the author, feeling, no doubt, that he had a bad case, becomes so very abstruse as to be incomprehensible. In justice to him it must be said that he seems only to have undertaken the case to satisfy the prejudices of his fellow-countrymen, and his own sympathies are with the more legitimate form of enjoyment. He merely included pederasty in order that nothing that was useful should be wanting to his book, he says, and having finished with a very unpalatable subject, he abruptly concludes the volume with the only anecdote it contains, except the one about the courtesan previously given.

We quote in full the last lines of the First Volume:

"In spite of this it appears that the majority of men are the slaves of their passions. It is related that a wise man was lost upon a mountain, so he made his home there. It chanced that after some years he
descended into the city which was nearest to the mountain, and his heart failed within him, and he could not live in that city, so he ran quickly out of the town. Another wise man met him, and asked him whither he was going.

"I am going", he replied, "away from a place which contains nothing but misfortunes."

"Why; what have you seen?"

"I have seen", he replied, "that all those who reside in this place are the slaves of women."

Verily this Wise Man spake the Truth for, if we will well observe, the Intelligent Eye will see that all men Struggle and Strive, and Bear and Tear out their Minds and Bodies, and carry all they have won and acquired to their wife, or their mistress.

Let the few examples we have given concerning this suf-fer, — May Allah lend His Aid and His Help that it may be Good!
EXCURSUS
ON
THE ROMANCE
OF THE GENITAL POWERS.
APHRODISIACS, THEIR HISTORY, NATURE
AND USE.

HOW TO TAME WILD COYNTES.
It is I you women, I make my way,
I am stern, acrid, large, undissuadable, but I love you,
I do not hurt you any more than is necessary for you,
I pour the stuff to start sons and daughters fit for these States, I press with slow rude muscle,
I brace myself effectually, I listen to no entreaties,
I dare not withdraw till I deposit what has so long accumulated within me.

Walt Whitman
THE ROMANCE

OF THE

GENITAL POWERS, AND THE UNIVERSAL
ATTRACTION OF WOMAN.

We are perfectly aware that in handling this subject, we venture on dangerous ground, and that it will be told us that "fools rush in where angels fear to tread." We admit the gentle impeachment, and continue our way nevertheless.

Le Sire de Chambley has finely exclaimed in "La Légende des Sexes"¹: — "Modesty is a social convention, a Prejudice without consistence, a Heresy that wars against the religion of Nature. If Virginia died from it, she was wrong, and, in the presence of Zola, Bernardin de Saint-Pierre has no right of place. Modesty is a word; Voluptuousness is a force. Voluptuousness is healthy and fecund, and to sing its praises is to people the World. The mission of voluptuousness is to warm the breast of the icy-cold woman; to wake up the strength of youth in the testicles of

¹ La Légende des Sexes. This work classes its author as one of the finest poets of the century. We had almost said that it bears the stamp of genius. In spite of the note of haute grâce which runs throughout, these poems are written with taste and originality.
the old man and the priest. A work of Humanity and of Patriotism! It gives arms to the toiler in the fields; valour to the soldier defending the Fatherland; brains to Thought and courage to the marchers in the advanceguard of Progress.

No words can express the mighty influence of the genital instinct in the life of man. The cry of desire may be stifled, but the imperiousness of the longing will make itself felt, though all the World fight against it. The physiological history of the generative apparatus is the history of the World. It has given birth to Science, and Art, and Progress, and everything that is highest and best in Human life. The Instinct of Procreation accompanies man and insinuates itself into all his actions, demanding everywhere fair-play and consideration. A veritable Proteus, this instinct shows itself under a thousand forms, and, however we may try to escape it, invariably meets us in some new disguise. It has often proved the arbiter of the destinies of men. It will never be known how often the sexual stimulus has decided the vocation of great artists, poets, writers and orators, given colour to their ideas, and imparted a peculiar character to their productions. We need only to cite such men as Aristophanes, Theocrites, Ovid, Anacreon, Virgil, Catullus, Tibullus, Propertius, Boccaccio, Rabelais, Brantôme, Aretino, La Fontaine, Voltaire, Rousseau, Diderot, Mirabeau, Shakespeare, Sterne, Byron, amongst hundred of others, to hint at the important rôle that the Genital instinct has played in the Literature of the World. Throughout the writings of these men the dominating idea is that expressed in the following powerful lines by Ed. de Haraucourt.
Philosophers and Physicians from the days of Plato and Socrates, down to our own times, have called attention to the empire over all the Phenomena of human life that is wielded by the generative powers in man. Under whatever form it may appear, Animal Desire, otherwise termed "Love", or "Passion", is the right key for unlocking the Secrets of History. In various languages and in many tongues, Man has always given expression to the craving versified in the lines of a modern poet 1:

"O large lips opening outward like a flower
    To breathe upon my face that clings to thee!
O Wanton breasts that have deliciously
    And tempt my eager teeth! O cruel power
Of wide deep thighs that make me furious
    As they enclasp me, and swing me to and fro
With passion that grows pale, and drives the flow
Of the fast fragrant blood of both of us
    Into the awful link that knits us close
With chain electric! O have mercy yet
    In drawing out my life in this desire,
To consummate this moment all the gross
    Lusts of to night, and pay the sudden debt
    That with strong water shall put out our fire!"

Sometimes this mighty Sexual instinct affects the

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family, or it stirs the city, and anon exerts influence upon the very Fatherland itself, shaking the security of Nations to the base, and overturning an entire World. The most careless reader will easily call instances to mind. The Domination of the Sexual Instinct may be traced from the biblical legend of Eve up to the Trojan War, stirred up by beautiful Helena. From the time of Semiramis until Lucretia, faithful consort of Collatin; from Sappho to Phaedrus; from Judith of Magdala to Mary Magdalen; from hot-bodied Messalina to lascivious Fredegonda; from lecherous Marguerite of Burgundy to Lucretia Borgia, who steeped her hand in blood to satisfy her sins; from Diana of Poitiers, or from "La Belle Gabrielle" to unfortunate Mary Stuart; from Madame de Maintenon, who turned religious, to the Devil-possessed coynte of the great Catherine of Russia. Whether we travel from the North to the South, from the Gynicaeum of the Greeks to the Harem of the Turks; from the cool Cloister to the perfumed Palace; from the Drawing-room to the public Highway; from the mysterious secrecy of the Boudoir to the hot-bed of Camps; from the Garret to the Prison; from hoariest-headed Antiquity down to these Modern days; in the very midst of Civilisation, not less than in the bosom of Barbarism; in the heart of peopled Cities as in the depths of Deserts,—wherever we may go, to whatever side we may turn the eyes, as soon as we scrutinize the Causes of things, we find the play and action of Animal Desire. A clever writer has well said: "Man and Woman are the double pole of Humanity, and Love is the Pivot, the Centre, the Axis of the World, and we may add that the Centre of Woman is the Pivot of Man. In the Domain of private, as in the circle of public Life, this principle is the Almighty,
most true, and Sovereign motor-power of Human Actions. Hide the fact as we may, it is none the less evident that woman's love is the essential Fertiliser, the eternal Creator, who makes, or unmakes us; who lifts us up, or casts us down; who softens or hardens us; who send us astray, or brings us into the path of life. Like a mighty Sultan, upon all things does it stamp the seal of its power by the Ministry of Womankind.

To day it may use Aspasia, enslaving Pericles, to morrow a female far humbler, but the power of the Servant of Love equals that of her Lord, for by her does he reveal himself. Woman is the Sorceress of Life and it is the praises of her physical charms, ever the Secret of her Sway, that our oriental Author loves to sing. It is not too much to state that She upsets the Universal Equilibrium; and, for a Caprice, Cleopatra causes Antoninus to let slip the Empire of the World; or she may be Agnès Sorel who instils fresh strength into enervated Charles VII and saves France; or again, she is Marguerite of Navarre, and gives birth to the Renaissance to keep in Life the Spirit of Progress; the Times roll on, and we have Madame de Pompadour, who, degraded as she may be, covers with the King's protection the Philosophers, Encyclopedists, Reformers, and thus prepares, unconscious of the greatness of her work, the French Revolution; or it may be Madame Roland who, by the austerity of her Love, as well as the Strength of her reason, founds a new Party; later we have Lucilia supporting and fortifying her husband Camille Desmoulins in his Martyr-ride to the scaffold; or fierce-spoken Théroigne de Méricourt inspiring a changeling people with her own enthusiasm, carving out to day marble-hearted heroes from the vacillating children of yesterday.
Whether in Thought or Action, whether in War or Science, Woman has alternately strengthened and inspired. Remaining herself unknown, she confers upon the Male the gift of greatness and immortality, and Love reaches its culminating point when united with mind, as in the case of Héloïse and Abéard, or Fornarina and Raphael, or Mona Lisa and Leonardo da Vinci; Beatrix takes the hand of Dante and guides him through the Darkness of his „Inferno”; or it is Laura who inspires Petrarch; or Eleonora for whom Tasso spoke his soul in song; or Madame de Warrens revealing to Jean-Jacques Rousseau the secret of his own heart; or Grazziella who places upon the head of Lamartine the Laurel-Wreath of Fame.

One might continue for pages the recitation of hundreds of other magnificent Names, and amongst them none should figure less than „les Belles Pêcheresses”, — „the High-Friestesses of Humanity” as Lecky calls them, who by the very prodigality of their Sensuality, and the Brutal Reality of their Love, have brought back the Don Juans of History to a sense of their real place in Life. They are the Heroïnes of History whose burning fevers led to crime; whose ferocious jealousies give birth to delirium and create madness; whose guilty desires enervate and degrade, — they are necessary to Humanity, because through the horrible nightmare of their monstrous debauchery, man catches a glimpse of the potentialities of his Nature.

Man is born to reproduce himself. For this he works and waits and watches all his life long. The Instinct of Reproduction is as powerful as that of Hunger. The one represents the Preservation of the Individual, the second the Continuation of Humanity. Those who have been mutilated, demonstrate the tremendous rôle that the genital parts exercise
on the character. Richerand in the "Nosographie Chirurgicale" (Vol. IV) mentions the case of a man whose member he had amputated. The man was getting on very well, the wound being almost healed, when his wife came to see him, and complained bitterly that he had allowed the source of much of her married pleasure to be taken from him. The following night the unfortunate man was seized with a fever, and died the third day. This Lady's anxiety for the well-being of her Husband's member reminds us of the witty words of rollicking, old Rabelais:

*When Yoland saw her spouse equipped for fight,
*And, save the Codpiece, all in armour dight,
*My dear", she cried, "Why, pray, of all the rest
*Is that exposed you know I love the best?"
*Was she to blame for an ill-manag 'd fear,
*Or rather pious conscionable care?
*Wise lady, she! In hurly-burly fight,
"Can any tell where random blows may light?"

The loss of the yard, says Richerand, predisposes the subject to fevers of a pernicious nature and renders them very sad; and what is more astonishing, these effects have been often noticed in the aged.

The Ideas of Philosophers and Naturalists concerning the human Semen are very curious, and almost form a chapter apart. They did not regard it as the product of an ordinary secretion. For Pythagoras, the Sperm was the flower of the purest blood; Plato thought that the seminal fluid was simply an outflow of the spinal marrow; and Epicurus considered it to be a portion of the Soul and the Body while for Aristotle the human seed consisted of a collection of an infinity of small brains. We have no room here to quote

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(1) The Student should consult the interesting Work of Doctor Cabannes: *De l'Influence des Sexes sur le Caractère des Idées.*
all the curious theories of celebrated men, who have written on this subject. The happiest description that we know of, is that of Mr. Réveillé-Parise, who, in a single word, characterises the value of the sperm by calling it: "Life in a liquid state (la vie à l'état liquide)". A façon de parler which, if wanting in poetry, is hardly lacking in originality.

