

But man is a creature of the affections, or the interests, which in the vast majority of instances, predominate over the mere animal. It is very rare for people to marry for mere personal beauty, and it is admitted to be a great folly. Still some people will be found to marry according to the measure of the limbs, trunk, and head. The tailor of Laputa, who took his customer's height by the azimuth, and according to strict scientific rules made Gulliver that memorable coat which did not fit, was not more absurd.

Besides, the whole scheme in the two cases is different. That of breeding the domestic animals, is to preserve traits distinctive from the general or normal race; such as the ignoble turnspit from the swift greyhound; the heavy Leicester from the petty, but active and hardy Welsh sheep; the strong cart horse from the swift racer. Each is adapted to a purpose. But the whole instinct, interest, and passion of man is to mix. In nations, the highest are the most mixed, as the British, the Spanish, the Dutch, the Italian, and indeed all the great nations of Europe, including the Turks; while those who pride themselves in obstinate seclusion, and what they think purity of blood, are the feeblest and least advanced.

In private life we see the same. In fact, people usually choose their opposites. The dark select the fair, the tall the short, the passionate the phlegmatic, the intellectual and capricious faithful mediocrity. The whole tendency is to equalise and recur to the original normal type. There are some rules which the morals and common sense of all ages approve: such as not to marry a person diseased in body and mind, or of disproportionate constitution, or of too near consanguinity; and, of all things, not to repeat such a connection in the next generation. It is a melancholy and portentous fact, that by neglecting these, the royal races of Europe, who have been for centuries intermarrying and

are now subdivided into two groups—the Protestant and the Catholic—which rarely intermix, are rapidly disappearing or deteriorating. Within the last half century, one half of them have become extinct, and a proportion, unusual in any other class, has expired in insanity.

But in all classes of life these rules, from interest or passion, are occasionally overlooked. As for marrying approximatively by physiological rule, even if that were demonstrable, which is but a conjecture, we do not believe that the affections can be so guided in any conceivable state of morals and society. Marriage will always be in the main a lottery, unless when people have survived all their passions and caprices.

But we are not censuring Mr. Walker's book, which is very amusing and analytical, with a vast fund of illustration. We like the latter chapters on the breeding of animals best.

The following extract contains information not new to all our readers, but it will be so to some. It is certain that the presence or absence of the hymen is no proof of virginity. Haller's more prudent maxim, *Tamen prima venus debet esse cruenta*, founded on the well known Levitical law, might be true, doubtless was, of the race to which it was addressed, from peculiar and invariable conformation. But, in a different race, and we know there is as much difference in the pudenda as in the face, it might, in a case where on one side the hymen was absent, and on the other the preputium short, and frænum wanting, operate cruel injustice. Some of the Arab tribes have a very severe test, by producing excoriation and artificial adhesion of the labia. But even this is not infallible, as rupture and readhesion may take place.

The hymen exists in the fœtus, and in women in whom it has not been destroyed by circumstances connected or unconnected with defloration. It has not, however, been bestowed exclusively upon women, as Hierla