Life : how to enjoy it and how to prolong it / by F.C. Fowler.

LIFE:

HOW TO ENJOY
AND HOW TO PROLONG IT.

Prof. F. C. FOWLER

Prof. F. C. Fowler.

At the age of 41. From a photograph by Sarony, taken many years ago.

LIFE:

HOW TO ENJOY

.. AND ..

HOW TO PROLONG IT.

By Prof. F. C. FOWLER.

"Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow:
Raze out the written troubles of the brain;
And with some sweet, oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
That weighs upon the heart?"

— SHAKESPEARE.

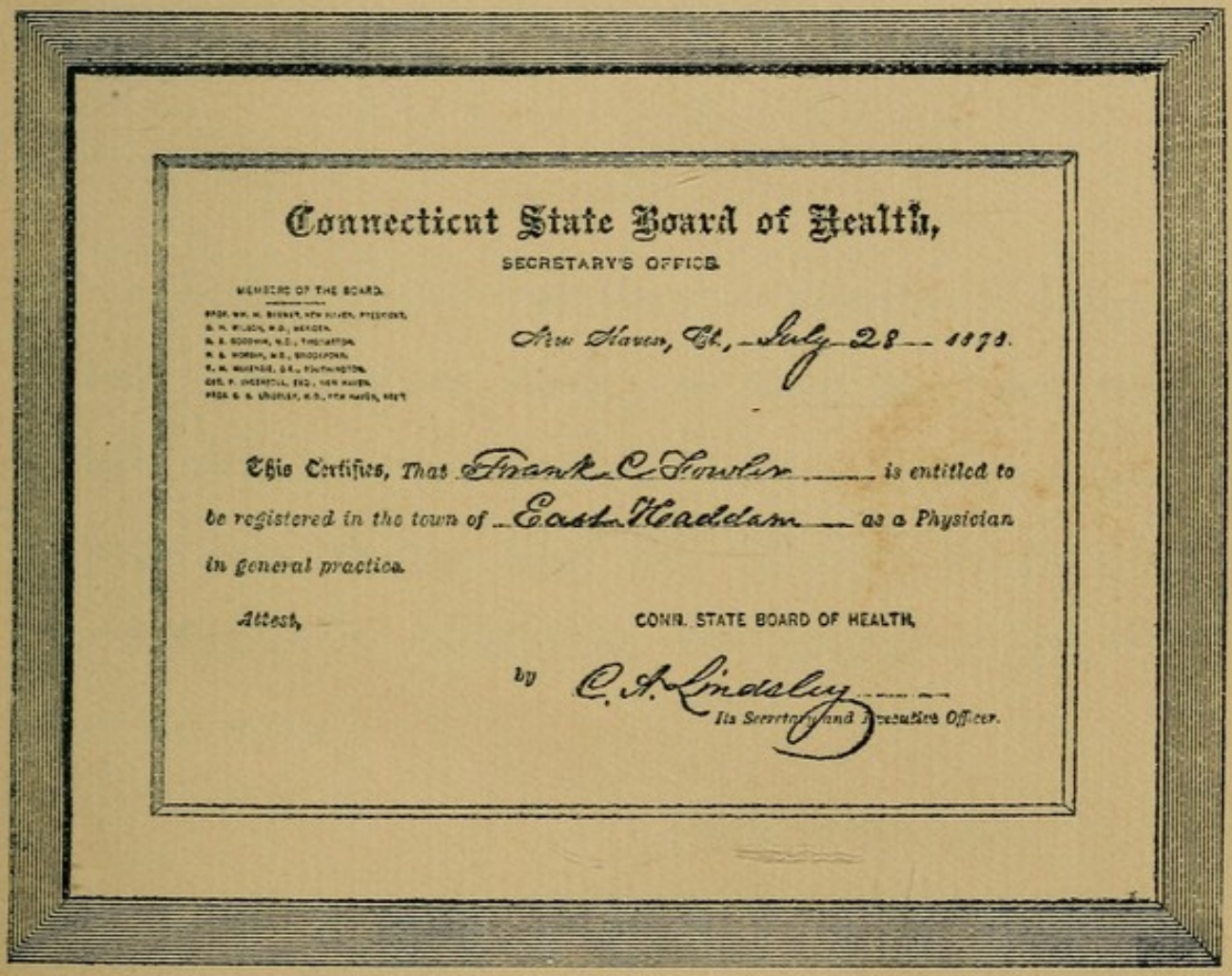
TWENTY-FIRST EDITION.

MOODUS, CONN.
1896.

CERTIFICATE OF REGISTRATION

OF THE

CONNECTICUT STATE BOARD OF HEALTH.



Connecticut State Board of Health,

SECRETARY'S OFFICE.

MEMBERS OF THE BOARD.

New Haven, Ct., July 28 1893.

This Certifies, That Frank C Fowler is entitled to be registered in the town of East Haddam as a Physician in general practice.

Attest,

CONN. STATE BOARD OF HEALTH,

by C. A. Lindsley

Its Secretary and Executive Officer.

In 1893 the General Assembly of the State of Connecticut passed a law making it compulsory on every physician practising medicine in the State to furnish the Connecticut State Board of Health with satisfactory evidence of their competency or eligibility for registration. Those entitled to receive it were granted a certificate, of which the above is a reproduction.

DEDICATION.

To Parents and Guardians; to Ministers of Religion and Teachers of the Young; to Manly Men, and those who wish to become such; this work is respectfully dedicated—in the firm belief that SEXUAL PURITY IS ABSOLUTELY ESSENTIAL TO SOCIAL PURITY—

by the author,

PROF. FOWLER,

Physiognomist and Anthropologist.

INDEX.

INDEX.— Continued.

PREFACE.

THE Author, in commencing this little book, feels he is undertaking a difficult and somewhat thankless task. It is indeed a most difficult thing to remove long existing prejudices, and institute new modes of thought, secure assent to, and acceptance of new truths. Men cling to and defend their prejudices with a tenacity akin to that with which they cling to life. Ignorance is always the foster-mother of prejudice. There is no subject, involving the health and welfare of the people, on which there is more gross ignorance than there is of the laws governing man's sexual nature; nor about which there cluster stronger or more absurd prejudices. The world acts as though it thought *sexuality* could be excluded from what is comprehended in the terms *Manhood* and *Womanhood*. A young man launches on a career of vicious self-indulgence, and gross abuse of the most delicate portion of his organism, wastes his energies until he is practically a eunuch, and yet we call him a man. He has not a healthy fibre in his organism, is utterly incapable of becoming the father of a vigorous and healthy child, and yet, by common consent, we call him a man. And as to the laws of his sexuality—*of his manhood*, with all our science and boasted progress and improvement in medical and physical science, we know very little more than Aristotle knew over two thousand years

ago, and his science was incapable of making of his pupil, Alexander the Great, more than a debauchee and a monster in human form: that is, measured by the standard of perfect manhood. Anyone who has had the opportunity of studying the characters and habits of medical students, in New York and other large cities, must have asked himself the question are these the men who are to enlighten the youth of the land, and warn them of the terrible consequences of trifling with their manhood? If so, God pity the youth. We naturally look to the "family physician" for counsel and advice; but, the "family physician" has left us in ignorance as to the laws of health, and reaps a rich harvest for the services that are in such good demand in consequence of the gross ignorance that prevails. This state of things has invited to the field a horde of "Specialists," for the most part unscrupulous adventurers—men without attainments, except that they have graduated with high honors from the school of swindlers. These creatures flood the country with their pamphlets and circulars, in which they give you a vast amount of information—"free gratis"—prompted by a "benevolent desire to warn young men of the terrible consequences of self abuse, etc.," *and get their money.* All these harpies are thoroughly competent to warn others—for have they not been "guilty of the sin themselves"? and therefore know all about it?

I have in my possession now some hundreds of these valuable books and documents, and, without exception, they all bear the unmistakable stamp of *swindler.* In olden times when men were castrated because the wives and inmates of the harems of kings and nobles were believed to

be safe in the hands and under the guardianship of eunuchs —these eunuchs, deprived of their manhood, developed an insatiable avarice, and regarded all men as their enemies, and their legitimate prey in the gratification of this avarice; and I have often thought these "*specialists*," instead of "recovering their manhood," as they claim to have done, under the potent influence of their "new discovery," have hopelessly lost their manhood, *become eunuchs*, and, consequently, the natural enemies of mankind—for such they are —almost without exception. All these books and pamphlets are compiled with a single object—to frighten young men, get them "on the string" and get their money from them. The "new discovery" is a humbug. Their prescriptions are those of the ordinary physician and druggist, but furnished at an enormous profit. Here is the danger,—in reading the "symptoms" enumerated—and they generally enumerate all the symptoms of all the ills that flesh is heir to as the symptoms of "nervous weakness," brought on by "self-abuse," of "*Spermatorrhœa*," etc., etc. The man who reads it, be he young or old, if he have indigestion, constipation, or other weakness, will conclude that he is in danger of losing his manhood, and will write the "benevolent doctor," and in a little time an empty purse and broken constitution will be to him the evidences that he is *not* one of the thousands who now have to thank Dr. —— that he warned them in time. But there are thousands who *have been swindled*, and *have not* been cured that could, if they would speak out, add strong testimony to the condemnation of these miserable *Quacks*. I have before me now a little book, nicely printed and bound, of 250 pages, sold for two

dollars, that in the preface informs me that the author is an "Eclectic"—that is, he combines all that is good in all systems, and rejects all that is bad! Oh wonderful wisdom! and it informs me that this prodigy of wisdom—this Hercules of Science—has discovered an "*infallible*" remedy for all "chronic and nervous" complaints. Here follows a list of over fifty symptoms, as loss of appetite, inability to study, involuntary emissions, lassitude, depression, sexual weakness, spots, pimples, cough, etc., etc., *ad nauseam*, all of which will be "infallibly cured by this pure vegetable remedy," ("No poisons given;") and what is most astounding, this paragon of benevolence proposes to give "*Consultations Free!*" and "*Send the prescription free*" to any address. I also have this "prescription," this "new discovery," and I also have the same prescription, word for word, in a medical work that is 140 years old. But, stranger still, since this prescription could not be filled by the local chemist, it was furnished at the "trifling cost" of $3.00 (and a three months' supply would be furnished for $35.00) — and, *when examined*, the package, weighing about an ounce, contained a mixture of Gum, Tansy, Wormwood, and Australian Sarsaparilla leaves — dried and rubbed together — and *not a particle of the ingredients of the original prescription*, and this infallible remedy at $3.00 *an ounce.* I give this as a sample, and hundreds of similar instances might be given were there time and space. The "benevolent doctor" that deals in this "infallible remedy" is the "Examining Physician" of the "—— Medical Institute," which consists of *himself and his partner and assistant swindler!*

And yet the people will take the bait; the newspapers

are full of the advertisements of the "great," the "wonderful," the "far-famed" Dr. So-and-So, and the people take their stuff, and pay their money!!! It would be rendering invaluable service to the world to expose these humbugs; but, strange to say, you, in doing so, strike at the regular practitioner—for does not the quack use the same prescriptions and practice medicine by the books: that is, he is an "orthodox" doctor so far as his *professions* go, and in some few cases he may have made some improvement on old methods—that is he gives good advice as to diet, bathing, etc., which is good as far as it goes, and is not a part of the stock in trade of the regular. All these quacks, as well as the regular physicians, teach the people that the principle of "vicarious atonement" is applicable to the cure of bodily disease and weakness; in short, that *Medicines alone Cure;* while the fact is medicines alone DO NOT CURE; and for all forms of sexual weakness, nervous debility, etc., arising out of sexual abuse, the greatest step toward cure even with appropriate medicines is SELF CURE, *that is to grow back to health by living in accordance with Nature's laws.* Whoever shall become convinced of the truth of this statement will be in no danger from either regular or irregular quacks. When people shall learn to rely as much upon their obedience to the laws of health as they do upon the contents of the medicine chest, when they shall be as ready to pay doctors for good advice, as to how to live, as they now are for "medicines to take," which, at best, will but remove a temporary obstruction, while, if a cure is effected, it is as much Nature and proper observance of her laws that does it as it is the medicines, then, and not until then,

will the "family physician" become the teacher and guide to perfect health, and the people no longer liable to become the prey of unprincipled quacks, who advertise to send medicines ("for a perfect cure—warranted") by post, and to conceal and burn all correspondence, etc., etc. It is with a view of disseminating a knowledge of the laws of health as pertaining to man's sexual nature that this little manual is now given to the world. The price may be thought high, but a moment's consideration will, I think, dissipate this impression. If you were ill and called on your family physician for advice, you would probably pay one dollar for it. But here I have taken you into my confidence and give you information and advice which, if heeded and followed, will save you many times one dollar. Measured by its contents it is cheap at five dollars. I have appended a chart for recording the Health and Character of the owner, if he wish, in which I record the result of a careful personal examination. If practicable, this examination and chart should be obtained, as it will be, to the person for whom it is made, a key to the book, as well as a sure guide to health and happiness, by pointing out all weaknesses, and putting the party upon the sure road to overcome and correct them. If there is any weakness, either bodily or mental, anything which takes from the sum of manhood, it will be conscientiously and carefully pointed out, and the method of cure indicated. While this book treats of a delicate subject, the aim has been to treat it in a way to avoid giving offence, and to avoid the very "appearance of evil." Technical terms have been used only where the meaning was obvious, and language

plain and simple has been used throughout. I offer no apology for presenting this essay to the public. I believe it is needed, and, as I have been lecturing for 30 years on this subject, and have here embodied the substance of my lectures on "Sexual Physiology," I firmly believe it will do good, as I know the lectures have. I believe the subject is as clean as any other pertaining to the science of men. All the evil, all the wrong, all the filth and degradation supposed to pertain to it, are the result of abuses which in most instances are the result of, or made possible through, ignorance. Every boy that lives to possess sufficient intelligence to comprehend, is certain to obtain some knowledge of his sexual nature. Now the important question is from whence shall he obtain it? From a source that is reliable, and in a way to inspire him to strive with all his powers to become a grand man; or shall he get this knowledge from companions in the street, loaded with the filth and degrading influences that fester in such schools of vice? Think not to save your boy by keeping him in ignorance. This knowledge he *will certainly have;* how shall he obtain it? The aim has been here to prepare a manual which a parent may, with safety, place in the hands of his boy.

MANHOOD.

COME forth into the light, Oh, young man, come forth; plant thy feet firmly on this beautiful green earth; hold thy head and form erect, expand thy chest, and fill thy lungs to their utmost capacity with this pure morning air, and, as the blood goes leaping along the arteries, freighted with its life-giving particles, and as you feel the thrill of delight in every fibre of your being, which the consciousness of existence and health, and strong and well-developed manhood in all its integrity and purity gives; as you stand there thus, Oh young man, rejoicing in thy youth, and with all thy god-like faculties active and alert; conscious of your power, conscious of your capacity to contribute to the enjoyment of others, conscious of your responsibility to God and man, all confident in the present and hopeful of the future, tell me, what is there?—or rather, *is there anything you would accept in exchange for your MANHOOD?*

Come then, let us walk together, let us reason, and ponder, and investigate, and if there is anything in all the universe for which you would exchange your manhood let us find it.

What is Manhood?

First then let us try to find an answer to this great question, What is Manhood? In what does it consist?

Meissonier.

The celebrated French painter.
Died aged 80.

A great deal of time has been expended in the attempt to solve the mystery of man's origin. It seems to me the true solution of this question lies in the answer to the question, *What is Man?* As we go forth together to investigate we notice a material difference between two classes of objects, things animate and active, and things inanimate and inactive. The soil on which we tread, the earth, the rocks, the hills, mountains and valleys seem fixed—have no power to move themselves. I pick up a stone, I drop it, it falls to the earth and remains there; or, I cast it from me into the air, it goes a little distance when it returns and is at rest. I beat upon the earth and it gives back a dull sound, but it does not move. It has no power to escape from me.

As we pass along, birds and animals start from their hiding places and fly or run away. We pluck the flowers so beautiful, and they give forth their fragrance; but soon droop and wither. The plants live, have a certain power of motion, the sap moves from root to branch and leaves, the leaves breathe, giving out oxygen and absorbing carbonic acid, while the animals are active, move from place to place, breathe, giving off carbonic acid and absorbing oxygen. Thus the two, the plants and animals, minister to each other, each supporting the other, and both living upon, absorbing, compounding, and combining the materials they derive from the earth, the water, and the atmosphere. When we direct our attention to man especially, he seems to combine the two kinds of life and activity we see manifested in the vegetable and animal kingdoms. He vegetates and grows like the plants, he moves about on the earth as

the animals, eats, drinks, breathes the pure air of heaven, acts, feels, thinks, loves, and forgets the object of his love like the brutes. But in our investigation we find he possesses a distinct class of faculties; that in powers of thought, invention, improvement, imagination, intuition and reason, he far transcends all other beings on this earth, and we class him alone and call him *Man*. While the ox and his fellow brutes rest content in the green pastures of earth, man looks but a moment on these and then turns away in disdain, for he finds here no rest for his heaven-aspiring wing.

So far as we know man is a complete epitome of nature, combining and possessing all the forces of which we know anything. All the forces of nature find their counterpart in him, and every law of matter and life is illustrated in his organism. The materials of which he is composed combine in their fixed proportions, as in all other things inanimate and animate, and the mighty forces that upheave continents, dig the channels of mighty rivers, and bind old ocean and mark her metes and bounds, are at work in him. The lightnings that play on the craggy heights and burst asunder the old granite rocks, are at work in him, and traverse the myriad nerves of his structure, or leap forth from his flashing eye when he sways multitudes by his eloquence or hurls defiance at those who would trample upon his God-given rights.

Whatever there is of grandeur or beauty in the natural world finds its counterpart in man. Is there beauty in the springing grass, the unfolding leaf, the fragrant flower, the tangled brushwood or the grand old forest — is there beauty

in the rose tint, the drooping lily, or the delicate shade of the violet — is there beauty in the waving corn or the bright green meadow? It is responded to by the heart of man, made capable of perceiving and appreciating it. If there were no beauty in man he could not discover or appreciate beauty in anything else. Is there grandeur in the rugged oak that sends its roots down deep into the earth, rears its branches to the sky and defies the storm, or in the lofty pine that stands as a lone sentinel and seems oblivious of the lightning and the thunder? Is there grandeur in the earthquake shock, in the howling tempest, or in the great waves that lift themselves to the very skies and are dashed to foam and spray on the rock-bound coast? There is something grander than this which I have seen — it was the uprising of a great people; it was the measured tread of a million of men trampling to pieces the shackles of the oppressed, the down-trodden and the poor; or it was the stricken widowed heart lifting itself above the fiery billows that sweep along the track of war's desolation, and in its strong trust exclaiming, "*Thy will, oh God, not mine, be done.*" Is there beauty in the redundant life of the animal world? Man is also an animal. Is there beauty in the feathered songsters that people earth and air; in the finny tribes that inhabit ocean depths; in the bounding deer that vaults along his course; or in "the war-horse that paweth in the valley and smelleth the battle afar off" — whose neck is "clothed with thunder and his eye gleaming with the light of the battle?" Behold, man goeth forth in ships and bindeth, as with a chain, the currents of the sea and rideth in triumph upon the great waves thereof — he

stretcheth his iron bands about the earth and tameth the lightning as a dove. He disdaineth the horse in the valley and maketh for himself a fiery steed of iron and steel; he flingeth away his bow and his arrows and hurleth his bolts of thunder instead; he looketh on the hills and they smoke, and on the forests and they flee away; the mineral, vegetable and animal kingdoms lay their stores at his feet, while the far off worlds that roll in immensity talk to him in music strains of that God who, in wisdom, hath made all things. Man occupies an intermediate position between two worlds, and takes hold on both. Through the physical powers he possesses and the materials of which he is composed, he stands related to the earth beneath him and living things around him, and through his superior mentality and his spirit he is related to angels and to God.

It is only by studying man in his relations that we can fully understand his nature. What I mean by these relations I may explain thus — the eye is so formed as to be exactly adapted to the light, and the light is equally adapted to the eye — and by means of this mutual adaptation, or relation, the world, with its myriad beauties, is unfolded to us. So the faculties of taste and appetite are related to food. The faculty of smell to the fragrance of budding and blooming nature, hearing to sound and harmony, and the faculty of feeling brings us *en rapport* with all of matter within our reach. All the senses, hearing, seeing, smelling, tasting and feeling, bring man in close relationship with the world around him. The same may be said of his passions, appetites and feelings. The passion of Fear guards him from danger: Resistance and Destruction enable him to

resist aggression, and to remove obstacles to his safety and progress. The passion of Acquisition enables him to "provide for a rainy day," while Concealment and Adventure render him prudent and enterprising. So the faculty of Friendship opens the heart to a friend, Love of Children to the sweet embraces and caresses of childhood: Veneration to the God we worship, while Hope points him to a nobler and a loftier sphere, where mind shall grow and blossom, and the trained affections give their sweet fragrance to adorn a better life; while Memory gathers to herself the rich stores of the past, and often wanders sadly and tearfully amid the ruins of disappointed hopes. Thus by virtue of each faculty and power, man stands related to something external to himself, and through these faculties all Nature beneath him, around and above him, ministers to his wants.

Man is not only an epitome of Nature, he is more — he is a complete Microcosm — the very centre, the crowning work of the round world on which he treads; and to understand him fully is to possess the key to unlock the mysteries of both the visible and invisible universe.

Any theory of man's origin that is not based upon a thorough understanding of his entire nature must of necessity be erroneous. For instance, a theory of the origin of his life which does not explain the nature of his life, could not claim to be scientific, since it violates the fundamental principle of all scientific investigation, which first answers the question, "What is it?" before it advances to consider its philosophy. Thus do we see clearly that the all-absorbing question before we proceed to consider the philosophy of man is WHAT IS MAN?

Let us approach the investigation of the great question reverently, and with a full appreciation, if possible, of its importance.

"It is a great thing, I think, to *be a man.*" Holland says —

> "Man fells the forests, ploughs and tills the fields,
> And heaps the granaries that feed the world.
> At his behest swift commerce spreads her wings
> And tires the sinewy sea-birds as she flies,
> Fanning the solitudes from clime to clime.
> Smoke-crested cities rise beneath his hand,
> And roar through ages with the din of trade.
> Steam is the fleet-wingèd herald of his will,
> Joining the angel of the Apocalypse
> Mid sound and smoke, and wond'rous circumstance,
> And with one foot upon the conquered sea,
> And one upon the land, proclaims
> That space shall be no more. The lightnings veil
> Their fiery forms to wait upon his thought
> And give it wing, as unseen spirits pause
> To bear to God the burden of his prayer.
> God crowns him with the gift of eloquence,
> And puts a harp into his tuneful hands,
> And makes him both his prophet and his priest.
> 'Twas in his form the great Immanuel
> Revealed himself; The Apostolic twelve,
> Like those who since have ministered the Word,
> Were men. *'Tis a great thing, I think, to be a man.*"

Some one has said truly, "The grandest thing in the created universe is a grand man."

It is the privilege as well as the duty of every young man and every boy to labor to become, and to be, the grandest man it is possible for him to be. History is full of splendid examples, and all history proclaims that *What man has done, man may do, if he will.* Full of hope and confidence then let us advance.

CHAPTER I.

MANHOOD:

Of what does it consist?

We have now to do with the essentials of manhood, and I purpose to pursue the investigation in the following order of subjects.

I. Of Temperament—Or the Materials of the Organism.

II. Of Anatomy—Or the Structure of the Organism.

III. Of Physiology—Or the functions of the various organs, and of the organism as a whole.

IV. Of Psychology—Or Mind and Spirit.

I.

TEMPERAMENT.

Sec. 1. Science teaches us that there are 63 kinds of matter which enter into the composition of the world and all that is in it. These kinds of matter are called Elements, and each elementary form of matter is made up of particles. These elements combine, drawn together by their affinities, or attractions, in certain fixed proportions, by weight, to form compounds. Of the Elements that enter into the composition of our bodies there are four — namely, Carbon, Oxygen, Hydrogen, and Nitrogen, that constitute nineteen-twentieths of their substance. These four kinds of matter compose

nineteen-twentieths of all plants and animals, including man, nearly the whole of the atmosphere, ocean, seas, lakes, rivers, and springs, and over one-half of the solid crust of the earth. One-twentieth of our bodies consists of the following, with some other elements found in varying proportions: Sodium, Calcium, Phosphorus, Sulphur, Silicon, Iron, etc.

That branch of human science which treats of the materials of which the body is composed and their proper combination and proportions is called *Temperament*, from L. *Temperamentum*, meaning, literally, "proper combination of elements." The ancients believed there were four elements in Nature, Fire, Air, Earth, and Water. That these entered into the composition of all organisms. That whichever of these elements predominated in his structure gave character to the man. The classification of the temperaments as made by the ancients has been brought down to us, and is retained in all standard works on Physiology, and gives four temperaments: The Sanguine, Nervous, Bilious, and Lymphatic.

Modern science shows the ancients observed very correctly; but they knew nothing of chemistry as now understood. The four elements or kinds of matter — Oxygen, Nitrogen, Carbon and Hydrogen — unite to produce the temperaments. And it is remarkable that the four temperaments named, in the combination of elements correspond so closely with the idea of the ancients.

The Sanguine man is such because of a predominance of Oxygen, the Nervous by a predominance of Nitrogen, the Bilious by a predominance of Carbon, and the Lymphatic by a predominance of Hydrogen. Now Oxygen is really the fiery element, and the supporter of combustion;

Nitrogen, the leading element in Air; Carbon, in being the only solid, is the earthy element; and Hydrogen, that of water. Thus we retain the classification of the ancients, and in the Oxygen, or Sanguine man, have the Fiery man; in the Nitrogen or Nervous, the Airy man; in the Carbon or Bilious, the Earthy man; and in the Hydrogen or Lymphatic, the Watery man.

That condition in which there is the nearest approach to a perfect balance in the combination of these elements is the one most favorable to health and happiness. This is a matter of the utmost importance, as the predominance of any one or more of these elements, that is any want of balance in their proportions, predisposes to certain diseases. In some cases we find the temperament very markedly and clearly indicated, while in others it is difficult to determine which element predominates in the composition. Hence, in classifying, we name first the four temperaments — the Sanguine, the Nervous, the Bilious and the Lymphatic, and for convenience we name the combinations as in the following table: —

The Temperament.

Leading Temperament.	Combinations.
I. The Sanguine.	Sanguine — Nervous.
	Sanguine — Bilious.
	Sanguine — Lymphatic.
II. The Nervous.	Nervous — Sanguine.
	Nervous — Bilious.
	Nervous — Lymphatic.
III. The Bilious.	Bilious — Sanguine.
	Bilious — Nervous.
	Bilious — Lymphatic.
IV. The Lymphatic.	Lymphatic — Sanguine.
	Lymphatic — Nervous.
	Lymphatic — Bilious.

A better method is to represent the temperaments by numbers, on a fixed scale, say of 1 to 10 thus: Sanguine 7, Nervous 6, Bilious 8, and Lymphatic 4, which would mean that the temperament was Bilious-Sanguine, with Nervous next, and Lymphatic least.

A well-balanced temperament is one in which all the elements are evenly combined and blended.

A perfect classification of the temperaments would be one in which all the elements that enter into the composition of the body would be considered and given their due; but with our present knowledge such a classification is impossible. The materials of which our bodies are composed we derive from the Food we eat, the Water we drink, and the Air we breathe. All the materials necessary to the life and growth of the body are found in the blood of a healthy man, and in the proportions in which we require them.

The analysis of the blood shows it to consist of 80 parts in a 100 of water and 20 parts of Albumen and Fibrin with other organic compounds, and also phosphate of lime and other earthy salts.

"*The Blood is the Life.*"

That is, it contains the materials that sustain the organism and keep it alive.

Good food, pure water and pure air are absolutely essential to life and health; but more of this anon when we come to speak of Diet, and under the head of Disease and Cure, the ailments to which the several developments of the temperaments are liable will be fully explained.

The human body then is composed of: —

Elements.
- Carbon.
- Oxygen.
- Hydrogen.
- Nitrogen.
- Phosphorus.
- Lime.
- Iron.
- Sulphur.
- Silicon, etc.

And these are combined in varying proportions to form the *tissues* of the body. These tissues are four in number: the *Osseous* or bony, including the ligaments and cartilages, which constitute the framework of the body; the *muscular*, which constitute all the fleshy part, "lean meat" of the body, the *areolar*, or cellular, which constitute the softer parts and form a kind of network, binding the parts together; and the *nervous*, which includes the brain and nerves, and comprehends the organic nervous system.

These tissues are the basis of the structure. Upon their health depends the health of the entire organism. They constitute the woven texture of the body; the warp and the woof which we have in the food have been spun from the materials above named, by the growth of plants.

II.

ANATOMY.

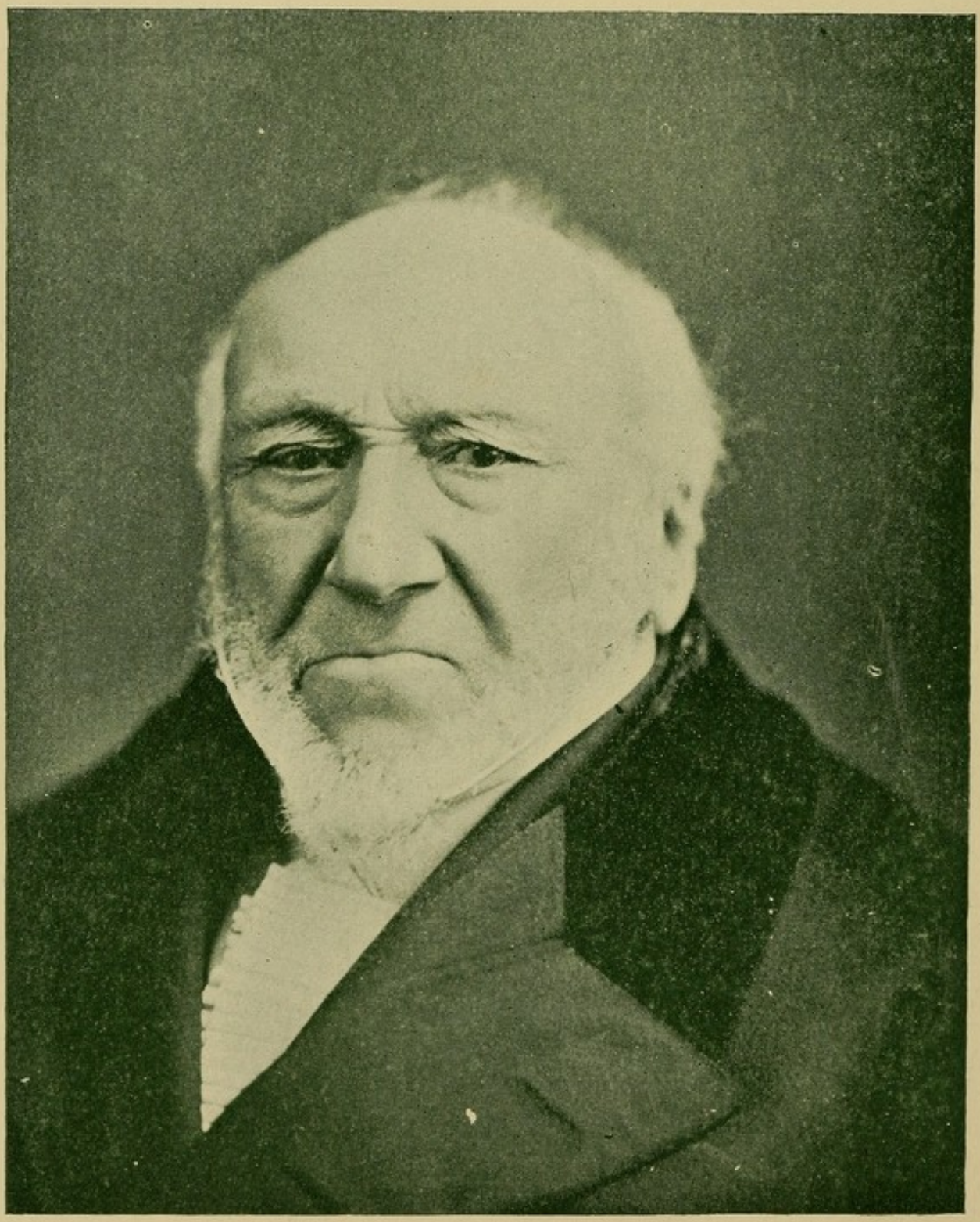
Sec. 2. Anatomy treats of the structure of the organism. The animal body consists of solids and fluids. The solids, in all but the lowest species, are, some hard and compact, as the bones; others soft, as the fat; flexible, as the membranes; elastic, as the muscles; and tough, as the tendons,

etc., in various degrees. The hard and compact parts serve as a framework and support for the others, while the softer parts serve to fill the cavities, to round out and give symmetry of outline and form. The organism, as a whole, may be divided into, or treated of under three heads or divisions, according to purpose or function, and each of these divisions comprising a system of organs. According as one or the other of these systems or forms predominates, we may class men, and in studying the health and character we shall find there are certain physical and mental characteristics belonging to each, and that in case of weakness or disease each will require peculiar treatment. We name these forms: —

1st. The Motive Form.
2nd. The Vital Form.
3rd. The Mental Form.

The Motive Form is produced by predominance of bone and muscle. The Vital form by predominance of vital organs located in the trunk, while the Mental form consists in a predominance of brain and nerve.

Each is indicated by outward signs; the Motive by large and strong bones and muscles, with prominent joints; the Vital by roundness of structure and fulness and roundness of limbs, chest and abdomen; and the Mental by full or large sized head, slender frame, and fineness and delicacy of features and limbs. These may be recognized by the outline of face as seen from the front; thus the Motive form gives the oblong face; the vital form the oval, approaching the round; and the Mental form the pyriform style of face.



Sir Moses Montefiore.

The great Jewish philanthropist.
Died at the advanced age of 101.

1st.—The Motive Form.

This consists in a predominance of bone and muscle. Large and strong bones are the characteristic of this form. Men reared in districts where the soil and water are impregnated with lime are taller and more angular and bony than those reared where lime is not so plentiful. In the United States the people of Illinois, Indiana, Iowa, Minnesota, Wisconsin and Michigan, are taller than those reared in the eastern seaboard States, as New York, Rhode Island, Massachusetts and Pennsylvania, and it is due largely to the abundant supply of lime in the region first mentioned.* The same is true of the Highlands of Scotland, where the men are much taller and stronger boned than the men of the Lowlands. Thus do we see how important it is to our life and health that we be duly supplied with all the materials necessary to the tissues of the body in due proportions.

The *skeleton* or framework of the human body consists of 198 bones, which are firmly knitted and bound together by the *ligaments*, and a compact but elastic bony substance known as *cartilage*. The bones consist of fibre, cartilage and phosphate of lime. Attached to this bony framework, and giving to the structure its symmetry and power of motion, are the muscles, about 400 in number. Thus do the Bones, Ligaments, and Muscles make up the Motive form. Large bones and muscles give great strength and power of locomotion and endurance.

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*Note.—The soil is impregnated with lime, and it is dissolved entering into the composition of the water which becomes "hard" and this lime is absorbed by the plants and forms a constituent element of the food, as in the grasses and vegetables. Lime never enters into the composition of the tissues until it has first been organized by plants into food elements. When supplied artificially in food or drink it is always injurious.

Men of this form are practical, positive, determined, courageous, slow but sure, and best adapted to an out-of-door life, and for occupations requiring great strength and power of endurance; make good soldiers, engineers, explorers, etc.

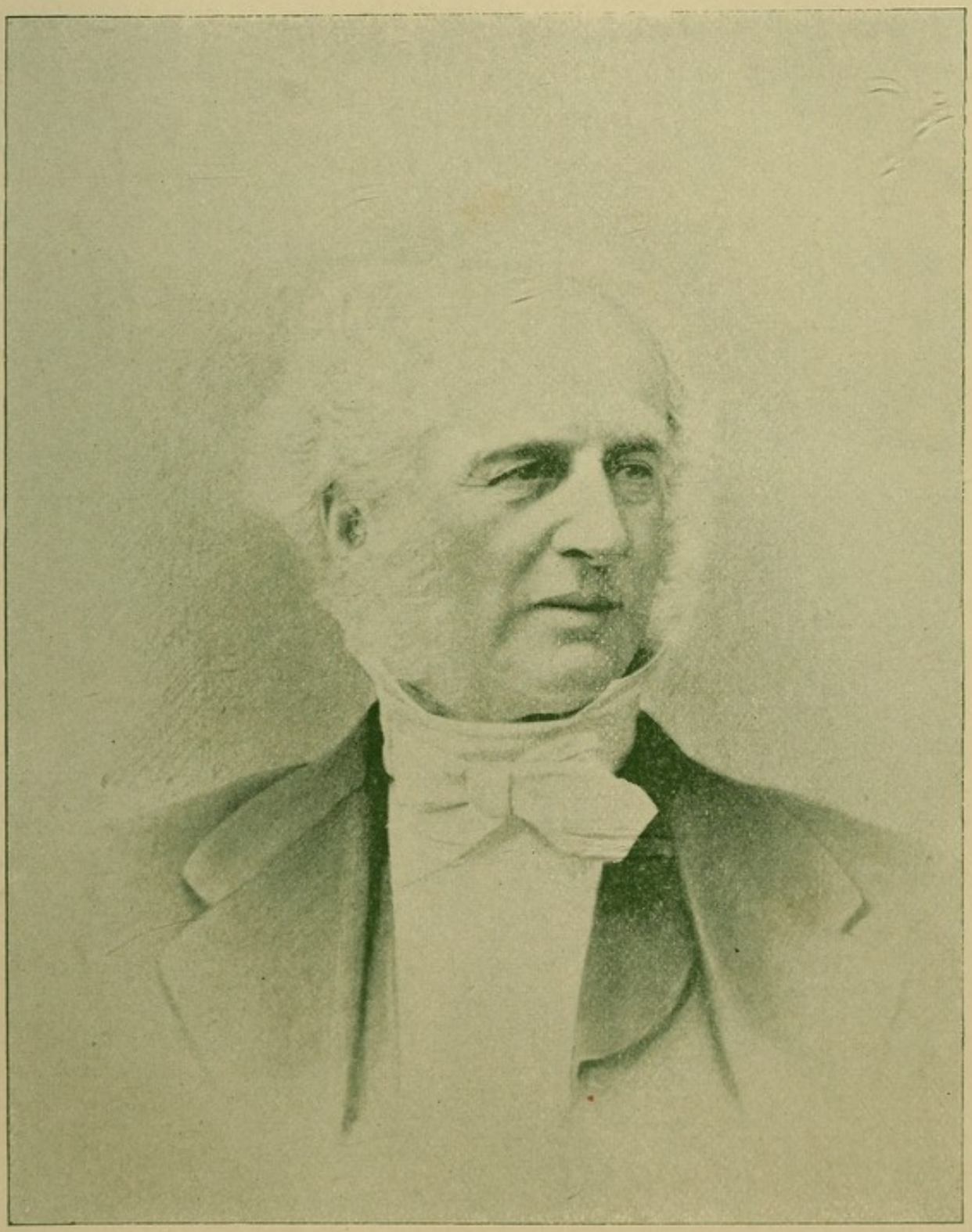
2nd. The Vital Form.