The most ecstatic love is after all a question of physiology. Modern civilisation, says Dr. Jules Guyot, has made of love a science and a combat. It shows itself at first by sufferings of a special kind which ceases the moment it is satisfied. After a certain interval, more or less long it again makes itself felt according to temperament and age. There you have the fatal and profound side of natural history. "Quant à son développement moral", continues Dr. Guyot "il est inutile de s'en occuper, car si l'amour commence par le réel, il n'est pas certain qu'il finisse toujours par l'idéal; du reste, peu importe. L'amour platonique n'existe pas, pur de tout désir sensuel. Le mari qui n'est plus tenté par le corps de sa femme, chez qui se sont étendus les tressaillements de la chair, perd du même coup la tranquillité d'esprit que produit la fonction génésique régulièrement accomplie . . . . ."

"Peu de femmes sont sans tempérément, seulement imaginatives et vaniteuses. Michelet prétend que ce sont toutes des malades. En cela il se trompe, ce sont des instruments délicats dont les hommes sont trop souvent malhabiles à bien jouer."

We quite agree with the same author when he says that "in the interests of the bodily and intellectual hygiene of humanity" young men should "be urged to

(1) Physiologie et hygiène des hommes liées aux travaux de l'esprit. 
marry" and taught the anatomical precepts of love. "God save", says he, "the wife from an imbecile or a libertine husband. The Savages of Africa and Australia are wiser by far in this respect, than the respectable folk of Europe. For they have special festivals, where at the age of puberty the lads and lassies of the tribe are taught the nice use of that portion of their body concealed beneath the navel. If there is any danger for a young girl to know too much, there is surely far greater danger from her knowing too little. We venture to suggest that a respectable and intelligent matron should unite the budding virgins of her neighbourhood and teach them the intimate properties of their lovely bodies. This would prepare them for wifehood and maternity, without shocking any of the feminine decencies. The institution of a festival of Puberty of this kind would prove a lesson of prudence and of morality, which would save them from seductive surprise of the Senses. While the most Savage peoples have felt this need of initiation, and have celebrated it with great solemnity, European peoples have gone to the other extreme. It is a crime for a girl to know how children are begotten; the mere mention of their secret parts is a sin; and the patient mother during twenty years of the girl's life, builds up a scaffolding of hypocritical ignorance which the husband, with rapid rudeness 1, and something else, that the girl little dreamed existed — destroys in a few seconds. What affrighted shame, what useless sufferings, what unfortunate matings, because the virgin

1) One of our Friends wittily says: "L'amour d'une femme naît d'un étonnement, vit d'un sacrifice, meurt d'une indignation. L'amour d'un homme naît d'une curiosité, vit d'une accoutumance, meurt d'une comparaison." This recalls the saying of Alexandre Dumas: "Le Mariage est le tombeau de l'Amour!"
gives her consent without knowing to what she consents. Chemistry has put to flight the superstition of the Middle-Ages by proving that woman's blood is as pure as that of the man. Can we not also break the idiotic bands of our excessive mock-modesty and initiate our girls into the secret of nature's intentions, the Why and the Wherefore of their mysterious troubles, hysterical crises, their strange dreamings and longings? A clever Frenchman has exclaimed: "Un Vice peut être tué par un bon mot; il faut le rire de plusieurs siècles pour déraciner un Prejugé."

If any objection be raised concerning the freedom of certain expressions employed in this book, especially in the second part of it, we would point to the fact that our Author is a Physician and that men of Science have a perfect right to employ all the terms of which they may have need in the exercise of their profession. Even in the books that they write for the information of the People, remarks our friend Alcide Bonneau, they freely employ "penis", "gland", "Virile member", "vulva", "vagina", "erection", "sperm", and deal not only with the sexual relations but also with the perversions of the genital sense. If our Arab Author goes beyond this licence by employing expressions of a somewhat wider range, we must recollect, that he wrote for a public and an age, when men were not quite so mealy-mouthed as they are to-day. Moreover, even in the old French medical language of half a century ago, our ancestors, the Barbers and Midwives, who, in those days, used to pompously called "surgeons", employed terms that would shock the Medical Faculty of today; e.g. the "Garden of Nature"; the "Cabinet of Venus"; the "Virginal Cloister"; "Natural Balsam" and other metaphorical terms which, if not exactly scientific, were delight-
fully expressive. On this extremely interesting Subject, which we have no wish to discuss at further length here, the Student should consult the "Dictionnaire Erotique Latin-Français" by Nicolas Blondeau, which was issued by our late friend, Isidore Liseux of Paris, in 1885. And also that clever brochure: "Sur les Obsénités" by Pierre Bayle, which forms an extract of his famous and now little read "Dictionnaire Historique".

It is only fair to state that it was not Modern Hypocrisy which first conceived the idea of stigmatising the Sexual parts as shameful. The Romans called them "Pudenda" and the Greeks "ambola", meaning that which is shameful, and the Dictionary of Blondeau contains a multitude of expressions, periphrases and circumlocutions employed by the Greeks and Romans to escape the naked word.

In our opinion, Pierre Bayle is right in teaching that these delicate façons de parler do not prevent the object from being painted in the imagination. "Those who use these envelopes do not pretend that they should be unintelligible. They well know, on the contrary, that everyone will seize what is meant, and it is quite true that their meaning is perfectly well understood. The delicacy of the features causes merely this, that one can approach these paintings the more boldly, because there is no reason to fear that we shall run up against stack a of staring nudes. Decency would not permit the eyes to dwell upon them if they consisted of mere filthy nakedness; but when disguised in transparent stuffs, the eyes may scrutinise them without scruple from head to foot, all shame being thrust aside, and with no rancorous feeling toward the painter. In such manner the object the more easily strikes and insinuates itself into the imagination, its malignant influences penetrating
to the very heart, and even beyond, far more freely
than if the soul were seized with boisterous rage and
shame. Let us add to this, that when obscenity is
but scantily outlined, so that what is wanting can
be easily supplied, those to whom it is addressed
complete for themselves the picture which sullies the
mind. They therefore participate to a greater extent
in producing that image than if it had been more
clearly explained to them. In this latter case they
constitute only a passive subject, and consequently
the reception of the obscene image would have been
very innocent, but in the other case they constitute
one of its active principles: they are therefore no
longer so innocent, and they have the more to fear
the contagious results of this object because partly
their own work. Therefore this pretended sparing of
decency is in reality but a dangerous snare. They
undertake, in fact, to meditate upon a dirty subject,
in order to find out that which has not been suffi-
ciently expressed in precise words."

Few people will deny that Bayle's argument is well
founded and it is interesting to find the same thesis
defended by no less a littérateur than Jean Richepin,
the author of "Madame André", "La Glu", and "La
Chanson des Gueux", for the latter of which he en-
joyed for a few months the shelter of a French prison.
It is refreshing to see a writer of his power throw
away his academic robes and break out in the fol-
lowing style. "The old French spiciness, the habit
of calling things by their names, the sturdy frankness
of a style in shirt-sleeves, the Wide-agape street-
mouthing of the crude word, have never depraved any-
one. Such things offer no more danger than the naked
creation of the Painter or the Sculptor, which do not
appear dirty except to the hunters after Filth. What
really does disturb the imagination and wake up unhealthy curiosity, and may corrupt, is not the marble, but in truth, the fig-leaf placed on it; that fig-leaf which kidnaps the looks — and strives to render shameful and obscene that which Nature has made secret. My book is not fig-leaved and I am proud of it. Such as it is, with its violence, impudicity, cynicism, it appears to me quite as moral as certain works approved by good taste and patronised even by bourgeois-virtue, but where libertinism protrudes his serpent’s head of seducer from amidst the flowery periods, or where the worldly odour of the painted harlot mixes itself with the exhalations of the Cess-pool. These novels of refined corruption and elegant rottenness conceal vesicatory moxas under their tempered style, with the insipidity of a cataplasm. They remind me of that belle et honnête Dame farded and painted up, with a prayer book in her hand, in which she has concealed obscene photographs, lowering her eyes in order better to see out of them sideways, squeezing her legs modestly together in order to bring into greater prominence the sprightly play of the full-rounded buttocks and wearing in the corner of her lips

(1) We call to mind the confusion and astonishment of a French friend who, chancing one day to stroll into the "British Museum" was attracted by a group of some fifteen young Ladies who, under the direction of a professor, were drawing the statue of a naked Greek Divinity, which, while being without legs and arms, was richly endowed with a large object in the shape of a tool. At the moment of our friend’s entrance, these budding beauties were occupied in sketching the God’s virile member, chuckling immensely the while at the bigness of his proportions. The sketches were almost life-size. The thoughts and sensations to which this unexpected view gave there and then rise to in his breast — and trousers — caused him precipitately to leave the building, and seek consolation with a married lady-friend!
a smile of cantharideal Sensualism. But this, damn it all, is not my style of literature!

Mine is a brave and lusty girl, who speaks out as her tongue is made, I admit, and who mouths it even; with wind-tost hair, a bit lively, plenty of colour, breast un-buttoned to the breeze, dirting her flying petticoats; her rapid feet compromised in the black-gluey mud of the faubourg or in the golden heath of the country dung-yard; with a big oath, then with a loud hiccough, a dash of slang, — mere sportfulness of a woman of the people; — and all that for the pleasure of singing, laughing, living, with no mental reservation of lewdness, not like a libidinous noli me tangere who allows a little bit of skin to peep out in order to fire the carnal appetite of the old man or a youthful greenhorn, but rather like a fine and robust creature, without fear of showing under the Sun-rays her sap-swollen breast and her august belly, already resplendent with a pride of future maternity.

By the Chastity of the Naked Body, by the Glory of Mother Nature! if that is immoral, we prefer to shout:

"LONG LIVE IMMORALITY"
APHRODISIACS,
THEIR NATURE, HISTORY, AND USES.
Give me a wench about thirteen
Already voted to the Queen
Of Lust and Lovers; whose soft hair,
Fanned with the breath of gentle air,
D'espreads her shoulders like a tent,
And is her veil and ornament;
Whose tender touch will make the blood
Wild in the aged and the good.

Whose every part both re-insite
The old decayed appetite,
And, in whose sweet embraces, I
May melt myself to lust, and die.
This is true bliss; and I confess
There is no other happiness.
APHRODISIACS,
THEIR NATURE, HISTORY, AND USES.

Aphrodite, the goddess "born of the sea foam", the mother of love, has given her beautiful name to those drugs or preparations which are supposed to induce venereal desire, and thus promote the worship of the Paphian Goddess.

In a perfect natural condition, young and vigourous men and women would need no artificial stimulants. When the Greek youth, wandering over the slopes of Mount Ida, found a beautiful and graceful nymph extended at full length by the side of a rippling rill, the music of whose waters had lulled her to sleep, he would stand in need of no adventitious aids;

"The sweet low bosom, the close hair
The straight soft flanks and slenderer feet",
the half-parted lips, the rounded ivory breast, with its coral tip, both inviting kisses, the abode of love and delight peeping from beneath the fingers of the hand that guarded it, — and that was less a protection than a provocation, — would be all sufficient incentives. The nymphs who preferred to be turned into laurel trees or fountains rather than suffer the embrace of a lover, were rare indeed. It was more likely that the

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amorous encounter would be repeated again and again, fresh tryst would be made, but the only aphrodisiac or "thing pertaining to Venus" which the youth would bring with him would be a pair of pigeons to sacrifice to the goddess for having given him such a sweetheart.

"Folks were happy as days were long,  
In the old Arcadian times,  
When life seemed only a dance and song  
In the sweetest of all sweet climes."

But these simple manners and happy times disappeared as man became a more gregarious, and a more civilized, being. Women, who ran less chance of harm in the chase or in war, became numerically stronger than the men, and hence came the introduction of polygamy. Amongst Eastern women there is no reproach more dreaded than that of barrenness. If one of the wives of a man conceived, he would get but little peace from the others until they had made him try his utmost to put them also in a similar condition, and if he were a middle-aged or oldish man, a very heavy call would be made upon his virile forces. On the other hand if a wife really believed herself to be barren, she made her husband go in unto her handmaid, and thus obtained children by deputy;—there is a familiar instance of this in the Book of Genesis.

Gradually, man became a dweller in cities, and then arose frequent wars amongst neighbouring cities, followed by the spoliation of the vanquished. The wives, sisters, and daughters of the conquered became the slaves of the captors, and were sold into slavery.

With the moral aspect of slavery, we have here nothing to do. Terrible pictures have been drawn of the virgin torn from her parents' arms, and sacrificed to the brutal lust of some satyr in human form, but
truth compels us to say, — in the East at least, — the young female slave did not as a rule long bewail her lost maidenhead, but, on the contrary, she accepted her lot kindly, and not infrequently became an adept in every art of sexual depravity.

The youngest and prettiest slaves fell into the hands of the rich, and the rich, in days when wealth was derived only from agriculture, and speculation was a thing unknown, were almost always elderly. Old Orientals are often vigorous enough, but hardly able to satisfy the physical wants of a bevy of young beauties, each of whom tried to out-do the others in the invention of what the French call "refinements," which though her master might find very pleasant, would soon prove extremely enervating to him.

Hence sprang up the need for aphrodisiacs, and thus it is that since the remotest ages, the vegetable, animal, and mineral kingdoms have been ransacked for the purpose of discovering remedies capable of strengthening the genital apparatus, and exciting it to action. Of the antiquity of these remedies we may judge from the incident related in Genesis, to which we shall refer more fully a little later. Suffice it to say that, on the most moderate computation, that event must have occurred 1700 years before the Christian era, but the virtues or supposed virtues of the mandrakes were evidently known to all the actors in the little comedy, and in days when there was no literature, and all information was derived from oral tradition, knowledge could not have spread very rapidly amongst nomadic or semi-nomadic tribes which were mainly concerned in keeping out of each other's way.

Greek literature does not contain many mentions of aphrodisiacs, though mandragora is mentioned by Pythagoras and Plutarch, the former of whom gave
it the name of "anthropomorphous", the resemblance to a man being found presumably in the fact that the root is often divided half way down, giving it the appearance of a man's body and legs. The old writer therefore compared the plant to a man, and would not as a more modern philosopher has done, liken a man to "a forked radish, fantastically carved."

Few other references to aphrodisiacs are found in Greek writers, but Eustathius, in his Commentaries on Homer relates a curious legend concerning the Amazons. So much myth is mixed with so little fact in the stories about the Amazons that no substratum of truth is apparent, and probably Eustathius only repeated a legend which he found ready to hand or else invented for himself. At any rate here is the legend as he gives it.

"The Amazons", he says, "broke either a leg or an arm of the captives they took in battle, and this they did, not only to prevent their escape or their plotting, but also, and this more especially, to render them more vigorous in the venereal conflict; for, as they themselves burnt away the right breast of their female children in order that the right-arm might become stronger from receiving additional nutriment, so they imagined that, similarly the genital member would be strengthened by the deprivation of one of the extremities, whether a leg or an arm. Hence when reproached by the Scythians with the limping gait of her slaves, Queen Antianara replied, "Ἄμυστα χαλλῆς ὑπόρθι", "the lame best perform the act of love".

The Romans, when they were corrupted by the vices of the Oriental nations they had conquered, indulged in every kind of depravity, and allusions are found in Juvenal, Martial, Horace, Virgil, and others, to love-philters and potions. Tradition even
states that one of the noblest of the poets, Lucretius, committed suicide whilst under the influence of one of these philtres. The only authority for the statement is Eusebius, who, of course, would be prepared to believe anything concerning such a dangerous "free-thinker" as Lucretius. This with the fact that St. Jerome says that a certain Lucilia killed her husband or her lover by giving him a philtre which was intended to secure his love, has led to the supposition that Lucretius was the person thus killed, it being believed that Lucilia was the name of his mistress, but there is no definite information on the subject, and Lucilia was not an uncommon name. A similar story is related of Caïus Caligula by Suetonius, who avers that "his wife Caesonia administered to him a love potion which threw him into a frenzy", and the rumour was repeated by Juvenal ¹.

The ingredients of these love-philtres were very much the same as those mentioned in some of the recipes included in the present book. Horace makes out that "dried human liver and marrow were sometimes used".

Exequce uti medulla et aridum jecur
Amoris esset poculum ²
(That his dried marrow and liver might form the ingredients of a potion for love).

The most remarkable aphrodisiacal virtues were attached to the hippocarnes, which, according to Weir, was a piece of flesh, of a black or brown colour, in size and shape like a fig, which is found on the forehead of a young colt as soon as born. The mare is said to bite this off as soon as she has foaled,

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¹ Satire VI. 614. ² Epodon. Libr V, 37, 38.
and to forsake her offspring if she is prevented from so doing. In reality this hippomane was nothing more than a part of the omentum, or caul. The caul of a child was long regarded as a safeguard against death by drowning, but what connection there is between a colt’s caul and the venereal act is not easy to be guessed.

According to Virgil, Dido used the hippocanes in order to secure the love of Aeneas, but the charm did certainly not work well in that instance. Pausanias, in his Description of Greece, states that there was, in one of the cities, a bronze figure of a horse, with the metal of which the hippocanes was mingled. Any stallion which approached the statue, rushed towards it more furiously than if it had been the most beautiful mare, and could only be driven away by a severe application of the lash.

In the Middle Ages, the love-philters were at first mere charms, sometimes composed of the most disgusting ingredients. In many cases they were very similar to the recipes given in this volume, with the substitution of European plants or animals for those found in the East.

As a specimen of the aphrodisiacs which were common in the 17th Century, we quote the following from “The Holy Guide” by John Heyden, Gent, who called himself “a servant of God, and a secretary of Nature”. This liquor which was termed, “Fortuna Veneris” enjoyed considerable repute, and had the merit of being easily prepared, except that it would take three months to make. From the use of ants it would seem as though our forefathers had some vague notion of the preparation of chloroform, or at least of formic acid, but there is reason to believe that the ants were only introduced because being able to
give irritating bites, it was imagined that some sort of powerful stimulant could be derived from their bodies. This theory appears the more feasible because in the Arabic book, wasps are also used.

The recipe, as given by John Heyden, runs: “Take of pismires or ants (the biggest, having a sourish smell are the best,) two handfuls, spirit of wine one gallon; digest them in a glasse vessel, close shut, for the space of a month, in which time they will be dissolved into a liquor; then distil them in balneo till all be dry. Then put the same quantity of ants as before; do this three times, then aromatize the spirit with cinnamon. Note, that upon the spirit will float an oil, which must be separated. This spirit is of excellent use to stir up the animal spirits, inso-
much that John Casimire, Palgrave of the Rhine, and Seyfrie of Collen, General against the Turks, did always drink thereof when they went to fight, to increase magnanimity and courage, which it did even to admiration.

This spirit doth also wonderfully irritate them that are slothful to venery”.

In another recipe the eggs of ants, wood-lice, and two hundred and fifty bees are employed.

In the Eighteenth Century, when morals were at a very low ebb, aphrodisiacs were employed to a great extent, but they were usually either extremely dangerous or inert. The former contained either phosphorus or cantharides. Many of the latter professed to contain aurum potabile, or liquid gold. A belief had been handed down from antiquity that if gold could be dissolved it would restore youth, and of

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(1) Quoted in J. Davenport’s Aphrodisiacs and Anti-Aphrodisiacs; page 80.
course all the forces of youth, to any aged patient who could afford to purchase the medicine. Even down to the very end of the Eighteenth Century, there were not wanting rich simpletons who employed chemists, or more often charlatans, to make experiments in preparing "the elixir of life". The gold was not usually dissolved, but found its way, still in a solid state, into the pockets of the empirics. Men like Cagliostro, who had a smattering of knowledge and plenty of impudence, had no difficulty in finding rich fools who were prepared to pay anything to have their worthless and mis-spent lives prolonged.

Even a man of wit and education, — the Abbé Voisenon, — kept an alchemist, on whom he spent large sums, and a French lady, who thought that her sterility was due to her frigidity, paid 50 francs a day for a supposed preparation of gold which she took in her soup. Many persons purchased a tincture known as Mademoiselle Grimaldi's potable gold, — a quack medicine, the efficacy of which was attested to by numerous "testimonials", which were probably true, for the imagination plays an important part in the performance of the venereal act.

Mme de Pompadour, who was very anxious to keep the position of King's mistress on account of the political importance it gave her, but who was physically unfitted for the post, had recourse to aphrodisiacs in order to stimulate a nature which was naturally frigid. Her friend and medical adviser, Dr. Quesnay, was not likely, however, to let her employ any drugs which were powerful enough to be dangerous, or likely to injure a constitution which was already weak, and she was obliged to restrict herself to chocolate flavoured with amber and vanilla. This treatment failed to cause any sexual longings, the
only effect being to bring out pimples on the nose.

Madame du Barry was said by some of the libellous pamphleteers of the time, to have given Louis XV ambergris, and the effect of the medicine was to restore all his juvenile powers for a time. She is said also to have used powerful drugs on herself in order to arouse her passions, but the author of the latest and most complete biography of Mme du Barry is of opinion that there is not a word of truth in the statement, and that certainly, as far as she was concerned, she never stood in need of any aphrodisiacs.

In the early part of the 19th Century the use of aphrodisiacs still continued, and preparations known as Tablettes de Magnanimité, Electuaire Satyrion, and Poudre de Joie were sold by nearly all chemists. Allusions to powders and potions administered by a young wife to an aged husband are found in Béranger’s Poems, and in other writers, and the long and serious illness of a celebrated poet was ascribed by malicious tongues to the drugs which his equally celebrated mistress had prevailed upon him to swallow.

In the latter part of the 19th Century the use of aphrodisiacs appears to have greatly declined. In England they are practically unknown, the reason being that many doctors are of opinion that there is no such thing as a true aphrodisiac, and those who believe in the efficacy of certain drugs can rarely be induced to exhibit them, being deterred either by professional pride, or else unwilling to sap the small remnant of vital power left to an old man by the use of stimulants to venery, which provoke a temporary accession of strength at the cost of a severe relapse.

In France also, aphrodisiacs have almost ceased to exist, for reasons which it would take long to ex-
plain, but which are connected with the almost universal desire of all Frenchwomen not to bear more than one or two children. In fast circles, a young man who has a pretty mistress, and finds that he has wasted his virile power, will sometimes apply to a doctor, or will more often trust to the virtues of *bisque à l'écrevisse*, swallow's nest soup, or truffles. Perhaps in a few instances aphrodisiacs are still prescribed for the benefit of lecherous old men or blast young ones, but, we believe, such cases are rare. In all the more recent medical works concerning Impotency and Sterility, there is hardly a mention made of aphrodisiacal drugs. Their disuse appears to date from about 1865, which is rather singular, as if one tenth part of the stories told concerning the immorality of the Court and the City at that time are true, there must have been a large demand for all incentives to venery.

In the East, and more especially amongst the Chinese, aphrodisiacs are still largely employed, and the old procurers in the West Indies also use certain sorts, of which we shall speak in detail in the course of this article.