This consists in a predominance of the vital organs which gives fulness and roundness of body. All the vital organs —The Cerebellum (lesser brain), the Organic nerves, the Spleen, the Stomach, Liver, Pancreas, Kidneys, Bowels, Heart, Lungs, Arteries, Veins, Lymphatics, and Skin, constitute this form. The whole of these organs may be considered as parts of a machine, whose office it is to manufacture from the raw material, furnished in the food, the living tissues of the body, to be expended in muscular action, thought, and feeling.

People of this form are active, full of animal life, hearty and strongly social in their tendencies. They are fond of ease and comfort (in fact they invented comfort); they look for an easy place for themselves, generally live well, and enjoy fully their share of the good things of this life. Men of this form seek employment in mercantile pursuits, and are in the main well-to-do business men.

3rd. The Mental Form.

This consists in a preponderance of brain and nerve. Is indicated by a full or large sized head, considered in proportion to the body, slender form, a pyriform style of face—which indicates a large development of the Cerebrum or



Cornelius Vanderbilt.

The famous railway magnate.
Died at the age of 83.

larger brain, but moderate development of the Cerebellum. The neck is usually long and slender. The features are delicate, and the whole form indicates activity rather than strength. Men of this form are best adapted to light employments—to mental rather than physical labor.

III.

PHYSIOLOGY.

Sec. 3. Physiology treats of the functions of the organism as a whole, and of the various organs of the body. 1st then, the functions of the MOTIVE SYSTEM are

Strength. *Endurance.* *Locomotion.*

2nd. The functions of the VITAL SYSTEM are

Digestion. *Respiration.* *Assimilation.*
Circulation. *Secretion.* *Recuperation.*
Excretion.

3rd. The functions of the MENTAL SYSTEM are

Sensation.
Action.
Mentation, which includes { *Perception*, *Memory*, *Thought*, and *Feeling*.

Last, but not least, we class, as the function of the entire organism, and that which is its highest and most important function,

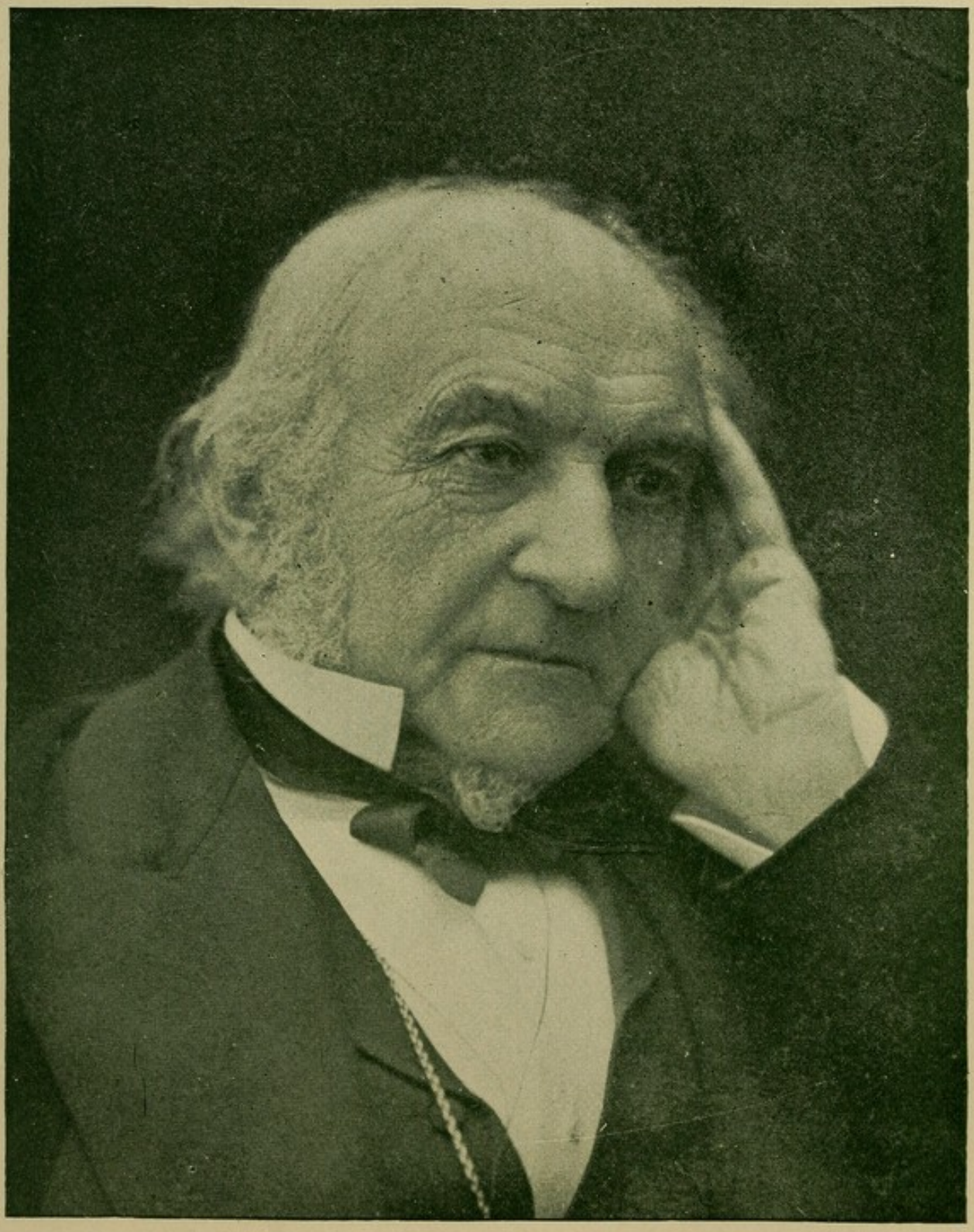
Reproduction.

We now proceed to consider concisely and briefly the several special functions and powers enumerated above. They are all and severally the essentials of true manhood.

Functions of the Motive System.

STRENGTH.

Sec. 4. Man is formed for strength. The skeleton is so contrived as to give the greatest amount of strength that is compatible with ease, grace and agility of motion. For the purposes intended the human form is, as a whole, the most perfect piece of mechanism of which we know anything. The muscular power of some men is wonderful, and the power of the muscles and the condition of the bones and ligaments are susceptible of a high degree of improvement. The glory of woman is her beauty and purity; that of man is his strength, courage and power of endurance. The bones are constructed of animal and earthy matters, in just the proportions necessary to give solidity, strength and toughness. In infancy and youth the bones are less hard and compact than in old age; but are far more elastic and less liable to breakage or fracture. If, however, there is a want of energy, and the vital powers are sluggish in youth, the bones tend to become prematurely hard and brittle. Weakly, puny, pale and sickly children and youth are far more liable to fracture and breakage of the bones than those who are healthy. They become prematurely old and the bones, ligaments and muscles suffer with failing health. *There is a form of weakness and disease, which will be treated of under the head of Abuses of the Sexual nature, which, more than all others, tends to destroy the strength and power of endurance of the Motive system by depriving the bones of the vital juices and stimulus necessary to health, and greatly diminishing the contractile power of the muscles and the strength and*



William E. Gladstone.

The most prominent Liberal statesman in England.
Now living at the age of 87.

elasticity of the ligaments—thus attacking and undermining the very foundations of the constitution. But more of this anon. Suffice it to say that the bones, ligaments and muscles grow, are constantly changing, and require a constant supply of the materials necessary for their growth and renewal, and these materials must be furnished in the food. Very much may be done by even a weak organism, to strengthen and improve this (the Motive) system, by right living.

ENDURANCE.

Sec. 5. Many men have strength, but lack endurance. A little effort and their energies are exhausted. Many a man enters a race with great hope of winning, but soon flags and falls behind his competitors. Such men lack constitution—power of endurance. There is a want of balance, a lack of solidity. They may have activity, spring and elasticity, but lack the "staying" qualities. This may be due to an inherent defect in the constitution, or it may be owing to want of the toughness and solidity which right use, proper diet, right living, exercise and training will give. The muscles, bones and ligaments of the athlete become hard, dense and tough through judicious training and use, including diet. Lack of use would soon render them feeble and inefficient. If attention to diet, exercise, rest and cleanliness will do so much for the athlete, will render his bones like iron, his ligaments like bands of brass, and his muscles like springs of steel—What would not the judicious observance of the same do for all?

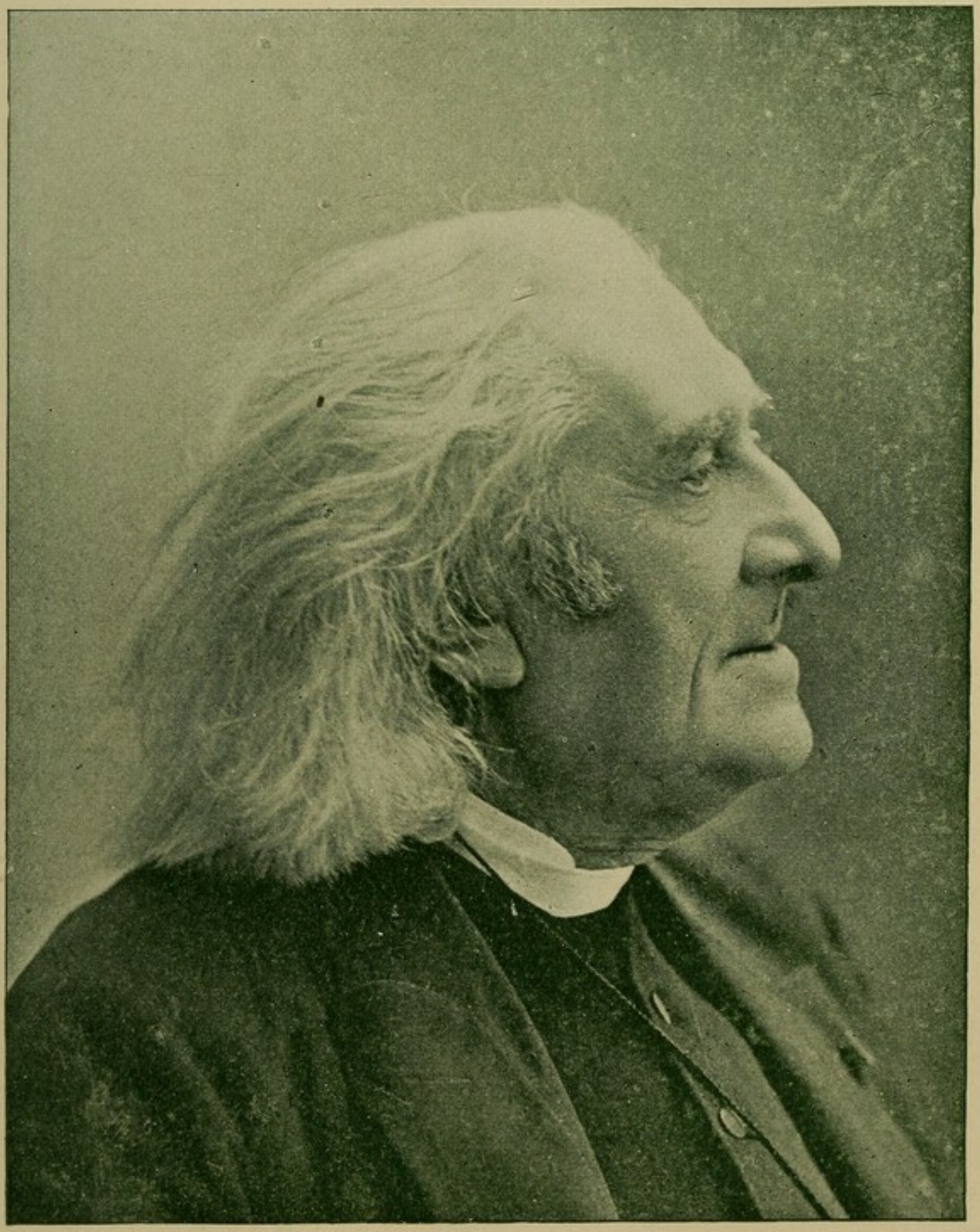
I here affirm that if people would take as good care of themselves as they do of their race horses, and as sports-

men do of fighting cocks, there would soon be but little in the way of dispensing medicines for doctors to do, and druggists would be among the things that were.

One may inherit a good constitution, but he cannot keep it and improve it without care and effort, any more than an inherited fortune can be both wasted and squandered, and at the same time kept and increased. The most valuable fortune man ever inherited from his ancestors is a good constitution, and the wealth which is most to be prized and most carefully guarded is his manly energy, strength and power of endurance. Here, as well as in financial matters, it is of the utmost importance to see that the account is not overdrawn, lest the checks be dishonored.

LOCOMOTION.

Sec. 6. The plants, as well as many animals, are stationary. To man the power and privilege of locomotion is given. He moves from place to place and traverses the world. No other animal has the power that man possesses, of adapting itself to changes of climate. This power of adaptation depends upon the constitution. The more powerful races, as the Gauls, Saxons and Celts, possess it in the highest degree. The Sclave also is probably their equal in this respect. The weaker races soon succumb to changes of climate. Wherever there is life there is motion. The higher forms of life also have added locomotion. Wherever this power is possessed we see operating the law of activity, exercise, labor. Ceaseless labor is a law of everything that lives and possesses this power. These are the workers; these are the builders. When the superior



Franz Liszt.

Musical composer
Died aged 75.

mental endowment of man and invention are added, improvement becomes a law of his being; not only of his mental nature but of the physical as well. It is here in this soil—in the constitution—in his motive system largely, that the beginnings of all improvement and progress are laid. Here are the foundations and the framework; on this foundation we must build.

Functions of the Vital System.

DIGESTION.

Sec. 7. Every time we act, every time we think or feel; every time we move a muscle, we "use up" or wear out a portion of the materials that form the tissues of the body. If this waste of material should continue for long the body would become worn out, wasted away, and death would ensue. To supply the place of this wasted material new matter must be introduced, and we take it in the form of food. That condition of the body in which there is a perfect balance between the waste and supply of materials is the one most favorable to health, or rather, we might say, *is health.* Food is anything which, taken into the stomach, can be digested and used to build up the tissues of the body, or can be burned in the organism to produce heat and force *without injuring it.* Foods are of two kinds: tissue-forming and respiratory. The food elements which will nourish and build up the tissues are made up of four kinds of matter: *Carbon*, *Oxygen*, *Hydrogen* and *Nitrogen.* They are known as nitrogenized food elements, in contradistinc-

tion to those which do not nourish, but are used as fuel and burned by a slow process of combustion to keep up the temperature of the body. The respiratory food elements contain Carbon, Oxygen and Hydrogen, but no Nitrogen; hence are called non-nitrogenized. Not everything which can be burned in the organism is respiratory food or fuel for the body. Powder and dynamite burn well, but they would hardly be considered fuel, nor fit to generate steam in a steam boiler. Alcohol was supposed by Liebig to be a respiratory food, because he thought it was burned in the organism; but science now shows that he was wrong in both the supposition as to the fact, and also in his conclusion. Alcohol is not burned in the organism, and, therefore, is not a respiratory food; but if it were thus burned it would not follow that it is a respiratory food. Alcohol contains no Nitrogen, therefore it cannot nourish and strengthen, but it is a poison and always injurious to the system. Foods are never poisons, and it is a mistake to say, "what is one's meat may be another's poison." If it is a food it cannot be a poison. Whenever anything finds its way into the stomach, if it is food it will be digested, if the stomach is in a condition to digest it, and soon pass into the circulation—either to serve as fuel or to build up the tissues. If it is not food it must be got rid of in some way. The vital forces will endeavor to drive it out of the system. This requires force and energy, and all expenditure of force in ridding the system of things injurious, and which cannot be appropriated and used, is injurious and a cause of disease. If more food is taken than can be used, the surplus must be rejected and driven out of the system or remain to clog and injure the vital processes.

Thus do we see that the subject of food and diet is of the utmost importance.

DIGESTION, in a strict sense, means the solution of food in the stomach, by means of the motions of that organ and the admixture of the gastric juice. But it very properly includes the processes of *selecting* the food; *prehension*, by which the food is conveyed to the mouth; *mastication*, by which it is crushed, pulverized and mixed with the saliva; *deglutition*, by which it is "swallowed," conveyed to the stomach; *digestion* proper, by which it is resolved into a pulpy mass termed *Chyme; Chylifaction*, by which its finer particles are separated from the Chyme, which includes the changes it undergoes in the intestines after receiving the *bile* from the Liver and the *Pancreatic juice* from the Pancreas; and *absorption*, by which it is taken up by the extremities of the veins and lacteal vessels and conveyed into the mass of the blood.

All of these processes are necessary steps in the preparation of the food for the important change that takes place in its transformation into blood. All food elements are derived from the growth of plants. By food elements is meant the nutritive principles as Albumen, Gluten, Fibrin and Casein, contained in foods such as oatmeal, peas, beans, beef, mutton, etc. Oatmeal, wheat meal and beef are food materials, while the Albumen, Fibrin, etc., which they contain, are food elements. Now, as before stated, all these food elements are formed by the growth of plants. In flesh food we get them at second hand, but in a more concentrated form.

A horse or ox consumes per day the tenth or twelfth of

its weight in vegetable food, while the dog and cat, fed on flesh, subsist on one-thirtieth of their weight. Herbivorous animals have far greater capacity of stomach than carnivorous, as they require much more in bulk of vegetable food to supply the nutriment required. Man is Omnivorous, that is, can subsist on either vegetable or animal food, or on both combined. And a mixed diet, regulated and adapted to his age, constitution, his temperament, occupation and health, is, without doubt, the best for him.

Digestive Processes.

SELECTION OF THE FOOD.

Sec. 8. In selecting the food several things are to be kept in view, as the age, sex, condition as to health, the temperament, habits of life, etc. What would be proper food for infants and children would not be adapted to a man or woman. What would be suitable for a man of strong muscular frame, actively engaged in out-of-door muscular labor, would not be suitable for a man of sedentary habits, who was constantly engaged in severe mental labor. Again, the diet that would be proper for a healthy young woman, before marriage, might not be suitable for her when married and bearing and suckling children. In order to give a full exposition of this subject a treatise would be required; but some practical hints may be given here. As a rule, English and English-speaking people everywhere — when they can get it — eat too much meat. They also have too many courses, too great a variety at meals. For

instance, fish for the first course, roast beef for second, with vegetables, followed with tarts and puddings, with a little cheese to finish with, and all washed down with beer, tea or coffee.* So many things taken at one meal, different in their natures and requiring varying and different secretions in the stomach to digest and dispose of them, can but overtask and injure the digestive power of that organ.

If our organic instincts were not perverted they would be an infallible guide as to what things are proper to eat; but, as they are more or less morbid, through artificial habits and modes of living, we must do the best we can in the exercise of reason and the lessons of experience.

The food should be plain and simple and not too highly seasoned. Most people in civilized life eat too much salt and other condiments. These tend to constipation of the bowels, to impair digestion, and render the blood impure. If the stomach is healthy, and all the vital organs act freely and in harmony, the appetite will crave and be satisfied with plain nutritious food, without any artificial stimulant to make the food palatable. A man of muscular frame, engaged in severe labor in the open air, may eat with impunity what a man of sedentary habits could not dispose of, however good his digestion. The more active the life, the greater the muscular exertion, the greater the waste of material, and the greater must be the supply. Regard should be had to quantity as well as quality. The stomach

*Note. I am speaking here of the diet of poor people. Among the wealthy it is not an uncommon thing to have ten, and even twenty courses at dinner. It is recorded of Vitellius, the great Roman glutton emperor, that at a single feast he *tasted of* 2,000 *dishes, actually did it himself.* Daniel Lambert is said to have drank six gallons of beer a day for several years, and Dr. Johnson used frequently to drink 15 cups of tea at a sitting. If his brain was as capacious as his stomach no wonder he was wise.

should be distended; but if the food is too rich in nutritive material there may be more than can be used, and then the surplus must be rejected. Brown bread from wheat meal is better than fine flour bread; besides containing some invaluable nutritive properties that are sifted out of fine flour.

The following list and analysis of food materials will afford a good variety to choose from, besides showing the mineral, tissue-forming and heat-producing elements, with the quantity of water each contains.

TABLE showing the proportions of Water, Flesh-forming, Heat-producing and Mineral matters in a scale of 100, of a number of leading articles of food:—

Food Material.	Water.	Flesh-forming.	Heat-producing.	Minerals.	Totals.
Arrowroot, Sago and Tapioca, .	13	4	82	1	100
Barley meal, ...	16	14	68	2	"
Bacon, ...	28	8	63	1	"
Beef, raw, ...	61	25	13	1	"
Beef, cooked, ...	63	22	14	1	"
Butter, ...	7	1	90	2	"
Beans, green, ...	54	7	37	2	"
Beans, dry, ...	13	23	61	3	"
Cheese, ...	37	31	29	3	"
Carrots, ...	86	1	12	1	"
Fish, ...	78	14	7	1	"
Milk, ...	86	5	8	1	"
Maize meal, corn bread, ...	13	11	75	1	"
Oatmeal, ...	11	17	69	3	"
Potatoes, ...	77	2	20	1	"
Parsnips, ...	79	2	18	1	"
Peas, green, ...	55	7	36	2	"
Peas, dry, ...	14	23	60	3	"
Sugar, ...	20	2	77	1	"
Rice, ...	19	10	70	1	"
Wheat meal, brown bread, . . .	12	15	71	2	"
Wheat flour, white bread, . . .	14	12	73	1	"

The following may be added as not included in the analysis: —

Turnips.	Prunes.	Eggs.	Plums.
Asparagus.	Dry figs.	Melons.	Apricots.
Cabbage.	Grapes.	Pumpkins,	Currants.
Radishes.	Barley meal.	Nuts.	Cherries.
Celery.	Rye bread.	Dates.	Gooseberries.
Lettuce.	Buckwheat.	Raisins.	Raspberries.
Watercress.	Mutton.	Figs.	Strawberries.
Onions.	Veal.	Apples.	Blackberries.
Tomatoes.	Poultry.	Pears.	Oranges.
Bananas.	Game.	Peaches.	Lemons.
Spinach.			

The mother's milk, if she be healthy, is best for infants. Children, prior to the age of nine years, when the Canine teeth appear, should not eat meat, but live on oatmeal, wheat meal, maize meal, vegetables and fruits, with milk, and drink either milk or water; milk at meals and water between meals is best. At about nine they may begin to eat fish, eggs and poultry. But the food should, in the main, be as before, up to about 14, when a moderate quantity of meat may be added: say meat once a day, on to the age of maturity (23), if the health and constitution are good. As a rule, when the health is bad and constitution weak, the less meat the better. During the vigor of manhood, and when the habits are active, more concentrated food will be required, and more meat may be eaten; but it is not necessary, as foods rich in all that will nourish and build up the tissues are found among the vegetable products. [See table.]

In old age the food should be similar to that of youth, and in "second childhood" like that of infants and young children as near as may be. Water is the only natural

beverage. All kinds of artificial beverages, ardent spirits, malt liquors, wine, cider (fermented), tea, coffee, etc., are merely water mixed with poisons or impurities, or holding them in solution.

Alcohol is a most deadly poison. Water serves as a vehicle to transport the elements of nutrition to all parts of the body, and the elements of decay and waste from all parts of the body to the outlets. It also performs an important office in balancing the temperature of the body, being a good non-conductor of heat, as it affords the material for the production of vapor which constitutes the motive power of the circulation. Moderately cool water is preferable to very cold as a beverage, and a less quantity will be found to allay thirst. It is better not to drink at meals, and if the food is eaten as slowly as it should be, and is plain and not highly seasoned it will not produce thirst, and the saliva will be found sufficient to moisten it. If concentrated and highly seasoned food is taken there will be thirst, and water should be taken sufficient to allay the thirst. Much drinking at meals retards digestion. If cold water is taken, more than is sufficient to quench thirst, it lowers the temperature of the stomach and arrests or retards the digestive process until the normal temperature is regained. All animals in a state of nature drink sparingly, if at all, while feeding. The ox feeds until satisfied, then takes a drink and lies down to digest his food.

As for "seasonings" the less the better. Salt, pepper, spices, in fact all condiments tend to blunt the edge of appetite, and destroy the powers of the organic instincts to recognize the gustatory qualities of food. "*Hunger is the best*

sauce." Most savages turn with loathing from food that is salted, and the fact that they afterwards "learn to like it" no more proves its utility than does the fact that all savages develop an insatiable appetite for intoxicating drinks prove that those are necessary. A certain quantity of salt is found in the blood of animals and savage men, who do not use it, showing that it is derived from other sources than its artificial use as seasoning in the food. Many people use a hundred times more salt during a given time than can possibly find its way into the blood, and all this surplus acts as a poison; causes fever, inflammation, and is a prolific cause of constipation. Sulphur and iron are found in the blood; but we do not therefore use sulphur and iron in our food; yet the fact that Chloride of Sodium (common salt) is found in the blood is urged as a reason why we should use it in our food. All foods, including and especially fruits, are best eaten in their natural flavor. The *selection* of the food is thus seen to be of the utmost importance. We have seen that the animal organism may be regarded as a complex machine for the manufacture of living tissue out of the raw material we call food. As in all manufactures, the quality of the goods or materials turned out will depend largely on the quality of the raw material furnished; so, too, in the living organism, the quality of the tissues of the body will be determined by the quality of the food and its selection—that is, its adaptation to the age, sex, health, condition and occupation of those who are to be nourished by it.

The food should be taken neither very hot nor very cold. Sanguine and Lymphatic people can use soups and, as a rule, a much greater quantity of liquid food than those of

the Bilious and Nervous temperaments, who need to take their food pretty dry, and who need to drink less if healthy.

MASTICATION.

Sec. 9. Nature has made a very liberal provision in the Salivary Glands for the supply of moisture to the mouth, and she has also provided a very efficient apparatus for crushing and grinding the food so that it may be mixed with the saliva before it enters the stomach. There are no less than six glands appropriated to the office of forming this indispensable digestive fluid, the Saliva. One pair of them, the *Parotid*, are comparatively of very large size, and the practical lesson we learn from this liberal provision is that the Saliva should never be wasted; but, as Dr. Abernethy told the tobacco chewer who went about "squirting" his tobacco-stained spittle: "*Should be kept in the mouth to digest the food with.*" All the starch of starchy foods must be changed to sugar before it can be digested in the stomach, and the Saliva is intended to effect this change and does if properly conserved and used. The food should therefore be thoroughly and slowly masticated, slowly swallowed; eaten at regular intervals, not taken when mentally excited, over-heated or greatly fatigued; nor within two or three hours of bed-time. Eating more than three times a day is always pernicious, as in lunching between meals, and in "piecing," as children too often are encouraged to do.

As the teeth of man are not very well adapted for tearing flesh, and the stomach is not adapted to digest it in masses, it is best to cut it in small slices or pieces with the

knife, and then masticate it thoroughly after. This is an important precaution for all dyspeptics who eat meat.

DEGLUTITION.

Sec. 10. The food having been selected and conveyed to the mouth where, by the action of the tongue in shifting it from side to side so that by the action of the teeth and jaws it may be subdivided in order to expose the largest possible surface to the action of the Saliva and the gastric juice when it reaches the stomach, is swallowed and passes into and through the Œsophagus and enters the stomach.

Too much importance cannot be attached to the manner of eating. Some people bolt their food like pigs or dogs. Others fill the mouth to its utmost capacity, and then to prevent choking, are obliged to swallow it before it can be masticated. Only a small portion should be taken in the mouth at a time and then thoroughly masticated, and slowly swallowed.

STOMACHAL DIGESTION.

Sec. 11. The STOMACH, into which the food passes from the Œsophagus, is a membranous bag, with strong muscular walls, lined by an extensive and loosely folded mucous membrane, which, when the cavity is empty or only partially filled, forms wrinkles and folds on its inner surface; but these disappear when it is distended by food. The opening at which the food enters is called the *Cardiac Orifice*, and the opening by which the food leaves the stomach is called the *Pyloric Orifice*. The stomach is placed across

the upper part of the abdomen and almost immediately below the diaphragm. It has the form of a bagpipe. The left or larger end is called the splenic end, and the right and smaller end the pyloric region. When full the stomach of an average sized man contains about four pints. The mucous membrane which lines the stomach, as well as the intestines, secretes a liquid called mucus by which the surface is lubricated. A multitude of glands, simple and compound, and of different structures, are diffused throughout the coats of the stomach; but it is chiefly in the pyloric region that the compound glands are found. When the stomach is empty and the process of digestion suspended, the liquid called mucus is the fluid secreted; but when any substance is introduced into the stomach, whether it be food or not, it excites a peculiar secretion called the *Gastric juice* which plays an important part in the stomachal digestion. It acts as a powerful solvent to reduce all digestible substances to a liquid form. The contents of the stomach undergoing this process is known as *Chyme.* If the food has been well masticated before it enters the stomach the gastric juice will soon penetrate and act upon the whole mass; but if, on the contrary, the food be swallowed in lumps of greater or less magnitude the gastric juice can only act gradually upon the outer surface of each lump without penetrating to the inside of it, which will necessarily render the process slow and tedious, and the evils of indigestion must ensue. *The mechanical action* of the stomach forms an important part of the process of digestion. By this involuntary motion the aliment is rolled about so that every part of it is successively impregnated.

M. Shultz showed that the motions of the stomach in the carnivora and herbivora were different; that in the carnivora they were from side to side; while those of the herbivora were rotary, causing the contents of the stomach to perform a complete revolution in from one to three minutes. Dr. Beaumont discovered that the motions of the stomach in man are similar to those of the herbivora — viz., rotary. This is another strong point in favor of the vegetarians, at least in favor of classing man as herbivorous.

DIGESTIBILITY OF FOOD.

Sec. 12. Among the aliments that pass most readily through the stomach are those of vegetable food: as bread, potatoes, pastry, oatmeal, etc. The digestion of much of the food is not completed in the stomach; and in fact it is a matter of doubt whether any food material is completely digested in the stomach; that is, fitted to enter the circulation. It is the office of the stomach to dissolve the food and reduce it to a liquid form. The time required for this process is, for various food materials, from one to ten hours.

Dr. Beaumont compiled the following table as the result of his observations in the case of Alexis St. Martin: —

Aliments.	Time of Digestion. H.	M.
Fibrin	1	20
Gluten (cooked)	2	00
Casein	3	30
Coagulated Albumen	6	00
Fibrous Tissues, Tendons, Ligaments	10	00
Veal, Beef, Mutton and Pork, either fried or boiled	4	00
Same roasted	3	30
Fowl, Goose, Duck, etc.	3	30
Chicken, Pheasant, etc.	3	00
Fish	2	30

The following may be added as the approximate time within which various foods are digested, provided they are eaten at meal times, as a part of the meals, and the stomach is healthy. If there is any weakness of that organ the time required will be greater according to the degree of the weakness: —

	H.	M.
Rice, Tapioca, Sago, Arrowroot, Potatoes,	2	30
Oatmeal, Wheat Meal, Brown Bread, Maize Meal	2	40
Turnips, Parsnips, Carrots, Green Peas, Beans, Asparagus	2	30
Cabbage, Onions, Mushrooms	3	00
Milk and Eggs (soft)	2	00
Eggs, hard boiled	5	00
Pickled Pig's Feet, Smoked Sausage (Not just the thing to go to bed with.)	6	00
Cheese	4	00
Fruits — Apples, Pears, Peaches, Plums, Apricots, Currants, Cherries, Gooseberries, Raspberries, Strawberries, Blackberries, Oranges, Grapes, Figs, Melons, Prunes, Dates, ripe and eaten either raw or cooked, 2 to 3 hours.		
Squash and Pumpkin	2	30

It does not follow by any means that the time required for the digestion of foods is a measure of their value. The health, age, occupation, etc., of the person using them, as before stated, must be taken into account in determining. However, where the digestion is weak it is best to select those aliments which are most easily and readily digested.

Persons devoted to mental occupations and who are consequently of sedentary habits have generally languid digestions, the food often remaining in the stomach undissolved for six or eight hours, producing a sense of lassitude which only ceases on completion of digestion. Exercise in general favors stomachal digestion, provided it be restrained within moderate limits. Violent exercise, with a full stomach, generally produces indigestion.

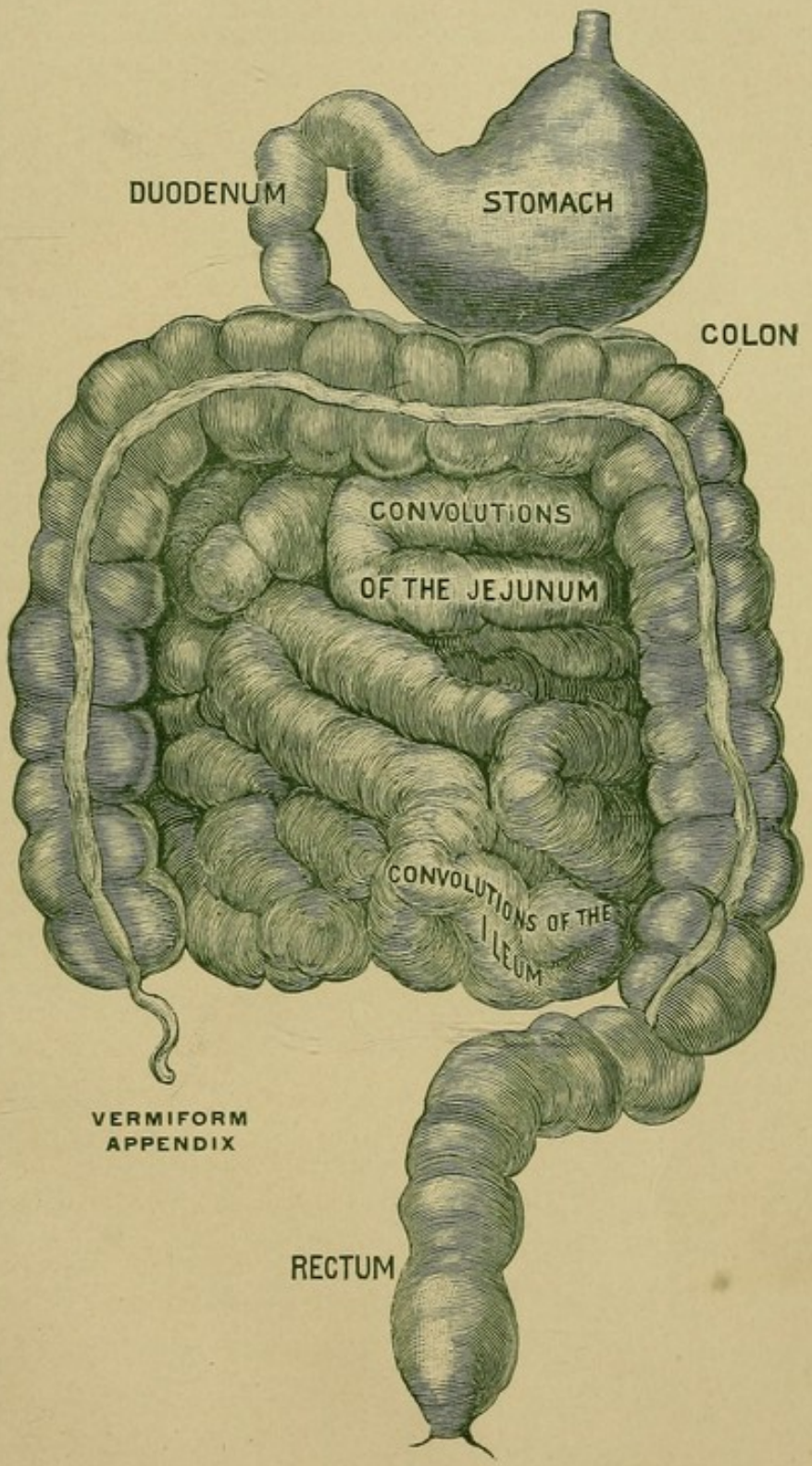
CHYLIFICATION.

Sec. 13. The fifth and last stage in digestion is that by which it (the food) is reduced to Chyle. After the food has undergone the dissolving process in the stomach and been reduced to Chyme it passes through the pyloric orifice and enters the first part of the intestinal canal called the *Duodenum*. Here it receives the secretions of two other organs, the Liver and the Pancreas. Through the action of the Bile and the Pancreatic Juice the food becomes further changed, and now, as it is pushed forward slowly by the muscular action of the intestinal canal it passes through the small intestine and the colon to the rectum. In its progress it is exposed to the action of all the juices it has already received, namely—the *Saliva* of the mouth, the *Gastric Juice* of the stomach, the *Bile* from the liver, the *Pancreatic Juice* from the pancreas, and it now receives the *Intestinal Juice* secreted by the glands that prevail in all parts of the intestines. Its impregnation by these several juices produces effects upon it, by which certain constituents are rendered susceptible of being absorbed through the coats of the intestines, by a set of organs called *lacteals*, and carried into the veins and mingled with the blood. The unconverted residuum, having resisted all these agents, descends to the rectum, whence it is expelled in defecation. Such are the processes of digestion. Complicated as they seem, how simple are the means by which they are accomplished.

THE ALIMENTARY CANAL.

The Alimentary or Digestive Canal is about 30 feet in

length from the mouth to the anus. It may be regarded as a membranous tube having several enlargements, as the *mouth*, the *pharynx*, the *stomach*, the *colon*, and the *rectum*. The several parts of this canal are as follows: the Mouth, the first enlargement, about 5 inches in length from the lips to the contracted aperture that opens with a valve into the pharynx. The Pharynx is about 6 inches in length, and opens into the Œsophagus, a tube about an inch in diameter and 9 inches long, that leads to the stomach through the Cardiac orifice. The stomach is from 10 to 12 inches in length and opens at the lower or right extremity, by the pyloric orifice into the Duodenum, which is about 9 inches in length, and leads into the Jejunum, which is from an inch to an inch and a half in diameter and about 9 feet in length, and opens into the Ileum (small intestine), an inch to an inch and a quarter in diameter, and 12 feet long. The ileum leads into the Colon (large intestine) 5 feet long and 2½ inches in diameter, which opens into the Rectum. The Rectum is about 7 inches in length and terminates in a sack or reservoir at the anus. The mucous membrane which lines the small intestine is covered with a multitude of small follicles, which are connected with glands that secrete the *intestinal juice* which is poured into the intestine, and mixed with the Chyme, the mixture forming by this process of intestinal digestion a milky fluid called *Chyle*. The process by which this fluid is produced is called *Chylification*. There are also numerous small processes called *Villosities* which project from every part of the inner surface of the small intestine (*the ileum*). In these *villosities* commence the *lacteal* vessels by which the *Chyle* is sucked in,



Stomach and Bowels.

and through these transmitted to the veins, and thence conveyed to the heart.

CIRCULATION.

Sec. 14. We have seen how the food is converted into Chyme, and from Chyme to Chyle, how it is taken up by the absorbents and conveyed into the veins. It has now entered the *Circulation*, in which process it is to be converted into *blood* and conveyed as nourishment to all parts of the body. The purpose of the circulation is two fold —

1st. To convert the liquid food into blood, and

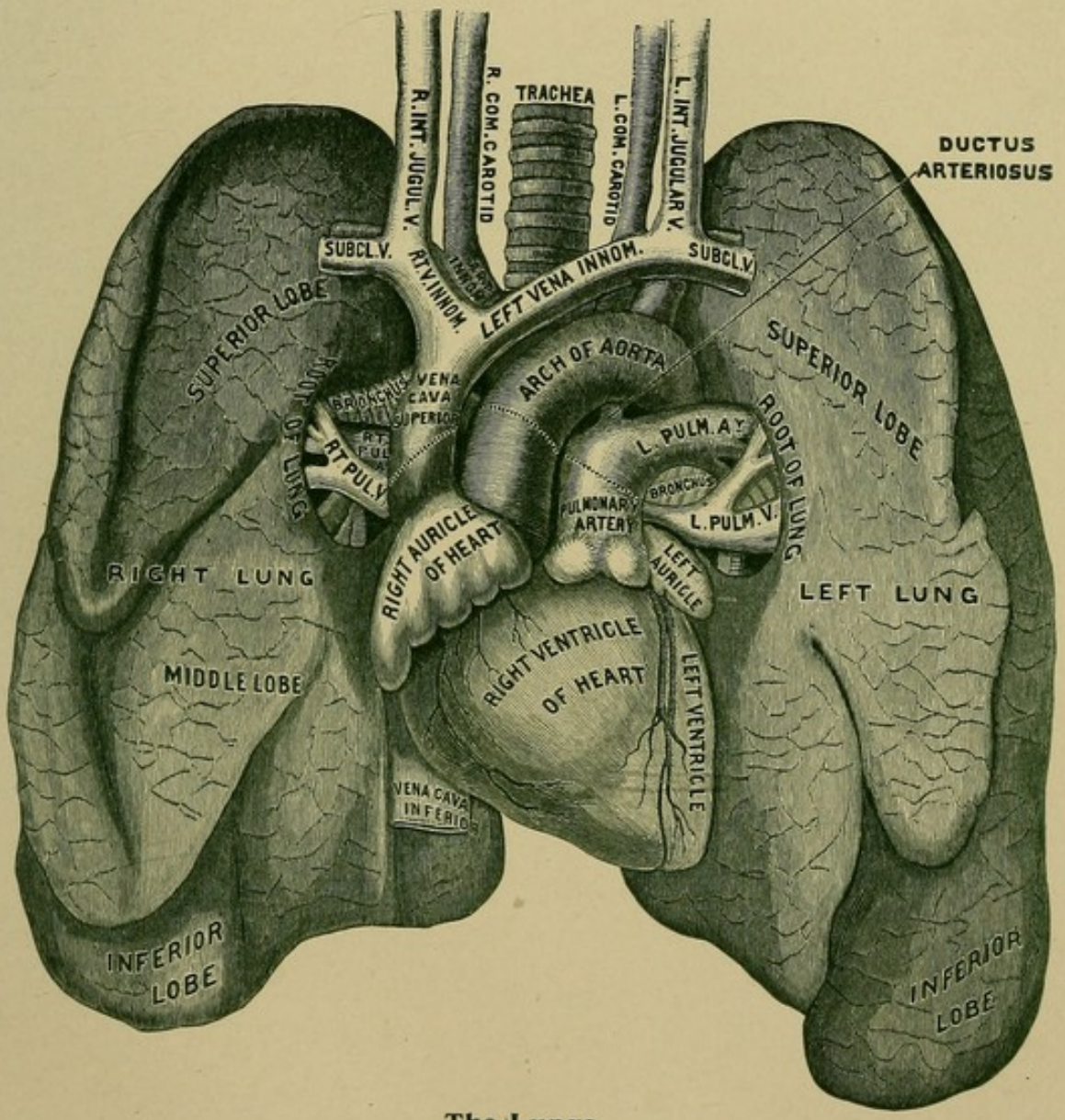
2nd. To convey the nutriment of the blood where it is needed to nourish the body.

Following the course of the food we find, on entering the veins, it flows directly to the heart, that from the heart it is sent to the lungs through the pulmonary arteries, where it undergoes a wonderful transformation, being changed to a bright red color; from the lungs it flows back to the heart again and is now forced out through the arteries, carrying its life giving materials to every part of the body; each part being supplied, and all the tissues receiving their "portion in due season." When the blood has been deprived of a large part of its nutritious properties, and has reached the extremities of the arteries, it enters the extremities of the veins, carrying along with it many impurities, waste materials that have been taken up in its course, and now it is of a dark color; again it receives through the lacteals a supply of new material to go to the heart, again to be sent to the lungs to be purified and vivified and prepared for a fresh journey through the circuit of

the arteries and veins. The blood consists of 80 parts water and 20 parts solid matter. The water forms what is known as the *serum* or liquid portion of the blood, and in this are floating three kinds of minute *globules*, viz., first, the *red corpuscles;* secondly, the *white corpuscles;* and thirdly, white granular particles called "*globulines.*" These corpuscles are distinguished by regular and constant forms, complex composition and determinate structures. They possess a real organization and pass through a regular succession of phases, having a beginning, a development and an end. The course of development seems to be from the white globulines to the white corpuscles, and from these to the red corpuscles, which contain the real elements of nutrition, fully prepared for transformation into tissue.

RESPIRATION.

Sec. 15. The lungs are the great laboratory where the final change in the blood takes place, by which the white corpuscles are developed into red. The agency that effects this change is Oxygen from the atmosphere. Oxygen is the true vivifier. It is by means of Oxygen that the slow process of combustion is kept up in the system, by which its temperature is maintained. In breathing, we obtain our supply of Oxygen. We inhale the air and through the delicate membrane of the myriads of little air cells of the lungs the Oxygen passes into the blood. 'Tis Oxygen that gives the bloom and vigor of health, and the want of it pales the cheek and leaves the tissues to starve for want of nutriment.


R. INT. JUGUL. V.
R. COM. CAROTID
TRACHEA
L. COM. CAROTID
L. INT. JUGULAR V.
DUCTUS ARTERIOSUS
SUBCL. V.
RT. V. INNOM.
LEFT VENA INNOM.
SUBCL. V.
SUPERIOR LOBE
ARCH OF AORTA
SUPERIOR LOBE
ROOT OF LUNG
VENA CAVA SUPERIOR
RT. PUL. V.
L. PULM. A.
BRONCHUS
PULMONARY ARTERY
L. PULM. V.
ROOT OF LUNG
RIGHT AURICLE OF HEART
LEFT AURICLE
RIGHT LUNG
LEFT LUNG
MIDDLE LOBE
RIGHT VENTRICLE OF HEART
LEFT VENTRICLE
VENA CAVA INFERIOR
INFERIOR LOBE
INFERIOR LOBE

The Lungs.

SECRETION.

Sec. 16. Secretions are fluids formed of the elements of the blood to be used in the processes of Digestion, Circulation, Excretion, Nutrition, Recuperation, and Reproduction. There are at least 10 or 12 of these secretions, viz.: —

1st. The *saliva*, formed by the salivary glands.

2nd. The *gastric juice*, formed by the minute glands of the mucous membranes of the stomach.

3rd. The *pancreatic juice*, secreted by the pancreas, and poured into the food during its passage through the duodenum. The pancreatic juice serves to saponify and change the organization of fat globules, and render them susceptible of being absorbed into the blood.

4th. A peculiar fluid produced by the tonsils, serous and mucous membranes, and the various glands connected with them, which serves to lubricate and moisten their surfaces and facilitate motion.

5th. The *intestinal juice*, secreted by the minute glands of the inner membrane of the small intestines.

6th. The *urine*, secreted by the kidneys; the *bile*, secreted by the liver; and the *perspiration*, secreted by the glands of the skin, etc.; but these will be more fully treated of under the head of excretions.

7th. The *organic nervous fluid*, secreted by the spleen and used in the work of nutrition, in transforming nutriment into the albumen of *bioplast*.

8th. The *seminal fluid*, secreted by the prostate gland.

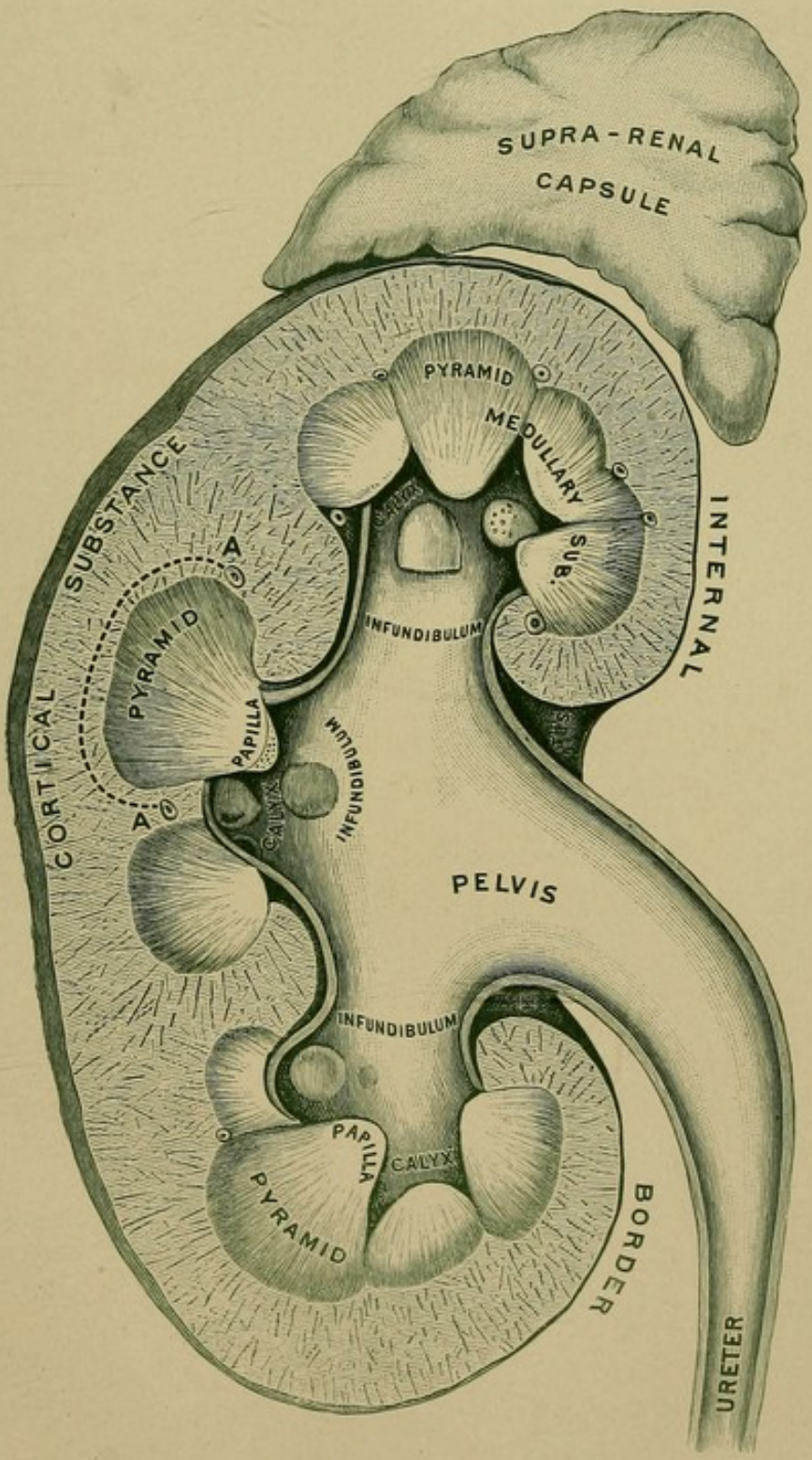
9th. The *semen*, secreted by the testes.

10th. The *Life*, or *Vital Fluid*, which is the product of and pervades the entire organism from about the age of fourteen, the commencement of puberty, as long as sexual vigor lasts, and is most plentiful between the ages of 25 and 45, when man is at his best. It is the *essentis de vie*, and is the source from which the *spermatozoa* of the male semen, and the ovum of the female are produced. When it is lost, the power to reproduce is lost. Its special organ is the *cerebellum*, or lesser brain.

EXCRETION.

Sec. 17. Next in importance to the supply of nutriment — of materials for building up the tissues — is the disposal of waste materials, and of any surplus of nutriment over what is required, which may have been taken, of dead particles which have performed their work and lost their vitality, and the various injurious matters liable to be taken as food or drink, or medicines, and which are noxious or poisonous. The organism is a theatre of change while life lasts. The food we eat to-day will to-morrow be in the form of tissue, to be expended in muscular action or in thought and feeling; and the dead particles must be carried and deposited outside the body, or remain to clog, hinder and destroy the vital energies. The process of life is a perpetual change of food to living matter, from living matter to dead effete matter, and the carrying off of the waste and refuse.

"Lo, all grow old and die — yet see
How on the faltering footsteps of decay
Youth presses — ever gay and beautiful youth,
In all its lovely forms."


SUPRA-RENAL
CAPSULE
PYRAMID
MEDULLARY
SUB.
INFUNDIBULUM
INTERNAL
BORDER
CORTICAL SUBSTANCE
A
PYRAMID
PAPILLA
A
CALYX
INFUNDIBULUM
PELVIS
INFUNDIBULUM
PAPILLA
CALYX
PYRAMID
URETER

Kidney.

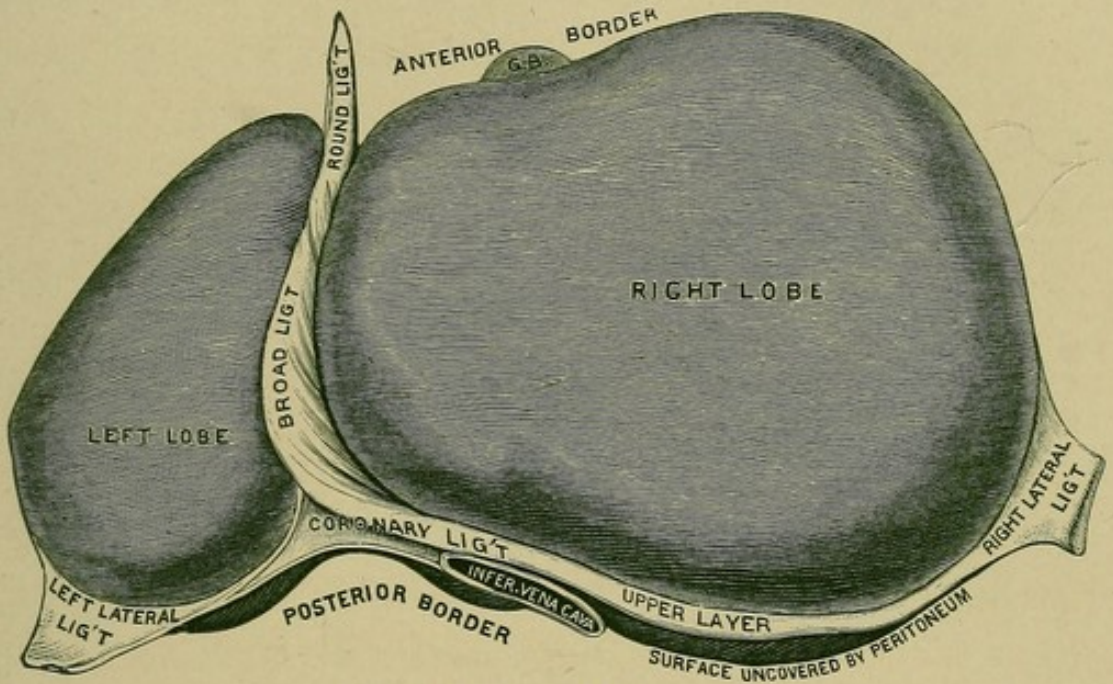
The new is constantly taking the place of the old, and the old must be disposed of, gotten rid of; and the process by which this is accomplished is called *excretion.* There are five excretions of which it is necessary to speak, viz., Carbonic Acid Gas from the lungs; Bile from the liver; Urine from the kidneys; Feces from the bowels, and the Perspiration from the skin.

A man weighing 160 pounds will take into his system 8 pounds of matter every 24 hours, and at the same time, if he be healthy, get rid of 8 pounds of waste through the lungs, the liver, kidneys, bowels and skin, in the form of excretions. If this waste, or any portion of it, should remain in the body, through the dormancy or weakness of either or all of these organs, the consequence would be most disastrous. If a man should wrap his limbs and body in closely fitting gutta percha garments, and keep them on for a few hours, he would die from the effects of the retention of the poisons in his body which should escape through the skin. Similar results would follow from the arrest of the action of the lungs, kidneys, liver and bowels.

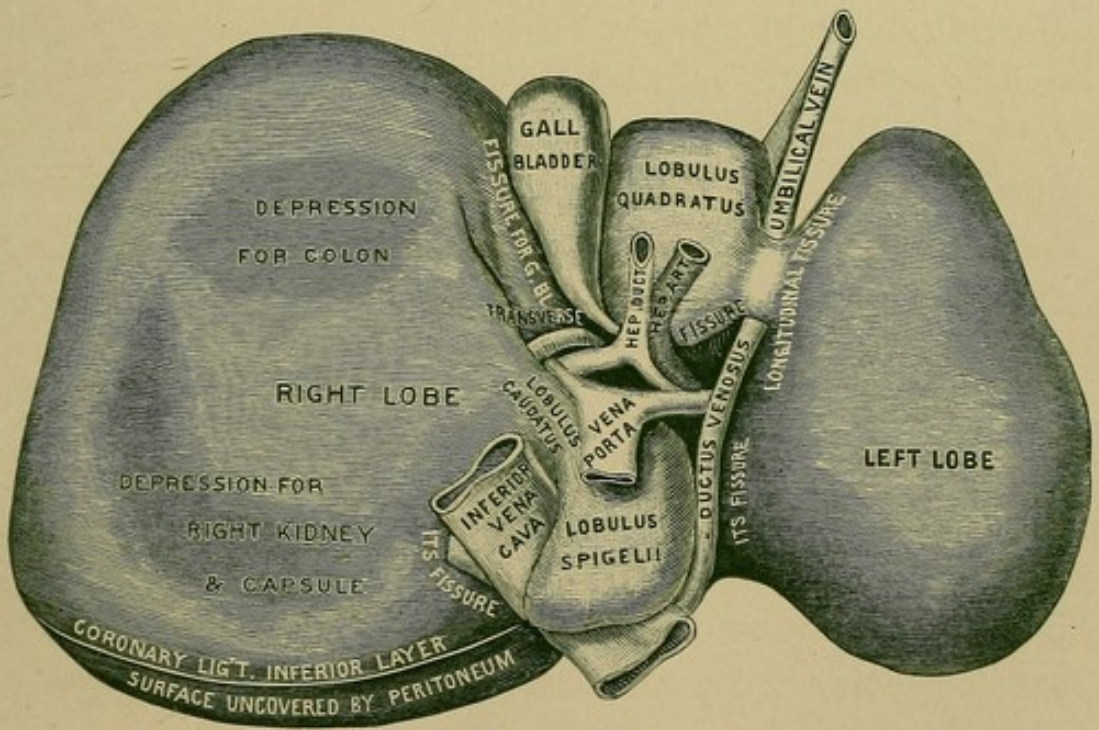
THE LUNGS.

Sec. 18. We have seen how the blood flows to the lungs and receives there its supply of Oxygen; we have also referred to the fact that this Oxygen is the supporter of Combustion, by which the temperature of the body is kept up. When the Oxygen enters the blood it is carried to every part of the body, and everywhere in its course it comes in contact with Carbon and Hydrogen; for these it has a strong affinity, and combines with them with such

force as to produce Combustion. This Combustion produces Carbonic Acid and water, just as the burning in the flame of a lamp does; and there is also a certain amount of residuum that results from this burning. Now all these — the Carbonic Acid, the Water, and the waste, which might be termed the ashes and soot of this burning — remain in the blood, and give it a dark color, as we see it in the veins, and are carried to the various excretory organs to be removed. The Carbonic Acid Gas is disposed of through the lungs. While the Oxygen is leaving the air we inhale to enter the blood, this poisonous gas — Carbonic Acid — is passing out from the blood, and when this air is expelled from the lungs it goes out deprived of a portion of its Oxygen and loaded with Carbonic Acid. There are other poisons, also, that are sent out of the body through the lungs, as alcohol, and its presence may be detected in the breath by the sense of smell. From these facts we readily see how important it is that the lungs be capacious, strong and healthy, in order that we may get our supply of Oxygen, and get rid of the poisonous Carbonic Acid. It has been estimated that there is an area of mucous membrane in the lungs of an average sized man, which serves to make up the myriad air cells of these organs, and through which the Oxygen enters the blood, and the Carbonic acid escapes, or rather is expelled, into the atmosphere, sufficient, if it were spread out in one sheet, to cover an acre of ground. Or, we may put it in this way — the author of our being attached so much importance to the two-fold office of the lungs in inhaling Oxygen and exhaling Carbonic Acid Gas, that He gave man a whole acre of



UPPER SURFACE.



UNDER SURFACE.

The Liver.

medium through which the one should be obtained and the other disposed of. Few people breathe as deeply as they should, especially if of sedentary habits. From the want of use a large portion of this area is not exposed to the air and in time becomes diseased. Deep breathing, by which we expand the air cells and keep them healthy and obtain a plentiful supply of Oxygen and get rid of the Carbonic Acid and some other poisons, is absolutely necessary to health.

THE LIVER.

Sec. 19. The liver performs the office of a filter as an excretory organ, and collects from the venous (impure) blood, on its way back to the heart, any surplus of Hydrogen and Carbon which it, the venous blood, contains. Of this product, a portion is poured or drained into the duodenum, where it is mixed with the food, and a portion is stored up in a sack or reservoir, called the gall bladder, for future use. Just what the digestive properties of the bile are is not known, but probably they are limited to separating the nutritious portions that have resisted the action of the digestive juices from the waste, and also serve to give the feces a certain consistency, and render them easy of passage from the rectum.

Dormancy of the liver always causes constipation, while unwonted activity of that organ, by increasing the quantity of bile, tends to relax the bowels, and often causes diarrhœa. The liver is the largest organ in the body. It is the most filthy organ in the body, and least fit for food. What is known as biliousness arises from dormancy or weakness of

the liver, and the impurities that should be secreted and excreted by the liver remain in the blood. The average weight of the liver is about four pounds. Dr. Percy, who used to prepare the bodies for dissection in the Medical University of Edinburgh, mentions one (a liver) that weighed 50 pounds. This enormous liver, which was one mass of diseased festering matter, was the property of a notorious drunkard, who had been such for years. Ailments of the liver are nearly always associated with indigestion and ailments of the stomach; and to restore the stomach to a healthy condition usually restores the liver. The liver is a much abused organ, and often gets credit for wrongs of which it is not guilty, and which are the shortcomings of stomach, kidneys, spleen, lungs and skin, more frequently the latter. The pores of the skin become closed and a larger quantity of impurities is retained in the system. Now the liver does its best to get rid of these, — is overworked; we feel pain in the right side, accompanied by a general feeling of weakness and depression of spirits, and at once we attribute to the liver the whole difficulty, when, in fact, it is the skin that has failed to do its work.

THE KIDNEYS.

Sec. 20. It is the office of the kidneys, as well as the liver, to drain off impurities from the system. While, however, it is the function of the liver to remove the waste of the muscular, osseous and vascular systems, it is the special office of the kidneys to drain off the waste of the nervous system, including the brain and organic system of nerves. Any severe nervous or mental strain or excitement will

always give an extra amount of labor to the kidneys. People of a nervous temperament who labor severely with the brain are far more liable to disease of the kidneys than those of proportionally stronger, muscular and bony systems. Many people are supposed to have kidney disease who are suffering from nervous derangement, from the fact that their constant morbid state of nervous excitement and activity imposes upon the kidneys such an amount of extra work that they are overtasked.

It will be readily understood that if the kidneys fail to perform their office the consequences are most disastrous to the nervous system. This waste which is secreted and excreted by the kidneys is called *urea*, which, together with the excess of water, forms the urine. Urea is a salt which is the result of the waste of tissues in which nitrogen forms a leading ingredient, which is the case with brain and nerve, and the amount of urea secreted may be taken as a measure of the nervous waste, and conversely the amount of nervous waste will determine the amount of excretion to be done by the kidneys.

THE BOWELS.

Sec. 21. Although the quantity of waste excreted by the bowels is small in comparison with what is carried off through the lungs, the bladder, and the skin, being, when the habits of diet are what they should be and the digestion good, only a few ounces daily, still it is of the utmost importance that the bowels act freely and healthily.

There is one point in connection with the excretory function of the bowels which deserves especial notice here,

namely, the fact that the movements of the bowels are in a considerable measure under the control of the will. We are a "bundle of habits," and it is possible to so regulate our habits of eating as to time that the digestive powers will act, so to speak, like clock work. So, too, by having a fixed time every day to go to stool, we may acquire such a habit that in general the bowels will uniformly act freely at that time. This formation of such fixed and regular habits will be found to be the principal secret of the perfect health and long life of such men as Sir Moses Montefiore, who survived a hundred years; also, Louis Cornaro, an Italian, who, through such regular habits, commenced at the age of 30, was enabled to restore a broken-down constitution and live to the great age of 130 years.

Of course the action of the bowels depends very much upon the kind and quality of the food, on the action of the liver, and the habits of life — as to whether they are active or sedentary,— those who lead an active out-of-door life being far less liable to suffer from constipation than those of close sedentary habits.

One principal cause of constipation as well as indigestion is excessive eating. Most people eat more than they need, and their bodies are kept weak and languid by the extra amount of work and consequent expenditure of energy the excretory organs are required to perform.

Suppose a man of 140 lbs. weight takes 7 lbs. of material, food and drink, into his system a day, and that it were possible for him to retain in his system but an ounce a day of this material, the excretions being 6 lbs. 15 ozs.; in 16 days he would have gained a pound, and in

10 years he would have increased his weight to 368 pounds. Again, suppose he requires 7 lbs. daily of material to keep him in a healthy condition, and he takes 10 lbs., which many do, then the excretory organs are required, besides the labor of getting rid of the natural waste, to dispose of 3 lbs. of surplus every 24 hours, and 1095 lbs. every year, and 10,950 lbs. in ten years. One would think that ten years of such gluttony would be sufficient to destroy the best constitution; and so it would were it not for the wonderful recuperative power of the vital forces.

THE SKIN.

Sec. 23. We come now to speak of the skin as an excretory organ. A man of average size and in a healthy condition requires to get rid of about 2 lbs. of excretory matter, in the form of perspiration through the pores of the skin, every 24 hours. We are told of a little child being covered with gold leaf to represent an angel, in some religious ceremony, that died within a few hours in consequence of the pores of the skin being stopped and the poisons that should have escaped being retained in the system. The same thing would certainly happen in case of a severe cold, which is caused by the pores of the skin being closed by a sudden chill, were it not that the liver, the kidneys, the lungs and the bowels all help to carry these impurities off; for the time being doing the work of the skin. This is why coughing is caused by cold,—these impurities failing to find egress through the skin, a portion of them are carried to the lungs, and the lungs become clogged, the matter collects in the bronchial tubes and

causes irritation, and the cough is a spasmodic effort to get rid of the obstruction.

There is a constant deposit on the surface of the skin which, when it remains, hardens, forming a scaly substance, of which the scurf of the scalp is an example; and if this is not removed by the frequent use of soap and water, it will stop the pores of the skin, and cause the perspiration to be retained. Hence the necessity of frequent bathing in order to keep the skin in a healthy condition. Some people seldom or never bathe. The author was called upon for advice by a gentleman who informed him at the outset that he had been a man of "strictly temperate habits," and that he "*bathed regularly once a month!*" Just think of a man bathing himself *twelve times a year!* While during that time it was necessary to his health that his skin should carry 730 pounds of waste out of his system. According to the old lady's rule, "a pint to a pound," he sweated away 91 gallons, which was probably more of poison and filth than he used of water to wash it away.

ASSIMILATION.

Sec. 23. Assimilation is the process by which the elements of nutrition contained in the food are, after they have been converted into the red corpuscles of the blood, transformed or woven into the tissues of the body. The active and immediate agent by which this is accomplished is the *bioplast*, which is, so far as science has revealed to us as yet, the simplest form of organic living matter. The bioplast, as it appears under the microscope, is a minute speck of transparent albuminous matter. It has an organi-

zation, and is constantly and rapidly changing. There is good reason for believing that the spleen is the organ which imparts to the bioplast its vitality, and that its function is connected with that of the organic system of nerves. The organic or sympathetic system of nerves is the first complete organic structure formed in the body; and these nerves preside over the work of growth and assimilation. This system of nerves is distinct from that known as the *Cerebro-spinal* system, which has its centre in the brain. The sympathetic nerve has various centres or *ganglia*, and from these centres, which are connected together by intermediate nervous cords, is spread through and interwoven with the entire organism, including the brain. Wherever there is work of growth and nutrition to be done there are these sympathetic nervous ganglia and connecting nerves to see that it is done, and the peculiarity which distinguishes the action of this system of nerves from the Cerebro-spinal system is that this is wholly involuntary, and performs its function independent of the mind; and it is also to be noticed that it is one part of its function to connect by the ties of closest sympathy all the organs of the body; so that if one is diseased and suffers all the others sympathize with it, and are required to bear a portion of its burdens. Thus if the stomach is weak, the brain suffers and the voluntary powers and the intelligence are called upon to forbear to send down too much or improper food. This is true, also, as we have seen in case of liver and kidneys, the skin, lungs, etc.

Whenever there is a want of proper nutrition the spleen is affected. If there is great emaciation and weakness through want of nourishment, the spleen is diseased. The

scale of importance of any organ in the animal economy may be measured by the kind and quantity of the blood that is furnished to it. Measured by this standard the spleen, next to the brain, is the most important organ in the body, since it receives, proportionate to its size, next to the brain, the largest quantity of arterial blood of any organ in the body. Now, nutrition is that process by which the albumen of the blood is organized into living matter or bioplast. It is, with one exception, the highest organic function of the vital system, since it is through this that animal life is maintained. There are functions which, in the scale of being, are higher than this, we shall presently see.

It is sufficient here to say that the healthy performance of this function depends upon the maintenance of a perfect balance between the digestive, secretory and excretory functions of the entire organism; and upon the normal performance of all the vital functions.

RECUPERATION.

Sec. 24. This is the process by which lost energies are restored. Substantially it is the "*Vis medicatrix naturæ*" (healing power of nature) of the physiologists. We have all noticed how quickly a cut or injury to the flesh will be healed, and how rapidly, especially in the health and vigor of youth, a broken bone will grow together and become as strong as at first. In this recuperative energy, in this wonderful restorative power lies the hope of the diseased and suffering world. Were it not for this, suffering and diseased humanity might well despair; for without it all

the other healing agencies, all the medicines, all the doctors, and all the nurses, and all the sanitariums and hospitals would not suffice to ease one pang nor to restore the health of one single diseased fibre. It is the restorative, the vital, recuperative energy that is by far the most potent healer.

Here is our best *Hygeia*, and the greatest panacea for the ills that flesh is heir to; medical aid comes secondary.

The recuperative energy depends upon many things, as the parentage, the form, the temperament, the constitution, the age, the condition of brain and nerve, of bone and muscle, of all the vital organs, as well as the surroundings, occupation, mental state, culture and habitation.

This subject will be touched upon in another chapter under a different heading.

Such then are the functions of the vital system: all of which are essential to manhood.

THE MENTAL SYSTEM.

Sec. 25. The powers we have been considering in parts first and second of this chapter are purely animal, and enjoyed in common by man and all the higher animals. It is customary in speaking of the mind to use forms of expression which would imply at least that mind and body were distinct, and we speak of "body and brain" as though they were distinct; when in fact the brain is a part of the body, and subject to all the laws of nutrition, waste, health, growth, disease and death, that the stomach is. The brain is the organ of mind. Mind, as we see it, in sensation, perception, memory, thought and feeling, is the result of the

action of the brain, and the quality of the mind will be determined by the condition of the brain as to texture, organization, health, etc.

While mind is not brain, nor brain mind, a powerful mind is never found in a weak, diseased and poorly nourished brain. "A sound mind in a healthy body" expresses a law. We never find a sound mind in any other than a healthy body.

A well-balanced brain is as essential to a well-balanced mind, as is a healthy stomach to good digestion. As digestion is the function of the stomach and excretion of Carbonic Acid Gas, Bile, Urine, and Perspiration, the functions of Lungs, Liver, Kidneys and Skin, so Sensation, Action and Mentation are the functions of the Brain and Nerves of Sensation and Motion. The characteristic difference between the Mental and Vital Systems is this: the function of the Mental System is to produce Mind and sustain Spiritual Life: while it is that of the Vital System to produce Organism, and sustain Animal Life.

As nutrition ministers to the body so does mind minister to the spirit.

The supremacy of the Mental System is so perfect and its empire so general, and so essential is it to the life of the Organism that its suppression immediately destroys organic life. It is the recipient of impressions from without, and the medium of transmission of messages from within — in short is the means by which the individual spirit within is placed in communication with the external world. Mind is the manifestation of Spirit through the brain, as Organism is the visible manifestation of organic life.

There could no more be mind without spirit than there could be an organized body and vital energy without organic life.

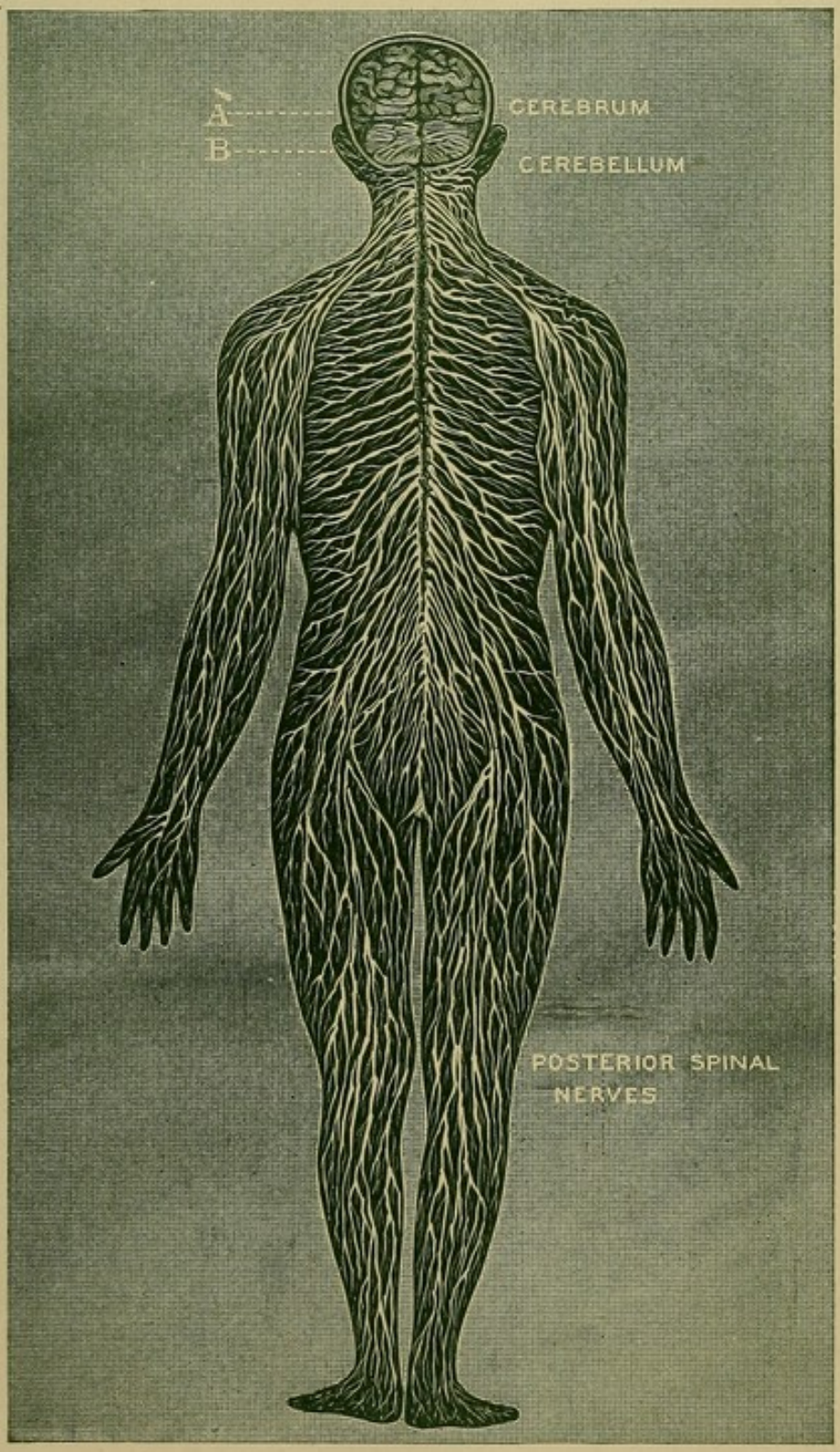
Organic life acting through the Sympathetic nerves has to do with the *materials* of the body, their preparation and transformation into living tissues. Spirit life acting through the mental system has to do with the development of mind and all its activities into harmony with the law of perfect love — which means a life in perfect harmony with all its environments.

Now, since every weakness of the body, all diseases of any and every organ, just in proportion to their extent, take from the sum of organic life — just so every weakness, want of culture, or balance of each and every faculty and power of the mind, takes, in proportion to its extent, from the sum of spiritual life, or we might say from the sum of *Manhood.* We will now consider, very briefly, the several functions of the Mental System.

SENSATION.

Sec. 26. The nerves of sensation are the medium of the function of sensation. These nerves have their origin at the base of the brain, and traverse every part of the body, and are so interwoven with every fibre of the organism that it is impossible to puncture any part of it with the finest cambric needle without wounding one or more of these nerve fibres. The special senses of hearing, seeing, smelling, tasting and feeling are functions of these nerves. A man has only to be deprived of one of these special senses, as hearing or sight, or even to have it impaired, to realize how essential to his

manhood are all of these activities. If the nerves of sensation leading to any organ of the body were paralyzed, as for instance, the gustatory nerve distributed in the mouth, or the olfactory nerve distributed in the nasal cavity, we would lose all sense of taste and smell. Upon the healthy condition of these nerves are we dependent for all our sensations. Anything and everything that tends to exhaust nervous energy, tends to weaken and destroy these sensations. It is difficult to realize how far we are dependent for our enjoyment and our very existence upon these nerves. Every one of the myriad little fibres which are distributed to every part of the body and especially in those parts most liable to injury, is a sentinel, ever on the watch — a sentinel that never sleeps at his post, always alert, ready to give the alarm and warn us of the approach of danger. If we are exposed to cold currents or draughts and there is danger, a sense of chill reminds us, or should remind us, that we ought to guard against it. Again, if there is fever or inflammation of any part, a whole division of this army of sentinels give the alarm, and make us painfully aware of the danger. But not alone do these nerves warn us of danger: they stand manfully at their posts — they never desert their colors — they may be destroyed but they never desert; and when all is well, when the enemy is driven off and the surroundings are favorable, when danger is past, and the life current flows freely and sweetly on, then myriad voices are raised in rejoicing, and this army of defence causes every fibre of our being to vibrate with an exquisite sense of enjoyment, and the entire organism becomes a hymn of praise to its maker.