Aphrodisiacs were divided by Jacob Manget, a celebrated Swiss physician of the 17th century, into three classes, viz, the *hygienic*, the *medical*, and the *external* or *topical*.

**THE HYGIENIC ARE:**

Open air exercise; good food; moderate study; rice; fish; oysters; pepper; vanilla; ginger; pimento; truffles; and alcohol, when taken in moderation.

**THE MEDICAL ARE:**

Phosphorus; cantharides; nux vomica; opium; amber; musk; civet; myrrh; iron; quinine; and other tonics have
an indirect influence. Also certain heating condiments, as black and red pepper, cubeb, ginger, ginseng &c.

The topical are of course, mustard, turpentine, or other rubefacients applied externally.

This list we believe comprises all the aphrodisiacs known in Europe. As will be seen from the contents of this book, those used in the East are far more numerous, but it is doubtful whether many of them are as useful as the persons who employ them imagine.

In fact we are inclined to doubt whether there is such a thing as a true aphrodisiac. The organ of reproduction of the male is a very complex nervous structure, intimately connected with the brain, capable of being excited by mental images. It must be evident to any thinking person that the virile force of a person depends on his physical vigour. If he is of a strong frame and robust constitution, he will be able to perform the act of love a considerable number of times without feeling any ill-results. Mr. Acton relates that he knew a medical man who declared that during fourteen years he had never let a night pass without performing once at least. Unless he had a mistress or two as well as a wife it is difficult to see how he managed. If he put his wife in the family way there must have been a pause in his amorous career for at least three weeks or a month every time his wife was confined. If on the other hand he took precautions to avoid this, there must have been a time every month when the catamenia would have rendered intercourse unpleasant to both parties, if not dangerous, or impossible. Several other instances are given in the same book 1.

(1) Acton, On the Reproductive Organs, (pp. 191 et seq.)
On the other hand, many eminent men have declared that it was quite impossible for a strong man to indulge in "the best indoor game for two" every night for a year, though he might perform 365 times in the course of the year.

Perhaps one cause that has made doctors deny that there were any drugs possessed of aphrodisiacal properties, is the small number of cases in which they can be used. If a strong healthy man is addicted to sexual indulgence, and suddenly finds that he has overtaxed his strength, he will generally recover by means of a few days rest and generous diet. If, on the other hand, he is impotent, either through excess, or some disease or atrophy of the organs, it is not very probable that any aphrodisiacs will do him good. The only cases in which drugs would be useful to stimulate the passions, would be those persons whom the Arab author calls "old men who want to be young again". It is needless to say that if such a man temporarily gains the power of indulgence by the use of drugs or certain foods, he is certainly impairing his general health, and he will not find any respectable medical practitioner to aid him, though no doubt plenty of quacks would willingly do so.

On the whole, it may be said that if when a man is in bed with a pretty woman who is not only able and willing to take her own share in the sports of love, but also skilled in the arts of Venus, and he finds himself still unable to procure "the outward and visible sign of virility" — as Buffon calls an erection — he had better retire from the unequal conflict, and content himself with the memory of his former prowess.

If he is not satisfied with being a mere "sleeping partner", his best course would be, at all events in
the first place—to eat stimulating foods. Beef and mutton are considered nutritious, but pork and the flesh of all young animals is not so strengthening. Game has been extolled by many writers. Platina, a quaint old writer who composed a treatise called “De salute et vitiatione” declares that “the flesh of the partridge is highly nutritious; it strengthens the brain, facilitates conception and arouses the half-extinct desire for venereal pleasures”. Albertus Magnus was of opinion that it would be sufficient to take “the brains of a partridge calcined into powder, and swallowed in red wine. Hare, or any animal having dark flesh, also increase the blood and the secretions.”

Shell-fish are also considered to have aphrodisiacal properties. We knew a French prostitute in London who always insisted upon her lover having a supper of stout and oysters, which she asserted were “very good for the operation.” Oysters have indeed enjoyed this reputation for many centuries. Juvenal and other writers allude to this belief. The octopus was also in great repute as an aphrodisiac. In one of the plays of Plautus, mention is made of an old man who has been to the market to purchase octopus. An Englishman would probably not care for the dish, but it is still often taken in the South of Europe, but whether as an incentive to venery we cannot say, but we have tasted it and can vouch for the fact that it is not very nice.

Apuleius, the author of that very amusing collection of good stories, “The Golden Ass”, married a rich widow, and was accused of having used sorcery and charms to gain her affections, and more particularly to have excited her desires by giving her a diet of oysters, cuttle, shell-fish of various sorts, and sea hedge-hogs. Perhaps by this last was meant the echinus, which
was also much eaten in France. Trepang, which is a species of sea anemone, (the sea cucumber or holothuria) dried in the sun, and packed in barrels, is much used in the East, but only by the upper classes, its prohibitive price preventing the middle or lower classes from procuring it.

It is questionable whether there is anything in "shell-fish" or crustaceans, which differentiates them in any respect from fish properly so called. The flesh of all animals which live in the sea, — whether they are mammals, fish, crustaceans, or mollusks, — contains a certain amount of phosphorus. Anyone who has visited the coast on a summer evening will sometimes have observed that each wave as it breaks on the shore leaves a phosphorescent gleam behind it, and a boat passing through the water leaves a long fiery track in its wake.

This is due to countless myriads of a tiny animal called Noctiluca miliaris which forms the staple of food of many small fish, and these in turn become the prey of larger fish. The flesh of all fish becomes phosphorescent as soon as it begins to putrefy.

It is true that many scientific men aver that the property of phosphorescence is found in all parts of the Animal Kingdom, and that in most, if not all, instances, no traces of phosphorus could be discovered. There is no need to discuss the question here. We shall see shortly that Phosphorus is perhaps the only true aphrodisiac known. We are therefore compelled to paraphrase the opinion of the blue jay in Mark Twain's inimitable sketch, and declare that the flesh of fish, "looks like phosphorus, has the same effect as phosphorus, and blessed if we don't believe that it is phosphorus."

For it is acknowledged by nearly all nations
throughout the world, that a fish diet stimulates to the act of venery. The ancients believed that Venus sprung from the sea and that consequently the aphrodisiacal properties of a fish diet were logically explained.

Some medical men and philosophers have endeavoured to explain away the theory that fish-eaters are good performers in the sports of Venus. They deny that ichthyophagic nations are more given to venery than other people into whose diet fish does not enter. Indeed some have declared that it is not eating fish that makes people lascivious, but that lascivious people generally like fish.

Mr. John Davenport thinks that it would not “be difficult to adduce facts to prove to the incredulous” these two last mentioned theories. But against these facts he does not give, may be set a whole host of statements collected in all parts of the world, legends, allusions found in books and other sources, to prove that fish-food is an incentive to venery.

Indeed in some districts it is not unusual to find that special virtues are ascribed to some particular kind of fish. On many parts of the South Coast it is Conger, in other parts Hake or Ling, and in many places, the “thornback Skate”. In some of the fishing-villages of Devonshire, if a young couple has been married for a full twelvemonth and no baby has put in its appearance, it is not unusual for the neighbours to leave a skate at the door of the cottage, as a hint to the young husband that he perhaps may require a stimulant to excite him to perform his marital duties, and enable him to “knock out” a baby.

Testimony to the efficacy of a fish diet is found in many authors. Dr. Venette, a French physician who lived in the last century, and who wrote several treatises on Generation, Marriage, and other similar
subjects, remarks that those who lived on fish and shell-fish "are more ardent in love than others", and he also says that in Lent we are more inclined to love dalliance, because then we live on fish and vegetables. He however, ascribes this to these foods being "little more than solidified water", and hence concludes that water is an aphrodisiac.

Another writer declares that Sultan Saladin wished to test the continence of two dervishes, and after he had caused them to be fed on succulent food till they began to get fat, he sent to them two of his most beautiful slaves. Though these two young women displayed every charm which could tempt a man, the two dervishes were proof against their blandishments, and turned the girls out of the room.

Then the Sultan caused the dervishes to be fed on fish for a week, and again he sent the two female slaves to them. This time nature was too strong, and the two holy men soon forgot their vows of chastity in the arms of their lovely temptresses.

Many other instances of the efficacy of a fish diet could be adduced if necessary, but enough has already been said on the subject.

In the vegetable kingdom, onions, garlic, and shalot are also considered to have aphrodisiacal properties, because they also perhaps contain traces of phosphorus. Martial alludes to this in one of his epigrams.

Whether rice conduces to the act of venery may reasonably be doubted. It may, perhaps, have that effect on Hindoos of the lower orders, — if eaten in very large quantities by men who are only accustomed to take very little food, but we very much question its efficacy on Europeans.

Chocolate was at one time considered a powerful aphrodisiac. A writer of the 17th century — Jean F.
Raucher — declares that many of the scandals which then disgraced a great number of convents were due to the monks drinking such quantities of chocolate. There can be no doubt that it is a stimulating and heating food, and as such may prove exciting to persons who are used to simple food, and who have not — or should not have — any opportunity to work off their superfluous energy in the arms of a lusty wench; but for persons who have been in the habit of satisfying their animal passions, chocolate would not prove more exciting or stimulating than many other foods.

Mme de Pompadour, who was naturally of a cold and phlegmatic disposition, and who wished to be able to properly respond to the lascivious caresses of Louis XV, used to take chocolate heavily spiced with amber and vanilla, but she did not find as we have already said, that it excited her in any way.

Mushrooms were much extolled by certain old writers as “fitting a man for the arena of love”, but as it is probable that they were eaten with spiced dishes of meat, the effect produced, and which was ascribed to the mushrooms, was really due to the other constituents of the dish. Perhaps they may have derived their reputation from their being considered as in some way allied to the truffle, which in many countries enjoys the reputation of being a very powerful aphrodisiac. The truffle is hardly a food, (though in some parts of Europe it is said to be used as a vegetable) and will therefore not be considered in this portion of the present essay.

As to exercise in the open air, bathing, and moderate study, it must be obvious that though they are all very useful, much would depend upon the person who employed them. What was moderate study or exercise for one man, would be excessive
for another; but with a little practice a man could easily find out when he had reached the point when physical exertion or study began to overtax his body or mind. But they have the advantage of being the best and safest aphrodisiac a man can take, and they will not do any harm, — which is more than can be said for many of the medicinal preparations of which we shall speak hereafter.

Spices, Condiments, Flavourings &c.

Before entering upon that part of our task, however, we must first say a few words concerning the spices and condiments which are supposed to possess aphrodisiac qualities. We say "supposed" advisedly, for as incentives to lechery the only property which they possess is that they heat the blood, and so may tend to increase sexual excitement if they cannot arouse it.

Thus pepper, ginger, mustard, pimento, and other spices, are said to be aphrodisiacs, and to a certain extent they are no doubt capable of irritating any mucous surface with which they are brought in contact, and so causing, whether taken internally or applied externally, a more or less severe priapism. Gesner and Chaptal cured a case of atony of the member by immersing the organ in a strong solution of mustard-seed, and Tourtelle, and some other French doctors, testify to the aphrodisiacal properties of pepper.

Vanilla also figures in many of the recipes for aphrodisiacs, but its properties are, we imagine, overrated.