The Nervous System.

ACTION.

Sec. 27. Action is essentially the function of every part of the nervous system. Life is activity; inertia is death. Volition is one of the activities. Traversing every part of the body, in company with the nerves of sensation, are the nerves of motion. They are the medium through which the mandate of the will is conveyed to the muscles. But each and every faculty and power of the mind has in itself the power of action, — hence we speak of the innate faculties as activities. Of course, the vigor and power of endurance of these activities depends upon the health and vigor of the body. They are one and all essentials of Manhood.

MENTATION.

Sec. 28. This is the function of the brain. Man has in proportion to the weight of his body, a very much larger brain than any other animal. M. Lauret obtained the following results in comparing the several classes of vertebrate animals, ascending from fish to man. Supposing the weight of the body to be expressed by 10,000, the following are the average weights of the brain: —

Fish	1.8
Reptiles	7.6
Birds	47.2
Mamifers	53.8
Man	277.8

"The mind's the measure of the man," says Pope, and Science says the same. Far more wonderful are the phenomena of mind than all the other phenomena of nature. It is well here to note one very material difference between

the vital and mental powers. All the vital powers are involuntary, while the mental powers — excepting sensation and action — are voluntary, and even these are, to a certain extent, under the control of the will. If the hand should, without our knowing it, come in contact with fire, we should withdraw it much quicker than I can write this. The action here so quickly follows the sensation of pain that we cannot measure the time that intervenes, and both the sensation and motion are involuntary. By a powerful effort of the will the hand might be held in the fire until burned to a crisp, but no effort of will could stop the sensation of pain. In the power to control the passions and feelings — make them subordinate to his higher powers — man, of all the animals, stands alone.

The brain occupies the entire cavity of the skull, and is divided into two parts called the *Cerebrum*, or larger brain, and the *Cerebellum*, smaller brain. The Cerebrum occupies the whole of the upper and front portions of the skull, while the Cerebellum occupies the lower back portion. In man, the Cerebellum is about one-eighth of the entire brain. The function of the Cerebrum is to manifest all the faculties of the mind except one, viz., SEXUAL LOVE, or AMATIVENESS. This is the special function of the Cerebellum. The Cerebellum constitutes a much larger proportion of the mass of brain in animals than man, ranging from one-half to one-sixth. The absolute weight of the brain, irrespective of the total weight of the body is greater in man than in the immense majority of animals. Three species only, the dolphin, the elephant and the whale are the exceptions, that is, have larger brains than man. The average weight of

the brain of the dolphin is 63½ ounces, and that of the whale and elephant about 53 ounces. The Cerebrum, or larger brain of the dolphin weighs 53 ounces, and that of the elephant and whale 44. The average weight of the brain in man is 44 ounces, and it varies in different individuals from 35 to 53 ounces. No adult individual of sound mind has been found with a brain of less weight than 35 ounces. It is said that Cromwell's brain weighed 80 ounces, that of Byron 79, Cuvier 64½, Dr. Abercrombie 63, Dupuytrin 50⅔, Daniel Webster 64, Napoleon the First 85, and that of Madame de Stael 58. In man the average weight of the brain is one 36th of the entire body, while in the dolphin it is only a 100th, and that of the elephant one 500th part, while in the whale the proportion is immensely less.

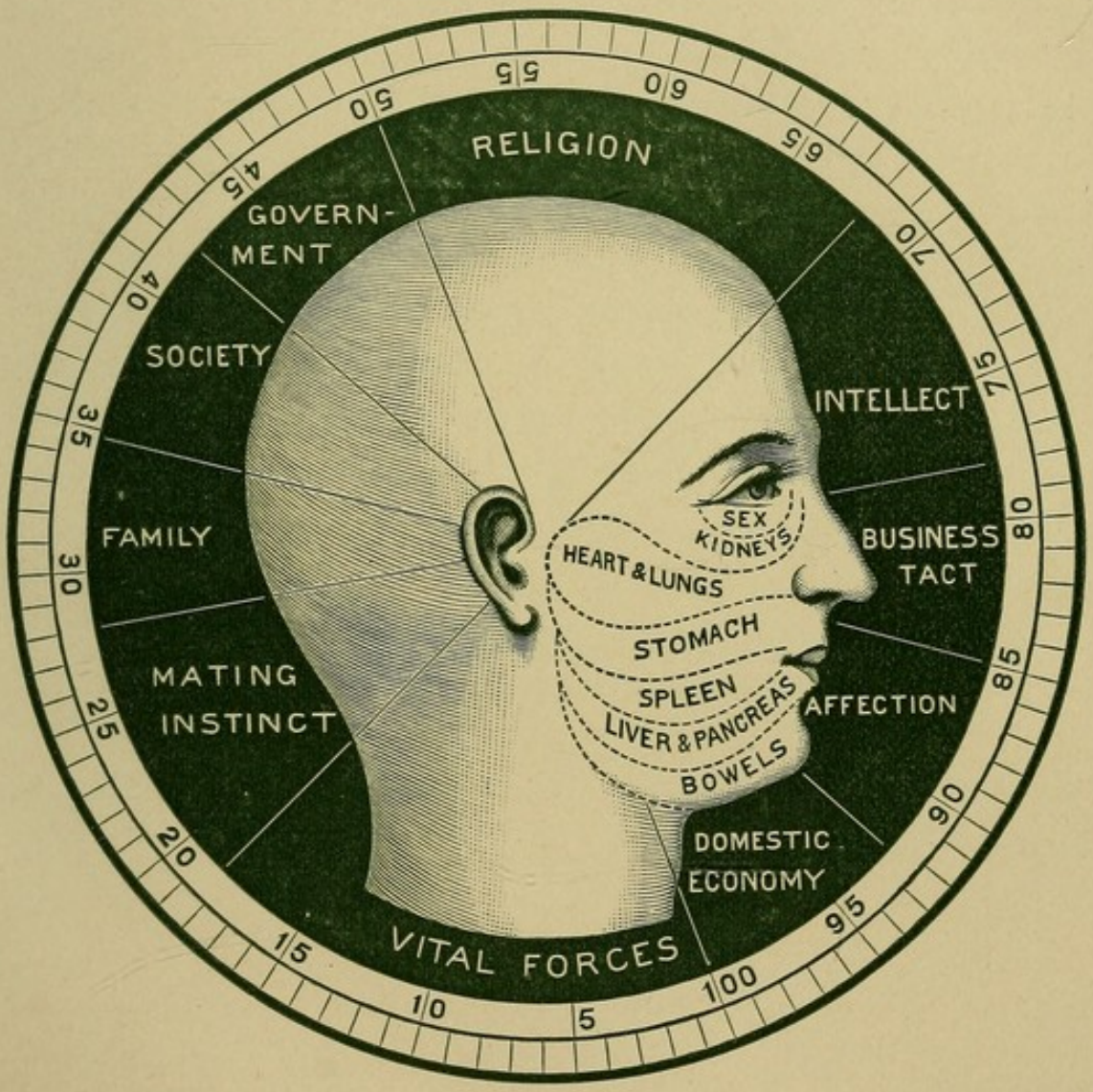
Numerous observations have been made with a view to determine the brain development of different members of the monkey tribe, as compared to man, as well as the comparative brain development of different races. The general result of such researches is that the largest brain discovered in the monkey is less than the smallest human brain that is compatible with a sound mind, its weight being 33 ounces. As to the brain development in the different races, the conclusion arrived at by those who have given the subject the most careful attention is that the Caucasian race, which includes the Europeans, has the largest brain, while the Negro has the smallest. It is well here to state, also, that the race or people which occupies the highest intellectual and moral plane has the largest relative development of the Cerebrum; while those which are lowest in the

scale and most degraded have much the largest relative development of the Cerebellum. The most certain sign of the moral degradation of any race or people is the diminution of the mass of the Cerebrum, and the increased development of the Cerebellum. It is doubtful if an individual or race can be found in which the proportion in weight of the Cerebellum to that of the entire brain is as low as that of the brute, viz., about one-sixth (and such may be found), that is not also exceedingly low and brutal in character. On the following page will be found a complete analysis of the innate faculties, or powers, together with a cut, which serves as a guide in marking divisions.

THE PHYSIOGNOMETER.

Sec. 29. The Physiognometer — meaning the Physiognomical measure — is the invention of Prof. F. C. Fowler, and, by a simple contrivance of a movable arm and an outer circle divided into 100 degrees, measures the entire circle of the head and face, including the neck, by which the head is joined to the body. That we have here a scientific basis of a system of Physiognomy will be apparent on investigation.

Starting with the space of the neck, from front to back, and occupying on the cut 18 degrees, we have a measure of Vital Forces. This space will be found to differ very much in different individuals, in some instances measuring 30 degrees, or nearly one-third of the entire circle, and in



Prof. Fowler's Physiognometer.

others falling as low as 12 to 15 degrees, and in every instance, in the number of degrees, will be found a correct measure of the vital power of the individual. The Physiognometer also measures the distance from the centre, and this, too, will be found an important item in estimating power. For instance, it will be found that those who fall low in the vital force will have longer necks than those with great vital power who have thick necks. So, also, if we take the space which covers intellect, and measuring a little more than 10 degrees, the distance from the centre to the outline of the forehead will measure the length of fibre of the brain in that region, which, taken in conjunction with the space marked by the degrees in the outer circle, will indicate the intellectual power. This will also be found to be true of each of the other divisions. Thus the Physiognometer becomes the scientific test of our estimate of the vital and mental powers of the subject, and really embodies the only truly scientific method ever yet devised for measuring these powers.

The following is a brief but concise and fairly comprehensive explanation of the nature of the mental faculties or powers.

MENTAL ANALYSIS.

Sec. 30.

PROPENSITIES.

AMATIVENESS. — Love of the opposite sex.

VITATIVENESS. — Love of life.

ALIMENTIVENESS. — Appetite; love of eating and drinking.

ACQUISITIVENESS. — Desire to possess and own.

COMBATIVENESS. — Resistance, courage, opposition.

DESTRUCTIVENESS. — Executiveness; desire to break and destroy.

SECRETIVENESS. — Concealment, cunning.

SOCIAL FACULTIES.

CONJUGALITY. — Sexual love of one; desire to marry.

PHILOPROGENITIVENESS. — Love of children, pets, animals, etc.

FRIENDSHIP. — Love of friends and society.

INHABITIVENESS. — Love of home.

CONTINUITY. — Constancy, unchangeableness.

SENTIMENTS.

SELF ESTEEM. — Dignity, self-respect, conceit, self-confidence, and self-reliance.

APPROBATIVENESS. — Love of praise, vanity.

CAUTIOUSNESS. — Prudence, watchfulness, fear.

MORAL AND RELIGIOUS.

FIRMNESS. — Decision, stability, obstinacy.

CONSCIENTIOUSNESS. — Love of right, integrity.

VENERATION. — Reverence, worship.

INTUITION. — Power of perceiving and conceiving of the supernatural, of arriving at truth without reasoning.

BENEVOLENCE. — Kindness, goodness, sympathy.
AGREEABLENESS. — Desire to please, to be agreeable.
SPIRITUALITY. — Love of the marvellous, faith.
HOPE.— Expectation, desire for something higher and better.

INTELLECTUAL.

INQUISITIVENESS. — Desire to see and know.
CONCENTRATIVENESS. — Power of attention, consecutiveness.
INDIVIDUALITY. — Observation, naming, and memory of individuals.
FORM. — Perception and memory of shape, of faces.
SIZE. — Perception and memory of proportions.
WEIGHT.— Perception of the laws of gravity.
COLOR. — Perception and love of colors.
ORDER. — System, method, neatness.
CALCULATION. — Perception of numbers, quantities, etc.
EXCHANGE. — Perception of values, barter, business, traffic.
CONSTRUCTIVENESS. — Mechanical ingenuity.
TIME. — Perception and memory of duration, dates, etc.
TUNE. — Love and perception of music.
LOCALITY. — Perception and memory of places.
EVENTUALITY. — Perception and memory of facts.
LANGUAGE. — Perception, memory and use of words.
COMPARISON. — Perception of analogies, analysis.
CAUSALITY. — Perception of causes, principles, reason.
MIRTHFULNESS. — Perception of the incongruous, ridiculous and funny.
IDEALITY. — Perception and love of the beautiful.
SUBLIMITY. — Perception and love of the grand and sublime.

Each of the above is an innate faculty. By *innate faculty*, we mean that which inheres — forms an essential part of the mind — a power which, if it were to be removed, would leave that of which it forms a part broken and incomplete. The power or faculty of sight is innate — it inheres in his constitution as an essential part of man, and if destroyed would leave him incomplete. Nothing else could fill its place.

Now, each of the faculties enumerated above is an essential part of manhood, and without it man would be incomplete. This is a very important point, for there are those who seem to think it a mistake to class a portion of the faculties as distinctively religious, or moral. You might as well assert that England would be complete if London were cut out from her dominion, as assume man could be man in the true sense of the term without this part of his nature. A man without religious feeling is an incomplete man, just as one without sexual feeling is that much less than a man.

The term idiocy is the proper one to apply to all such deficiencies. Thus, if a man has no faculty of color — is color-blind — we say he is idiotic in that faculty. Just so if he has no faculty of Amativeness, or power of loving the opposite sex, it would be proper to designate him a sexual idiot, viz., a man without sexuality.

Now, if I have made it clear that a full or average development of all the powers enumerated above is essential to full manhood, we will proceed to consider the next division of our circle, The Mating Instinct.

CHAPTER II.

THE MATING INSTINCT.

Sec. 31. The distinction in regard to sex prevails throughout animate nature, and all animals have the power of reproduction, and all the higher animals have the mating instinct. It seems to be a law of all organisms to grow to perfection, to reproduce their kind, then pass away. Man is no exception to this law. In all other animals the power of reproduction is exercised as a mere animal instinct, a blind impulse; but with man, along with the sexual feelings and desires is given reason, moral and intellectual faculties, and will, to govern and control its exercise. In the brute creation, too, the exercise of the sexual function is restricted to certain periods, while in man these feelings are perennial, so long as vigor of constitution lasts. So, while this power is properly called an instinct in the mere animals, in man it should be termed a faculty — *The Reproductive Faculty.* This power is both mental and physical in man. It is the function of the Cerebellum or lesser brain, and is the most important function of the entire physical organization. There is more blood flows to this part of the brain, in proportion to its size, than to any other part of the body. The feelings that prompt man to the gratification of sexual desire are the strongest and most difficult to govern. The pleasure which arises from the right exercise of this function is the keenest and most absorbing of all physical enjoyments,

while the suffering that results from its abuse is the most intense and terrible of all physical sufferings. Upon its right exercise depends the very existence of his species. There are clustering in and around this power of reproduction more possibilities for good and more liabilities to evil than pertain to any other of the powers of man. In this power is the very centre and soul of Manhood. In the foregoing analysis of powers, 44 are enumerated, including this; but one might possess all the rest and be but the merest mockery of a man if this were lacking. That which characterizes Man and Woman is sex — without sex they would be neither Man nor Woman. Then in his sexuality is the very essence of his Manhood.

REPRODUCTION.

Sec. 32. Let it be distinctly understood that *Reproduction* is the function of Man's sexual nature. Pleasure is not its function. The pleasurable sensations attaching to its right exercise, like the enjoyment of eating and drinking, are affixed by the author of our being to secure its exercise. When we eat for the *sake* of the pleasure of eating, and drink for the pleasure of drinking, we defeat the very purpose for which alone we should eat and drink; and bring upon ourselves all the evils of gluttony and drunkenness; and the time soon comes when we can no longer enjoy food or drink. So, when man exercises the sexual function for the sake of the enjoyment, he very soon diminishes his power of enjoyment and will sooner or later (if he persist) lose it altogether.

Nature's laws are fixed and immutable, and her penalties are absolutely certain to follow close upon the heels of every violation. Now it is a law of nature, and being a law of nature it is a law of God, that *the sexual function shall be exercised for the reproduction of the species. That this shall be the sole object.* When thus exercised it brings the highest and purest enjoyment; but when made an instrument of passion and pleasure the penalty is sure to follow in all its revolting forms. To reproduce is to produce again. To make anew something that already exists. Now it is the law of reproduction *that the parent can only beget that which he is.* If he possess a sound and healthy organization, a good form, a well-balanced temperament, if he have sound and good Lungs, Heart, Stomach, Liver, Kidneys, Spleen; in fact, if every organ in his body is sound, healthy and vigorous, and his mind well-balanced and cultivated and active — is, in short, a full, complete and well-rounded man, then may he reproduce a healthy organism, but not without. Let us remember that the function of this part of his nature is *re*-production and not production — he can just *reproduce* himself, nothing more. A rotten or unsound tree will bear unsound fruit. "A stream cannot rise higher than its fountain." A man not only cannot reproduce what he is not, *but he will reproduce what he is.* If he be diseased in body or mind he will transmit that disease to his offspring. If he is dishonest his children will, very likely, be dishonest; if he is intemperate his children will be intemperate. But if the mother be good and sound the offspring may be better than the father, through the mother; but no thanks to the father.

MEANS OF REPRODUCTION.

1ST. AMATIVENESS.

Sec. 33. Sexual love, which is the function of the faculty of Amativeness, stands first among the many admirable provisions nature has made to secure the reproduction of the species. Without this faculty there could be no sexual love. There are three kinds of love, which are all the result of the exercise of this faculty, viz.: —

1ST. PURE, OR PLATONIC LOVE.
2ND. MONOGAMIC LOVE.
3RD. ANIMAL LOVE.

There is a love which is perfectly free from all the grosser manifestations of the faculty. Such is the love of the mother for her son, of the father for his daughter, and the love of brothers and sisters; also the love of kindred spirits of opposite sexes, and not related to each other, when there is no idea of marriage. I should be sorry to believe that such love is not possible.

Monogamic Love, the love of one man for one woman, is as pure as the former, when rightly exercised, and leads to marriage. Its manifestation brings the highest and purest enjoyment, and in the union of two kindred souls in the holy bonds of wedlock lays the foundation of the family and makes progress and civilization possible.

Animal Love is the same kind of love we see in the brute beasts, and in man often descends lower than it ever does among the cattle. This kind of love — a mere blind

unreasoning impulse — urges its possessor in the brutes, and its victims in man, to its gratification, regardless of consequences. In the brutes its exercise is limited to short periods and is properly a mere impulse; but when it becomes such in man it leads to all manner of excesses, prostrates and drags his manhood in the dust, subjects his physical, moral, and intellectual powers to its base rule, and makes him worse than a brute. This kind of love is the result of the abuse of the faculty of Amativeness in man. Under the head of the abuses of Amativeness more will be said on this subject further on.

2ND. THE CEREBELLUM.

Sec. 34. The Cerebellum (lesser brain) is the Organ of Amativeness. Its size, generally speaking, indicates the power of the faculty, but size does not indicate how the faculty is used. Thick "bull-necked" men always have a good deal of Amativeness of some kind unless they have lost the power. This, and not the generative organs, is the seat of the sexual power. The sexual power is both physical and mental; or, perhaps it would be more correct to say, both organic and spiritual. The sexual act, of whatever kind, is both a mental and a physical act. A man never *acted* impurely that did not *think* impurely first. No one ever stole anything that did not *think* steal before he *acted* it. No one ever did a mean thing who did not *think* the meanness before he *acted* it. This fact is of the utmost importance, and has an important bearing on the whole subject. I repeat — THE SEXUAL ACT IS BOTH A MENTAL AND PHYSICAL ACT.

At the time of begettal the offspring, if well begotten, is endowed with Spirit and Body at the same instant. At this time it is of the utmost importance that the entire natures of the parents are in thoroughly good condition and act in harmony. Children begotten by fathers *when drunk* stand 45 chances in a hundred to be idiots. If both parents are drunk *the offspring stands* 90 *chances in a hundred to be an idiot.* The reason is they are only *physically*, only half begotten. The brain being paralyzed with alcohol does not act, the mind is not in a state to receive or retain a definite impression or idea, and the Spirit Nature does not act — consequently, *the child is begotten by a blind impulse, and is a mere animal.* This shows how necessary it is that a man should be in the best possible condition, mentally and physically, if he would endow his offspring fully. In other words, shows the need of *perfect manhood.*

There is a direct nervous connection between the Cerebellum and other sexual organs. All the nerves have their origin very near the Cerebellum, and are connected with it by nervous bands. Thus the Cerebellum is intimately connected with the entire organism. Occupying, so to speak, the intermediate position between mind and body, it will be readily understood why it is that any ailment of any portion of the sexual organization is felt throughout the entire organism. This explains why it is that sexual weakness, or disease, sooner than any and all other causes, tends to prostrate all the energies of mind and body. It also explains why it is that virile-sexual power imparts wonderful energy to the entire organism. All great men and women have been richly endowed in this respect. There is not a single instance

in history of a man or woman who has been recognized as great, whose life has been great and grand, who has not possessed a large amount of this energy; in other words, who has not been WELL SEXED.

Washington, Napoleon, Cæsar, Garfield, Franklin, Chalmers, Whitfield, Wesley, Mirabeau, Loyola, Montesquieu, Cardinal Manning, Humboldt, Newton, Columbus, Captain Cook, Darwin, Huxley, Cuvier, Linnæus, Aristotle, Plato, Agassiz, Hippocrates, Abernethy, Gladstone, Beaconsfield, Shakespeare, McCready, Forrest, Garrick, Dickens, Mrs. Siddons, Semiramis, Mrs. Browning, Madam De Stael, Joan of Arc, the mothers of Napoleon, of Washington, and of Garfield. A volume might be filled with the names of the great and good, all of whom have or had in their faces the unmistakable evidences of virile power — of being well sexed; and they all, with very few exceptions, became great by conserving their energies, and using them in the grand work of their lives.

Any disease or weakness of the external sexual organs effects this part of the brain (the Cerebellum) and through it effects every faculty and power of the mind.

3RD. EXTERNAL SEXUAL ORGANS.

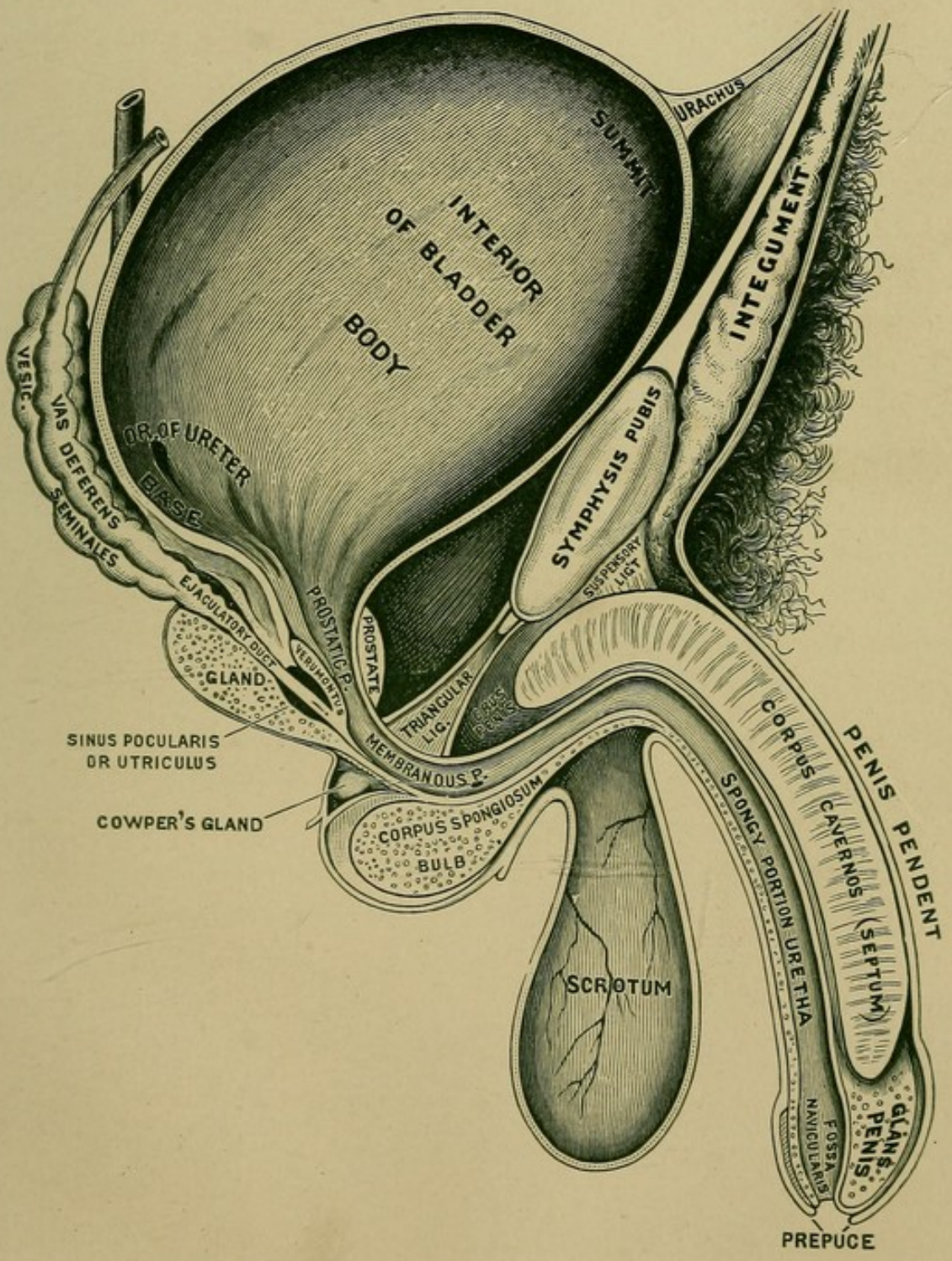
CALLED GENERATIVE ORGANS.

Sec. 35. The term external is applied to these organs here in contradistinction to the brain organ just described. These organs are not all external, although a portion are. Not much time will be expended in describing the generative organs, as it is not necessary to our purpose. This work is

physiological rather than anatomical. Any standard work on Anatomy—as Gray's—will give full and minute descriptions and illustrations of the structure of this, as well as every other part of the body. The male Generative organs consist of the PENIS, the TESTES, the SEMINAL VESICLES, the PROSTATE GLAND, and COWPER'S GLANDS. Illustrative cuts of the female Generative organs are not introduced here for reasons which will be readily understood.

THE PENIS.

The sexual function of the Penis is to convey and inject into the generative organs of the female the *semen*, which is the life fluid of the male organism. This is done through a passage called the *urethra*, which serves also as a passage or outlet to the urine. This organ is abundantly supplied with blood vessels and nerves, is very sensitive, especially at the end or head called the *Glans Penis*, which is designed to be protected by the "foreskin" which extends over it when not erect. The foreskin is the part removed by circumcision. The removal of the foreskin in infancy, by exposing the glans-penis, tends to diminish its sensitiveness, and probably was designed to guard against the evil of self-abuse, as well as the contracting of contagious disease; and from the knowledge I have of the Jews, as well as of other people who practice circumcision, I believe it to be a very, if not the most, effective remedy, or rather preventive of these evils. This organ has the power of erection; but it need not be an involuntary power in man as in the brutes; for it is possible by the exercise of the will to control and prevent erections. It is of the utmost importance to secure, by a


SUMMIT
URACHUS
INTERIOR OF BLADDER
BODY
INTEGUMENT
VESIC.
VAS DEFERENS
SEMINALES
OR. OF URETER
BASE
SYMPHYSIS PUBIS
SUSPENSORY LIGT
EJACULATORY DUCT
PROSTATIC P.
VERUMONTUS
PROSTATE
TRIANGULAR LIG.
GLAND
SINUS POCULARIS OR UTRICULUS
MEMBRANOUS P.
COWPER'S GLAND
CORPUS SPONGIOSUM
BULB
CORPUS CAVERNOS (SEPTUM)
PENIS PENDENT
SPONGY PORTION URETHA
SCROTUM
FOSSA NAVICULARIS
GLANS PENIS
PREPUCE

The Penis.

powerful exercise of the will, and maintain complete command of the sexual feelings — including erections. The size of this organ is by no means the measure of virile power, or capacity for copulation; any more than the size of the man is a measure of sexual power. A very large development of the penis is often a mark of sexual inefficiency. Still it is true that some men are deficient in this organ, it being too small — although these are exceptional cases. The principal, I might almost say the only — except in very rare cases — cause of the diminutive size of this organ is sexual weakness caused by early sexual abuse; and let it be distinctly understood — THAT ALL USE OF THE SEXUAL FUNCTION, BEFORE MATURITY, IS ABUSE.*

This is only one of hundreds of similar cases I have known; *and in every single instance the evil began with attempting to use the sexual power in boyhood, and before arriving at physical maturity.* I may just add here that all indulgence of luxurious and lecherous or obscene and impure thoughts, tends to destroy the power of the will to control and prevent erections. When this power becomes involuntary, the power to *produce* erections at will, in case of necessity, is lost and the man finds himself incapable of performing the sexual act — that is, *becomes impotent.*

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*Not long since a gentleman called on me who had been impotent for ten years, and the penis was not larger than it should be in a boy of 13. *He commenced to abuse himself at the age of thirteen.* He stated that it was of fully average size until after he lost his energy, and "then it began to grow small." The condition of this man was pitiable in the extreme. With the lost of sexual power he lost his muscular and mental power. He was a dyspeptic, and had been for years; complained of frightful dreams, pains in the back of the head, in the part where the Cerebellum lies. Dark forebodings, and a constant feeling of impending evil, made his life a burden, and he said to me — "Doctor, I tell you candidly, if it were not that my religious feelings and sense of obligation to God have kept me from it, I would have ended my life long ago, and now my constant prayer is that this burden of pain and misery may be taken off — that I may die and be at rest."

THE TESTES.

Sec. 36. These are two glands contained in a sack called the *Scrotum*, situated just to the back of and underneath the penis. The left testicle is usually larger than the right. The testes are suspended in the scrotum by the *Spermatic Cords*. The left spermatic cord is a little longer than the right, causing the left testicle to hang lower than the right. This is a very important provision as it prevents injury; in case of their being crowded together, one slips past the other.* It is the function of the Testes to secrete the *Semen*. This is the *Life Fluid* of the Male organism, by means of which the seed is germinated and the race is propagated.

The Testes are very complicated in structure, and extremely sensitive, so much so indeed that if they could be dissected and critically examined they would at all times prove a true barometer to measure the state of the entire organism. The materials are always at hand—after maturity —when the organism is healthy and vigorous, in these organs, and the abundant supply of blood that flows to them, for the production or secretion of the semen; but the semen is not secreted except under the influence of sexual feeling, which has its origin in the mind and brain, in the action of the mental faculty Amativeness, through its organ the Cerebellum. The duct or canal by which the semen passes from

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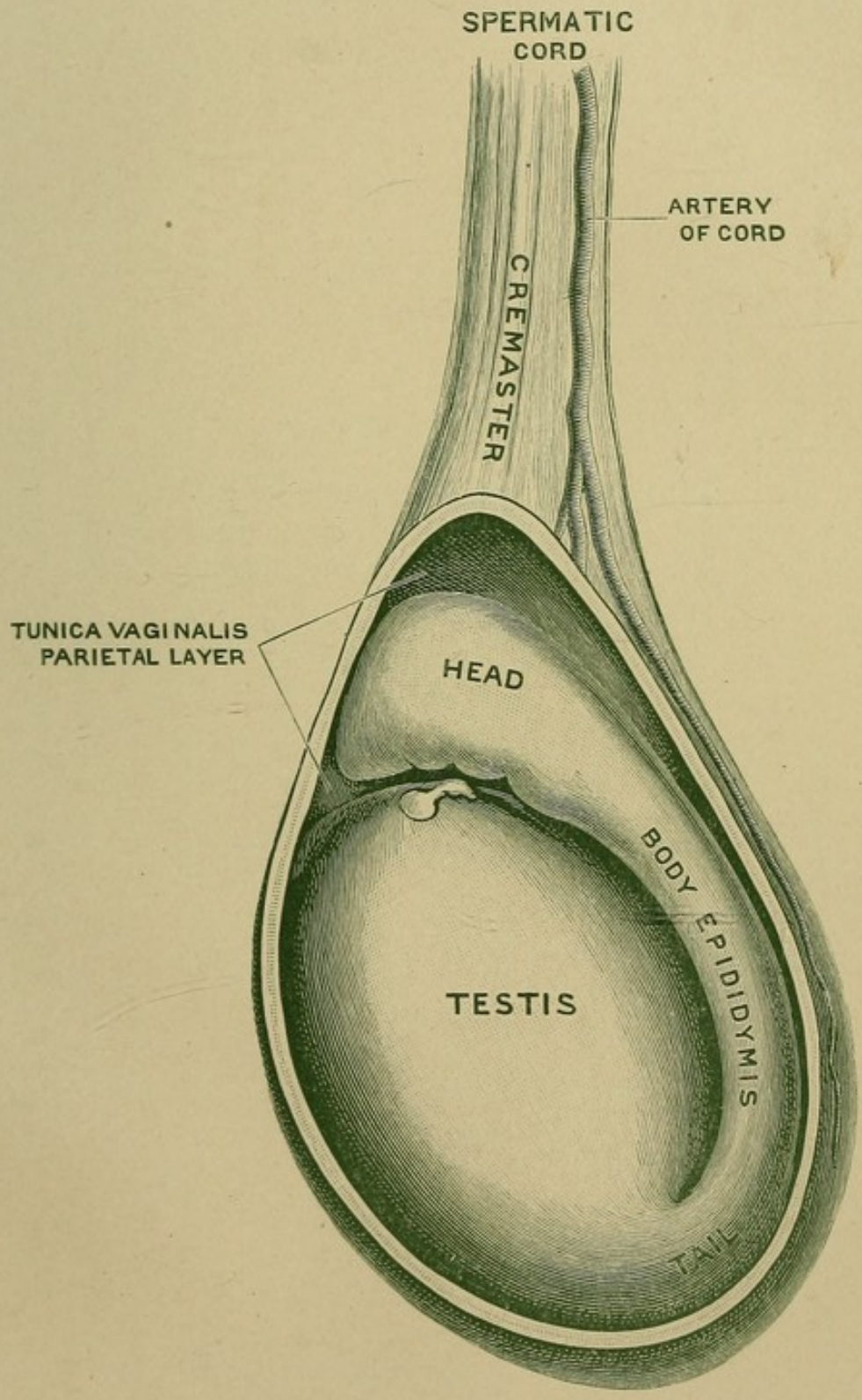
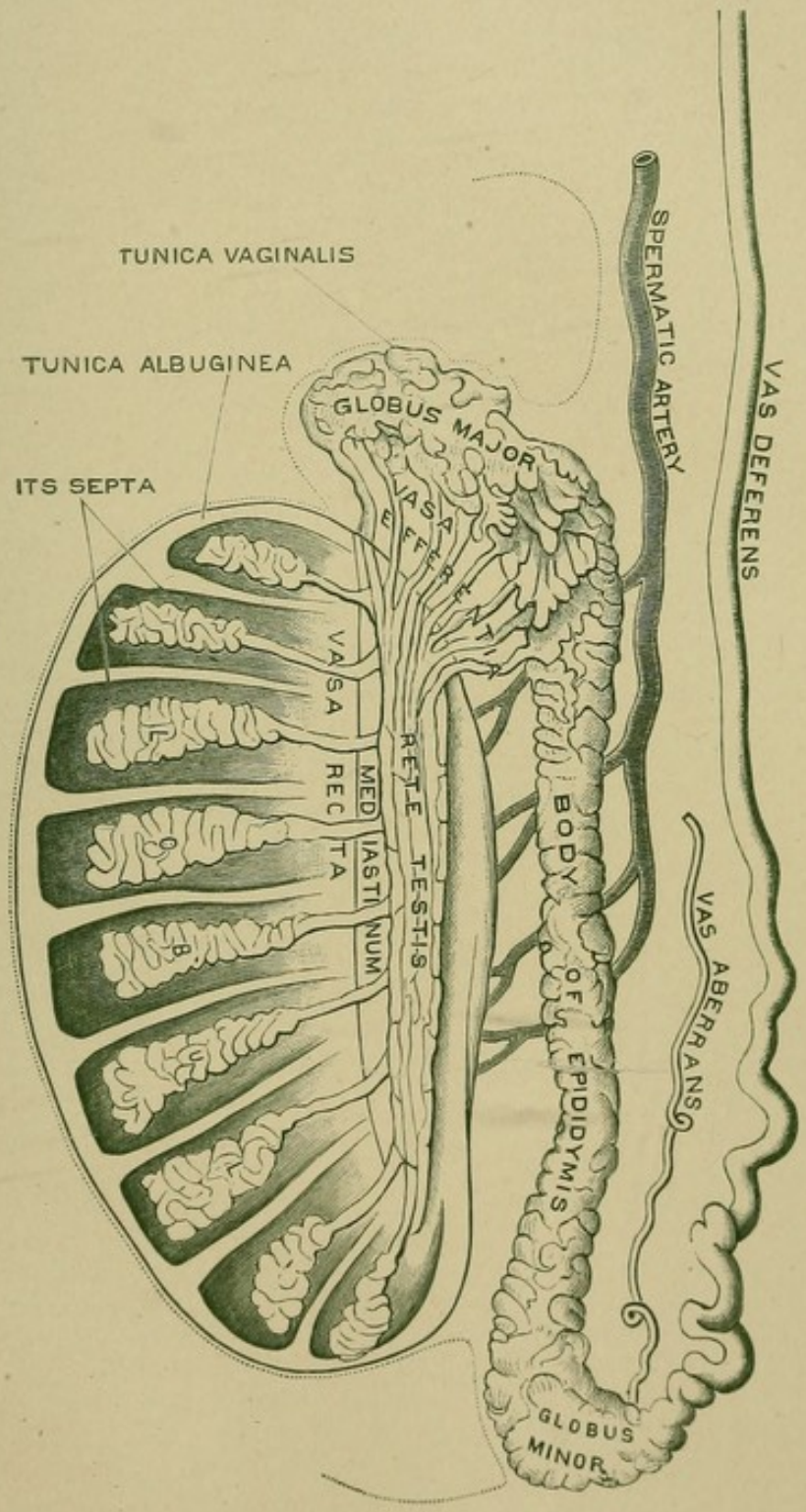
* As an illustration of the gross ignorance or duplicity of the *Genus Quack*—a firm, or rather "Medical Institute," which in this case consists of *one*, a Dr.—— in Chicago, states in his pamphlet, *and this is his "advice to young men"*: — "If at any time you should find one of the testicles, *particularly the left*, hang lower than the other, you should lose no time, and write to us at once, before it is *too late*." And this from a creature who says he is admitted to be "the most thoroughly competent specialist in the Western Hemisphere." May the Lord have mercy on the Western Hemisphere and save it from *such quacks*.



General View of Testicle.



Vertical Section of Testicle.

the testes to the urethra is called the *Vas Deferens.* It presents a hard and cord-like appearance, is about two feet in length, and less than one-eighth of an inch in diameter, while the canal is about one twenty-fourth of an inch in diameter. It passes upward from the lower part of the testicle (there are two of them, one for each testicle), with the spermatic cord through the spermatic canal, to the internal abdominal ring, from which it descends into the pelvis, and passes to the back of the bladder, where it unites with the excretory duct of the *seminal vesicles.**

THE SEMINAL VESICLES.

Sec. 37. These are two small sacks or reservoirs into which the semen passes, and serve as a temporary place of storage if the semen is not evacuated by copulation; as a means of preventing waste and loss of energy. Nature is always economical of materials. There is and can be no waste here unless her laws are violated. The Seminal Vesicles are muscular in structure, and have the power to expel their contents by the contraction of these muscles. They are also glandular and secrete a fluid or mucus, which

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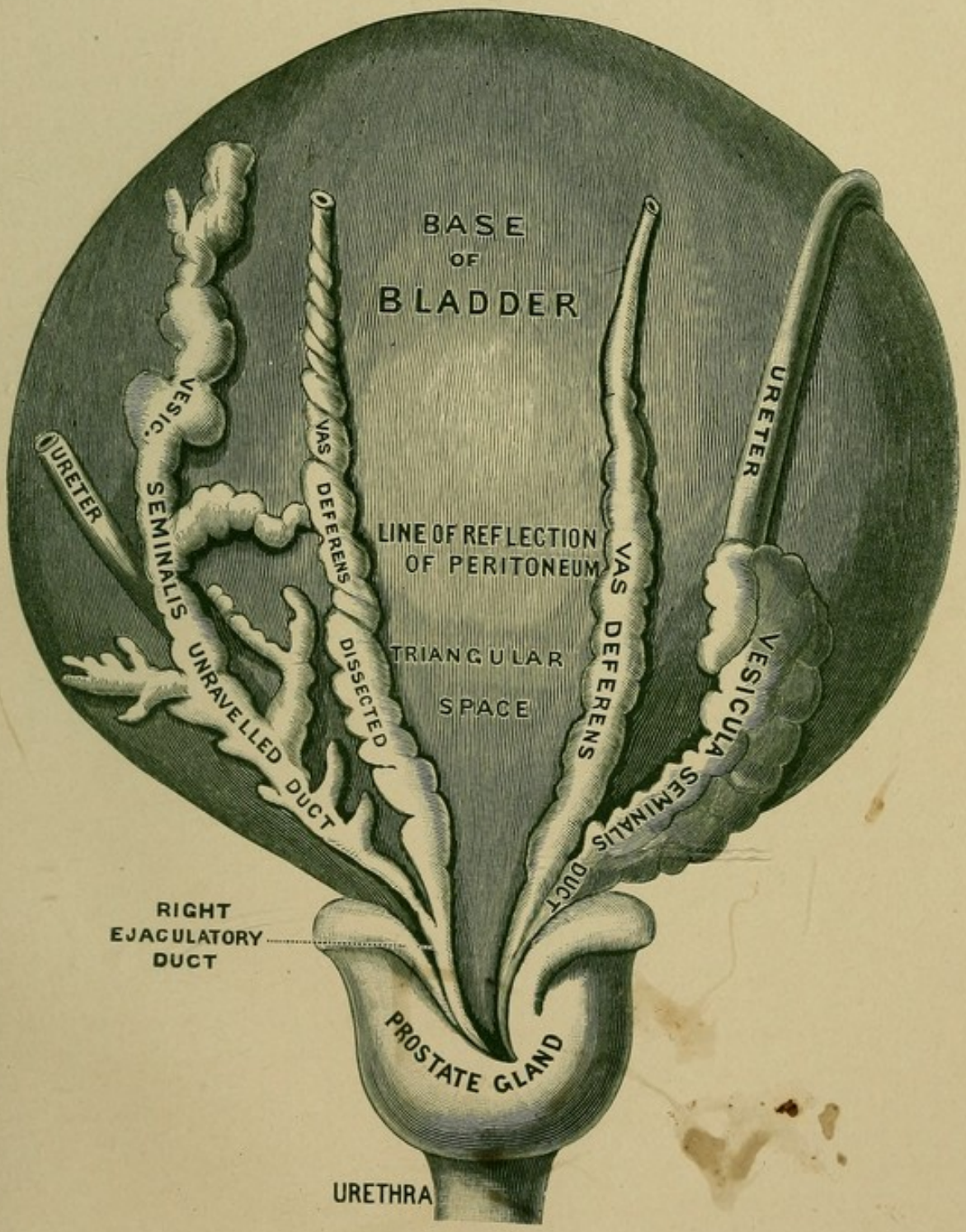
* I wish here to call attention to a widespread error in regard to the semen. It is generally believed that the semen is secreted and stored up ready for use, and that if it is not expended it becomes stale and inferior in quality, and may be a cause of local irritation and injury. Nothing could be more erroneous. *The semen is never secreted and endowed with living spermatozoa, so as to be capable of fecundation, except under sexual excitement, and just on the instant when it is needed.* If semen is deposited in the Seminal Vesicles (the subject of the next section), and is not then expended, it is absorbed within a few hours into the circulation and remains as a source of energy — except in cases where this excitement is kept up, and the seminal vesicles become gorged, inflamed, unnaturally enlarged and diseased, in which case nature rejects the contents as injurious, and the semen passes at the stool with the urine, or by *involuntary emissions.* The seminal vesicles are *always* diseased in cases of involuntary loss of semen, and the semen thus lost is *always* secreted under sexual excitement, either by near contact with the opposite sex, or by the thoughts and imagination constantly dwelling on sexual gratification.

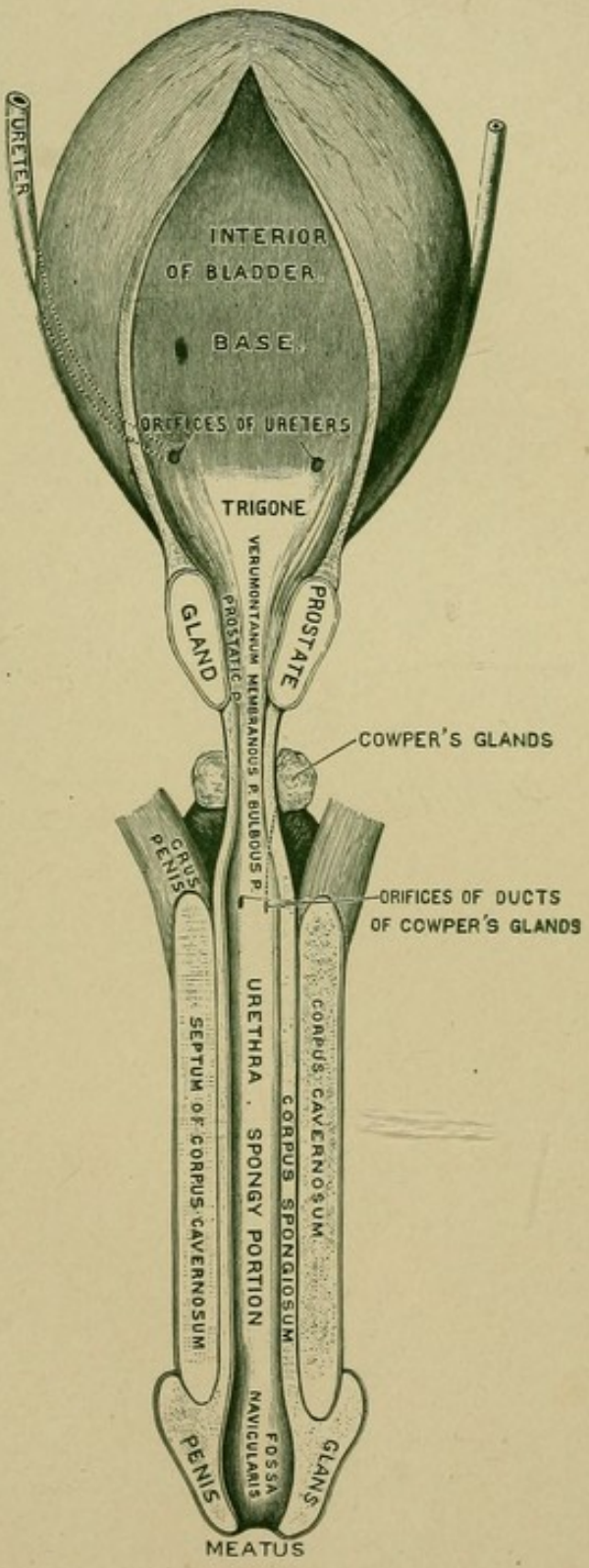
serves to dilute the semen and render it susceptible of being re-absorbed into the circulation. Let it be distinctly understood that these organs are, in their functions, simply auxiliary and secondary. When under sexual excitement the Testes secrete semen, it at once starts forward along the *Vas Deferens* to be ejected through the urethra; such deposit of semen might take place under the excitement caused by fondling, and the anticipation of sexual intercouse; but in case of disappointment and arrest of excitement before the orgasm, then the semen passes up into the seminal vesicles, where if not ejected by renewal of the excitement it is soon absorbed back into the circulation.

THE PROSTATE GLAND.

Sec. 38. This is a small gland that surrounds the neck of the bladder. It secrets a milky fluid which also enters into the composition of the semen, uniting with it in the urethra. When there is sexual excitement it first acts upon or excites the Prostate Gland and causes the flow of *Seminal Fluid*, which in passing into the urethra excites the penis and causes erections. This Seminal Fluid is highly magnetic, and probably is an active agent in the production and intensifying of sexual activity. The muscular action of the Prostate Gland is involuntary. It is quite liable to disease. It was stated, in speaking of the penis, that erections may and should be under the voluntary control. If they become involuntary, as in the brutes, it is to the mind we are to look for the cause. Sexual excitement — that is, the excitement of sexual feelings — in the generative organs, is *always* preceded by sexual thoughts or feelings in the mind. The



Bladder and Prostate Gland.



Interior of Bladder and Section of Penis.

mental faculty of Amativeness acts first, and this mental action excites the organs of generation — the prostate gland is excited, as before stated, and this leads to erections. Now while it would be impossible to, by the mere force of will, suppress erections when excited, it is possible to indirectly do so by at once directing the thoughts to proper objects, and by thus banishing impure thoughts and feelings from the mind. It is possible to *prevent* erections by keeping the mind occupied on proper subjects. It will thus be seen that the line of demarkation between the mode of exercising the sexual function in man and the brute — or what *should be* the mode of their exercise — lies in the fact that in the brute it is of *necessity* a blind impulse, while in man it *should never* be such; but should always be voluntary, and that in proportion as sexual feeling becomes involuntary in man does he become like the brutes.

COWPER'S GLANDS.

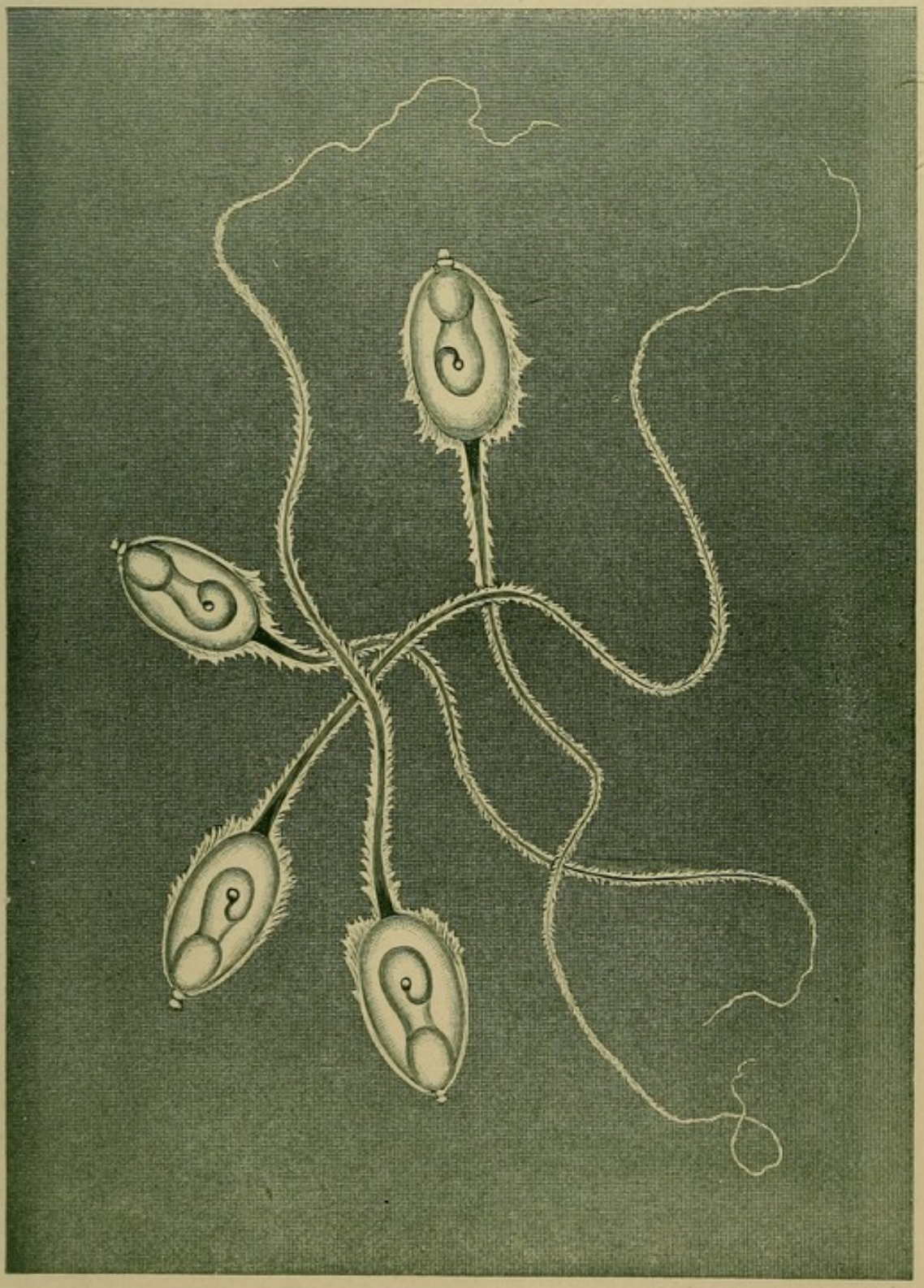
Sec. 39. *Cowper's Glands* are two small bodies on either side of the urethra, a little below the Prostate Gland, and opening into the urethra by two ducts still farther down toward the glans penis. They are of a yellowish color and secrete a viscid fluid, the nature of which is not very well understood; but in certain diseases as *Gleet* and *Gonorrhœa* the Cowper's Glands are very much inflamed and their discharges are very offensive. Their function is, probably, to secrete a thick mucus that serves to protect the urethra from the irritation that would otherwise be caused by the urine.

THE LIFE FLUID.

Sec. 40. The Semen is of all the secretions of the male organism the most important. The waste of an ounce of this fluid causes a greater loss of energy than the loss of ten times the amount of the purest blood in the body. The Semen is a thick whitish fluid, having a peculiar odor. It consists of three parts — The *Liquor Seminis*, the *Seminal Granules*, and the *Spermatozoa*. The *Liquor Seminis* is a transparent colorless fluid, and in its chemical composition is albuminous. It seems to be very nearly identical in composition with the bioplast, and the vital organic fluid of the spleen.

The *Seminal Granules* are round finely granular corpuscles, somewhat resembling the white corpuscles of the blood.

The *Spermatozoa* are the essential agents in producing fecundation. They are minute, elongated particles, consisting of a small flattened oval body and a long slender filament or tail. As seen under the microscope their movements are remarkable, and consist mainly of undulatory and lashing motions of the tail. The blood is the source from which the materials of the semen are obtained. The quality of the product will, of course, depend on the condition of the blood. If there is any impurity there it will be stamped upon the semen. It will not only be stamped upon the Life Fluid but upon the offspring as well. Let it be borne in mind that the semen is not *seed* in the full and proper sense of that term. It has no power to produce anything of itself. Brought in contact with the ovum or egg of the



Spermatozoa.
Enlarged 40,000 diameters.

female, it has the power of imparting a definite organic power to that. Neither the ovum nor the semen is complete without the other. Each has a definite constitution which cannot be fully understood without reference to the other, to which it stands related in the economy of nature. This fact alone should be sufficient, if anything were necessary, to prove that the true function of the entire sexual organization is reproduction and not pleasure. As we have seen, the semen is produced in the testes. Just how it is produced—that is, organized; for it has an organic structure —it is difficult to understand; but that it is in man both a mental and organic process is evident. The Cerebellum is the organ of the faculty of Amativeness. Like the Cerebrum it is divided into two hemispheres or halves, the right and left. It is connected with the generative organs, especially the testes, by the nerves. In cases where the Cerebellum has been diseased the testes have also been affected, and also where the testes have been diseased or removed the Cerebellum has been correspondingly affected — viz., if the left testicle were removed say early in life the right side of the Cerebellum is not fully developed. I have known a number of cases of this kind. In case of disease of the generative organs, the Cerebellum is always affected, and when there is weakness or impotency it is to the brain organ we are to look in nearly every instance for the cause; and it will always be found that where there is weakness of the generative organs there is weakness of the Cerebellum. It will readily be understood, when we consider the size of the Cerebellum in proportion to the other brain organs, that is the organs of the other faculties, how terrible must be the

effect of any weakness or disease of the generative organs to the entire mental organization.

It has been mentioned that the Vas Deferens — the canal through which the semen reaches the urethra—is about two feet in length. At first this might seem to tell in opposition to the statement that the semen is never secreted properly unless under sexual excitement and at the time when coition takes place, and might seem to support the theory of those who claim the semen is always on hand in the seminal vesicles ready for use. A few facts will, I think, effectually dispose of this theory. The sexual act requires a little time in order that it may be properly and completely performed. This time is required in order to secure such an accession and concentration of sexual power as to bring all the forces, physical, mental and spiritual, in harmony in both parents, and to bring the two in such perfect harmony that all the forces of both natures will be stamped upon the offspring. I say this is necessary to a perfect consummation of the act and a perfect begettal. Now if the semen is, as I claim, only secreted at the time when it is needed and has to travel the length of the Vas Deferens, it will require some moments of time; but if it be on hand in the seminal vesicles ready for discharge, a momentary excitement will cause its expulsion, and the ejaculation of the male semen will take place before the female is prepared, and there will be very little, if any, participation in the act; and consequently if a child is begotten it will only be partially endowed, and this is precisely what too often takes place. Some men dwell so much upon thoughts of sexual gratification that they keep the sexual

faculty and organs in a constant and morbid state of excitement. This causes a premature secretion of semen, and that most certainly, where the excitement is thus kept up, leads to premature discharges. This will apply to the married as well as those who are single.* Another reason for supposing the semen is secreted on the instant when required for copulation, is the fact that immediately after copulation the testes seem smaller and less firm than before; but in a very short time, that is a few minutes, they have increased in size and become much firmer than before. This is accounted for by the fact that secretion of the semen has used up the materials that were on hand in these glands, causing them to become smaller, and immediately after the blood flows in, supplies the materials again and thus increases their size and firmness. I speak now of what is true where the generative system is in a normal condition. Let it suffice to state here what is the law of the body. *The normal exercise of the function of every organ tends to strengthen the organ, and with it the whole body, while its abnormal exercise always injures.* Now it is the normal function of the generative organs, including the Cerebellum, acting together, to secrete the semen, and it is the normal and the sole func-

* A gentleman called upon me, not long since, and stated that he believed himself "impotent;" said he had been married three years, but that during all that time he had never been able to have proper intercourse with his wife — that as soon as he came in contact with her, and before the penis had entered the vagina, the semen was discharged and erection ceased. That sometimes even the thought of having intercourse would thus cause a discharge of the semen. I learned, also, in talking with him, that at about the age of 15 years he commenced to abuse himself (practice masturbation), and continued for four or five years, and that now his mind was almost constantly filled with voluptuous thoughts, and that he could scarcely look on a woman without lusting after her. I felt a deep interest in this case, which is one of a type. He told me that he had a nice woman for a wife; that she had been healthy, but that her health was failing, and he attributed it (her failing health) to his own condition largely, — which I make no doubt was correct.

tion of the semen to impregnate the female egg. Used for this purpose it is a source of health and the purest enjoyment; but exercised for the sake of pleasure only, and the poor deluded votary is like the famished wretch on the hot and burning sands, who, parched with intolerable thirst, sees reflected before him in the deceitful mirage beautiful shady groves and sparkling streams and sheets of water only to mock him; thinks and dreams only of pleasure, but when he approaches her she flies from him and laughs him to scorn. It is important here to add that this Life Fluid, which is the product of Life, when secreted in the healthy and mature organism, is not only freighted with organic life, but also enters the organism of the female charged with the mission of begetting a life, which includes not only an organism but an immortal spirit as well. Yes, we may well term it *The Life Fluid*, and it is no wonder that the crime of wasting it is, in the sight of God, one of the *chief crimes*, and one which is punished with the most terrible severity; but more of this under the head of "Abuses of Amativeness."

WHEN TO REPRODUCE.

Sec. 41. Since, as we have shown, the sexual function can only be legitimately exercised for the purpose of reproduction, this question naturally resolves itself into another, viz: —

When to Marry?

All animals in a state of nature reproduce at maturity. Uncivilized and savage men also reproduce at maturity. I have seen much of the North American Indians and have

carefully studied their history and customs, and I find they do not marry until manhood is fully matured. Indeed, the young Indian must distinguish himself in war and the chase — especially the latter, before he would be thought an eligible match for a marriageable maiden, as it is necessary for him to show himself capable of providing for a family before he will be allowed to have one. Among these children of nature, before they become contaminated by contact with the whites, prostitution is utterly unknown. A young brave who should attempt to play the libertine would meet with retribution sure and certain at the hands of the tribe or family, or friends of the injured maiden. Boys and girls never marry as among those who call themselves civilized.

Among the aboriginal Australians, before they were degraded by contact with our boasted civilization, children never married. These poor uncultured savages looked with horror upon the prostitution of little girls by their degraded and lecherous superiors, the whites. An old king said to an Englishman — "Why you no take *woman* — like a *man?* What you spoil little pickaninny for?" These native children do not develop their amativeness nearly so early as do white children. The constrained and unnatural habits of civilized society, the stimulating diet, associations, and training, cause a much earlier development of this faculty than would occur were our habits more in accord with the laws of health; but it is doubtful if the healthy young man of civilized life is fully developed at an earlier age than his savage brother. The *full maturity* of complete manhood is only attained, even at adult age, where the sexual nature has remained uninjured.

The power to reproduce depends upon the presence in the circulatory system of the materials out of which the Life Fluid is secreted or manufactured. There must also be sufficient virile power in the sexual faculty to impart to the Spermatozoa generative power. The presence in the blood of this material, whether it be in the form of *bioplast*, or in the nature of some subtler essence or fluid, is what is necessary to give manly vigor and strength of bone, muscle, and nerve. In short, we sum the whole statement in this form — *The boy is not a man in the full sense of that term until he is fully sexed.* It is important, if possible, to determine when, at what age, this takes place. It will be interesting and useful here to refer briefly to vital statistics. If we take the statistics which form the basis of Life Assurance calculations, which are the Carlisle Tables, as corrected and adapted by the experiences of the oldest Life Assurance Societies, we shall have the best information it is possible to obtain. The stupendous financial interests that are at stake in the "life risks" of these societies, and all based upon the life prospect as obtained by the rate of mortality, as shown by these tables, is sufficient guarantee of their reliability. These statistics show that from birth to three years of age is the most precarious time of life, until after the age of 85. That is — at 85 a man has as good a chance of living as does the infant from birth to the end of the third year. That from 3 to 13 there is a considerable falling off in the death rate and consequent improvement in the life prospect. That during the next decade, viz., from 13 to 23, there is an increase in the death rate and a corresponding falling off in the life prospect. From 23 to 33 there is improvement,

and the average man is at his best at 33. From 33 to 45 there is a very slight falling off in the life prospect, and from 45 to 53 a much more rapid increase in the death rate, and that from 53 to 85 there is a fixed ratio of increase in the death rate. Now, when we add to these facts the startling fact that one-half of the children born into the world die before the age of 20, we must admit that there is some cause which acts with the regularity of a law. We also gather the fact, important to our inquiry, that the average man is not at his best until 33 years of age. Strictly speaking, man can not be said to be fully mature until he is at his best. Now, if we assume that man should not marry until he is at his best, then our answer to the question at the head of this section, in the light of these statistics, must be that the average man should not marry until 33 years of age. But another question arises here — should a man wait until he reaches the acme of his development before he begins to reproduce, since he then starts upon the downward course of nature and his offspring would only be begotten in the years of his decline?

Man's period of greatest virile reproductive power is from the age of 25 to 45. That of woman is from 20 to 40, and it is during this period of virility that man and woman should reproduce. It must be borne in mind that we are now speaking of average men and women. The statistics above quoted show that at 23 man recovers from the decade of decline* and starts upon a decade of improvement, at the end of which, viz., at 33, he is at the pinnacle of his virile power and manhood. It is during this period of improve-

*Note.—The reader will find the causes of the decline in the life prospect from 13 to 23, discussed under the head of Abuses of Amativeness.

ment, that is from 23 to 33, that marriage should take place. Boys should not marry. Boyhood ceases and Manhood begins when all the organs of the body are developed; or, to use a common form of expression, when they have attained "their growth" and are sufficiently matured to give the energy and power of endurance of the man.

Among the physiognomical signs of manhood may be mentioned the beard — particularly the moustache. In passing from boyhood to manhood a very short time suffices to change the down of the upper lip to the full moustache of the man. At this time, too, the whole face undergoes a remarkable change, assuming the gravity of expression that becomes a man in place of the light, playful, and often joyous, careless expression of the boy. The nose has assumed a character of its own, and the expanded nostril reminds one of the quivering nostril of the fine-spirited horse, while it has suddenly pushed forward its bridge and assumed an aquiline or Roman type. The eyebrow has become heavier and more frowning, the central and upper portion of the forehead more arched, and the superciliary ridge (projection above the eyes) much more prominent. The eyes show a peculiar fire and earnestness, alternating with a softness and gentleness of expression. The hair and beard have become thicker and more wiry and strong, and often incline to become crisp and curly. The lips, too, have become firmer, and the red part of them, especially the arch of the upper lip, shows more vermilion in color, and a deep tinge of red often shows through the brown of the cheek. The whole mouth is firmer set, showing more firmness and decision of character, the upper lip having lengthened and become more convex

from the nose down to the point or centre. The chin has expanded and become broader and firmer set, and the under jaw shows more solid and the muscles become more prominent. The neck has become very much thicker and more muscular, especially in the region of the trachea (Adam's Apple), and with this enlargement comes the deepening and strengthening of the voice, especially in the resonant tones, or rather in the power of deep utterance of the sub-vocal sounds, and in the aspirates.* The region of the Cerebellum is very much enlarged, and along with this the enlargement of the generative organs, and the thickening of the hair, over the os pubis, under the arms, upon the legs and breast. Finally, by a strengthening and enlargement of the whole muscular system, a firmer and more decided and manly bearing and walk are given, and especially noticeable is an increased deference, respect, and gentleness in his associations with girls and women. It is not enough that the boy has attained the stature of the man. After this he needs some time to gain that solidity of texture which gives increased strength and power of endurance. In law, in England and the United States, the age of 21 is that at which the boy becomes a man and assumes the responsibility

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*NOTE.—There is no better criterion by which to estimate the virile power of man than the voice. All well-sexed men and women have good voices. It is not meant by this that all are singers—yet all great singers, male and female, are well sexed. Well-sexed men have rich manly voices, and well-sexed women have rich womanly voices. That peculiarity of the voice which indicates virile power is the richness and depth of tone. Poorly sexed men and those who have abused themselves and destroyed their energies have weak sickly voices. Old men and women when they lose their virility lose their voices, in a measure, and they become harsh, cracked and squeaky. So, too, boys before puberty have voices more in quality like a girl; but when puberty begins the voice "breaks," to use a common expression, and in time when full manhood comes it is shown by the rich manly voice. Of all the pitiful sickening sounds I have ever heard, it seems to me the most pitiful is the weak and puny voice in which the young man who has lost his manhood through excess, tells me of his shame and his misery.

of a man. In some few cases manhood may be fully developed at this age; but it is safe to assume in the light of the foregoing facts that except in very rare cases man should not marry before the age of 23, and the majority not until 25, and some not until 33, and some even later, if at all. I have been presuming all along that the true object of marriage is reproduction; and that keeping this object in view the interests of the race demand that man shall not reproduce until he can begat sound, strong, and vigorous offspring. Those philanthropists who advise young men who are weak and inefficient to marry as a means to regain their health, will, of course, differ with me in this. Those doctors who habitually advise young men and boys — yes, *mere boys* — to seek intercourse with women (prostitutes, of course, for no decent woman would have intercourse with them) as a means of curing themselves of the weakness of self-abuse, will, of course, differ with me.*

Any attempt to forestall nature, and to exercise the sexual function before the constitution is fully formed, will

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*NOTE.—There is now in one of the insane asylums of this State a gibbering idiot, who, prior to his insanity, was advised by a well-known physician in New York, as a means of recovery from self-abuse, to have intercourse with women (prostitutes, of course). I would as soon advise a drunkard to get drunk as a means of curing his insatiable appetite for drink. I know it to be a quite common practice with a large number of physicians, who ought to know better, to thus advise young men and boys, and also to *tell these boys that a certain amount of intercourse (with prostitutes, of course) is necessary to their health.* Can it be possible that, knowing how liable they will be to contract venereal diseases, they advise them thus with a view to future fees? It seems incredible. I have in my possession now a book, which purports to have been written by a "Doctor of Medicine," which, I see, has reached a sale of over 50,000 copies, in which this theory is openly advocated, and in which it is stated that: "The principle which should be kept steadily in view is that a due and natural amount of *exercise of the organs and the gratification of the passions connected with them should be aimed at for every individual of society;* and that, if a society be so constituted that this cannot be obtained, there must be something radically defective. * * * And we should seek, with all patience and diligence, to rectify, etc., etc." And this is called "Social Science,"—a beautiful system that, which would prostitute every boy and girl in the land before the ages of manhood and womanhood were reached.

serve to retard growth and development and put off the time when maturity shall be reached, or prevent it being reached altogether. The first man and woman, when they stood in full possession of their manhood and womanhood (*and not before* — not as a boy and girl, but as *man and woman*, fully developed and possessed of full measure of virile power), were told to be "fruitful and multiply and replenish the earth," and it was *then that God married them.*

We may answer our query, When to Marry? thus — at maturity of organic development, *when he has become a Man.*

WHO TO MARRY.

Sec. 42. It would be a fitting sequel to the inquiry pursued in the last section, to consider more fully than we have time or space to do here the question stated at the head of this. This manual is intended especially for boys verging upon manhood, and for young men. My object has all along been to show the nature of sexuality, and the importance of preserving it in all its virgin purity as the very jewel of life, the very foundation and centre of perfect and successful Manhood. Now, while I insist upon sexual purity as essential to Manhood, I presume it will be readily admitted that it is equally essential to Womanhood. Sexual purity is absolutely essential to purity, genuineness, truthfulness, and constancy of love in either man or woman. "*Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart,*" are the words of the Saviour, and they are in perfect accord with the teachings of science. The man or woman, who, in memory and thought, lives over former *amours* with other men or women, cannot possibly

love truly and solely with a whole and undivided love. The love of the widow or widower is a partial and divided love. There are instances where widows have married and borne children to second husbands, and *they resembled the first husband.* How could this be, you ask? The image of the first husband had become so indelibly impressed upon the inner life of the mother that it had been stamped upon the offspring of another man. There are instances where young women have loved and lost the object of their first love, have lived and married years after and borne children *that looked like the first lover*—and that first love long since dead—instead of the father, showing that the heart once given wholly can never be given fully again. In the sight of God and Nature she was the wife of the first lover. Cases have figured in the divorce courts in England and America where pure, virtuous and chaste women have been suspected of infidelity to husbands they have been compelled to marry, because the children, or some of them, resembled lovers to whom they were devotedly attached, but not allowed to marry, through the interference of ambitious and foolish parents perhaps. If the subtle alchemy of the inner life could have been understood the secret would have been unfolded, and the heart would have been seen to be true to the first love, although the life had been guiltless.

First then among the requisites for a good wife we mention *purity.* She should be pure and perfectly free from guile. "*Her price* (a virtuous woman) *is above rubies,*" says Solomon, and all nature doth rise up to do her homage. There is nothing in this world purer than the love of an

innocent and virtuous young woman for the first man of her choice. Her love is to her a sacrament, too pure for utterance save to her mother and her God. To take from her that love, to trample it in the dust, is a crime which in cold-blooded cruelty and heinousness is next to murder. To her that love is life. She clothes the object of it with the habiliments of a god — he is her hero and she endows him with the priceless jewel of her pure *Woman's Love.* No true man would for a moment think of marrying any other than a pure and virtuous woman. *Think of a prostitute becoming the mother of his children!* But if he is not pure himself what right has he to the love of a pure woman? Think of reforming a libertine so as to make him capable of giving his whole heart to a woman! *"Canst thou minister to a mind diseased?"* Some women, even though in outward act they are virtuous, are so amorous in every look and act as to excite amorous feelings of the baser sort in men who associate with them. Others are so pure and chaste that the moment a man sees them he feels he would like to be a better man than he is. With such pure-minded women alone let him associate. Their influence is always good. Man needs to feel that the woman with whom he associates is purer and better than he is himself. This is necessary in order to sanctify and purify his love for her and fill him with that chivalrous regard that gives her the first and highest and best place in his esteem, and makes him truly her protector — to protect and preserve her, and in her all that is purest and best — most loving and lovable. I believe it utterly impossible for either man or woman to love but once with that pure, deep, soul-absorbing love which a true man and woman are

capable of attaining to. Much more needs to be said on this topic, but space will not admit of it, and I may close this section most fittingly in the language of scripture—Proverbs 31, 10th to 31st verses inclusive:—

"Who can find a virtuous woman? For her price is far above rubies.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

"She will do him good and not evil all the days of her life.

"She seeketh wool and flax, and worketh willingly with her hands.

"She is like the merchants' ships; she bringeth her food from afar.

"She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens.

"She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

"She girdeth her loins with strength and strengtheneth her arms.

"She perceiveth that her merchandise is good: her candle goeth not out by night.

"She layeth her hands to the spindle; and her hands hold the distaff.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

"She is not afraid of the snow for her household; for all her household are clothed with scarlet.

"She maketh herself coverings of tapestry, her clothing is silk and purple.

"Her husband is known in the gates, when he sitteth among the elders of the land.

"She maketh fine linen and selleth it; and delivereth girdles unto the merchant.

"Strength and honor are her clothing; and she shall rejoice in time to come.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness.

"She looketh well to the ways of her household, and eateth not the bread of idleness.

"Her children arise up and call her blessed; her husband also, and he praiseth her.

"Many daughters have done virtuously, but thou excellest them all.

"Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised.

"Give her of the fruit of her hands; and let her own works praise her in the gates."

In the legend of Aladdin and his wonderful lamp we are told that so long as he kept the lamp in his possession all things were possible to him. Powerful Genii were ready to obey every wish, but that when he lost the lamp he also lost his power over the Genii. In this story, although a fiction, we see an illustration of the power that sexual purity gives.

The young man who has conserved his energies has, in himself, a well-spring of mental and physical energy that is utterly unknown to the weakling debauchee. All nature is ready at his beck to minister to his needs. All things seem possible to him. Like young Garfield, he knows no such thing as fail. Are there obstacles in his way? Is he

poor? Has he not his strength of muscle and brain and will which he may transmute into gold, and the power to overcome all obstacles. Such manhood *must succeed and make its mark.* In every faculty of his soul is a powerful Genii to wait upon him, and the forces of nature bow submissive to his will—and THE SECRET OF HIS POWER LIES IN THE PURITY OF HIS SEXUAL LIFE.

LAW OF POPULATION.

Sec. 43. As marriage is the bond of union between two loving spirits, so offspring is the pledge of that union; and the endowments of the children are the true gauge of the fitness of the parents for marriage, and the manner of life they lead after marriage. By a suitable marriage, and right living after marriage, three great objects are attained and secured:—

1st. The health of the parties.
2nd. Their happiness.
3rd. A healthy and vigorous offspring, and the perpetuation of the species.

People who marry and rear families are healthier than those who have no children, and are consequently happier. The average health of married people, of suitable age to marry, is better than that of the unmarried of the same age. Married people live longer than the unmarried, and their life prospect is better. As a rule, too, large families are the healthiest and happiest. *Be fruitful and multiply* is the divine injunction, both of holy writ and as found written in the constitution of man. Any attempt to defeat the ends of

nature, to disobey this divine command, is sure to bring misery untold upon its track.

There are too many people who seem to think, and who act as though they thought, that marriage was designed to secure unlimited gratification of Amativeness. They deprecate and seek to avoid having children, because they interfere with enjoyment. Then there is a large class that have imbibed the Malthusian doctrine of population, which, in effect, asserts that there is great danger of the world becoming overpopulated and of numbers increasing more rapidly than the means of subsistence; that as population increases beyond a certain limit the means of subsistence become scarce, and that disease, crime, famine, and war are checks by which nature limits the population within the means of subsistence; that population is necessarily limited, therefore, by the means of subsistence. For a full, complete and masterly refutation of this doctrine, see chapters on "Population and Subsistence" in "Progress and Poverty," by Henry George, where it is shown, conclusively, that every essential proposition of the Malthusian craze is without foundation, and that the chief cause of suffering and want is the unjust distribution of wealth consequent on private property in land. For those interested in this inquiry I recommend the perusal of Henry George's book.

There is a class of so-called "Social Science Reformers," who, starting with the Malthusian theory that population must be limited within the means of support, advocate the use of numerous "checks" to prevent conception and limit the number of children. However plausible the theory of these "reformers," as applied to certain individual cases,

may be there is an inexorable law which gives the lie to the whole of this infamous doctrine; it is this —

1*st.* *The function of the sexual nature is the reproduction of the species, and not pleasure.*

2*nd.* *The law of the health and full development of the sexual organization, prior to maturity and marriage, is the law of chastity, which asserts that all use is abuse except for the purpose of reproduction.*

3*rd.* *The only check to population that nature sanctions is abstinence from the use of the generative function.*

I may add here what careful observation in thousands of instances has convinced me is a fact, that any attempt to limit the number of children, by preventing conception through the use of any artificial check, is at the imminent peril of the life and health of the wife, and sacrifice of the health and happiness of both parties. Every point of female beauty which renders woman attractive to man consists in that which shows her fitness to become a good *Wife and Mother*, and the use of any of these artificial checks will certainly destroy this beauty and attractiveness and ultimate in the utter destruction of the power to become the mother of a healthy child.

Thirty years of professional experience, during which thousands of cases have come under my observation, have convinced me that abuse of the sexual function — that is, its too early exercise before the constitution is fully formed and its excessive exercise after marriage, is the principal cause of social vice, weakness, disease, and misery, and that if this terrible evil is not arrested it will culminate in the extinction of the race.

SEX.