Truffles — which also may be classed under this heading — have for centuries been reputed to minister
to venereal pleasures. "They cause men to be exacting and women to be complying", says Davenport. He also mentions that George IV instructed the British Ambassadors in the minor Italian States to forward him any particularly fine specimens of the tuber which might be found in those countries. A not too convincing story of the effect of truffles is told by Brillat-Savarin. It relates how a married lady was left alone with a male friend, after a dinner at which truffled game had formed the principal dish. He became very importunate and though the lady did not care for him, and was sufficiently virtuous to reject his proposals, she encouraged him to hope that the next time she "truffled" him, he might "ruffle" her. In fact she felt rather sorry that her chastity got the upper hand. She ascribed this not very marked leaning towards incontinence entirely to the truffles, and vowed that she would be careful how she ate them in future. Possibly a provocative eye and a glimpse of a well-turned ankle had more to do with the young man's boldness than the truffles had. Perhaps a glass or two of champagne might also have contributed to the excitement of both parties.

This brings us to the consideration of another question, — viz. how far alcohol can be considered an aphrodisiac. In moderation, no doubt alcohol is one of the best excitants known. Many a maidenhead has been lost through a glass too much of wine, and many a Joseph has yielded willingly enough when Mrs. Potiphar shot lascivious glances at him from eyes in which wine had made the lust gleam fiercely.

A very slight excess, however, suffices to spoil desire, and soon after this point is reached a very little more wine or spirits will prevent performance. A man who has taken too much cares only to sleep, though
the prettiest girl in the world may be lying naked by his side with all her natural longings unsatisfied. The case is hardly better when it is the woman and not the man who has drunk to excess. She will indeed permit her bed-fellow to do all that he wishes, but his ardour will soon be dispelled when he finds that she is incapable of responding in the slightest degree to his amorous embraces.

III. Aphrodisiacal drugs.

In the preceding parts we have spoken of various foods and condiments supposed to affect the organs of generation; and now we have to speak of those drugs which are reputed to possess aphrodisiac properties.

There are but some nine or ten of these, — if we exclude the tonics which simply owe any effect they have to the fact that they strengthen and fortify the frame generally, including, of course, the organs of generation.

Of these nine or ten, only three or four have any definite claim to be considered as active agents; the others are, according to scientific men, quite inert, or at best enjoy a reputation which is founded on superstition.

The action of these three or four active agents differs greatly. Taking them in the order of their medical value, we will begin with

Phosphorus.

Everyone is acquainted with this substance. It is one of the chemical elements. Every schoolboy has
bought, at some time or other, a small quantity of this semi-transparent, yellowish, waxy-looking stuff for the purpose of preparing phosphoric oil and frightening his school-fellows. As it takes fire at the slightest friction it is dangerous to handle, and of course cannot be administered internally unless in minute doses, and in a state of very fine subdivision. In large doses it is a powerful corrosive poison, but in very small doses it is given as a diffusible stimulant, and to restore vital power after recovery from severe illness — typhoid fever for instance — or to prolong life in the latter stage of phthisis. It has also been recommended in gout and rheumatism, and is an ingredient in various rubefacient liniments used in cases of local paralysis and in obstinate skin diseases.

As an aphrodisiac its action seems due to the fact that it not only acts as a stimulant, but largely tends to produce bone in young people, or in adults, semen. At any rate its effect seems to have been known in all parts of the world for many generations, and many curious instances are given in old medical works. Some of them are more amusing than scientific, as for instance when it is related that “a drake belonging to a chemist, having drunk water out of a copper vessel which had contained phosphorus, ceased not gallanting his females till he died. As phosphorus is not soluble in water, it is rather wonderful that the drake was not burned up. Possibly the contortions which it made in its sufferings were taken for sexual excitement by some unscientific witness.

Two French physicians of the last century also tried phosphorus on each other mutually, and agreed in considering its effects remarkable. The main drawback to its use is, that in unskilful hands, it is exceedingly dangerous, and in many medical works there
are recorded cases of horribly painful deaths caused by the administration of phosphorus. As an instance of the reckless and unscientific use of the drug, it may be mentioned that in some of the West India islands, the old procuresses are accustomed to mingle the heads of lucifer-matches with the decoctions they brew for the lovers of the hot-blooded mulatta women.

Of course, phosphorus should never be administered by any unprofessional man, even though he should be experimenting on his own "vile body", but as not every medical practitioner may know how to administer the drug as an aphrodisiac, it may be mentioned that Mr. Acton, the celebrated surgeon, recommends for impotence the following formula:

R. Ol. Phosphorat. 3j.
Ol. Morrhuæ 5vi.

A teaspoonful, gradually increased, for a dose.

For the benefit of those who are unacquainted with doctor's Latin we give a translation of the above, viz.:

Phosphorized Oil one ounce
Cod Liver Oil seven ounces.

(The phosphorized oil is prepared by adding 6 grains of phosphorus to an ounce of almond oil).

The same authority also recommends a pill containing \( \frac{1}{11} \) of a grain of phosphorus to be taken three times a day. He does not mention how these pills are to be made, but we have found the following method the best. Melt 600 grains of suet in a stoppered bottle capable of holding twice the quantity. Add to this six grains of phosphorus, and when dissolved, agitate the mixture till it is solid. Divide it into 3-grain pills, and cover each pill with gelatine. Each pill contains \( \frac{4}{3} \) rd of a grain of phosphorus.
Dr. Debay gives ("Physiologie du Mariage", p. 351) a prescription for a liniment containing phosphorus, but it is so powerful that we have judged it better to omit it.

We will next examine a drug which exerts a powerful effect on the urethro-genital organs of both sexes, but acts in a quite different manner. We allude to Cantharides, the exciting and dangerous properties of which are so well known that, in every civilised country, legislative measures have been taken to prevent its administration for criminal purposes.

Cantharides.

Of all the drugs employed as aphrodisiacs there is none so powerful or so dangerous as cantharides. As everyone knows, this is the scientific name of a species of beetle, popularly called Spanish Fly, or Blistering Beetle (Cantharis Vescatoria). The insect to which this name is usually given, is about an inch long, has a large heartshaped head, and is about an inch long. It is found in Italy, Sicily, Spain, the South of France, and the South of Russia. The largest quantity is exported from the latter country, comparatively little coming from Spain. Specimens of Cantharis have occasionally been found in England, but it is very rare.

When full grown, the insect feeds on the leaves of the ash, privet, lilac, elder, and honeysuckle, and rests on them during the night, the day being its time of activity. The trees or shrubs frequented by the insects are beaten in the morning or evening, at which times the cantharides are lethargic. Cloths or
sheets are spread on the ground to catch the insects, and these cloths are then emptied into pans of hot vinegar and water, to kill the insects. The persons employed in collecting Spanish flies have to take great precautions, and wear veils or gloves, as the insects emit a strong smell which causes inflammation of the eyes and eyelids, convulsive sneezing, and irritation of the throat and bronchial tubes. If they touch the naked skin, blisters will result. Indeed persons have often been seriously affected merely by sitting under trees in which the insects abound.

"Spanish Flies", as they are commonly called, are mainly used for the purposes of making blisters. The dried bodies of the flies are pounded, and mixed with a resinous paste or ointment. They are occasionally administered internally either in powder, tincture, or extract, in cases of paralysis of the bladder, obstinate gleet, and in some obstinate skin diseases — lepra or psoriasis, — and also in hooping cough.

Cantharides produce an intense irritation of the mucous membrane, the stomach, and the bladder. Strangury will ensue, and perhaps ulceration of the canal, dysentery, and finally death in intolerable agony. The insufferable irritation that it causes on the penis, or the vulva, produces satyrism, or nymphomania. Many instances, apparently well authenticated, of this are to be found in medical works. A physician who lived in the last century, records being called to see a man to whom a witch had administered a potion containing two drachms of Spanish flies (!) some two months before. The unfortunate man's wife had been performed on 97 times in the space of two months, and he had committed selfpollution at least ten times.
Another man to whom cantharides had been administered, bucked his wife 40 times in one night! His wife and some other women tied him up in a wet sheet, and sent for the priest to exorcise the evil spirit. They then left him, and the next morning he was found dead, with his mouth open and his member already beginning to gangrene.

Ambroise Paré also mentions that a courtesan sprinkled Spanish Fly over a dish she gave her lover, and the young man was taken with a flow of blood from the anus, and died shortly after.

In the male, cantharis induces priapism or satyrasis; in the female the irritation of the vulva is so great that it produces sexual longing, and even a virgin will cast aside all modesty, and implore a man to quench the fire of lust which is devouring her.

For this reason it has been made a penal offence in all countries to administer cantharides. No chemist will sell any preparation of Spanish Fly — except the resinous paste used for blistering which could not be taken internally — without special instructions from a physician, or unless mixed with other ingredients. These precautions, and perhaps the spread of education, have caused the offence of administering cantharis to be rare, or at all events if it is committed, it is seldom detected.

From the foregoing remarks it will be seen that it would be extremely rash, to say the least, to administer cantharides either to oneself or anyone else. One of the best formulae recommended by a competent medical man is the following:

<table>
<thead>
<tr>
<th>Ingredient</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tinct. Cantharidis</td>
<td>3 ss</td>
</tr>
<tr>
<td>Sp. Lavandulae co.</td>
<td>3 j</td>
</tr>
<tr>
<td>Etheris Chlorici</td>
<td>3 j</td>
</tr>
<tr>
<td>Aqua ad.</td>
<td>3 viij</td>
</tr>
</tbody>
</table>
Two table-spoonfuls to be taken three times a day; at eleven, four, and at bedtime.

Dr. Debay gives a formula, but it is not so good as the one printed above, but we thoroughly agree with him in his sensible, but somewhat naive remark that his readers had better not take cantharides at all, if they wish to keep their stomach in good condition.

Nux Vomica. Strychnia.

Scientifically considered, Nux Vomica, or rather Strychnia, should be the best aphrodisiac known. It is, of course, a dangerous medicine, as an overdose is liable to cause convulsions, or even death; but on the whole, it is far safer than either of the preceding drugs, because its effects are known and certain, and not being a corrosive poison antidotes can be more easily applied.

Nux Vomica is the round flattened seed of the Strychnos Nux Vomica, a tree found in the East Indies. It is very bitter in taste, and possessed of active and dangerous properties, due to an alkaloid, Strychnia, which can be extracted from the seeds, and which is poisonous in an extreme degree. Another alkaloid exists in them, called Brucia, which resembles Strychnia but is less powerful.

Nux Vomica and Strychnia are powerful excitants of the spinal system of nerves. The latter has been occasionally given as an aphrodisiac, but its comparatively recent discovery, combined with the fact that medical men of the present day seldom prescribe aphrodisiacs, prevents much being known respecting its action,—though, as we have already said, theo-
retically considered, it should be a valuable stimulant. The following formula will be found to be a capital tonic at any rate, whether it has aphrodisiac properties or not. It is that recommended by Mr. Acton:

R. Ferri et Quiniae Citratis $\frac{3}{4} j$
Liq. Strychniae (B. P.) m. $x$
Syrupi $\frac{3}{4} l$
Aq. Chloroformi ad. $\frac{3}{4} l$

M. fiat mixtura. A table spoonful to be taken in a wineglassful of water three times a day.

Perhaps as an aphrodisiac the following preparation, given by the celebrated German physician Vogt, "fills the bill", as it will be seen that it contains all the three most powerful excitants.

R. Tinct Nucis Vom.
Tinct Cantharides
Etheris Phosphorati ana $\frac{3}{4} j$
Misce: sumat gtt xxx ter quaterve de die.

Mr. Acton says he has found strychnine a very valuable tonic in cases of impotence attended with great nervous depression, whether resulting from sexual excesses or any other cause, and equally beneficial in cases which depend upon weak or imperfect erection. He finds that it is capable of increasing the general muscular action when prescribed either alone or in combination with quinine, as in the recipe given above.

Opium.

In common with many other narcotics, opium exercises a stimulating effect, when taken in small doses. In the Chinese and Japanese brothels, says the author
of "Untrodden Fields of Anthropology", the women are expert in loading the opium pipe. Rich voluptuaries take a few whiffs between each embrace, and up to a certain point they find themselves invigorated, but when once that point has been passed, they are overcome by languor, and sink into a slumber in which they dream of damsels far more beautiful than those with whom they have just had "carnal converse".  

Amongst Occidentals the use of opium as an incentive to feats of love is not known, almost the only mention of it we have found, being in Dr. V, Mondat's book (De la Sérilité: Montpellier, 1840).

There are five or six other drugs, the aphrodisiac value of which is more or less doubtful or feeble. They are: Amber, Ambergris, Musk, Civet, Myrrh, and Ginseng.

Possibly there has been some confusion between amber and ambergris, and the virtues of the latter have been wrongfully attributed to the former — if indeed there were any virtues to attribute in either case. Amber and the acid destilled from it (Succinic Acid) are sometimes given as an antispasmodic, but have little efficacy from a medical point of view.

Ambergris has no connection with amber, except in name, for whereas the former is believed to be a fossil resin, the latter is a kind of secretion found in the intestines of the spermaceti-whale. It is believed by Orientals to possess various virtues, including aphrodisiacal ones, but in the West, is never used

(1) The Chinese in Batavia are said to prepare an electuary called Ation, and chiefly composed of opium. It is said to cause such lust that the woman is often obliged to flee from the too energetic embraces of her lover.
except to “bring out” odours, for though it has no perfume itself it is believed to increase the scent of other ingredients in potpourri and similar mixtures. Its high price, — about 80 s. per oz — prevents its being used, even in small quantities, in medicine or the arts. In a few years it will perhaps not be procurable at all, as the spermacti-whale will become extinct, unless measures are taken for its preservation, as has been done in the case of the fur-seals.

In the Gazetier Cuirassé, and other precious productions of the time, Mme du Barry is accused of having had recourse to chocolate flavoured with ambegris, and other means which the chronicler is ashamed to put on record, in order to revive the jaded faculties of the King (Louis XV) and provoke him to the performance of the act of love.

The most recent biography of “The last of the Queens of the left hand”, goes to prove, and we think conclusively, that Mme du Barry never stood in need of any drugs, but was herself the very best aphrodisiac imaginable. She was not only the most beautiful woman in France, — perfect in face, bust, and limb, — but she was a true whore, loved her profession, and received quite as much pleasure as she gave in the sports of Venus. For nearly twenty years she had been proficient in the use of her — charms — and had practised venery with all sorts and conditions of men. The King must have been broken down completely if he needed any other aphrodisiacs than such as his deliciously wanton bedfellow could supply. Indeed Louis acknowledged as much, and said that the fair Comtesse was “the only woman who could make him forget that he was past sixty.”

Musk, Civet, and Castoreum are all obtained from
animals, and are doubtless connected with the sexual organs of the various animals.

*Musk* is obtained from the Musk Deer (*Moschus moschatus*), a native of China. The odour is very powerful, even in the adulterated condition in which the perfume reaches Europe. In medicine, it is described as a diffusible stimulant, and antispasmodic. As it is given in hysteria, and to rouse the system after typhoid and other fevers, it is possible that it may possess some slight aphrodisiac virtues.

In the middle ages wonderful virtues were ascribed to musk. One medical writer declares that by means of this drug he resuscitated the genital power in a man who had nearly completed his eightieth year. Some wonderful instances are given by other writers, but one, named Borelli, caps them all by declaring that a man who had rubbed some musk on his member just before having connection with his wife, was unable to separate from her at the completion of the act, his penis having swelled so enormously that it could not be withdrawn until some *lavements* of cold water had been applied. Either the men or the musk must have deteriorated since those days.

Musk is still much used by the courtesans of Paris, who carry a small bag between the breasts, and sometimes a bag near the waist as well. They do this to cover their natural smell. Henry IV of France, — who was no bad judge, — declared that the natural smell of a woman was the best of all aphrodisiacs, but the men of the present day are more squeamish, — or the Parisian prostitutes fancy they are, which comes to the same thing.

*Civet*, — "the most uncleanly flux of a cat" as Shakespeare calls it, — is not reputed to have aphrodisiac properties. Castor certainly has to the beaver
from which it is obtained, and may have on man, for it is prescribed in the same way as Musk. It is, however, very scarce and hardly ever used.

Myrrh is mentioned by some writers, but appears to be inert by itself, though it may be useful as an adjunct to more powerful ingredients.

Ginseng is a root highly esteemed in China as a medicine, being there universally regarded as possessing the most extraordinary virtues, and as a remedy for all diseases, particularly exhaustion of body or mind. It is sometimes sold for its weight in gold. It was once introduced into Europe but soon forgotten. The scientific name of the species is Panax. Two varieties are fragrant aromatics used in the Malaccas, and another variety is a common plant in America where it is used as a domestic medicine, and large quantities are also exported to China, but European and American medical practitioners have no very exalted ideas as to its therapeutic value.

As it is still used in China, mention is made of it here, but there was some doubt as to whether it should not have been included amongst those numerous substances which form what may be called the "folklore" of aphrodisiacs. The consideration of these substances would not be uninteresting — quite otherwise indeed, — but it would extend this article to undue limits, and is not precisely within the limits of the subject.

Fully a dozen plants might be mentioned which in remote times were supposed to possess wonderful virtues. Chief amongst these, as being the first aphrodisiac mentioned in history is the mandrake, to which allusion is made in the Old Testament (Genesis XXX, v. 14—17).
“And Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, give me, I pray thee, of thy son’s mandrakes. And she said unto her: Is it a small matter that thou hast taken my husband, and wouldest thou take away my son’s mandrakes also. And Rachel said: Therefore he shall lie with thee to night for thy son’s mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in into me, for surely I have hired thee with my son’s mandrakes. And he lay with her that night”.

Commentators have spilled a vast amount of ink in their efforts to determine what plant was intended by the *dudaim* — the Hebrew word employed. Some of them were idiotically incorrect, but there seems no doubt that the plant was the mandragora, which is edible though not much appreciated by Europeans, and has a root which being like a “fantastically forked radish”, also resembles a man.

The most remarkable thing about the story is the antiquity of the belief, or a nomadic family, with little chance of intercourse with other people, could hardly have heard of the superstition, yet Reuben, his mother, and his aunt, all seem to have been acquainted with the aphrodisiacal properties of the plant.

In Greek and Latin authors many allusions to the mandragora are found. Mandrakes, it would appear, are all right when you’ve got them, but you’ve got to get them first. They have a not unnatural antipathy to being pulled up, which they evince by killing the puller. Aphrodisiacs are no good to a man after he is dead, so therefore he had to devise a method of
pulling his mandrakes by deputy. Some one hit on the ingenious plan of harnessing a dog to the mandrake, and then beating the dog. The dog started, the mandrake came up with a blood-curdling yell, and the dog at once died. Whether you made anything on the transaction, depended on the value of the dog, but it must have been a very poor sort of dog that wasn’t worth more than a mandrake, we should imagine!

The belief in the powers of mandragora lasted till late in the Middle Ages. Men and women wore little amulets supposed to be made from the dried root of the plant, which were supposed by the wearers to increase the powers of generation. The superstition even lasted down to quite recent times when the forked root seems to have become associated in the popular mind with the “Hand of Glory”, and the plant was only to be found under a gibbet. It had lost part of its power it would seem, for the dreadful screams it uttered when pulled up, no longer killed but only rendered deaf the person who pulled it.

Another plant to which even greater aphrodisiacal virtues were attributed was the Satyrion (a species of orchid) the mere application of which to the parts of generation would enable a man to accomplish the act of love twelve times successively. It was this plant which the Indian King, Androphyl (rather a suspicious name that, by the way,) sent to King Antiochus by an Indian who declared that he had tried it on himself and been enabled to score 70 “off his own bat!” but that the last few were “short runs”.

Matthiole comes to the conclusion that we must have lost the true satyrion of the ancients, since there is no plant known in the present day which will enable a man to perform feats of that sort. Another variety
of the same plant furnishes salep, a mucilaginous nutritious food which was once popular with our lower classes.

There are several other plants which enjoy a reputation which has no scientific basis. Amongst these is the Rocket (Brasica eruca) which was highly esteemed by the ancients, and said to have been planted round the statues of Priapus. The celebrated botanist, Lobel, gives an amusing account of how the plant was recommended by a wandering friar to some monks who were suffering from depression of spirits. It not only elevated their spirits but elevated something else as well, and so much so, indeed, that they scaled the monastery walls, and sought relief in the arms of the peasant women of the neighbourhood.

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Flagellation for flagging Genitories.

Here we must conclude this short and imperfect account of Aphrodisiacs. There remain only two subjects to be mentioned, — topical aphrodisiacs and flagellation.

Of the former, there is little to be said. That friction, electricity, rubefacient embrocations, heat &c., would cause an erection, in any person who is not debarred by age or disease from being capable of the sexual act, is so obvious a truism that the matter is hardly worth mention.

Flagellation and urtication (beating with fresh nettles) if unpleasant aphrodisiacs, are effective. Their efficacy has been known for centuries, and quite an extensive list of the bibliography of the subject could be compiled, for scores of books treating more or less directly on flagellation have been written.
Few questions are as fascinating as that of whipping with the object of exciting Venereal desire. We have no intention to swell out the proportions of this book by going into the History of this craze. For details with regard to the Eroticism of Oriental Striking, the Student may refer to the “Kana Soutra” of that holy Man, Vatsyayana. The various Modes are analysed in Chapter III. According to him there are six parts of the body which may be struck, four kinds of striking, and eight different sounds or cries arising therefrom. Nor are the blows always given with the hand: The wedge on the bosom, the scissors on the head, the piercing instrument on the cheeks, and the pincers on the breasts and sides may also be taken into consideration with the other four modes of striking, and thus give eight ways altogether. But these four ways of striking with instruments are peculiar to the people of the southern countries, and the marks caused by them are seen on the breasts of their women. They are local peculiarities, but Vatsyayana is of opinion that the practice of them is painful, barbarous, and base, and quite unworthy of imitation.

In the same way anything that is a local peculiarity should not always be adopted elsewhere, and even in the place where the practice is prevalent, excess of it should always be avoided. Instances of the dangerous use of them may be given as follows. The King of the Panchalas killed the courtezan Madhawasena by means of the wedge during congress. King Shatakarni Shatavana of the Kuntalas deprived his great Queen Malayavati of her life by a pair of scissors, and Naradeva, whose hand was deformed, blinded a dancing girl by directing a piercing instrument in the wrong way.
About these things there cannot be either enumeration or any definite rule. Congress having once commenced, passion alone gives birth to all the acts of the parties.

An ingenious writer in a little book called "The By-Way to Heaven" now very rare, has drawn a clever distinction between "Attrition" and "Contrition."

"A most happy expedient" says he, "was hit off by a vigorous monk and confessor to a convent of nuns, to whom he preached that the shortest road to Heaven, and the bye-way thither for the elect, was to lower in the most humbling manner they could, that part of their body which was the most elevated. By this means certain plumpnesses (in vulgar phrase called posteriors) and most despised, would be raised to a deserved and conspicuous degree of eminence: in which situation they might be sure of receiving, anon, animating impressions, and missionary irradiations, if they were destined to figure among the elect."

Natural curiosity as well as religious obedience, must have made any woman, nun, or other, pay proper regard to so interesting a tale (doctrine we mean) nay proceed without hesitation to the putting it in practice, and this gave rise to two whimsical terms, invented by error, to wit, attrition and contrition, both derivatives from the Latin verb terere, to rub. Its compound atterere, signifies to rub to: conterere to rub with. Attrition was done by the woman when lowering her head, the highest part of her body, she rubbed her nose on the ground. In this act of devotion she must be supported on her knees, to raise to a conspicuous view her background, whose situation in general is rather low, and held in contempt. In that position the fair penitent resembles
somewhat those peculiarly shaped vessels, which mariners call a low peak and high stern.