Is the sex of the offspring determined in the act of copulation? I believe it is. The type of the individual is in the soul imparted by the parents. It is the soul that moulds and forms the body. As the sexual act is a mental and physical act, so the quality of sex is a spiritual as well as organic quality. We look to the superior power as the moving cause—to the spirit nature. When, in the sexual act, the egg is impregnated and the masculine and feminine principles unite, that which predominates and gives most of initial force, both organic and spiritual, determines the sex of the offspring. This operates in this way. The mental image in the mind of the female is that of the male; that of the male is the female. Now, in whichever this mental image is projected forward with the greatest amount of spirit force, determines the sex. If it is the female, the offspring will be a boy; if the male, a girl.

All great men have had great mothers. All great women have had great fathers. Thus, in the quality of sex, which is the center and soul of manhood, do we see the evidence of that perpetual interchange of soul-force which preserves the harmonies of the universe.

CHAPTER III.

ABUSES OF AMATIVENESS.

Sec. 44. It was our aim in the last chapter to ascertain the nature and function of the reproductive faculty, and the laws of its development and use. In this chapter I shall undertake the unpleasant, but no less important task of revealing its abuses.

The history of the Abuses of Amativeness (the faculty of love) in man, dates from his fall. The history of the fall of man, as recorded in the Bible, is, I believe, the Genesis of the history of the abuse of this faculty. Although the record does not state what the "Forbidden Fruit" was, it certainly does not state that it was an "Apple," as many seem to think. The serpent described is an emblem of the base and blind impulse, or mere brute instinct, which urges man forward to its gratification, when his amativeness is debased to a mere animal instinct. [I wish it distinctly understood that I am considering this subject in the light of mental and physical effects, and not as a theological question.] It has often been a source of wonder to me that the Evolutionists, who have been so diligently searching among the records of the past for the "Missing Link," that is, according to their theory, to connect man with the brute creation, have never found it, or thought they had found it in the abuse of the reproductive faculty. If there is one activity of his nature which, in its exercise,

resembles the reptiles that crawl on their "bellies," and the beasts that roam the forests and the fields, it is this, when it is exercised as a blind brute impulse. While man was content to use the reproductive faculty for the sole purpose of propagation of the species, his life was pure, noble, manly, and god-like; but when he succumbed to its base rule, gave up his voluntary control of this passion and prostituted all his powers, physical and mental, to its degrading sway, he became the unchivalrous, cowardly, cringing slave that could attempt to justify his crime by saying, "*The woman whom thou gavest to be with me she gave me of the tree and I did eat.*"

We read "The eyes of them both were opened, and they knew that they were naked." The innocence of sexual purity knows no nakedness. Fig leaves are useless — superfluous for covering until the garment of purity is rent and defiled. Little children, before sexual feeling is in some way associated in the mind with the idea of impurity, can have no conception of "nakedness" as spoken of in this history. It seems that there was no sense of shame before they did something that was unclean. "And they were both naked: *the Man and his Wife*, and were not ashamed."—Gen. II., 25. As a penalty, the sorrow and conception of the woman were "multiplied." The natural consequence of the act. A woman who attempts to avoid having children, and yet exercise the sexual function, will greatly *multiply* her *sorrow* and her *conception.* The man, too, had to suffer—"Cursed is the ground for thy sake: in *sorrow* shalt thou eat of it *all the days of thy life.*" When man lost his vigor of constitution, consequent on the abuse of this power, he lost his force and

enterprise, his executive ability, and the earth seemed barren under his weak and ill-directed toil. "Thorns and thistles" grew because he no longer possessed the courage and manly enterprise to remove them. *He suffered the inexorable penalty of violated law.* If we read this record as an allegory, or highly figurative description of the state of the mind *as the instrument of the soul*, it will be easily understood. The tree which was "in the midst of the garden" was the mere *Instinct of Animal Love.* "Of the fruit of the trees of the garden" they might partake. Yes, of the free exercise of all the faculties of the soul but of this—except this one, which is the connecting link between soul and body; between man and animal—"*Ye shall not eat of it, neither shall ye touch it, lest ye die.*" Good linguists are of the opinion that a true rendering of the sentence "thou shalt surely die" would be—*dying thou shalt die;* that is, the life should be a *living death.* What language could so concisely and so fully and graphically describe the terrible sufferings that result from the prostitution of this faculty? From the Genesis of the act down to the present time this sin, this degrading vice, has been the source and cause of more crimes, degradation and misery than all other evils combined. There is not a loathsome disease that preys upon humanity that had not its origin in this crime. Leprosy, Consumption, all forms of skin diseases, Syphilis, in its different and multiform types—as Scrofula; the plagues, including smallpox, which are the merciful efforts of Nature to wipe out these loathsome diseases; but I forbear. It is not my purpose to shock, so much as to arrest attention; to instruct, that I may point the way to a cure.

The Abuses of Amativeness may be classed under two heads: —

1st. MASTURBATION.
2nd. THE ABUSES OF COPULATION.

I shall pursue the subject in the following order of topics under each of the above headings: —

1st. The evil; its nature, symptoms, and effects.
2nd. Causes.
3rd. Prevention and Cure.

I must, of necessity, be brief; but shall endeavor to be plain and faithful to my task.

MASTURBATION.

Its Nature, Symptoms, and Effects.

Sec. 45. This form of the abuse of Amativeness, often spoken of as *Self-Pollution*, is that detestable practice by which persons of either sex may defile their own bodies, in secret or in company with others. In the male it may be defined to be—*The act of exciting sexual feeling, and procuring sexual enjoyment and expenditure of semen by unnatural and artificial means, such as friction of the generative organs, especially the penis, by use of the hands; or rubbing against the clothing, the bed, or some other object.* The origin of this vice, like many other of the weaknesses of human nature, is only a matter of conjecture; but there is every reason to believe it is coeval with the history of the world. It is peculiarly a brutal and brutalizing habit. The act, except perhaps in its incipient stages, is always preceded and accompanied by

lascivious thoughts and intense desire for sexual intercourse, and the imagination generally supplies the place of a real companion of the opposite sex by a mental image of some girl or woman that has been seen and lusted after.

As the disease progresses — for in time it becomes a disease — the most trivial circumstance will awaken sexual feeling; as a garment one of the opposite sex has worn, or the sight of a place where she has been seen; and even the sight of animals, especially their *amours*, will awaken intense sexual desire; and history is not wanting in instances of men cohabiting together. (See Romans, I., 27.) And we need look no farther than the records of our Courts for the evidence that men and boys have been guilty of "Sodomy," so called from its supposed prevalence in ancient Sodom. The habit has been known to exist among the brutes. I once saw a domestic dog killed because of the persistence with which it would follow girls and women, fawn upon them, seize them with his paws and attempt to gratify his desire. Monkeys have been often seen engaged in this practice, particularly a large dog-faced baboon of Africa, which is disgustingly filthy in his manners and habits. Other animals, as pigs and bulls, acquire the habit. In the brute, as we have seen, sexual feeling is a mere animal impulse which at certain seasons is all controlling; and as manifested in this habit by man, is simply a brute impulse and can be characterized by no word so well as to describe it as *beastly*.

Let it be distinctly borne in mind that the habit has its inception in the mind. The mind must be first poisoned before the habit can exist, and it is a mental weakness or disease, as the case may be. When first practised it will

Effects of Nervous Exhaustion on Parents and Offspring.

be a voluntary act; but from the moment the first base impulse arises, the tendency is for the exercise of the sexual faculty to pass beyond the control of the voluntary powers of man into that of the mere impulse of the animal.

The worship of Priapus, the god of reproduction, whose images are generally indecent representations of the generative organs, has had its place in the early history of every race; and seems to have had in its degrading rites much to do with this vice. In ancient Rome temples were erected to *Venus Fricatrix*, in which the most obscene practices, of which self-pollution constituted one, were publicly perpetrated. The *Friga* of the Scandinavians was honored with similar vile observances, and this practice has been coeval with every form of society, as well as savage life. The mythology of the Maori of New Zealand reveals this Priapian worship, and the rapid degeneration of the race is one of its legitimate fruits. Very many of the ancient moralists denounced the vice in most unmeasured terms, and we find them characterizing it as a *crime most monstrous, unnatural, and filthy, odious to extremity; its guilt crying, and its consequences absolutely ruinous; as destroying conjugal affection, perverting natural inclination, and extinguishing the hope of posterity.* As to the prevalence of this evil very little need be said. The evidences are all around us in the broken constitutions, in the prevalence of "nervous weakness," *which means sexual weakness*, that meets us at every turn in society in all its revolting, hydra-headed forms.

It will be remembered that in Section 41 I referred to vital statistics, and that it was stated that from the age of 13 to 23 there is a falling off in the "life prospect" in

consequence of the increased death rate. I purpose here to pursue the subject still farther, and inquire why it is that the death rate is higher between the ages of 13 and 23 than it is from 23 to 33. In other words, why it is that the average boy of 16 has not as good a prospect for long life as the young man of 25. The most critical period of life for a boy, after the 3rd year, is from 13 to 23 years of age. This we know to be a fact. "Figures cannot lie," and this is what statistics say. Now, why is this? The period of life known as *Puberty*—that is, the period of *transition* from Boyhood to Manhood—in temperate climates commences at the age of 13.* In very warm climates it commences at least a year earlier. It will be well to recur here to the great change that takes place in the organism during this period. Prior to this time the vital forces have been at work laying the foundations of the constitution, but now a new force takes its place in the organism. *Digestion, Circulation, Respiration, Secretion, Excretion, Assimilation, and Recuperation* have all

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*I speak here of the average age. There are individual cases of much earlier development than this. I saw one in which a girl of 8 years was, to all appearance, fully developed and experienced the regular menstrual flow. History relates that one of the wives of Mahomed bore him a son at the age of 10 years There was a case of a juvenile monster, aged 11, in Massachusetts, who committed a rape upon a little girl, and then, to conceal his guilt, murdered his victim. The defence set up when he was tried for murder was his infancy and want of responsibility; but the doctors who examined the boy, testified that so far as the rape was concerned, he was fully capable of committing it. The boy was imprisoned for life. That boy was the son of a prostitute by a man of the lowest criminal type. He was a *Reproduction*, and the kind of son, science shows, we have a right to expect from such parentage.

There are many cases where the reproductive faculty is not developed until as late as the 18th and even the 20th year; but such cases are rare. The tendency in civilized life is for this faculty to develop much earlier than the average development occurs now. The practice which prevails of talking to little children of their "sweethearts," etc., tends to awaken in their tender minds thoughts which lead to the precocious development of sexual feelings. Let it be remembered always that these feelings have their origin in the *mind;* and not in the generative organs, as is commonly supposed. Let the mind be kept pure, and there will be little danger, if boys—*and girls too*—are properly instructed, when old enough to begin to experience sexual desire. Every care should be exercised to prevent handling and playing with the generative organs, and also to prevent friction by the clothing.

Healthy Parents have Healthy Offspring.

been busy laying the Foundations of the Man in the Motive System, the Vital System, and the Mental System, and now the crowning work, the superstructure of essential Manhood, is to be developed. It has taken *thirteen years* to lay this *foundation;* and now the boy enters upon a period of *ten* years, in which the work is to be *finished;* the great transition is to be made and the Boy is to become a MAN. Does the time seem long? Is ten years too long a time in which to grow a man? It took thirteen years for the boy to grow—would you expect a man to develop in much less time than this? But I know the time seems long and the boy looks forward anxiously for the time to come when he shall be a Man. These aspirations and longings are right, and are the promise of higher and better development that is to come: but here is the danger—the boy may become impatient and attempt to *force* nature, to forestall her; or, come to *think* himself a man while he is yet a boy. Nature, left to herself, always does her work thoroughly and well; but she works gradually—slowly but surely. "The mills of the Gods grind slowly." The Infinite God works by means and in accordance with a plan. He gives to Nature the contract to build, to develop a Man; and the time for the fulfilment of the contract is 23 years. At the end of that time the man is placed on trial, and if the work is satisfactory he takes his place in the ranks of men; *not before.*

This is God's Plan.

We have seen how the sexual faculty is the very centre and soul of his Manhood, and this is the law The Infinite God has written in every fibre of his being: ALL THE FACULTIES,

ALL THE ACTIVITIES OF THY NATURE SHALT THOU USE; BUT THIS THOU SHALT NOT USE UNTIL IT IS FULLY DEVELOPED, AND NOT THEN, SAVE FOR THE REPRODUCTION OF THY KIND.

Any attempt to use the sexual function during boyhood, tends to destroy his manhood. At the commencement of puberty the Cerebellum rapidly develops, and with it the generative organs. The boy begins to experience emotions and feelings he does not understand. Here is the critical period. If he is preserved pure, the new force within him tends to develop all his vital energies and the mental powers in a high degree. This sexual power pervades his whole being; new feelings, new aspirations develop, as if called forth by magic. The vital fluid which provides the materials for the manufacture of the *Semen* or *Life Fluid*, not being required for this purpose, goes to strengthen the whole organism, bones, muscles, ligaments, brain and nerves—in short, every fibre of his being. This is necessary to the full development of his manhood. Now, suppose this boy meets with some base wretch, or some other boy who has learned the art of self-pollution, and acquires the knowledge, and with it the habit of *Masturbation?* This process of development is at once arrested.* The vital fluid perverted from

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*Dr. Cowan, in his admirable work on "The Science of a New Life," says:—"In the boy of sixteen or eighteen years of age, who has lived and does live a pure life, whose sexual organism has just awakened to life, when this secretion of minute cells (the essential materials of the semen), reaches the Vas Deferentia it is re-absorbed into the blood, directed into the nerve-channels of the system, and as a result his voice is altered, becoming more full and deep; hair begins to grow on his face, his figure is rounded out, his manner of thought and habit are altered, and he takes on a new life." Again, speaking of Manhood, he says of this material that it "is absorbed, and so endows him with a status of health, clearness of brain, a strength of purpose and might of will that the poor miserable sensualist, in the wildest flight of his diseased imagination, knows not of." Again, "In the continent man the secretion takes place slowly, and is as slowly re-absorbed, making the strong man grow in strength, and day by day so renewing life that, if all other of Nature's laws are as faithfully obeyed, perfection of body and soul, as far as it is possible in this world, is realized."

the work of development of manly qualities and powers now goes to the *testes* to supply the materials for the manufacture of semen—*which is wasted*—and thus every organ of the body, the Lungs, Stomach, Liver, Kidneys, Brain—in fact every fibre of his organism, robbed of its proper nutriment, becomes weak and inefficient.

The habit of Self Abuse is first a *weakness* —if continued long enough it becomes a *disease.* Every time the boy procures the expenditure of the semen, thus he drains his system of more vital energy than if he were to lose *two ounces of the purest life blood in his body.* No wonder he becomes weak, emaciated, pale, sallow, has dark semicircles under his eyes, which have lost their brightness; no wonder he is weak and vacillating, hesitates, wavers, unable to decide, loses confidence in himself, and seeks to be alone—becomes gloomy, despondent, loses control of his feelings, so that tears flow unbidden at times without apparent cause; no wonder he feels degraded—for all the god-like faculties of his nature are being prostituted to this base absorbing passion, this mere brute impulse. I make no hesitation in saying that the principal cause of the increased death rate from 13, the commencement of puberty, to 23, the beginning of the period of manhood, is due to this evil.*

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*Says Dr. Cowan:—"Thousands of sick ones are treated for diseases that neither physician or friends know the real cause and nature of. Consumption—or wasting fever resembling it—*carries off its thousands yearly.* Insane asylums, whether the keepers admit it to be so or not, are more than half-filled by the victims of this degrading vice."

Dr. Workman of Toronto, Canada, in his Annual Report of the Toronto Lunatic Asylum, says:—"There is one cause (*Masturbation*) of a physical form, which I fear is very widely extended, but which I almost dread to mention, which all over this continent appears to be peopling our asylums with a loathsome, abject, and hopeless multitude of inmates." Again, "I have recently made a careful scrutiny of the character of the cases of insane men, on behalf of whom applications have been made, and from whose friends and physicians details in our circular form have been received. The result has

It is the most prolific cause of insanity. Insane asylums are being crowded with the victims of this vice. I never visit one of these asylums without seeing fresh evidence of the truth of this assertion. In nine cases in ten when boys come home from school to lie down and die of consumption, caused as we are told by "too much hard study," the real cause is self abuse. When a boy who has given promise of genius loses his memory and his power of attention, who at times eats voraciously and yet has a fickle appetite, who must have pickles, uses an inordinate quantity of salt, and is fond of spices, cloves, cinnamon, and must have his food peppered two or three times before it suits his taste; who loses his fondness for manly exercises and sports, mopes and drones about apparently lost in thought; who walks as if stiffened, leaning forward on his hips and going, apparently, a side at a time; it is time to suspect there is something more than hard study ails him. But the face is the true index of the character. I can tell a masturbater as far as I can distinguish his features. If the victims of this terrible vice could understand to what extent the "human face divine" is marred and disfigured by it, it seems to me such knowl-

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been frightful." Again, "In hardly any instance is it found that parents have any suspicion of its existence, when they place the victims in the asylum." He adds, too, that "the habit is not confined to the low, ignorant, coarse and vulgar, but is found in those of an opposite character; not in the grossly ignorant, but in the better informed, and passingly religious; not in the lover of manly sports and invigorating exercise, but in the ostensible economizers of constitutional power and those who shun youthful frivolities."

In refutation of the assumption that religion is one of the prime causes of insanity, Dr. Workman further says:—"I have in strong remembrance a case, apparently chargeable to religion. The patient, before entering here, did hardly anything but attend prayer-meetings and preachings; he was away from one church and off to another as fast as open doors permitted him. In the climax of this fervor he was sent to the asylum. *We* know how much religion had to do with his insanity—not more than smoke has in kindling the fire from which it proceeds." I may add to this a case which came under my own observation, where a young man belonging to the Salvation Army became insane. People said it was religious excitement, I knew the cause—it was Self-Abuse.

edge would afford a strong incentive to use every effort to avoid it; or, if already acquired, to abandon and escape from the thraldom of the debasing habit. Among the physiognomical signs, I may direct attention to the eyes. The lids, if the habit has been followed for long, will be red along the edges, and the eyeball, near the corners, will be bloodshot, will seem as if swollen and ready to start from its socket; and yet about the lids, above and below, will be a hollow (we read of "hollow-eyes") of a dark bluish color, while a little farther down and just inward from the cheek-bone it will seem puffy, as if inflated with wind. This appearance is nearly always present where the victim is old in vice and diseased. The eye will soon have lost its life and lustre and have a dull, dead, glassy sort of expression, or rather want of expression. I have seen such eyes, that made me shudder; so much did they resemble the unclosed eyes of the dead. The lids will appear swollen and heavy, as though the party had been worn out with night watching and as if it required a constant effort to keep them open. The face of the boy who practices Masturbation will soon have a peculiarly old look, and the skin will assume a dull, greenish, pale, and wrinkled appearance. But the symptoms are numberless. Suffice it to say that as every organ, faculty and power of the body and of the entire nature must suffer, the weakness caused is liable to result in almost every form of disease that flesh is heir to, according to the temperament, constitution, etc.*

*As a further exposition of the symptoms of weakness and disease that follow Masturbation and, to a certain extent, all forms of sexual abuse, I quote the following from Dr. Cowan's "Science of a New Life:"—"Weakness, emaciation, listlessness and languor, dimness of vision, mental indolence and stupidity, loss of memory, a wandering or dreamy state of the mental powers, with inability to concentrate the mind on any

CAUSES.

Sec. 46. The causes of this evil are largely indicated in its nature. It is the result of perverted Amativeness; viz., its being debased and depraved and its legitimate function, pure sexual love, superseded by vile animal lust. Like all other activities of the soul, this faculty is dependent upon the body for the means of its outward manifestation. As in the case of all the other faculties, its manifestation will partake of the quality of its medium or organ. Hence in studying the causes of Masturbation it will be apparent, on a moment's thought, that they are liable to differ very materially in different individuals, so far as immediate causes are

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particular object or pursuit, aversion to society, especially that of females, melancholy, indifference to ordinary sports and social pleasures, palpitations of the heart, shortness of breath, coldness of extremities, flushed face, cadaverous appearance of the skin, often accompanied with a peculiar and very disagreeable odor, irritation, uneasiness, or creeping sensation in the spinal marrow, gnawing at the stomach, voracious appetite, soft and flabby flesh, vacant expression of the countenance, etc., etc. Some of the above symptoms may be absent in a given case, but the majority are usually noticeable." And to this fearful list may be added, but these are rather the effects than symptoms:—"Impotence, loss of sexual power or passion, or the opposite extreme—constant and insatiable desire; convulsion and epileptic affections, paralysis, confirmed dyspepsia, marasmus, consumption, mania and idiocy." I will also add the testimony of O. S. Fowler, who, for over 40 years, has been lecturing and writing on this subject:—"The private sensualist may be further known by his pallid, bloodless countenance, and hollow, sunken, half ghastly eyes, the lids of which will frequently be tinged with red; while, if his indulgence has been carried very far, he will have black and blue semi-circles under his eyes, and also look as if worn out, almost dead from want of sleep, yet unable to get it. He will also have a half-wild, or half-lascivious, half-foolish smile, especially when he sees a female. He will also have a certain quickness yet indecision of manner; will begin to do this thing, then stop and essay to do that, and then do what he first intended, and in such utterly insignificant matters as putting his hat here and there. The same incoherence will characterize his expressions, and the same want of promptness mark all he does. Little things will agitate and fluster him, nor will he be prompt, or resolute, or bold, or forcible; but timid, afraid of his own shadow, uncertain, waiting to see what is best, and always in a hurry, yet hardly knows what he is doing or wants to do. Nor will he walk erect, or dignified, as if conscious of his manhood, and lofty in his aspirations, but will walk and move with a diminutive, cringing, sycophantic, inferior, mean, self-debased manner, as if depreciated and degraded in his own eyes, thus telling you perpetually by his shamed looks and sheepish manner that he has been doing something low, contemptible and vulgar. This secret practice has impaired both his physical and mental manhood, and thereby effaced the efficiency of the masculine, and deteriorated his soul, besides having ruined his body."

I may add also that I have noticed in a large proportion of these cases a strong tendency to gloomy and despondent feelings, with dark forebodings as of impending evil, and not unfrequently a strong inclination to suicide.

concerned. That outward influences will act differently on people of different temperaments and characters I need hardly say, while the impulses from within, as well as susceptibility to outward influences, will depend largely upon the parentage, present organic condition, training, habits, and associations. By *Parentage* we understand hereditary endowment. The unnatural activity of this faculty of Amativeness, which is so wide-spread as to threaten to become universal, is, in a large measure, hereditary. "The sins of the father are visited upon the offspring, even to the third and fourth generation," says the Bible, and science says the same. Masturbating fathers have masturbating sons, and where this weakness is inherited it develops in the son *at about the same age the father commenced.* This seems to be a law of hereditary descent. A father in one of the large towns in Connecticut brought his boy to me—a lad about 15 years of age. He had become very anxious about his boy, said "he had been getting on finely at school until within a few months; but now he doesn't seem to get on at all. He is losing his memory, has become listless and lazy. A little while ago he was the foremost boy in all the games and sports, and he took several prizes for scholarship. He is really becoming good for nothing, and I would like you to tell me what ails him." When I told him what I thought ailed the boy he seemed incredulous at first (I had sent the boy out of the room); he called the boy in and asked him if it were true. At first the boy denied it, then burst into tears, but finally acknowledged the fact and stated when and where and how he commenced the practice. He had been sleeping with another boy at boarding-school. He said "*nearly all the boys*

in the school do it; and they said I was a *milksop*, and would never be a man unless I did." The next day the father came to see me, and, in conversation, stated that he had acquired the practice and nearly ruined himself when he was about the same age as his boy. I gave in this case careful directions as to treatment, the first item of which was to keep the boy at home, and *not let him board at the school.* At this age boys need all the restraining influences of a good home. I have every reason to believe this boy was saved, and is now healthy and strong, and pursuing his studies successfully with a view of becoming a lawyer. I mention this as one of hundreds of similar cases that have come under my observation. I make no doubt that this boy inherited from his father a peculiar sensitiveness of the sexual nature and organs, which made him more liable to acquire the habit than he otherwise would have been; but if he had been properly instructed in time, and carefully guarded, he might have been saved from it altogether.

Among the causes of perverted Amativeness we may mention improper habits of diet, such as rich pastry, highly seasoned food, eating too much meat and grease, hearty meals at night, with stimulating drinks, tea, coffee, etc. Where *Alcoholic Liquors and Tobacco* are used, they alone would be sufficient to account for the evil. I believe it would be difficult to find a boy that uses tobacco who does not masturbate, especially if the habit of using tobacco has been acquired before sixteen years of age.

I have heard of a boy who first acquired the habit by sliding down the banister of the stairway. I have known of several cases where the habit has been acquired through

riding on horseback. The foundations for this habit are frequently laid by nurse-girls rubbing the generative organs to keep children quiet. Too much care cannot be exercised in procuring nurses for children.

There is a case where a boy experienced the first pleasurable sensations by rubbing against the leg of a table. In a large majority of cases, however, boys are instructed by those who are older and more experienced than themselves. So wide-spread is this evil that it is almost an absolute certainty that if a boy goes away from home — especially to boarding school, where he is deprived of the privacy of his sleeping apartment in his own home and herded with a mixed company of boys — he will be tempted; and unless he be thoroughly well grounded in the principles of a pure sexual life by having been properly instructed and taught to loathe, with an unutterable loathing, all forms of indecency of this character, the chances are ten to one that he will succumb to the influence of evil example.

I may state here that while I do not underrate the advantages of intellectual training which many academies and high schools for boys afford, yet all my experience and observation—and they have not by any means been limited, but extend over thirty-five years, during which I have visited thousands of schools in different parts of the world, and especially in the United States, Great Britain, and other parts of Europe, besides over thirty years of professional life, during which I have come in contact with all classes of people and had opportunities few men have had to investigate this evil—has tended to convince me that it is a serious mistake to educate boys and girls apart. Boys and girls both need that

this faculty should be properly cultivated and trained, as well as any and every other part of their nature, and this can only be done by a healthy, pure, and properly restricted association, such as is calculated to develop and lead to the higher, nobler, and more chivalrous manifestation of the faculty of amativeness. Where such proper development of the faculty is prevented by the separation of the sexes, during the critical period of transition from Boyhood to Manhood and Girlhood to Womanhood, there is far greater liability of its becoming developed in its baser form. Boys reared in families where they have sisters, are, as a rule, more refined, pure, and manly than those of families where there are no girls. Man, deprived of woman's influence, becomes coarse and brutal in his feelings and acts; and woman, deprived of the influence of the opposite sex, very soon loses much of that grace and purity which render her so loving and lovable.

But above all other restraining and purifying influences that of the *home*—the *Good Christian Home*—stands first; and of all the causes that lead to the spread of this vice, and the crime, misery, want and degradation which result from it, there is no other one so potent for evil as *the want of proper home influences*. Send a boy or girl into the street to be educated and they will acquire the knowledge of that school; and, all too soon, graduate and bring back to you the prizes they have won in the form of a BROKEN CONSTITUTION AND A RUINED LIFE.*

*The teachers of public and other schools might confer a lasting benefit on their charges if they were to procure a few copies of this book, and loan them to be read by any boys who seem to need this kind of warning and advice. In a number of cases teachers have asked me to recommend a book which they could safely place in the hands of a boy. I have been in the habit of recommending several noted works on those subjects, but they are rather expensive books, and contain much matter not required nor adapted to this purpose. This manual is the result of an attempt to meet the want.

PREVENTION AND CURE.

Prevention.

Sec. 47. It is an old adage that *an ounce of prevention is worth a pound of cure.* It is far easier to prevent and avoid mischief than to escape its consequences, once the mischief is done. It is far easier for parents to keep their children pure than to regain for them that purity when it is lost. It is far easier to run down hill than to walk up; but if one is to attain to any eminence it is necessary to climb, and this requires effort. To bring up children properly requires constant effort and care.

The causes that lead to Masturbation have been referred to in the last section, and they, in a measure, suggest the means of prevention.

As a means of prevention, good and pure home influences stand first. Let the home be such that the boy will grow to feel that it is the purest and best place in social life. Who shall attempt to measure the power for good of the Mother's influence? I once saw a boy, when some question had arisen as to whether his mother would do certain things, straighten himself and, with indignation flashing from his eye, say—*Do you think MY MOTHER would do a thing like that?* Another boy said—*I would believe my mother before anyone else in the world.* What could not such a mother do for such a boy? Safe in his confidence in her purity he would not for the world do aught to pain her or to lose her confidence. Fathers, too, should make friends of their boys, encourage them to familiar conversation, and when the proper time

comes instruct them as to their own natures, and warn them of the dangers that beset them. Let them encourage them to manly and athletic sports, and to useful and intelligent labor. If a boy has special tastes and ability in any given direction, let him be led and encouraged to develop it. If inclined to mechanics, let his playthings be a set of tools—fit to work with—and let him be taught how to use them and given a place in which to keep them and work with them. Among the Quakers or Friends in this country I have seen but few of the evidences of self abuse. It is very rare indeed to find a rowdy or immoral young man among these people. *They have no idlers in their homes*, and truer homes I never saw. All the children have something to do, and if one is seen to be idle for but a moment the mother will chide, saying—"We've no room for idlers and drones here." It must be either play or work.

Hundreds of times when mothers or fathers have asked me—"What shall I do with this boy? he is *so* mischievous," I have answered—*Give him something to do.* He is full of life and activity and must do something. To keep him still would kill him. You must *direct and guide* and train his activities; if you leave him to himself those activities will find scope and exercise in something he ought not to do; here lies the true secret of all correct training and right living—*in directing the activities into proper channels.* It is especially true of this faculty of Amativeness. Rightly used, it leads to respect and chivalrous regard for the opposite sex. A pure minded man or boy would no more defile the woman or girl he loves with a pure manly love, than he would his own mother. There is in society altogether too much of

prudery and false delicacy, and not enough of purity and real delicacy. Little children are taught, by looks, words, and acts, to feel there is something inherently indelicate in associating with the opposite sex—their little playmates—and the feeling of shame which is awakened by talking to them of their "little sweethearts," is often the germ, the beginning, of the feelings that too soon ripen into self abuse. I heard or read of a case where a young lady, being in a room with a child of six years, and thinking him too young to notice anything, divested herself of the greater part of her clothing and lay down upon the bed; but the boy had watched eagerly every movement, at first approached her as if to lay down and go to sleep, but soon manifested such a degree of curiosity and enterprise that she became alarmed and put him out of the room. Years after, when he had grown to be a man, he said this circumstance, the sight of her charms, had made such an impression upon his mind that it had never been effaced, and he believed this was the beginning, the first awakening of feelings which afterwards led to his ruin. Too much care cannot be exercised to avoid everything that is calculated to awaken sexual feeling—save that pure, manly, chivalrous feeling towards all women and girls, because they are females and he feels himself to be their natural protector. Let their clothing be comfortable and so made as in no way to constrict or irritate the generative organs. The food should be plain and nutritious, but in no case stimulating. (See Section 8, pages 30 to 36.) All condiments, highly seasoned foods, confectionery, tea and coffee; and drugs, bitters, soothing syrups, and all other patent medicines, should be avoided, and the bowels

kept regular by use of proper food; but if this fails the use of enemas of tepid water.

The boy—all children, and all adults—in health, requires a bath once a day, and if there is strength to bear it the water should be used cold. Warm baths may be suited to the luxurious Turk—they certainly tend to premature development of sexuality. Boys should be taught to bathe themselves. The best time to bathe is the first thing on rising in the morning. Early to bed and early to rise is the best motto, and the best practice. Children require more sleep than adults; but it should be obtained by going to bed early. Let the habit be formed of waking at a given time in the morning, and immediately on waking jump out of bed and take the bath. A towel or sponge bath will do—that is, rubbing the body all over with a coarse wet towel or sponge, and follow with vigorous rubbing with dry towels. I repeat, let the water be cold. (I am discussing means of prevention now.) The hours for rising in the morning should be the same for every day in the week. I am convinced that there is more sin committed through keeping late hours Sunday mornings than all the good the strictest observance of the Sabbath afterward can atone for. Children should not sleep together, especially boys, after four or five years of age. Let each have his own bed, however humble or simple, and let him be trained to do for himself—to "wait upon himself." Training in self-reliance should commence in infancy. Let the boy be trained to fortitude, courage, and in all manly qualities. Above all let him be trained to a manly deference, respect, and chivalrous regard and conduct toward his mother, sisters, and girls. I once spent an evening at a

social gathering where was present a very intelligent lady and her little boy, about seven years of age. I was struck with the perfect understanding and sympathy that seemed to exist between the mother and the boy. When refreshments were brought in he very carefully but quietly attended to all her wants. When the company broke up something was said about the distance the lady had to go, and would she like one of the gentlemen of the house to accompany her. "Oh no," said she, "I have an escort," and the look of pride she gave her boy was answered by a look of grateful acknowledgment. I thought to myself there is a boy that is learning to be a *man and a gentleman.* Too much care cannot be exercised in guarding children from evil associations. I have often been astonished at the carelessness and apparently heedless indifference of parents in this respect. The girls who are employed as nurses and that go out with their charges, are often of the lowest type. Go into the parks and reserves of any large city and you may see a score or more nurse girls with children—from very young infants to girls and boys five and six years old. If you sit and observe them for a while you will discover that these girls are only ostensibly out to take care of the children; but really to meet their lovers, who are, in the majority of instances, of a depraved and vicious type. The children are getting first lessons in the lore of the street and the gutter, that ultimate in ruin and the brothel. Young, ignorant girls are not fit for such responsibilities. None but young women, or those more advanced in years and thoroughly upright and qualified to take the place of the mother, should be employed as nurses. Boys should be early trained

to habits of self-denial, and the voluntary choice of food which is suited to them. Not long since I was dining at a table at which sat quite a small boy. The waiter asked if he would have some meat. The boy said, "No, sir, I don't eat meat; it is not good for boys." The waiter laughed and urged him to have some of —— which, he said, was very nice; but the boy refused and said: "I guess my papa knows." Above all see to it that they *never*, *never*, under any circumstances, use any form of intoxicating liquor or tobacco. No boy can acquire the habits of using these poisons and be subjected to the associations inseparable from their use and remain pure. I wish here to enter my protest against the practice, which is almost universal among tobacconists, of placing in their windows half, and frequently quite, nude figures of females as advertisements, where children and boys, as well as other people, are sure to see them. What are we to think of a business that must be advertised by a picture of a nearly nude painted prostitute, with her heels elevated in the air and a cigar or pipe in her mouth? These advertisements at least show the tendencies of the use of the filthy weed, and ought to be equivalent when seen in a window to a notice, *No gentlemen need apply.* But these indecent exhibitions are the fitting advertisement of a business that causes more prostitution and more degrading vice than all other things save alcohol.*

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* Dr. Cowan, in speaking of these poisons, says (Science of a New Life, page 120): —"So closely is the nature of licentiousness interwoven with that of alcoholic liquors, opium and tobacco, that it is difficult to tell which depends upon the other for its stimulus. But be that as it may, it is required, as an absolute necessity, that the individual give up the use of tobacco in all its forms, and all wine, whiskey, cider and all other alcoholic liquors; for a man or woman cannot possibly live a chaste life, sexually or otherwise, who uses these soul-debasing articles. * * * * No other two habits so blot, stain and deform the soul of man, made in God's own image, as do *tobacco and alcohol*, and it is useless for a man to try to live a healthy and continent life and continue in the remotest way in their use."

CURE.

Sec. 48. In order to point out a remedy for any form of weakness or disease, it is necessary to understand the nature of the ailment. Now this evil of self abuse is both mental and physical. The sexual act is both a mental and physical act. The faculty of Amativeness has been perverted from its legitimate and proper exercise as a manly and ennobling quality, to a brute and brutalizing instinct; a mere animal impulse. The seat of the disease is primarily in the mental faculty and its organ the Cerebellum. Secondarily, in the morbidly sensitive organs of generation. The weakness that results pervades the entire organism. As the disease is both mental and physical, the remedy must correspond.

In order for anyone addicted to this habit to recover, two things are absolutely essential:—

1*st.* *Proper Control of the Mind.*

2*nd.* *Proper Care of the Body.*

It is impossible here to more than outline a mode of treatment; to lay down and establish general principles, leaving it to the judgment of individuals to apply these principles. As a further aid, and as a means of illustrating the principles, I shall give a number of characteristic cases.

PROPER CONTROL OF THE MIND.

Sec. 49. This is no easy task, but it is possible. Without it, all the remedial agencies in the world will be of no avail. Doctors and Quacks frequently give powerful medicines to act on the nervous system, which for a time paralyze

the organ of this faculty. The victim loses desire and thinks he is cured; but as the effect of the poison wears away and the nerves regain a little energy, he finds himself as bad or worse than before. This vice is not to be cured by destroying sexual power; but by directing and controlling it aright. Whereas the mind is now occupied and filled with lecherous and obscene thoughts, other thoughts and feelings must take their place. In short, the mind must be directed to and occupied with proper subjects, objects, thoughts, and feelings. The will must assert its prerogative, and by a powerful effort drive away impure thoughts.

Few realize the power of the mind over the body. Think for a moment what this one faculty, Amativeness, has done. Filled the mind with its obscene images, and dragged the whole train of god-like powers through the mire after it, and the man or boy has become, body and soul, an abject slave to do its bidding. Let Manhood, let your *Ego*, your conscious self, rise up and shake off these ignoble chains and once more be free. Is there not something nobler and better to live for than this? Is it this—this base, ignoble, this brutish lust—for which *you would exchange your Manhood?*

The mind is so constituted that the intellect must guide and point out the motives and objects of life; investigate, weigh, and guide, while the moral and religious faculties are designed to govern and control. The passions and feelings are lower in the scale, designed to occupy a subordinate position and minister to the wants and requirements of the higher faculties. If, however, the baser passions are permitted to usurp control—just in the proportion in which

they govern is the man debased to a level with the brute. Let the victim of this vice then resolve no longer to be such; but to rise up and with all the forces of his nature strive to be master of himself; and just in proportion as he *tries* will he regain power to control himself. Stop thinking and feeling he *cannot*, unless he dies; but he can *direct* his thoughts and *control* his feelings. The best way in the world to stop thinking of any given thing or class of things is to *think of something else.* And how many things there are to think about, and how much we ought to learn, and really how little time there is in which to learn it—how much to do and how little time in which to do it. This life at best is but an infant school, a short pilgrimage in which to prepare for the better life that is in store for us if we are ready.

I once experienced a very great sorrow. I felt my burden was greater than I could bear. It seemed to me my sorrow was peculiar, and unlike that any other person ever had to endure. All absorbed with my own affairs, with my mind full of gloomy and despondent thoughts, I went out for a walk. I had gone but a little way before I heard a cry for help; I ran in the direction of the screams of distress and I saw some children in the water clinging to a boat that had been capsized. For a few minutes I exerted myself to the utmost to save them from drowning. Other help came and they were all saved. I went back to my room to change my wet clothing and I was struck with what at first seemed an inexplicable change. The whole aspect of my room seemed cheerful, whereas when I left it it was sombre and hateful to me; but I soon discovered the secret of it all. *I had found a way out of my trouble by trying to help others.* I had

banished old thoughts by finding something new to think about. Let the victim of Masturbation engage in work of social reform. Let him join in a crusade against Alcohol and Tobacco. Let him read interesting and good books —the lives of great and good men, such as Presidents Washington, Lincoln, Garfield, Phillips Brooks, Gen. Grant, and a host of others, if he has the time. The travels of Livingstone in Central Africa are far more interesting than any novel; and, above all, let him not neglect the cultivation of his religious nature. Well grounded religious principles and feelings, more than all else, tend to give self control. And let him not forget to ask for strength from that source which never fails those who seek it in time of need and in a right spirit. As far as possible let him adopt and pursue a new plan of life; let him set his mark high, and resolve, with all the might of his whole nature, to accomplish his object; and as sure as he is earnest, honest and faithful, true to himself, true to his God and true to all who are near and dear, I can promise him success. Finally, let him resolve to *be a MAN*, and in the light of all we have seen and know he may rest assured that as the years roll on— "His life will become gentle, and the elements will become so mixed in him that Nature will stand up and say to all the world, *This is a Man.*"

If the reader will turn back and read over carefully the mental analysis on pages 65 to 68, he will be able to understand more fully the frequent references I have made to the mental faculties, and see the force of my proposition that the cure of this vice must begin in the mind, in the proper restraint and control of the faculty of Amativeness. He will

also be able to estimate at its true worth, the advice, too often given by fools and quacks, to seek to have sexual intercourse as a means of cure (with prostitutes of course, for no decent woman or girl would have intercourse with him). As well attempt to cure a boy of lying, by teaching him to commit perjury; or, if he be dishonest, by encouraging him to steal. Masturbation is the *abuse* of Amativeness; and illicit intercourse with lewd women and girls a *worse abuse*, besides the danger of acquiring the venereal diseases.*

It is not enough to say that the mind should be directed to proper objects. It is necessary to explain that each faculty is called into activity by presenting to it certain objects— thus the faculty of color is exercised in contemplating colors and shades in a landscape or painting. Love of the beautiful also, by the study of art and contemplating beautiful objects. Friendship is cultivated through association with friends and forming new friendships. The faculty of worship is cultivated by the act of worship, and attending services in places of worship. Benevolence is cultivated by seeking out cases of suffering and want and ministering to them; and so each and every faculty may be called into

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* "For by means of a whorish woman a man is brought to a piece of bread; and the adulteress will seek for the precious life.

"Can a man take fire in his bosom, and his clothes not be burned?

"Can one go upon hot coals, and his feet not be burned? * * * *

"But whoso committeth adultery with a woman lacketh understanding: He that doeth it loseth his own soul. * * * *

"He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, *and knoweth not it is for his life.*

"Hearken unto me now therefore O ye children and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths: For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. * * * * *None* that go to her return again, neither take they hold on the paths of life."—BIBLE.

activity by seeking out and presenting to it its proper object. Now Amativeness may be trained to pure and legitimate exercise by associating with the pure and good of the opposite sex where there is no idea of sexual gratification of the baser sort. But each faculty may be abused and exercised in ways that are wrong, as well as rightly.

The fetish worshipper is or may be very religious, but his religion is of a base and degrading character. Just so the masturbater makes a base and degrading use of Amativeness. Now all indecent displays, as obscene pictures, the reading of trashy sensational love stories, listening to lewd songs or obscene stories as retailed too commonly in bar-rooms, smoking-rooms, and around camp fires, together with the society of all loose, impure, voluptuous, and coarse and unchaste women and girls, tends to degrade and abuse Amativeness. All these must be carefully avoided and everything possible done to keep the mind hopeful, cheerful and buoyant and engaged in something useful. He who would improve must needs so live as to feel he is improving and making a good use of his powers.

> "Of all the dull dead weights man ever bore,
> There's nought can wear the soul with discontent
> Like consciousness of power unused."

Avoid all irregularities; be regular in meals and all other habits—that is, train the mind to these habits—this is necessary to contentment. Avoid being solitary and alone; seek pleasant company, and endeavor to improve in conversation by conversing with those better informed. In short, live to learn and *get wisdom*. Let it be remembered that this control, direction, and cultivation of the mind is abso-

lutely essential to a recovery. The habit of masturbation had its inception in the mind, it was cultivated and fostered in the mind, until the mind is filled with impure thoughts and base feelings. Now this is all to be changed, and the change must *begin in the mind*, and be carried forward *in the mind*, until the victim gains complete *self control*. This is what I mean by proper control of the mind. In our next section we will have to deal with the proper care of the body.

PROPER CARE OF THE BODY.

Sec. 50. The belief that medicines and drugs of some kind are all that are necessary as a remedy for any form of weakness or disease is so widespread, so interwoven with all our habits of thought, that it is very difficult indeed to convince people that these drugs alone do not cure; until they find themselves with an empty purse and broken constitution; then I find they will admit that the medicines have failed; "they are worse instead of being better," and they have lost all faith in medicines and are ready now to try anything that promises relief, etc. The trouble is, people are too ready to try "anything," and too ready and willing to yield their judgments to doctors and quacks until by bitter experience they learn how little value there is in their nostrums. But even when they come with broken constitutions and adopt Nature's plan, and commence by earnestly seeking to live in accordance with her laws, she never deserts them, but lends the aid of her recuperative energies, and in connection with proper medical treatment they soon find themselves so

much improved every way, that nothing would induce them to again go back to their former deplorable condition.

As the evil of self-abuse is *self-induced*—so the cure, to a certain extent, must be *self-cure*. There is, in fact, no other cure. All the medicines, and all the doctors, and all the quacks in creation are incapable of curing one case of Masturbation, unless the patient closely follows Nature's laws and makes full use of her recuperative powers. They may give him medicines and good advice, yet, without courting the aid of Nature and strictly following the good advice, the medicines will be of no avail. Nature, with her wonderful recuperative resources, with due regard to her laws on the part of the patient, must largely be responsible for a cure, yet in the majority of instances the doctor and his medicines will get the entire credit of the restoration to health, and he follows the good advice and gets well in spite of the medicines. Nature cures him, and the doctor and the medicines get the credit.

THE PROPER CARE OF THE BODY comprehends simply RIGHT LIVING as regards Diet, Bathing, Rest, Sleep, Exercise, which includes work, and Self-treatment. This is what I understand by SELF CURE.

The patient having read carefully and noted what is said about proper control of the mind; having also read Chapter I., will be able to understand the simple rules I shall now give.

Let him bear in mind that Masturbation, by robbing the organism of the vital energy necessary to the support of all its functions, has left all the vital organs weak and has impaired the secretions and excretions. That Digestion,

Circulation, and Assimilation are weakened (see Sections 8 to 24 inclusive) and the nervous system especially is weak and morbidly sensitive. Now what does common sense dictate? That drug-poisons should be taken and the already enfeebled vital forces required to overcome and get rid of them?—for many drugs are poisons. The organism in its vital functions should use little else but *Food, Air and Water*, with the most enlightened remedial treatment; much else that is taken is either waste or poison, and must be rejected. The organism is weak, and what it requires above all else is food to nourish, water to quench thirst and aid in the vital processes, and pure air to give the requisite supply of oxygen to purify and vivify the blood, and an opportunity to rest and grow strong; in other words to recuperate, and regain its lost energies.

1st. The unnatural waste of semen *must be stopped.*

2nd. The body must be nourished.

3rd. The life must be so ordered as to aid the vital forces, and give them a chance. Now I undertake to say this is Nature's method, and therefore common-sense.

THE DIET CURE.

With Rules to be Observed.

Sec. 51. What has been said about diet in Chapter I. is sufficient to establish general principles. Rules are there suggested which are suited to all. What we need here more particularly is something to guide us in selecting or prescribing the diet for individual cases, each one of which has its own peculiarities. What would be suited to one case would not perhaps do for another. But yet the same general

principles will apply in all cases; and the exercise of an intelligent judgment must be our reliance. As there is want of energy, care must be exercised to avoid overtasking the digestive power. Remember it is what is *digested* and *assimilated* that nourishes and strengthens, and not necessarily what is eaten.

The author has in course of preparation a work on The Diet Cure, in which this subject will be more fully treated than it is possible to do here. It has been noticed in all ages that animals make use of certain plants, as it is and has been supposed, as medicines. For instance, if a goat is confined in a yard where there is little green food and this goat becomes ill, if it is set at liberty it will at once commence a diligent search for certain herbs, and if it finds them it very soon will recover. Now starting with facts like this men have argued — These herbs are the medicines, the remedies Nature has prepared and scattered over the earth as cures for diseases. Then, noticing the effects in the system of certain diseases, they have come to believe that Disease is an entity, a something that enters the system and commits ravages, just as a rat in a clothes-press might commit ravages among the clothing. One step more was required to build up a system. If a rat was in the closet and a ferret were sent in after it, the rat would have to succumb to the ferret or decamp. Just so they tell us disease gets into the system and they must send in a ferret, in the shape of some drug or herb, to hunt and destroy or drive it out. Now this is a very plausible theory, and the analogy would be good if the organism were in any sense like a clothes-press, or closet, or chest of drawers. But, unfortunately for the theory, the

organism is a theatre of constant changes, and instead of the effect of the presence of drugs in the body being due to the action of these drugs upon the organism, they are due to the action of the vital forces *on the drug or medicine*, and this is in no way analogous to the ferret, which is an agent that *acts*. The vital forces of Digestion, Circulation, Respiration, Secretion, Excretion, Assimilation and Recuperation, have the power to act upon whatever is taken into, or by any means enters, the organism, in only two ways; either to *use* it in the work of growth and development, and this includes Restoration or Recuperation; or to *reject* it and if possible drive it out of the system. Neither medicines nor food have any power to *do anything;* but simply to *be acted upon.* Now if we go back to our starting point we shall find that the animals that seek out certain herbs, supposedly as medicines, and observe more carefully we shall see that these herbs are neither drugs nor medicines; but *food which the animal needed;* but was deprived of by being confined where they could not be had. Then if we turn our attention to man we shall find that his ailments are very largely, if not wholly, due to his having eaten something he ought not to eat; something the system does not require, and cannot use and can only reject; or his not having eaten something which he ought, and which the system requires. If this be true, we readily arrive at the conclusion that the natural cure for these ills lies in a proper diet. Take a familiar case. A man drinks a glass of brandy. The alcohol it contains (suppose, for the sake of argument, this is the only poison it contains) belongs to that class of substances which not only are not food and cannot be used; but that by their presence

are injurious by interfering with the vital processes. The presence of this poison causes excitement and the vital forces at once set about getting rid of the enemy, and it is driven out of the body as quickly as possible through the skin and lungs, the time depending upon the activity and strength of the organism. All this vital energy expended in getting rid of the poison is wasted—is so much life-force lost. Now the remedy for this evil is to *drink water, and not take the alcohol.* Again, suppose the food has consisted of fat meats, greasy and highly seasoned foods, with fine flour bread, which is deficient in the materials which especially tend to keep the bowels regular and healthy. The food being rich and concentrated, too much of nutritious matter has been taken and hence there is a surplus to be rejected. The liver is called upon to secrete a large quantity of bile; is, in short, overworked and becomes weak and dormant. Now the remedy for all this is an abstemious diet of brown bread and fruits. The whole theory of the diet cure may be summed up in a few words, and this is the law of temperance—*Abstinence from all that is not food, and moderation in the use of those things alone that are required.*

If the reader will turn back to Section I., on Temperament, he will see what is the scientific basis of the Diet Cure. He will see that the organism is composed of certain elements, and that these elements are *all* found in the Food we eat, the Water we drink and the Air we breathe. He will thus be in possession of the important fact that *medicines* are secondary to the strict observance of the laws of hygiene. Not only this, but he will be ready to accept the positive statement that *most medicines are positively injurious.*

The most the organism requires, in fact the best it *can possibly use*, is comprised in *Food*, *Water* and *Air*. Many medicines that are taken are either useless matter or poison. If it be useless, it hinders and must be rejected. If it be a poison it will kill, unless it can be neutralized by an antidote or driven out of the system. Most drugs are poisons, and the injury they cause by their presence in the body is the measure of the vital force required to get rid of them.

What a plant requires for health is a soil in which the elements necessary to its growth are found—viz., its food, water and air. If these be lacking we must supply the deficiency by artificial means. These are the necessary materials of its growth. As conditions favorable to growth, Sunlight and Electricity are necessary. What an animal requires for health is proper food, which is produced by the growth of plants; pure water and pure air, which furnish the materials of his organism; and besides these Sunlight and Electricity; which are all comprehended under right living. Now suppose a plant is growing in a poor soil and there is a deficiency of some of the materials necessary to its growth, say phosphate of lime. The plant, deprived of a part of its true nutriment, sickens and languishes. What would common sense dictate? What but to supply the materials necessary to its growth? In case of illness what is necessary to a recovery is proper food, pure water and pure air, with right treatment, which includes sunlight and the electricity which the sunlight brings. To give drugs alone, indiscriminately, is simply to poison and destroy the vital energies. That which is the chief factor in the cure is the recuperative energies of the body—The *Vis Medicatrix Naturæ: the healing power of Nature.*

Rule 1st.—The Food must be Easy of Digestion.

Vegetable products are, as a rule, more easily digested than animal. Another point in their favor is—they can be eaten without much seasoning, which is best. Milk, of all the animal foods, is—if from a healthy animal and pure—the best, and especially for invalids. It is adapted to all ages and all climates, which is not true of other animal foods. Millions—yes, hundreds of millions— of people have lived, and do live, well on milk and bread alone, or bread material, as rice, sago, maize, barley, wheat, oats and other starchy food.

Rule 2nd.—The Diet must be Abstemious.

As the appetite is no longer a guide as to the quantity to be eaten, the judgment must decide. Select the food you decide to eat, and determine the quantity required. It is a good plan to help yourself at once to what you judge will be sufficient, and, when this is eaten, stop. It is a safe plan always to stop eating before the desire for food is fully satisfied. If you do not feel inclined to eat, wait until you do. You will feel hungry long before there is the least danger of starving.

Rule 3rd.—The Food must be Plain and Simple.

There should not be much seasoning of any kind, unless it is sugar, and there should not be much variety at a single meal. For instance, if porridge and milk is taken, *let that constitute the meal.* If meat and vegetables, let these make up the entire meal; and if bread and fruit, let these alone constitute the meal.

RULE 4TH.—THE MEALS MUST BE REGULAR AS TO TIME AND THE KIND OF FOOD USED.

Regular dietary habits should be formed and strictly adhered to—this will greatly aid digestion. For instance, if it is the habit to eat lightly at night, using no meat, and one even in good health should contrary to habit eat a supper of meat, it would probably remain undigested for hours. The digestive forces act with the regularity of clock work where permitted to do so, and our habits must be regulated to meet this tendency of Nature.

RULE 5TH.—THE FOOD MUST BE SLOWLY EATEN AND THOROUGHLY MASTICATED.

This has already been pretty fully set forth in Section 9.

RULE 6TH.—AVOID

Late suppers, eating when much fatigued, excited, overheated, or anxious, except very lightly, and avoid eating between meals. Avoid condiments, all stimulants, grease and fat meats, confections—especially confections and pastry of all kinds. In short, *eat to live and not live to eat.*

These are principles and rules which apply in all cases.

BATHING.

Sec. 52. There must be a bath of the entire person once a day. The best time is the morning, the first thing on rising, and the sponge or towel bath best for general use. The temperature of the water should be adapted to the feelings—that is, should be of the temperature that "feels best"—remembering always that warm water relaxes, while cold

is a tonic. The bath should always be followed by vigorous rubbing, so as to bring a good glow to the surface. The genital organs, and the lower part of the abdomen, the hips and back should be sponged with cold water two or three times a day, and especially on going to bed at night.

REST AND SLEEP.

Sec. 53. All the good, sound sleep it is possible to get is necessary. Let the room be well ventilated, and if possible secure a sleeping apartment on the side of the house that is exposed to the rays of the sun during the early and middle portion of the day, and one that is well lighted. The bed should be hard but comfortable. If there is difficulty in retaining the urine, form the habit of evacuating it two or three times a night. It is best to lie on the right side when going to sleep. The pillow should be hard but comfortable, and there should not be too much clothing. If the foregoing dietary rules are followed, there will not be so much liability to dreaming; but dreams are generally distorted images of what has been in the mind during waking hours. The best preventives of dreaming are a light tea of digestible food, and a happy state of mind during the day. Sound sleep is the rest of the nervous system, including the brain. Good digestion, a tranquil, cheerful, happy state of mind, and bodily fatigue from labor and exercise, bring sound sleep.

EXERCISE.

Sec. 54. Good, useful, healthful labor in the open air and sunlight is the best general exercise. Those are blessed

who have something to do. To all who suffer from this debilitating and degrading habit I would say get something to do, something to keep the mind occupied. If there is time for it, and the labor performed is light and sedentary, by all means get a sufficiency of exercise in the open air to feel fatigued. Nothing is better than well regulated exercise in a gymnasium. Rowing, walking, running, all manly exercises, if not excessive, are beneficial. I have heard of a man of powerful passions keeping them under control by engaging in athletic exercise, particularly rowing. The stronger the inclination to indulgence the more determined his effort to keep it down, and the more severe his exercise, until he thus gained complete control and became one of the most able and distinguished lawyers in America. Whatever tends to strengthen the muscles improves the general health, and whatever keeps the mind fully occupied on proper subjects, gives power of control over this faculty and tends to permanent cure. But I repeat—the best exercise is useful labor. It must not be forgotten, however, that one very important object to be sought in exercise is deep and copious breathing. This secures a supply of oxygen, and if the party perspire freely it tends to carry off impurities through the pores of the skin.

SELF-TREATMENT.

Sec. 55. By this is meant the doing for himself all those little things, and the application of simple remedies, which people are in the habit of neglecting who run to the doctor whenever they are ailing. It means more. It includes a sufficient knowledge of health to understand the symptoms

of the ordinary ills that all, more or less, are liable to. In order to acquire this knowledge necessitates some study and thought, and observation, from day to day, as to the state of the body and of the various organs. It supposes at least a general knowledge of the structure of the body, the functions of the various organs, and of the hygienic laws by which it is governed.

The best book I know to recommend to those desirous of obtaining this knowledge is "Human Physiology," by Dr. T. L. Nichols, London. Also, "Diet Cure," by the same author. The best work on "Sexual Physiology" for popular reading is "Esoteric Anthropology, or Mysteries of Man," by Dr. T. L. Nichols, London.

It is easy to lay down rules, but, however simple they are, it requires some discrimination and judgment to follow them. In as simple a matter as taking a bath judgment is required. If the party is very weak and sensitive a bath of cold water might cause shivering, while if the chill were taken off the water the bath could be taken with the best results. The object of bathing is threefold: first, cleanliness; secondly, to bring the blood to the surface and equalize the circulation; and thirdly, keep the skin in a healthy condition. If there is fever and inflammation, a cold water bath reduces the temperature and gives relief. There are several baths that may at times, any one of them, be taken with excellent results.

1st.—The Towel or Sponge Bath.

This is taken by wetting a sponge or coarse towel and rubbing the body with it, and then following with dry towels.

It should be taken quickly, and is always available. The room should be comfortable and free from draughts. This bath may be taken with the hands; that is, applying the water with the hands.

2ND.—THE SHOWER BATH.

This is preferable to the sponge bath for those who are strong enough to take it. It must be taken quickly, especially by weak, nervous and sensitive people.

3RD.—THE PLUNGE BATH.

Or ordinary bath, where the party lies at full length in a bath full or partially full of water, warm, tepid or cold. It may last from a few minutes to an hour, according to the temperature of the water and the strength of the party.

4TH.—THE DOUCHE, OR POURING ON BATH.

This consists in standing in a tub or bath and pouring water upon the head and over the person from a bucket or jug. An excellent method much practiced in Oriental countries.

5TH.—SWIMMING BATH.

Which is excellent for the purposes of the ordinary bath and exercise as well. It should not last more than from 5 to 30 minutes.

6TH.—THE HIP OR SITZ BATH.

Which is taken by placing water in a circular bath or tub sufficient to cover the hips by sitting in it. It may last from

ten to sixty minutes, according to the temperature and the state of the health. This is, next to the Towel or Sponge Bath, most used and most useful in treating for sexual weakness.

7TH.—THE FOOT BATH.

Which consists simply in placing the feet in a bath or bucket of either warm or cold water. In taking a bath, after drying and friction with towels, there should be friction for some minutes with the dry hands.

ENEMAS.

It is absolutely necessary to health that the bowels be kept regular and free. Where this cannot be done by the choice of food, Enemas should be used of tepid or warm water. The India-rubber bulb syringe is the best. The proper time to take the Enema is at regular time for going to stool. Use the syringe freely with a strong pressure, and take as much as can be retained, then lie down for a few minutes and go to stool. If once using does not answer, use again. In case of diarrhœa the water should be nearly or quite cold, and only a moderate quantity used. On no account put soap, pepper, mustard or anything in the water, but use soft water if it can be had and let it be clean. There is a strong tendency to constipation in those who have practiced self abuse. The contents of the lower bowel become caked and dry, and as there will of necessity be more or less of unnatural heat, this is communicated to and tends to the excitement of the sexual organs and leads to

involuntary emissions. By introducing water with the syringe, the contents of the rectum are softened and rendered easy of passage and any local inflammation is allayed. If there is much of constipation of the bowels, it will be advisable to use the Enema before going to bed, and secure an evacuation, especially if there are nightly emissions. Unless absolutely necessary, on no account use pills, salts, castor oil or other purgatives generally resorted to, without proper medical advice. The syringe is far more effective and safe, and its use is not followed by the unpleasant effects that are incurred by taking medicines.

THE WET GIRDLE.

This is an excellent thing in case of weakness of the Kidneys, Bowels, Liver and Spleen. Take four yards of yard-wide calico of a soft texture; tear in half lengthwise, double each piece lengthwise and hem. This gives two girdles nine inches wide, double, and each four yards long. In using it wet one end, enough to reach round the body just above the hips, squeeze out or wring so it will not drip. Commence with wet end and wind dry over it and fasten. It is best worn at night, but may be worn at any time, at discretion. The object of having two is to have a change. On taking it off in the morning it should be rinsed and hung out to air and dry.

THE WET COMPRESS.

This consists in a cloth or towel wet in either cold, warm or hot water, wrung out so as not to drip and applied to a

part affected, with a dry cloth or towel—a flannel is best—over to keep the wet cloth warm. Let it be remembered, always, that in using water the temperature should be adapted to the state of the system. If there is much heat or inflammation, use the water cold; but if the party is weak, nervous and sensitive, use tepid, warm or hot water. It is a very safe, general rule to adapt temperature to feelings—except, of course, in Enemas it should be used as stated. If a person is strong, of full habit and florid complexion, and there are pimples about the face, neck and breast, use the water cold, except occasionally warm water may be used for cleansing, but should be followed by cold before drying. Hot water should not be used except for local applications.

SUNLIGHT AND ELECTRICITY.

Sec. 56. These are mentioned together for the reason that they are almost inseparable. Every one is familiar with the fact that a plant will soon become very pale and sickly if deprived of the sunlight, and if the deprivation is continued will die outright. Professor Chapman, of Philadelphia, discovered that the violet ray of light, as obtained by the solar spectrum analysis, is highly electrical. Also that the quantity of electricity of the atmosphere, at any given time, was determined by the condition of the light as to the violet portion or ray, and that the low tenements of cities, dark cellars, and dark and shady alleys and streets were, in being deprived of the due supply of sunlight, also deficient in the electricity necessary for health. It is a well known

fact that such places are infested with malarial and contagious diseases. It is from the sunlight that we obtain our main supply of electricity, and hence we may readily see that for invalids sunlight is a very efficient agency in the recovery of health. Many people as soon as they are ill have the windows closed and darkened, so as to exclude both air and sunlight. If possible, there should be more light and air than in health. In excluding light and air they often shut out life with it. There is another source of supply of electricity, to wit, the combustion that goes on to maintain heat in the body. Science has revealed the fact that Heat, Light, and Electricity are transmutable one to the other. Now where the health is good, the vital forces strong and active, there will be a good supply of electricity generated in the body; but if the organism is weak and the circulation feeble, the temperature low, there will be very little electricity generated. In all such cases it is very important that the party seek the sunlight as much as possible. To such the *Sun Bath* would be very beneficial. This consists in lying, divested of the clothing, at full length, where the sun will shine upon the person, and changing the position so that all parts of the surface will have the benefit of the direct rays. The forenoon, from eleven o'clock to twelve o'clock, is the best time of day to take this bath. It may be taken standing or walking about, and it is best to take a shower or sponge bath first and then, after rubbing thoroughly, expose the body to the sun. It is worth more than all the electrical machines of all the quacks. This electricity derived from the sun is a universal health agency, as air is; but we do not hear of machines for pumping air into people's lungs that are

weak. It would be quite as reasonable as introducing electricity with a machine. There is, however, a serious objection on the ground that there is great liability to injury from the introduction of electricity in this way. Most medical electricity is a humbug, and the legitimate offspring of indiscriminate drug medication. We hear of "medicated waters," and of "electrical and magnetized waters," and of "electrical belts," and "magnetized belts," "supports and compresses," nearly all rank humbugs.

A few years ago some quack, a shrewd fellow in New York, advertised an "unfailing and natural" preventive of conception which was said to "prevent conception and at the same time greatly enhance the enjoyment." It was sold for the moderate sum of five dollars. It consisted of a pair of magnets, pieces of bronzed cast iron shaped like a heart, one of which was to be held in the right hand of the male and one in the left hand of the female, and these were connected by an insulated wire of a peculiar construction, so the description said. This valuable machine, it was stated, was "patented" and could "only be had of the patentee, Dr.———, of———, Medical Institute," and was furnished to clubs of 20 or more and sent C.O.D. (collect on delivery) by express. It was a great "take," the bait was too tempting—"No offspring or disagreeable consequences, and greatly enhanced enjoyment." A great number procured them and tried them, even unmarried people tried them, and the result, as might have been expected, was an increase in the families all round; but Dr.——— had disappeared—probably had gone to Australia or some other foreign country to try some other "electrical" dodge.

There is a clear distinction between "Electrical Magnetism," that is the magnetic power which the electricity from the sun imparts, and "Animal Magnetism." Animal Magnetism is the power of attraction and influence which is imparted by the electricity which is generated by animal heat within the body. Now this kind of magnetic power seems to be closely allied to the sexual nature. All well sexed men and women have great magnetic power. Indeed, the possession of a large amount of this magnetic power is a certain sign of the possession of great sexual power. The loss of sexual power is always accompanied by loss of this magnetic power. It is largely through this power of animal magnetism, and it is only possessed by those who are well sexed, that orators, actors and singers sway their audiences. When Montgomery, the actor, lost his sexual power, he lost his power to influence and control others, and he went out and shot himself. Dr. Carr, who recently died, as is supposed from an overdose of morphia, at Glen Innes, Australia, was an example of a man with tremendous sexual power. Few men or women could withstand his magnetic influence; but as his sexual power failed he lost his power as a mesmerist or "psychologist," as it is sometimes misnamed. The electricity imparted by the sun is essential to the health and life of all plants and animals alike, and is to be had by seeking the sunlight. The magnetic and sexual power which the electricity generated in the body gives, comes as the result of sound physical health. If it is lost, the way to regain it is to increase the energy of all the vital forces by the simple agencies of Food, Water, Air, Sunlight, appropriate medical treatment, and right living.

RESISTANCE.

Sec. 57. There is a power belonging to the living organism which should be classed with the vital forces; to wit, the power of resisting contagion. Science has clearly shown that all malarial diseases, contagious fevers, as typhoid, enteric and others, are due to the presence in the system of living organisms. If a portion of animal or vegetable matter be exposed to the air it will soon swarm with myriads of living microscopic organisms, which are the active agents in decomposition and decay; the process by which all organized compounds are resolved back to their simple elements. Now, when these microscopic organisms, which are always present in the atmosphere and constantly being taken into the system in the air we breathe, the water we drink, and probably the food we eat, find elements of decay in the form of weak and only partially organized corpuscles of the blood, or any impurities in the form of dead effete matter in the tissues, they fasten upon them to decompose and destroy them. These swarming myriads of living creatures, an army of which, equal in numbers to that with which Xerxes invaded Greece, could find camping ground in a single drop of blood, may be regarded as the enemies of all weak and unhealthy organisms, always camped round about us ready to invade the territory of the vital power; when all the organs perform their work perfectly and all act in harmony—that is, when the health is perfect, these enemies have no power to make inroads upon the constitution; but as soon as there is weakness in any organ or in the entire body, the enemy at once appears upon the frontier ready to commence an invasion,

and once they find a lodgment all life disappears before them.

A country or nation that is threatened with invasion from an enemy finds its safety in the union, patriotism, strength, and courage of its people. So, too, the living organism finds its safety, its power of resistance, in the purity of the blood, the harmony with which all the vital forces, as digestion, circulation, secretion, excretion, etc., act; and in the general fund of vital power, which may be termed the army of defence. Now, the period of life when there is the least liability to contagion—the period within which there is the greatest power of resistance—is the same as that within which there is the greatest virile reproductive power; viz., in man from 25 to 45 and in woman from 20 to 40, which inevitably leads us to the conclusion that the power to resist contagion is identical with sexual power. The man or woman with a good constitution (that is well begotten), in good health, which is the result of good living, and whose system is free from any poisons, need have no fear of any contagious diseases, which always attack the weak ones. The most prolific cause of the peculiar type of weakness that invites contagion, is waste and loss of sexual power. The most effectual means of providing against contagion of all kinds is to conserve the sexual energy.

CASES.

Sec. 58. The following are a few of many cases I might give, which may serve as a guide to some who read this book:—

A.

A. was a young man, 22 years of age, of Sanguine-Nervous Temperament, the son of a farmer in Massachusetts. Had practiced Masturbation three years, from 15 to 18; then ran with loose women, acquired Gonorrhœa, which was partially cured and clung to him for nearly a year; he became weak and nervous and suffered from involuntary emissions. Saw one of ———Medical Co.'s pamphlets, and went to see them. Had paid these *leeches* $400; kept getting worse and came to me. He smoked tobacco, and, to use his own words, "occasionally took a bracer." He was nearly impotent. I prescribed the following diet:—Breakfast: Oatmeal, wheatmeal or maizemeal porridge, with milk. Dinner: Potatoes, baked or boiled, with other vegetables; brown bread, rice and sago. A light tea of brown bread and ripe fruits, either cooked or raw. Sponge bath in the morning, shower and sun bath at eleven or twelve, sitz bath at night, and use of enemas at night before going to bed to evacuate bowels, and to take exercise sufficient to get tired; and as I was doubtful whether he would take enough, I required him to walk two miles in the morning and two in the evening the first week, and increase the distance to three miles morning and night second week, and to four miles the third week, and keep that up until he felt well. I required him to leave off tobacco and liquor of all kinds, and tea and coffee, and prescribed a few appropriate remedies. At the end of a week he called to say he felt "ever so much better," and in six months he wrote me saying he felt "nearly as well as ever."

B.

B. was a boy, 14 years of age, attending school. Had practiced masturbation on and off for six months. Now he found it impossible to continue his studies, his memory had failed, his appetite was fickle and at times ravenous, his digestion bad, and there was great general debility. He was of decidedly Nervous Temperament, and naturally weak constitution, and was quite thin and emaciated. I put him upon a diet of brown bread and milk, with an occasional change to boiled rice or oatmeal porridge. I prescribed a mildly sedative treatment. Required him to take sponge bath in morning, as cold as he could bear it and not get chilled, to wear a wet girdle and sponge the sexual parts in cold water on going to bed. Recommended him to go in the open air and sunlight as much as possible, and advised that he be kept at light work in the garden. He very soon began to improve, and in a few months returned to school "better" (this is what his father said) "than he had been for three years."

C.

C. was a boy of 17; looked strong and robust to casual observer, red faced, with light hair and blue eyes; was a butcher's boy—drove a horse and cart and served customers. Had pimples and festers on face and neck, especially back of neck and on back and breast. Had been and was a gross feeder—eating a great deal of meat. He smoked tobacco. Had practiced Masturbation two years and had been with women. Said he "had a girl he went with now

once a week. Dr. —— told him it was the best way to cure himself." Had involuntary emissions (wet dreams) at night and was suffering with piles. Of late, when he had been to see his "girl," he was unable to perform the sexual act; could not produce erections; *showing that he was nearly impotent at* 17.

I had no hopes of this boy if he remained where he was, and I advised him to go into the country where he would be obliged to work hard on a farm, and stay there for a year or two. I said to him, "you must give yourself *absolute sexual rest.* You must adopt a strictly vegetarian diet, not even using milk nor butter. Must live on oatmeal, wheat-meal, either as porridge or in brown bread, rice, vegetables, and fruits. Must eat a supper of brown bread and fruit, and only light at that. Must take a bath every morning in cold water—plunge or shower is best if you can get it—must take a sitz bath at night of cold water, and frequently during the day sponge or wash sexual organs in cold water." I also recommended him to use tepid enemas of clean water each evening, to secure movement of bowels on going to bed, for piles. Prescribed a mildly sedative course of treatment to reduce sexual excitement. I had very little faith in his following my advice or treatment; but about a year afterwards, a young man well dressed and the picture of good health called on me and asked if I remembered him. It was my butcher boy—he had followed the advice I gave him and was now on a farm, and was attending a night school trying to improve his education and make a man of himself. I mention this case as showing what resolution and perseverance will do even in the worst cases.

D.

D. was a young man, 19 years of age—a clerk in a bank. Rather tall, of slender build, dark hair and eyes—of the Nervous-Bilious Temperament. Had been well brought up and moved in good society, was a member of a bible-class, and was a favorite with his manager, and a general favorite with those who knew him. He had all the facial signs of a masturbater; but stoutly denied that he had ever practiced it. Said he had been taught to view such things with horror, and stated he never had sexual intercourse with a woman in his life. I confess I was very much puzzled. I felt sure his difficulty arose from some form of sexual abuse, but how to find it out was the question. I talked freely with him, and at last he informed me that he was keeping company with a young lady; that they were very fond of each other, and that they spent two or three nights, sometimes every night, a week in each other's company. That there was much fondling and kissing, but nothing more. That at these times he had erections, and several times his testicles had become swollen and much inflamed. I requested him to spend the evening with the young lady as usual, then when he went to his room to urinate in a bottle, cork it up and bring it to me. He did so and the secret was revealed: he was suffering from involuntary loss of semen, which in his case had passed gradually away with the urine without his knowing it. This had been brought about by constant sexual excitement, kept up by his close contact with fondling and kissing, and being fondled and kissed by, his companion. I advised him, as his health was so impaired he could not go on with his

work, to go into the country away from his friend for six months; to faithfully follow the course of treatment prescribed by me; to spend much of his time in the open air and sunlight; to bathe regularly and sleep much; in short, to live right. He did so, and in a short time was so much better that he returned to business at the end of four months, quite a new man.

E.

E. was a married man. Had been married six months, and found himself impotent. He was 26 years of age. *Had practiced Masturbation, off and on, since he was sixteen*, but had never gone with women. Was advised to get married, and did so. At first had indulged to excess, when he soon found himself losing his power. Then he indulged as often as he could for fear his wife would notice something. He was now stopping away for fear she would know. I advised him to go home and tell her frankly how he was and show her the treatment and advice I wrote out for him; which involved total abstinence for some time, rigid vegetarian diet, bathing and steady muscular labor in the open air. I never saw or heard from him after this. I could recall hundreds of cases similar to this, that have come under my observation; some of whom have recovered, while others have passed beyond my knowledge, like this one; but I can state here truthfully that of all the thousands of cases of different types of self-abuse I have known, I never yet saw or knew of one who was cured by any quack doctor or by the ordinary method of drug treatment alone; and I

think I am fully justified in saying that while proper medical treatment is needed, *self-cure is the only cure.*

F.

F. was a young man of 20, of a dull, phlegmatic (Lymphatic) temperament—inclined to be indolent. Had been of generally good habits, except the habit of Masturbation, which he acquired at school from other boys. He smoked, and drank beer, and was an immoderate eater; very fond of meat, and greasy meat at that. Was inclined to be scrofulous, and was obliged to take pills regularly to secure motion of bowels. The liver, stomach, kidneys, heart, and lungs were all weak, in fact all the organs of the body. I recommended a very abstemious diet, severe exercise in the open air and sunlight, and absolute sexual rest. In this case I advised the use of eggs (soft), fish (fresh), and lean beef or mutton (grilled), with brown bread and acid fruits, with light teas (suppers); sponge or shower bath in the morning, commencing with warm and ending with cold water, the wet girdle, free use of enemas for the bowels, with sitz baths, sponging the sexual parts, and a light tonic course of medical treatment. Advice was followed with best results for a few weeks; but on finding himself better he took the advice of a friend of his, a chemist, commenced running with women—loose women of course, acquired syphilis, patronized the quacks and chemists and in less than a year died in hospital, nearly rotten of *syphilis* and *mercury*—the doctors called it "*heart disease.*"

The foregoing will have to suffice. With the exercise of a good share of practical common sense, any person

should be able to apply practically, in his own case, the principles advocated in this chapter. Remember, the greatest means of cure are: —

1ST. PROPER CONTROL OF THE MIND, which means TOTAL ABSTINENCE.

2ND. PROPER CARE OF THE BODY, which includes PROPER FOOD, PURE WATER, PURE AIR, SUN-LIGHT, and the exercise of PRACTICAL GOOD SENSE IN RIGHT LIVING, AND TOTAL ABSTINENCE FROM TOBACCO AND ALCOHOL.

I know how difficult it will be for many, probably for most people, to adopt in full the plan of life suggested here. Those who board find it very difficult indeed to get the food I suggest—that is, some of it. Generally, however, oatmeal and wheatmeal can be had; also vegetables and rice. People should insist upon having good brown bread of wheatmeal, and use it regularly. Where it is impossible to follow fully the plan of life suggested, do the best you can under the circumstances. Come as near to it as you can. Proper control of the mind, bathing, and care as to diet can always be exercised.

I have said nothing of a distressing class of cases where voluntary control of the sexual feelings is lost, and the victim is hurried forward by insatiable desire to swift ruin and—if death does not speedily come to his relief—to insanity or idiocy. Such people need careful attention. They should be treated with the utmost tenderness and nursing, and should not be left alone. It is best to wear,

at night especially, a wet bandage round the abdomen, and turn the end down over the sexual organs and through to the back, and fastened like an infant's diaper; and use the sponge or shower and sitz baths, as in other cases, dashing cold water on the sexual parts from a dipper, or small dish of any kind, or the hands. The majority of these cases are hereditary, and the result of excesses during and prior to the period of gestation.

ABUSES OF COPULATION.

Sec. 59.—There is only space to speak of these very briefly, and I shall do so under two heads, viz.:

1st. Illicit Intercourse.
2nd. Abuses of Copulation in Married Life.

ILLICIT INTERCOURSE.