The second part of the ceremony, contrition, borrowed from contrerere, to rub with, and executed by the judiciously intriguing confessor, or conscience director, that by neither bearing too heavily upon, nor touching with his mortal hands, the discovery of such a fraud might be prevented. She the while was to keep her eyes piously closed, the veil drawn fast before them as yet not worthy of having a peep at heavenly things. — The operation proved too pleasureable not to be readily believed in, because flattering to her pride for the present, and a hope of hereafter; as well as on account of her exquisite sensation to her unknown, until the priestly office of installation; which by the implicit devotee was received as a super-natural gift, that she desired to repeatedly taste of, as often as the holy man should think her worthy of being honoured with such mystical and enraptured visitations, which indeed was as frequently as he could comply with her request.

From pranks like these, have been derived all the imposture of stigmats, and other religious frauds, as practiced by Père Girard with La Cadière, etc. etc. etc. and in their calendars, (as may be seen in some of the old legendary collections,) are called the Sinners practical Comfort, or the pious Recreation of

_Nes à Terre_  
_Cul en l’Air._

Occasionally the Flagellation Mania takes a peculiar turn and many are the stories told of the whipping Pranks of Individuals who held similar Ideas to the Priests in regard to the human arse. "Towards the end of the seventeenth century the streets of London
were haunted by an individual whose diversion it was to truss, and slap or whip the women he met. So adroit was he, that popular belief endowed him with supernatural powers. I have before me a curious broadside, "London, Printed for Edward Brooks, 1681" headed: Whipping Tom Brought to light, and exposed to View: In an Account of several late Adventures of the pretended Whipping Spirit. Whipping Tom, we are told: "for some weeks past, has lurked about in Alleys, and Courts in Fleet-Street, Chancery-lane, Shoe-lane the Strand, Holborn, and other places, and at unawares seazes upon such as he can conveniently light on, and turning them up as nimble as an Eel (sic), makes their Butt ends cry Spanko; and then (according to the Report of those who have felt the weight of his Paws) vanished; for you must know, that having left the Country, he has not the advantage of getting Rods, and therefore is obliged to use his hands instead thereof: His first Adventure, as near as we can learn, was on a Servant Maid in New Street, who being sent out to look her Master (sic), as she was turning a Corner, perceived a Tall black Man standing up against the wall, as if he had been making water, but she had not passed far, but with great speed and violence seized her, and in a trice, laying her cross his knee, took up her Linnen, and lay'd so hard upon her Backside, as made her cry out most pitiously for help, the which he no sooner perceiving to approach (as she declares) but he vanished; and although diligent search was made, no person could be found".

In a pretentious pamphlet bearing the following title and which, considering its class is not badly written, we obtain a superficial sketch of the history offlagellation from the earliest ages: "Mysteries of Flagel-
igation, or A History of the Secret Ceremonies of the Society of Flagellants. The Saintly Practice of the Birch! St. Francis whipped by the Devil! How to subdue the Passions, by the Art of Flogging! With many Curious Anecdotes of the Prevalence of this Peculiar Pastime in all Nations and Epochs, whether Savage or Civilized”.

This tractate notices more particularly some of the noted establishments of London, among others the "White House", the "Den of Mother Cummins", the "Elysium in Brydiges Street", etc. The account of the Potter affair I will give in full: "On that date (July, 1863), under the auspices of the Society for the Protection of Females, seizure was made at the then notorious ‘Academy’ of Sarah Potter, alias Stewart, in Wardour Street, and a rare collection of Flagellation appurtenances taken to the Westminster Police Court, when the general public, for the first time, became aware that young females were decoyed into Stewart’s School of Flogging, to undergo the ordeal of the birch from old and young Flagellists, for the benefit of the woman Stewart. These curious specimens of her stock-in-trade consisted of a folding ladder, with straps, birch rods, furze brooms and secret implements, for the use of male and female.

"Her method of conducting business was to get hold of young girls, board, lodge, and clothe them, and in return they were obliged to administer to the lust of the patrons of the boarding-house. They were flogged in different ways. Sometimes strapped to the ladder, at others flogged round the room, — at times they were laid on the bed. Every device or variation which perverted ingenuity could devise was resorted to so as to give variety to the orgies, in return for which the mistress of the house was paid sums
varying from £5 to £15. The profits of this school enabled Stewart to keep a country-house and fancy-
man, to the great scandal of the community". — The
above account is exaggerated. It cannot be said that
the girl was flogged against her will, for she was in
the habit of birching gentlemen, and even of sub-
mitting to be whipped herself when well paid. Certain
it is that she returned to Mrs. Potter after her release
from prison, and lived with her a considerable time
in Howland Street.

Mrs. Sarah Potter, alias Stewart, was a bawd
of some importance, and at one time made a good
deal of money. During her chequered career she
changed her residence very frequently, having lived
at Castle Street, Leicester Square, where, I believe,
she commenced business, then in Wardour Street,
then in Albion Terrace, King's Road, Chelsea, then
in Howland Street, Tottenham Court Road, where
she was convicted of selling indecent books, and sent
to prison; then in Old Kent Road, and finally in
Lavinia Grove, King's Cross, where she died in 1873. —
The flagellations which went on under her auspices
were chiefly administered to gentlemen, although girls
were of course at times castigated. Her speciality was
for procuring very young girls, with whose parents
she generally managed to make arrangements before-
hand, so as to keep herself free from scrapes. These
children she would dress up in fancy clothes and teach
them various tricks for the amusement of her customers.

The Student curious to obtain further information
on this absorbing subject will find more details to the
point in the following work, to which we beg to refer
him: "Flagellation in France viewed from a Medical
and Historical standpoint, being pathological Studies
of the Past". Paris, 1898.
On the whole we are bound to differ from those medical men who declare that there is no such thing as a true aphrodisiac. There are aphrodisiacs both physical and medical, but they are unpleasant if not dangerous. We repeat therefore; — If a man's own five senses, assisted by the willing aid of a pretty woman cannot enable him to attain his end — and her's — "not poppy nor mandragora", nor fustigation, phosphorus, or cantharides would be of much avail.
THE GREAT
AND
VERITABLE PROGNOSTICATION
OF
WILD COYNTES WITH THE
MANNER OF TAMING THEM
NEWLY PRINTED
AT THE INSTIGATION
OF A
PRIEST OF COYNTTE-TAMERS.
THE AUTHOR’S PROLOGUE.

Taking into consideration the profits and disadvantages of marrying or not, and incited thereto by studious intent and ingenious curiosity, albeit long and undecided whether to do it or not, I ventured to take up a hard and difficult question, formerly mooted among certain gentlemen, who were much in doubt and perplexity, as to whether when marrying it would be better for them to marry a widow, which grew into an unexpectedly great question.

And to satisfy those who were in this forest of Coyntes esteeming and believing that in the multitude of marriages, there must be a great diversity of Coyntes, the more so that in the various marriages, neither the husbands nor the wives, are ever like unto one another, and for this cause and reason, I do assert and conclude, that according as the marriages and spouses are different, so are the Coyntes.

And I write in order to spread knowledge of the Distinction and Difference between the former, of their Quarrels and Delectations: and to teach every man to elect or refuse the latter, so that they may flee from and avoid many grievous maladies and inconveniences which result therefrom.

Therefore let no one be astonished, who reads this little treatise, that I should have taken so much trouble
to extol the marriage of widows, which are called "second nuptials", and to which in such cases learned Doctors of Law apply a term which resembles Convoler (Coynte-flying). It must be a very strange thing to see a Coynte fly. However these Convolements (remarriages) are reproved by Civil Law; and it properly appears that the Imperial laws consider infamous and use to excommunicate the women who marry a second time.

For when they are married for the first time, and the moment is come for devirginating them, which was called by our Elders "deflowering", their husbands cannot have with them perfectly voluptuous conjugal enjoyment, because these tender young girls who have never yet swallowed incarnardine pills, when they come to have to incorporate them do not know what they are about, and it is an incalculable labour to rub them and curry-comb them until they are domestically trained, to boldly exercise the act of generation. But the stout-arsed widow dame, who has tasted and often enjoyed the barbaric suppository, and has then been for some time without making any use of it, when in second marriage she begins again, in order to gratify her second husband, and also to enjoy on her own account without sin a good meal, for which she has long been fasting, she makes — besides what she had learned at her first marriage — some extra movements of cunning tricks of body, more supple than those she once used to invent under the first husband. But the nature of the question which the present treatise has to examine is whether it is possible for a young widow, — who in her first marriage has

(1) Convoler: to marry. The author decomposes the word in order to perpetrate a dubious joke. Convoler en deuxièmes noces, is "to marry a second time".
borne a child as big as a man, and smaller ones afterwards, remaining after losing her husband, in widowhood five or six years without accomplishing the work of nature — for her Coynte to have become again turned into so laudable position, that the same should again smart when it is once more begun to be ploughed?

In order to decide this burning question, and to comply with the wishes of both dames and young ladies, and honourable widows, I have conferred with many venerable and ancient prelates and modest matrons, expert in such secrets, with whom the discussion has often lasted rather long, in order better to investigate to the bottom this subtle subject, finally the decision was such, as will be later shown towards the end of the present booklet, which aims only at the honour and service of the Female Sex, and which we heartily beg, in order that all noble spirits, men and women, and others to whose estate it may pertain, may more distinctly and easily understand its contents, to accept the separation and division I have made of it into chapters, as arranged here below, begging of you my much honoured readers, to receive kindly my little labour.

Coyntes of Dames and of Damoiselle
Coyntes of stout Burgeis, and of Malden
Coyntes of Servants, or of Convent-cell
All are shaped on the same pattern.

CHAPTER I.

Of what Fashion Coyntes are, and of the Difference existing between them.

It is first of all to be noted that all Coyntes in general are composed, contained and formed of a
spongy and obedient carnality, never rebelling, and which dilates by its proper nature, makes room according to the opportunity of its want. It is therefore to be known that there are different sorts of Coyntes: some are phtisical, others are dropsical and others again mediocre.

Among the phtisic Coyntes, some are like a little flat with a slit in it, enveloped in a little skin, without either mount or border. There are others of the same kind which have but a scant promontory, and at the donjon door there is a bony obstruction which prevents and damp the will and power that one had hoped to find for that effect, making it but a poor and unlucky trade. The mediocre Coyntes according as they differ from the phtisical and approach to the dropsical are therefore better and more magnificent. Nevertheless like the phtisical they are contagious and all who approach them become infected.

The dropsical Coyntes are contagious and infect the members which pay visit to them. And for that reason the Chevalier Messire de La Marche, a devotee of the fair sex, when like another Caesar he defied old age, determined to take to wife in second marriage, an ancient damoiselle of the House of Burgundy, which damoiselle was tall and grown up like a vine-pole, thin and bony, with a long phtisical contagious Coynte. He saw an old friend and good comrade from Picardy, who endeavouring to dissuade him from this marriage, adressed him in jest-wise the following roundelay:

A Coynte made of two chips of wood  
Bordered by two black plates,  
And tinged with a crimson Silt  
Has trapped a soldier, ancient and good,  
It looks more like a king of cards.
It's lips are quite flat and low.
Like a ghost in the night it is deadly white
And will work our brave friend's woe.

In a dark garret where rats are caught
Thou'll get many a knock on the paws,
It's hardly a mouth that this coynte can boast
As more than one poor pricking has been taught,
But a savage pair of claws!

With regard to the dropsical Coyntes: some resemble
a big pear slit open, others a big sheep's heart, the
biggest half below, and of these the fruit is far more
pleasant, and much more voluptuous. And yet a great
commissariat officer, in his time a notable scrutator
of feminine secrets, at the request of Monsieur des
Cordes, then Governor of Picardy, wrote two elegant
ballads, one on the Perfection and Beauty of a horse,
and the other on the Excellence of Woman: and when
he comes to describe the lower bush-covered region,
he says that a lovely woman must be:

Between lips well furnished of flesh
Big thighs and in front a fine Coynte
Perfect in beauty and pleasant to throst
Sweet in welcome but hard to lance-point
A good Stout Belly, the mount shaw'n fresh
The rump plantaed strongly and well
When the arse-hole's closed up strong and tight
What recks it tho' Dame Coynte be deep as very hell
So that she squeeze her mate with fierce love-swell
For such quenently coyntes swallow up Earth's night
Thrilling our nerves with Hauris' delight.
CHAPTER II.

On the Dimensions of Coyntes; on their various Openings, and the Formation of the snub-faced Coyntes.

For the greater glorification of Coyntes, we now proceed to a more ample description of the solemn and consequential Coyntes, there being some of various sizes: that is to say some have the opening long, others have it of medium length, and others again have the entry almost round, at the highest part.

As to this last sort the Doctors are of opinion that they are peculiar to these gentle demoiselles who in their youth, have courteously allowed themselves to be forced standing, and have for a long time continued this sweet and delectable excercise on such fashion, by which it has happened in succession of time, from this agreeable custom, that, no matter how long their slits may have been, this assiduity in combatting upright has reduced the length into rotundity; and when afterwards they found leisure to militate on their backs, this rotundity so well begun, became first reduced to a lozenge, and then finally to competent length.

And if such creatures are of good and plump complexion and continue for a long time this manner of copulating with man, — as it often may happen to high born dames at Court, where they are obliged to hide behind hangings, — the assiduity with which they so often agitate their gentle buttocks in counter manner, raises up their cunnified carnosity, and so transforme them into snub-faced Coyntes, like unto the snout of a mule engendered by a bull, excepting that they have no ears, and had they any, they
should be cut off, for thieves they are so to entice and steal stiff sausages. And such-like Coyntes with well garnished mounts are, according to Doctors in *fornicatio juris*, admirable, juridical Coyntes.

There are others which are made in despite, and may be called "Coyntes in despite", forgotten of nature, which was then much incensed, because they present but pitiful little openings, intended by means of distillation to purge away the relics of female impotency, and of these no use can be made without the aid of previous incision, which is a forced and unpleasant thing. And whatever may be said to the contrary, if those to whom they belong remain a long time without accomplishing the work of nature, it is always to be done over again, because artificial Coyntes are never equal in perfection to the real ones, inasmuch as nature always surpasses artifice. Concerning Coyntes and means I must refer to next the chapter.

CHAPTER III.

Various Opinions on the Diversity of Coyntes according to certain Doctors.

On the diversity of Coyntes such as are long, medium, round, or otherwise shaped, the Doctors are at variance, some saying that it proceeds from the diversity of complexions among women-folk quoting thereupon Avicenna and Hippocrates, saying that choleric women are mostly inclined to be long and thin, and have the Coynte thin, consumptive and with a long slit. The melancholic ones, dried and dusty as the pole of a baker's shovel, generally have it so badly made that one does not know what it
means, except that on feeling it, one should judge by conjecture that there was some sort of opening between two rude pieces of bone, or of wood badly shaped, like a broken rafter, and of these two forms of Coyntes so badly equipped there proceed engrafted Coyntes, barred Coyntes, striped Coyntes, crooked Coyntes, empaled Coyntes, granulated Coyntes, the decyphering of which is useless, and for that reason I say nothing about them but prefer rather to hold my peace. And if such creatures become very old, you will find on them shrivelled and musty Coyntes, and such Coyntes I do hate, efface and annihilate, and have no esteem for them.

The purely phlegmatic are usually short and dumpy, and have the Coynte big and swollen, and it seems as if stuffed with tow, and does not rebound to the rider's leaps. The most sanguine are of medium stature, and have it of an agreeable and pleasant volume of slit and mount, and are willingly sprightly and always the same, of pleasing aspect, and always ready with amiable promptitude to endure an assault when it is expedient. But those who are sanguineo-phlegmatic, compact in proper proportion and amiable concordance of humours, are of competent stature, neither too tall nor too short, have the Coynte properly filled out, big and chubby, answering well to her man: and such Coyntes deserve properly to be called domestic Coyntes, all proper for household work, to serve in the country as well as in town, on feast-days as well as on working days: the said Coyntes are also always inclined and ready for work if necessary, as it often happens that they may have to appear in two places, and such women take great pleasure and delectation, when they are turned into hermaphrodites. And to prevent them from falling down from suffocation or martial tumble,
the secret is to phlebotomise their middle vein, for they are deserving of it. I am silent with regard to the Coyntes of lame women, which are like gutter-spouts, but which according to the complexion of their owners, may participate in the good or bad fortunes of the Coyntes above described.

CHAPTER IV.

Which Coyntes ought to be chosen and which should be avoided.

But now, all things having been well considered and advised, we must on the other hand proceed to the selection of Coyntes, for the preservation of human health and to avoid also intolerable dangers; therefore do I exhort you to avoid, as you would the lightning, all consumptive and contagious Coyntes, and those that are too much frequented, which are kept ready for all comers: these you must flee as from the tempest, for often are they lost Coyntes, chancred Coyntes, Coyntes with fistulas, with ulcers, with hanging pleats, besmeared Coyntes, mortiferous Coyntes, veined Coyntes, fissured and blotched, and perhaps webbed and ordinarily in several parts, scarred, and even doubly closed, and therefore criminal Coyntes, which for their crimes have undergone the pikestaffs; they must be shunned as you would shun the bright Greek fire, for with such Coyntes delectations are risky and of such pernicious consequence, that it would be far better to be castrated at once than to make any use of them.

But choose well appointed, right illustrious, trium-
phant Coyntes, well proportioned in mount and opening and big and chubby with mobility, such as have been spoken of above, principally fair and curly women, which are the daughters of the sun, and very eager and fitting for conception. Such will usually have a golden Coynte, and when you can find them quite young at the age of fourteen or thereabouts, rather more than less, and that they have as yet but little or no wool on their skin, these have Coyntes which, besides their golden mantle, are rightly sweet, and with such it is well to make acquaintance.

But, inasmuch as the deciphering of these interior secrets of so profound regions cannot procure us much recreation and still less decoration for our forest of Coyntes, I have deemed it meet and fitting to stop at this point. Those who wish to learn more must have recourse to the works of Avicenna and to the treatises on anatomy. God who created all things, owes to all you who read this, the fulfilment of your pretty desires. I trust that the reading of this little book, which was written for your recreation, may give you pleasure and contentment.

The man who would a Fine Woman entrap,
In England must choose her face,
Her Body in Flanders he'll worthily snap,
With Breasts of the stout Normand race;
But her Coynte he must in Paris select
And a Jewel of copulation he'll possess.

The woman with stout arms and plump,
Big bubbles twain and stub nose,
Long tongue, stout hips and short hands
Moves like a demon as every saint knows
When man tumbles her down on her rump.
The girl who makes her bubs to show
Beneath a scant, close-fitting dress
Lovers of mounting thereby will know,
Conceals a coyness that pants for caress.

FOR ALL THOSE
THE NOTABLE LEASE AND EXCELLENT.

Who are willing to take on lease and have possessions of such property (with all therein pertaining) passages, ways and incomes of a young lady with beautiful eyes, of her frontage, which she constitutes into passages, ways and incomes, proprietary rights proper hereinafter enumerated and declared in this present contract of lease. As stated here below.

Having appeared in person, Youthful Dame of the beautiful eyes, grand Mistress of her Coynte and great Dame of Futterwell, who declares having leased, and offers to deliver possession the same to be enjoyed at all hours, in right of tenure and passage at Simphorian of the Buttocks, master apprentice in gut-shaking, residing at Cockstand-by-Bow, and by these presents lessee of the said rights of passage for himself and for all others who may wish to come and reside at the domanial place hereinafter described:

That is to say, a Coynte, with all passages duly bordered, and bordered with ways and passages, as it is proper to be to get rid of all superfluities, at present free of all obstruction, situated at the foot of the Mount, underneath the Belly: consisting in one large
hall, with Kitchen, several chambers, and larder, suitable as well for winter as for summer, court and garden, smoked and in all seasons partitioned off by several rich tapestry hangings of yellow gold and variegated, the which chambers are furnished as follows:

Firstly.

That is to say, at the entrance, a sliding bar of gold, a wrinkled fart between, the bald randy one and the great dung place, the hole just put into fresh condition with the borders turned down strong and powerful, and the neighbourhood of this place, moved closely at least four times a year without bushes left hanging by the roots, and access to the deep well that never dries up, and usually supplies the neighbours with drink. The whole enclosing two quarters of mountain, and two acres in obscure and sombre valleys, leading on one side to the dung-pit, and on the other to the two thighs, opening at one end below to the slit and horn of the arse, near Buttocks alley at the other end to the smaller belly, and the grand pathway between both. And in the quit-rent of Lord Rogerhard and charged to him with rights of way, and rentats due by him, without other charges than those hereinafter mentioned. Which passages the said Lord Rogerhard and of the Grand Arse, shall be held to allow and suffer to pass the drainings and filth from the Coynter without thereby in any way narrowing the said pathway: The said lessee being held to plough and cultivate other substances, and to maintain the soil of the river banks of the said Coynte in such good condition, work and value, that the said right of way may not be granted,
let or leased to other parties, nor otherwise alienate part or portion of the said coynts and rights of way. But altogether to enlarge, cause to grow and augment and not to diminish the said Coynte, to sweep, polish and nourish it often, day by day, at various hours, as it is proper and right necessary so to do. And in case the lessee should wish to quit the estate, finding it too burthensome and fatiguing, he will be obliged to return it in substance, good condition and sweetness, together with this appurtenances and furniture hereinafter enumerated, and other small objects that may be found thereunto pertaining. And in order to guarantee the said rights, maintenance, and restitution, the said lessee is required and obliged to have a place called Balls Court, furnished with two stout parts strongly enclosed, together with the strong thick lance, with which weapon he is used to fight. And these conditions being fulfilled, he will be required to allow into one of the chambers of the said Coynte, at the place let on lease, such poor blind men as may wish to lodge there, they having first to beg pardon on their two knees at the doorway, with head uncovered, torch in hand, and kissing the said coynte, as devoutly and worthily as they can conformably to the dignity of the place, the which same blind men are required, before leaving, to weep, and leave their purse empty, as recompense and testimony of good feeling for the manner of their reception in this place to the tune of flutes and of other joyous instruments which made them to dance. For in such manner has it been agreed: otherwise the contract would not have been made between the said parties, who have engaged to maintain the same, under penalty of three times a day picking up the filth falling from the bush belonging to the dependancies of the manorship of
Arse and Rodgerwell, at the place leased with rights, to be fulfilled by him, who should infringe any part of the present contract of lease. Which was signed in presence of Hardy Stoutpric; Count George of Ru-nitallin, Lord of the Manor of Buckintoem, Robert Lanceflesh, Claude Thinprintle, and a Venerable Doctor (in Cuckoldry), and of another of whom I know not the name, but which I may remember when I fall asleep. On Shrove Tuesday after supper of the year One thousand and-say-never-when. Hereunto do I sign; Roundthickarse, (take good heed of the hole,) Notary to the town of Layemalldown. (France).