I have already said enough to show that any exercise of the sexual function prior to the full maturity of manhood is abuse, and the waste of material and energy which is required for the perfection of manhood. This applies alike to self-indulgence and to copulation with a female. There is a wide-spread belief that, after maturity at least, a certain amount of exercise of the sexual function is necessary to health. If the proposition be stated in this way—After sexual maturity a reasonable amount of proper sexual intercourse *contributes* to both health and happiness—I am ready

to accept it; but that it is *necessary*, I deny. Great numbers of men and women live, and enjoy as good health and quite as high a degree of happiness as falls to the lot of even married people, who never marry, and do not have sexual commerce. Notably, priests and nuns in the Catholic Church. There are some people who never ought to marry. Those, for instance, who are suffering from any disease or serious weakness that may be transmitted to their offspring. George Combe, though engaged for many years, did not marry until after the woman to whom he was engaged had passed the age for bearing children, for the reason that he was of a consumptive family, and believed he had no right to beget children who were most certain to inherit his consumptive tendencies. Those who have syphilis or leprosy have no right to marry and transmit these diseases to offspring. Idiots, the insane, and those of strong and habitual criminal tendencies should not be permitted to marry, especially if they are of criminal stock. There are enough of such in the world without breeding any more.

Something over one hundred years ago, a little girl named Martha was running about the streets and lanes of New York City, a waif, with no friends, no home, no one to care for her. She obtained her living in any way she could —begging it, stealing it, or taking what was given her—and slept in any hole or corner that afforded her shelter. She grew to the age of womanhood, and married a man who had been educated in the same school—both of them having been born and educated to crime. For years one of the Superintendents of the Metropolitan Police of New York

City investigated the history of this couple and their descendants. They became the progenitors of a race of criminals, and of their descendants they have discovered 704 and out of the whole number not one respectable member of society. They have been guilty of every crime known to the calendar, have spent in the aggregate over 200 years in prison, and cost the State millions of money. The State should have seen to it that they were not permitted to marry. It would have saved a vast amount of crime and misery, and would have been economy. The history of this couple affords a lesson in the law of hereditary descent which it would be well for us to heed carefully. A few hundred dollars expended in care and early training might perhaps have saved and fitted both these people for future usefulness. This would have been economy too. In discussing the evils of illicit commerce, I know I shall be met with the statement that the evil is as old, and older than the history of the world; that all attempts to abolish it have failed; that it is a necessary evil, and therefore cannot be abolished, and should be regulated, etc., etc. To which I will reply simply, that theft and murder are as old as this vice, and all attempts to prevent these crimes have failed, that they are just as much necessary evils as is the social plague, and, therefore, according to this line of argument, should be regulated—licensed, as this is in some places. If the argument is good in one case it is good in the other. But I am not attempting to discuss this social problem, nor to touch it except in this way, believing that individual purity is the only true source of social purity. I seek to show the evils of sexual abuses *to the individual who is guilty*—

fully convinced that when all become pure by living in accordance with the principles here laid down, the social problem will be solved. It is with this view solely that I refer to the problem, the social evil, at all. There are several reasons why every man should abstain from illicit intercourse, either one of which should be sufficient to deter him from it.

It is a crime against God and Man. *Thou shalt not commit adultery* is the command of God, written not only in the Bible, but in the constitution of man as well. "*Whoso committeth adultery with a woman lacketh understanding*," because the act is a crime, and it is a positive physical injury to himself and also to the woman or girl who is the paramour in the act. Sexual indulgence without love is a crime against nature. No man who loves a woman purely would debauch her. The consummation of pure love is marriage. Sexual intercourse without love is a mere animal gratification of the faculty of Amativeness, which tends to debase and degrade and render those who indulge in it incapable of loving purely as a man should in order to marry. When two people, who are mature and otherwise qualified for the sexual embrace, that is two who are physically and mentally qualified, and who love each other, meet in sexual commerce each receives from the other compensation for the loss of energy which the sexual act involves, in the exchange of magnetism and spiritual sympathy, and each will arise from the sexual embrace feeling stronger and better than before. When weakness, languor, and fatigue, and a feeling of dissatisfaction follow the sexual embrace it is a certain sign, or rather symptom, that it has been injurious. Now let any

man tell me what return he expects from a prostitute, who sells her favors to every blackguard who is ready to purchase them, for the energy he expends in the sexual embrace with her? *Is it for this he would exchange his manhood?* But he does not go away empty-handed. He really does get something for his money. He carries away with him a sense of loathing and degradation he will not easily get rid of; and more than this, aside from the danger he runs of acquiring venereal disease, he gets the magnetism of this woman, and along with it the seeds of a disease so subtle that the microscope will not reveal it; but which is reeking in every fibre of her organism. He will be conscious that he is not just right; but if he calls upon the doctor it will probably elude his skill; and yet it is there all the same; and from the day of that first act of degradation he will be conscious that there is a peculiar nervous and brain infection working in him and dragging him down to ruin. That this is a disease, and that these women, and men too, communicate it to thousands I am fully convinced. Its seat is the nervous system, and especially the Cerebellum. Once the person acquires it there is a predisposition to all forms of venereal disease. Gonorrhœa will frequently develop without contagion in those who have it. The person who has this disease will communicate it in the breath, or by fondling and kissing, and once it finds lodgment in the system the tendencies to sexual excess and abuse are increased an hundredfold. One boy or girl in a school with this disease will infect the whole school, just as a sheep that has the scab disease will infect the whole flock. Writers have often spoken of the "atmosphere of crime" that seems to

prevail about certain quarters of the great cities. There is an atmosphere of debauchery, too, in which degraded men and women move. This is no figure of speech—it is literally a fact that there is a hidden (save in its effects) power that drags people down in a way often perfectly unaccountable, except on the supposition that there is a form of sexual disease which has its seat in the nervous system and influences the inner life. This disease had its origin in the abuses of Amativeness, and in that form of sexual abuse which is so particularly debasing and terrible in its consequences that it "*takes hold on hell.*" Among the symptoms of this disease I may mention a peculiar and disgusting odor. A sensitive person may detect it the moment the person enters a room. All prostitutes have it, and attempt to disguise it as they may, with scents, they are as easily detected by their smell as is the pole-cat. Men who associate and cohabit with prostitutes have it, and I have always found that those patients who have this peculiar odor are the most difficult to treat, and that they seem to lose all power of self control. It is a nervous disease, and as woman is more sensitive than man, and far more liable to nervous complaints, so when once she acquires this disease she is almost certain to sink lower and lower until hopelessly lost. The average life of prostitutes in New York and London is five years from the time they become such. And mark, many escape the venereal diseases, syphilis and gonorrhœa, but none escape for long this terrible nerve and brain malady. Nothing but the strictest adherence to the principles and rules laid down under the head of cure can restore to health one who has this disease.

I may add here also that it is the opinion of the most eminent physiologists that the poison of syphilis, when once absorbed into the system, can never be wholly eradicated, and that if such propagate, the disease will descend to the third and fourth generation.

THE ABUSES OF COPULATION IN MARRIED LIFE.

Sec. 60. These may be classed under two heads, to wit:—

1st. Excessive indulgence.

2nd. Onanism.

EXCESS.

Very much has been said and written upon this subject, and Governments have legislated upon it; but it seems to me that any attempt to lay down rules by which all should be governed would be like attempting to say how much people should eat. I see no greater difficulty, however, in settling principles and marking the line of legitimate use and excess any more than there is in partaking of food. Every man must decide the question for himself, of course granting the same right to his wife.

The function of Amativeness is reproduction, and of course it cannot be exercised during gestation. Neither should it be exercised during lactation—that is while the mother is suckling her child. It should not be exercised during the menstrual flow. It should not be exercised when either party is not in sound and vigorous health, when

either is in deep trouble or sorrow, or perplexity or anxiety —and should be exercised with the deliberate purpose to beget offspring and endow them with all that is best in both parents. Whatever indulgence has not this purpose in view, and is in violation of these rules, is excess, and a violation of the law of reproduction, which demands that marriage shall be for the purpose of rearing a family, and which asserts that *the function of Amativeness is propagation of the species, and not wholly pleasure.*

ONANISM.

This form of abuse of copulation was practiced in olden times, as it is now, for the purpose of avoiding the consequences, viz., to prevent having children. [See Genesis, 38th Chapter, 9th and 10th verses, for the origin of the term and a description of the nature of the act.]

Enough has already been said to show the injurious effects of every form of check to conception. This form of abuse of Amativeness, next to Masturbation, is peculiarly degrading and weakening, besides involving the health and degradation of two instead of one, and, if persisted in, will most certainly result in all the evils that have been enumerated as springing from Masturbation.

As to the causes of the Abuses of Copulation, they are similar in their nature to those of Masturbation, and the treatment should be the same. The evils have their origin in the mind and in the perversion of Amativeness and its degradation to a mere brute impulse, which seeks its gratification regardless of consequences, and degrades the

institution of marriage to a level with the mere rutting of brutes. Such, then, are the Abuses of Amativeness, the faculty of Sexual Love. The record is sickening and pitiful. Is there anything in all this which the young man would accept in exchange for his manhood? In the name of all that is beautiful, all that is grand, and noble and God-like, let me urge my plea for the integrity and purity of Manhood. Back through the ages, in the dust of dead and decayed humanity, we see the trail of the serpent; up through the gloom of the present, and onward in the way of progress stands a lone figure; one who is clothed in the garment of purity—whose love was as the brightness of the morning; whose form and whose life were the essence of perfect manhood, which was the form in which the Infinite Father of all clothed His "well beloved Son" in whom He was "well pleased;" whose is "the way and the truth and the life," and whose footsteps mark the shining way that leads up from the world of sense to the world of spirit and life, and the soul of perfect MANHOOD.

CHAPTER IV.

PSYCHOLOGY.

Sec. 61. Psychology is the science which classifies and analyzes the phenomena of the human mind. The term is derived from the Greek words, *psyche* the soul, and *logos*—a discourse or treatise, and literally means a discourse, or treatise on the soul or living principle in man.

In chapters second and third I have endeavored to show that the faculty of Amativeness in man should be exercised solely for the purposes of reproduction, so far as its animal manifestation is concerned. That while man is an animal, and has animal feelings, those feelings should be under the control of the higher powers. That man is possessed of a spirit nature, and that the animal nature is designed to wait upon and minister to its development. I have endeavored to show that in the begettal of offspring the higher nature should act so as to stamp its impress upon the offspring. I am aware that this theory will be distasteful to many who have been in the habit of thinking that pleasure is the chief function of the reproductive faculty. To such I can only say I am endeavoring to interpret the laws that pertain to man's sexual nature, and if these are the laws, I am not responsible for them—Nature is responsible for the law, I simply interpret and explain it. But if I am right in my belief that man is designed to attain to a position infinitely in advance of, and above what he now occupies,

it is easy to see that in the coming age, when he shall have learned more fully the laws of his being and gained the power to live in accordance with them, he will require all his energies for the work of higher culture and that then the reproductive faculty will be exercised solely for the purpose of reproduction, except as it is manifested in that manly and chivalrous deference, born of genuine respect, toward all women, save one with whom his bond of union will be cemented by a love which shall, in reality, be a sacrament, a union which shall be perpetual and admits of no divorce. In such a state the exercise of this faculty as a mere brute impulse would be impossible. But in the place of it a love, which as far transcends it as does the highest aspirations of man the lowest brute impulse, would be a necessity, as the inevitable consequence of his higher and better life.

I would have liked exceedingly to have entered here into a thorough investigation of the claim that the essential man is a spirit, along with the counter claim, set up by Materialists, that the essential man is the material of which his body is composed; but the limits of this manual will not admit of it. It already exceeds by many pages the limits of the original plan, and measured by its contents will be the cheapest book of the kind published. I shall only be able to give an outline of the subject, and leave it to be more fully carried out in some future publication.

It is a law of Nature that all living organisms *reproduce their kind.* The seed of a plant will produce the same kind of plant that produced it. We never expect to reap any other grain than that which we sow. All animals may be traced back, in the embryo, to a mere point in the yolk of

an egg, bearing no resemblance to the future animal, and no inspection with the most powerful microscope could reveal anything but the matter of the cell orderly arranged, or enable us to declare with certainty what the animal is to be. And yet there is something in that germ which, with unerring certainty, carries its development forward to the perfect animal. We may assert positively that the future animal is present potentially in the cell. It is absolutely impossible, on mechanical principles, to account for the production or development of the animal from the egg. To say that there is present in that minute point of matter, in the form of potential energy, sufficient to carry it forward to complete development, and that that energy consists solely of mechanical force, is too great an absurdity to require to be more than stated; and yet there is present in the egg potential energy sufficient to complete its development. We know then there must be something there besides mechanical force. The source of all the mechanical forces known to science is *attraction* and *repulsion*, and the position of any particle of matter, as related to other particles with which it is associated, depends at any moment of time upon the state of equilibrium of these two forces.

A quantity of snow and ice on a mountain side, while it remains fixed, represents potential energy; when broken loose and rushing down, as an avalanche, it represents dynamic energy. The one is force in motion, and the other force at rest. The germ from which Napoleon was developed represented potential energy, Napoleon at the head of the armies of France, or at Jena, Lodi, or Austerlitz, represented dynamic energy. The blood circulating in the arteries of

the parents of Garfield, from which was secreted the sperm cells, together with the life and spiritual forces that moved them, represented, potentially, Garfield as President of the United States; while the fecundated germ in the womb of the mother of Guiteau represented potentially the organism and life of Garfield's assassin. The forces that moved these two men had their origin in the souls of the parents that begot and bore them. In the inner or spirit life, and in the outer or animal life, of the parents are organized the initial forces that stamp upon the embryo the type of its existence. Darwin's theory of the origin of species is an impossibility in the light of the law of reproduction, which declares that all organisms *must reproduce what they are.* Outward influences may vary the development as to the *quality* of function, but can never change it as to *kind.*

Outward circumstances will determine the growth and development of innate powers, but they can never *give innate powers.* The "survival of the fittest" may improve the type, but it can never create a new type. New types of existence—new species—only spring into existence in obedience to the fiat of The Infinite. "And the earth brought forth grass, and herb, yielding *seed after its kind;* and the tree, yielding fruit, *whose seed was in itself, after its kind.*" The fiat of creative power had gone forth, and, obedient to the behest, they sprang into existence. "And God saw that it was good."

Man is more than matter—more than a plant—more than an animal. He has powers, or forces, within him which none of them possess. Follow the scale of life up from the ascidian to man, and every step we advance we find new

powers—new forces. Materialism asserts that all these forces are mechanical—that, as regards the forces at work, there is no difference between the production of a crystal, a plant, an animal, or a man; it is simply a problem in mechanics.

We know as a scientific fact that the dynamic energy of a body in motion is the measure of the potential energy of the body at rest. If the mechanical theory is correct, a living organism may be compared to a projectile. Now, we know the height to which the projectile will reach depends upon the initial velocity with which it started. For instance, if we wish to propel it to a height of 20 feet, we must give it an initial velocity of 40 feet in a second of time; and we know that if we double the initial velocity, we quadruple the distance. If we treble it, we increase the distance or height to which the projectile will reach nine times. In the charge of powder we have the potential energy; in the momentum of the projectile we have the dynamic energy. Ascertain the force with which a cannon shot strikes the target, and you have the measure of the potential energy or force of the explosive, less the loss in friction. As a problem of mechanics—What was the potential energy of the sperm cell? Its mechanical forces, all told, would not raise an ounce weight through the space of an inch. It must be evident, then, that there are other forces represented in the potential energy of the germ of a man. He is not a projectile, but a living, sentient being, in which the forces of *organic life*, *animal life*, *and human or spirit life* are all at work, bending the mechanic forces to the accomplishment of the growth represented in the human type, and in his individuality.

The *laws* of the dynamics of non-living matter are the same as those of living matter; but the *forces* are different. Non-living matter cannot move itself, and all the forces that operate to move it have their origin in attraction and repulsion—that is, *non-living matter can only be attracted and repelled, whilst living matter can move itself, and use the mechanic forces in the work of its growth.* We may assert, then, of everything that exists that, *if it moves, it must be either attracted, repelled, or move itself.*

Life is motion; but the converse of this statement is not true. Heat, light, and electricity are modes of motion, but they are not life. They are necessary to both animal and vegetable life, and to all organic development. They are the instruments—the tools—with which the life forces work. The carbon, oxygen, hydrogen, and nitrogen, and other elements that enter into the composition of the living organism, are the *materials* that are used, whilst the functions of the organism—as digestion, respiration, etc.—are the *ways* in which this work is done. Non-living matter has no functions—it can just be acted upon; while living matter has functions. This is another distinction which clearly indicates the line of demarcation between them.

To go back to the germ and contemplate its development, what strikes us as most remarkable is its transformations. Wonderful are its changes! At first, it would be impossible, aside from its environments, to distinguish the germ of a man from any other animal; and, in the first stages of its growth, it would be difficult to distinguish the embryo of a man from that of an elephant or a whale. All plants undergo great changes in the progress of their development; yet, in

the fully-developed organism, we have reproduced all the parts and powers of the progenitor. And what is more wonderful still, there is in that minute cell, represented and existing potentially, the germ of every faculty of the mind of man. As you can produce nothing, grow nothing, develop nothing of which you have not the germ, so we know that in the development and progress of man there is nothing developed that has not existed in the germ. This proposition rests upon a basis as secure as the one that "something cannot be produced from nothing." Therefore, when we see developed in man reason, invention, intuition, worship, and conscience, we know that they existed potentially in the sperm-cell, and we are inevitably led to the conclusion that, if that sperm-cell is wasted or destroyed, the reasoning, worshiping being that existed there potentially is destroyed.

Further than this, it teaches that everything in the life of the parent which may in the remotest degree affect the production of the sperm-cell, or the materials from which it is formed, will, of necessity, affect the life of the offspring. It shows that the state of the inner life of the parent, his mental state, will be stamped upon the offspring; and the law that "like begets like" applies with far greater force and pertinence to the spiritual endowment of the offspring than even the physical condition—since it is in the spirit life that the type of humanity and of manhood exists.

We know that type does not exist in the materials for they are constantly changing. When we look at the mind, we find there powers which are but yet in embryo. And since the powers of the man are potentially present in the

cell from which he sprang, we may reasonably infer that the soul which is in embryo in this organism has, potentially, powers which ultimately, in their dynamic energy, shall reach infinitely beyond the utmost to which the loftiest flight of imagination can now carry us. In the organic life of man we see the provision the Creator has made for satisfying his animal wants. In his animal powers we see the provision the same being has made for satisfying the infantile requirements of his spirit. In studying the growth and development of plants we see them attracting to themselves the materials of their growth, and using them to work out the problem of their existence. It is their mission to form the compounds necessary to the growth of animals. This done and their mission is ended. In the accomplishment of this mission they germinate, grow to perfection, and reproduce their kind.

In animal life we see these materials prepared by the growth of plants, used for the growth and development of the animal. In all animals except man we see that all the powers, organic and mental, have reference to this life. They develop, as do the plants, but possess a great number of faculties and powers not possessed by the plants; but each of the faculties they do possess may be fully satisfied in the round of development, and the reproduction of their kind. With man it is different. He is, by and through his mental powers, placed in relationship with the universe by which he is surrounded. While the mere animals seek their food and other wants with an instinct that is unerring, man investigates the laws of his being, and looks out on nature where lies an infinity of space and time before him, with

myriad problems which must ever remain unsolved unless there is an eternity of life before him.

The Newtonian law of gravitation affirms that every particle of matter in the universe is attracted by every other particle, with a force that diminishes as the squares of their distances. We know that where there is attraction there must be something to attract, and something to be attracted. It is a universal law, applicable to every kind of force in existence and to everything which may be effected by force, that if there is motion it must be either the result of attraction or repulsion. We have seen that man is not a projectile, also see that he moves, and we see that his motion is upward. The tendency of all life is upward. Up through the weakness and degradation of the past, up through the various changes and metamorphoses he has risen steadily, ever reaching to a little higher plane than his ancestors occupied. The generative power could impart no more energy than just sufficient to carry the offspring to a level with the progenitor if there were not other than physical powers imparted, yet onward he moves, onward and upward. All plants and animals seek the light. The sunflower and other plants turn to face the sun, attracted by his genial life-giving rays. Nothing moves that is not propelled or attracted, and in the upward movement of man, in his progress and improvement we see the evidence of the existence of a power that draws him, that attracts him forward. Material things do not attract that which is immaterial. Matter alone attracts matter; and spirit alone attracts spirit. The sun is material and he attracts all materials and material organisms; but the spirit, the soul, has its own attractions.

More than this—it has its own attractions and repulsions, and the position of any and every soul in the universe, at any given time, depends upon the state of equilibrium of its attractions and repulsions. But, unlike matter, the soul or living principle in man has the power of choosing its attractions. It may face the light, or the darkness. It may look upward or downward, and hence the state of equilibrium, or rather the harmony or inharmony of its attractions and repulsions, at any given time, is the result of its own choice or seeking. This god-like power in man may devote all its faculties to the mere gratifications of animal sense; or like one of old, he may take his stand near to God's Heart, and feel its solemn pulses sending blood through all the wide-spread veins of endless good.

FORMULAS.

While the following prescriptions are among my favorite formulas, and their meritorious qualities have been thoroughly established, the reader should bear well in mind that it is very important that they be only applied for the particular diseases and symptoms for which they are recommended, therefore the importance of a positively correct knowledge of the patient's complaint before making use of them is readily apparent.

Treatment of Alcoholism.

℞ Tinct. Capsici . . . . . f ℥ ss
Tinct. Nucis Vomicæ . . . . . f ℥ ss
Acidi Nit. Dil . . . . . f ℥ j
Aqua . . . . . f ℥ ij

Misce. S. Teaspoonful three times a day.

℞ Tinct. Capsici . . . . . f ℥ ij

S. One-half teaspoonful every third hour in half ounce of water (in bad cases of tremens).

Chronic Alcoholism.

℞ Tinct. Quebrachonis . . . . . f ℥ iv
Tinct. Nucis Vomicæ . . . . . f ℥ v m. xlv
Tinct. Ferri Muriatis . . . . . f ℥ iiiss
Resinæ Podophylii . . . . . grs. xxxii
Quiniæ Sulphatis . . . . . ℥ ss
Acidi Sulphurici Arom . . . . . f ℥ ii
Melis . . . . . f ℥ Lii$\frac{3}{4}$

Misce. S. Two tablespoonfuls three times daily, immediately after meals.

After the bowels have moved thoroughly, the dose may be lessened, but three doses must be taken daily.

Adonis Æstivalis as an Anti-Fat.

A patient for whom I prescribed 10 drops of tincture of adonis æstivalis three times a day in lithia water for about a month — with certain interruptions made, because, as the patient stated, he was losing flesh too rapidly — lost 25 pounds without experiencing any untoward effect whatever.

Anæsthetic, Local.

℞ Chloroform . . . . . f ℥ i
Ether Sulph. . . . . f ℥ vi
Menthol . . . . . gr. xxx

Misce. S. To be applied by a spray.

Asthma.

℞ Tinct. Stramonii . . . . . f ʒ ij
Tinct. Lobelia Ætherea . . . . . f ʒ j
Potass Nitras . . . . . ʒ i
Spts. Ætheris Nitrosi . . . . . f ʒ ss
Tinct. Aromatici . . . . . f ʒ ss
Aquæ Chloroformi . . . . . f ʒ ij

Misce. S. Two tablespoonfuls at bed-time, and one if difficulty of breathing comes on.

Asthma.

℞ Chloroformi . . . . . f ʒ j
Ætheris Sulph. . . . . f ʒ iss
Syr. Acacia . . . . . f ʒ j
Tinct. Cardamomi Comp. . . . . f ʒ j

Misce. S. A teaspoonful to be taken every half hour until relief is obtained.

Asthma.

℞ Tinct. Belladonnæ . . . . . f ʒ ijss
Tinct. Lobeliæ . . . . . f ʒ ij
Syr. Zinziberis . . . . . f ʒ ij
Syr. Acid Hydriodic q. s. ut fiat . . . . . f ʒ vj

Misce. S. Teaspoonful three or four times a day.

A little sweet spirits of nitre should be given to stimulate the urinary secretions, which are usually scanty before the attack. The nitre should not be given for at least an hour after the other medicine.

This treatment has been thoroughly tried and seldom fails to shorten the paroxysm and give relief. It should be continued for some weeks and then followed by a good tonic and general reconstructive.

Asthma.

℞ Potassii Iodidi . . . . . ℥ ss
Potassii Chloridi . . . . . ℥ j
Aqua . . . . . f ℥ iv

Misce. S. Teaspoonful every hour during an attack, or a dessertspoonful every two hours.

The iodide and chloride of potassium are not incompatible, and can be given simultaneously.

Asthma.

℞ Potassii Iodidi . . . . . ℥ iij
Ext. Belladonnæ Flu. . . . . f ℥ j
Ext. Lobeliæ Flu. . . . . f ℥ ij
Ext. Grindeliæ Flu. . . . . f ℥ ss
Glycerini, Aqua Destillata āā . . . . . f ℥ iss

Misce. S. A tablespoonful every two, three, or four hours, as necessary.

Voice Lozenge.

I recommend as the best voice lozenge to counteract the ordinary hoarseness of singers and orators one composed according to the following formula:

℞ Cubeba Powd. . . . . gr. ½
Benzoic Acid . . . . . gr. ⅓
Hydrochlo. of Cocaine . . . . . gr. $\frac{1}{70}$
Pulv. Tragacanth . . . . . gr. ¼
Ext. of Liquorice . . . . . grs. v
Sugar . . . . . grs. xiii
Eucalyptol . . . . . ♏ ¼
Oil of Anise . . . . . ♏ $\frac{1}{20}$
Black Currant Paste enough to make . . . . grs. xx

Misce. S. A small piece of the lozenge is to be allowed to dissolve in the mouth just before using the voice for singing or reciting.

Bronchitis.

With difficulty in coughing up secretions:

℞ Olei Terebinthinæ . . . . . f ℥ ij to ℥ iij
Mucil. Acacia . . . . . q. s.
Aqua Cinnamomi . . . . . f ℥ j
Aqua q. s. ut fiat . . . . . f ℥ vj

Misce. S. A teaspoonful in a little water every four hours.

Hay Fever.

℞ Cocaini Muriatis . . . . . grs. v
Aqua Destillata . . . . . f ℥ ii

Misce. S. Apply with a camel's hair brush to the nasal passages.

Nasal Catarrh.

℞ Menthol . . . . . grs. v
Camphor . . . . . grs. v
Eucalyptol . . . . . gtt. v
Olei Gaultheri . . . . . gtt. v
Albolene . . . . . f ℥ j

Misce. S. Use as a spray two or three times a day.

If there exists, as is very common in these cases, a lowered condition of the general system, it is very important that constitutional treatment should go hand in hand with the local remedy.

Nasal and Post Nasal Catarrh.

I have had splendid effects in treating Nasal and Post Nasal Catarrh as follows:

℞ Hydrastis . . . . . ℥ ii
Ext. Hammamelis (Destill) . . . . . f ℥ ss
Eucalyptol . . . . . gtt. xx
Aquæ . . . . . f ℥ ss

Misce. S. Apply to nasal passages with atomizer.

A Spray for Nasal Catarrh.

℞ Liquid Petrolatum . . . . . f ℥ ii
Olei Eucalypti . . . . . ♏ x
Terebene . . . . . f ℥ ss
Menthol . . . . . grs. x
Olei Gaultheri, q. s. to scent.

Misce.

A Catarrh Snuff.

The following is recommended as a useful remedy for acute coryza:

℞ Salol . . . . . gr. xv
Acidi Salicylici . . . . . gr. iij
Acidi Borici . . . . . ℥ j
Acidi Tannici . . . . . ℥ ijss

Misce. S. To be used as a snuff in the early stage of an acute rhinitis.

Bronchial Catarrh.

The following formula I have used for some years past with very gratifying results:

℞ Liq. Potassii Arsenitis . . . . . f ʒ j
Syr. Acid Hydriodici q. s. ut fiat . . . . . f ℥ iij

Misce. S. Take one teaspoonful in water after meals.

The advantage of this combination will be understood when we recall the fact that, while iodine renders yeoman service in removing the waste products from the system, it lacks that peculiar property of causing fatty degeneration of morbid tissue possessed by arsenic. Both drugs acting together will accomplish more than could be expected of one of them alone.

Coryza.

In obstinate cold in the head the following is recommended:

℞ Sodii Salicylatis . . . . . ʒ iv
Syr. Auranti Cort. . . . . f ʒ iv
Aqua Menth. Pip. . . . . f ℥ iij

Misce. S. A dessertspoonful every three to four hours, until the ears ring.

Alcoholic solutions do not increase the absorbent power of the drug; on the contrary they slow it. It is less rapid after eating. A little sea salt on the tongue, before taking, will mask the disagreeable taste.

Pleasant Cough Mixture.

℞ Acidi Hydrocyanici Dil. . . . . ♏ iij
Syr. Picis Liquidi
Syr. Pruni Virg. āā . . . . . f ℥ ss
Spts. Mentha Pip. . . . . ♏ x
Syr. Simp. q. s. ut fiat . . . . . f ℥ ij

Misce. S. Half to teaspoonful every two or three hours.

The mixture is quite pleasant to take and will promptly check a cough without producing nausea.

A Good Cough Syrup.

℞ Tinct. Opii Camph.
Glycerine
Syr. Ipecac
Syr. Squills āā . . . . . f ℥ j

Misce. S. Dose, a teaspoonful as required.

Cough Mixture.

℞ Syr. Pruni Virg. . . . . f ℥ ij
Syr. Scillæ Co.
Spirits Ætheris Co. āā . . . . . f ℥ j
Acid Hydrocyanic Dil.
Sol. Morph. Citratis āā . . . . . gtt. xx

Misce. S. Dessertspoonful at a dose.

Persistent Dry Cough.

The following will be found excellent for those persistent, dry, hacking coughs, which resist the usual treatment.

℞ Syr. Picis Liquidi . . . . . f ℥ iss
Syr. Pruni Virg. . . . . f ℥ i
Tinct. Capsicum . . . . . f ℥ ss
Mucilage Acacia . . . . . f ℥ j
Syr. Acid Hydrodic . . . . . f ℥ ij

Misce. S. Teaspoonful four times daily.

Hacking Cough.

℞ Liq. Morph. Sulph. (U.S. Sol.) . . . . . f ℥ ij
Liquid Peptonoids cum Creosoti . . . . . f ℥ ij

Misce. S. Teaspoonful four times a day.

Diphtheria.

℞ Acidi Carbolici . . . . . gtt. viij
Liq. Ferri Sub-sulphatis . . . . . f ℥ ij to ℥ iij
Glycerine . . . . . f ℥ i

Misce. S. Apply to fauces with camel's hair brush two or three times daily.

Diphtheria.

℞ Hydrargyri Chloridum Mite
Salol
Saccharum Alba āā . . . . . ℥ ss

Misce. et div. in chart. No. xxx.
S. One powder every hour.

This will cause a rapid disappearance of the membrane.

Acute Tonsillitis.

℞ Crystalized Carbolic Acid, Camphor, of each . grs. xv
Dist. Water, Glycerine, of each . . . . . f ℥ ii

Misce. S. Paint on the tonsils.

Acute Tonsillitis.

℞ Tinct. Aconite . . . . . gtt. x
Tinct. Phytolacca . . . . . gtt. x
Aqua . . . . . f ℥ iv

Misce. S. Teaspoonful every hour for a child five years old.

I have used this and none other for the above disease, and it has never failed me when I have seen the case in its early stages. When pus has formed, or ulceration exists, give either

℞ Iodide of Potash, Pink Powder of the Homœopaths, or Sulphide of Calcium.

Tonsillitis.

℞ Ol. Eucalyptus Glob. . . . . ♏ xv
Spt. Camphor . . . . . f ℥ jss
Tinct. Guaiac . . . . . f ℥ iijss
Glycerine q. s. ut fiat . . . . . f ℥ j

Misce. S. Ten drops on sugar to dissolve in the mouth, every hour or two.

Pneumonia.

℞ Tinct. Verat. Virid . . . . . ♏ xvi
Vin. Antimonii . . . . . f ℥ i
Tinct. Opii Deod. . . . . ♏ xxv
Liq. Ammon. Acet. q. s. ut fiat . . . . . f ℥ iv

Misce. S. Two teaspoonfuls in tablespoonful of water every two hours day and night.

(Aborts Pneumonia in 36 hours.)

Pulmonary Tuberculosis.

℞ Creasoti . . . . . f ℥ ij
Alcohol Rectificat . . . . . f ℥ xvij
Glycerine Pure . . . . . f ℥ viij
Chloroform . . . . . f ℥ v
Ol. Menth. Pip. . . . . f ℥ ij

Misce. S. Tablespoonful in sweetened water before each meal.

Hemoptysis.

℞ Gallo-tannic Acid
Ergotine āā . . . . . grs. xv
Aqua Destill.
Syrupus āā . . . . . f ℥ vj

Misce. S. A teaspoonful every hour.

Night Sweats of Phthisis.

℞ Sulphate of Atropine . . . . . gr. $\frac{1}{128}$
Sulphate of Zinc . . . . . gr. $\frac{4}{5}$
Gallic Acid . . . . . gr. $\frac{4}{5}$
Creosote . . . . . gtt. x

Misce. Div. in pil. No. v.

S. One pill thrice daily.

Acute Cystitis.

℞ Ext. Buchu Flu . . . . . f ℥ ij
Potassi Citratis . . . . . ʒ iss
Spts. Ætheris Nitrosi . . . . . f ʒ ss
Syrupus q. s. ut fiat . . . . . f ℥ viii

Misce. S. Dessertspoonful every five hours.

Chronic Cystitis.

℞ Liquor Potassæ . . . . . ♏ xxx
Infusi Uvæ Ursi
Infusi Buchu āā . . . . . f ℥ j

Misce. S. This dose four times daily.

General Debility.

℞ Acid Phos. Dilut. . . . . f ʒ iv
Elixr Calisaya . . . . . f ʒ ij
Elixr Valeriante Ammonia . . . . . f ʒ j
Glycerine . . . . . f ʒ ij
Vini Xerici q. s. ut fiat . . . . . f ℥ viij

Misce. S. Tablespoonful in water three times a day.

Neurasthenia.

℞ Tinct. Kola
Tinct. Coca āā . . . . . f ℥ jss
Citric Acid . . . . . grs. xv
Arseniate of Sodium . . . . . gr. ¾

Misce. S. Teaspoonful three times daily.

Diarrhœa Mixture.

℞ Acidi Carbolici . . . . . ♏ xxiv
Tinct. Opii Deodorata . . . . . f ʒ j
Bismuthi Sub-nitratis . . . . . ℥ ss
Acaciæ Pulv. . . . . qs
Syrupus q. s. ut fiat . . . . . f ℥ viij
Misce et ft emulsio.
S.—Dessertspoonful every three hours.

Chronic Diarrhœa.

℞ Pulv. Chocolate, pure
Oryza Sativa Pulv.
Pulv. Saccharum Alba āā . . . . . ℥ viij
Acidi Tannici . . . . . ʒ ij
Misce. S. Of this mixture, a heaping tablespoonful is to be thoroughly cooked for half an hour in a cup of milk, and to be taken morning and evening at meals. It is an efficient substitute for racahout, which has such a reputation in France, and the active ingredient of which is acorn flour.

Anti-Diarrhœtic Powder.

The following powder is offered as an efficient anti-diarrhœtic:
℞ Bismuthi Salicylatis . . . . . ʒ ij
Benzo-Naphthol . . . . . grs. xxx
Ext. Opii . . . . . grs. jss
Misce. Divide into 10 parts, in capsules.
S. One every hour or two, according to the frequency of the stools.

Laxative Pill.

℞ Pulv. Rhei.
Pulv. Aloes āā . . . . . grs. xxiv
Podophyllin
Ext. Nuc Vomicæ
Ext. Belladonna āā . . . . . grs. iv
Misce. ft. pil. No. xxiv.
S. One pill at bedtime as a laxative. Two pills at night as a purgative.

A Cathartic Lemonade.

℞ Soda Phosphatis . . . . . ʒ vi¼
Spts. Limonis . . . . . ♏ xix
Syr. Simplicis . . . . . f ℥ ij
Aquæ Destillata q. s. ut fiat . . . . . f ℥ x
Misce et fiat haustus.

Constipation.

℞ Podophyllin
Ext. Belladonnæ āā . . . . . gr. $\frac{1}{10}$
Ext. Nucis Vomicæ
Ext. Hyoscyami
Capsici Pulv. āā . . . . . gr. ¼

Misce et fiat pil No. i.

Chronic Constipation.

℞ Aloin . . . . . gr. xv
Atropia Sulph. . . . . gr. ⅓
Strychnia Sulph. . . . . gr. j

Misce et ft pillulæ, No. xxx.
S. Take one pill morning and evening.

Acute Colic.

℞ Chloroformi . . . . . f ℥ ij
Tinct. Opii Deodorata . . . . . f ℥ jss
Olei Cajuputi . . . . . f ℥ ss
Acaciæ Pulv. . . . . q. s.
Syrupus q. s. ut fiat . . . . . f ℥ viij

Misce et ft. emulsio.
S. Dessertspoonful every two hours.

Vomiting of Pregnancy.

℞ Fld. Ext. Valerian . . . . . f ℥ j
Fowler's Solution . . . . . ♏ xvj
Sod. Bicarb. . . . . ℥ j

Misce. S. Teaspoonful every two or three hours.

Biliousness.

℞ Fel. Bovis Purif. . . . . ℥ j
Manganesii Sulph. Exsiccat . . . . . grs. xL
Resinæ Podophylli . . . . . grs. v

Misce. et ft. pil No. xx.
S. One pill three times a day.

Chronic Dyspepsia.

℞ Argenti Nitratis
Ext. Hyoscyami āā . . . . . grs. x

Misce et ft pillulæ, No. xxx.
S.—Take one pill an hour before meals.

Atonic Dyspepsia.

℞ Strychnia Sulph. . . . . gr. j
Acidi Nitro. Mur. . . . . f ʒ ij (if constipated)
or,
Acidi Nitrici Dil. . . . . f ʒ ij (if bowels loose)
Tinct. Cardamom Comp.
Tinct. Gentian Comp. āā . . . . . f ℥ iij
Liq. Pepsinæ q. s. ut flat . . . . . f ℥ viij

Misce. S. Dessertspoonful after meals.

Fermentative Dypepsia.

℞ Creosoti . . . . . ♏ xij
Spts. Tenuior . . . . . f ℥ ss
Ammonii Benzoatis . . . . . ʒ ij
Glycerine . . . . . f ʒ vi
Infus. Caryophyli q. s. ut fiat . . . . . f ℥ vi

Misce. S. Tablespoonful in a glass of water.

Painful Dyspepsia.

The following quantities of the respective drugs are mixed and given at once:

℞ Bismuth Subnitrate . . . . . grs. x
Magnesium Carbonate . . . . . grs. xv
Liq. Potassa . . . . . ♏ x
Acidi Hydrocyanici Dil. . . . . ♏ iii
Tinct. Zingiberis . . . . . ♏ v
Aqua Mentha Pip. . . . . f ℥ j

Misce. S. This dose may be repeated two or three times a day. The mixture should be well shaken before being used.

Earache.

℞ Camphor Chloral . . . . . ʒ ij
Glycerine . . . . . f ℥ iss
Olei Amygdalæ Expressum . . . . . f ℥ j

Misce. S. A pledget of cotton is soaked in the drops and introduced as far as possible into the ear.

Cardiac Dropsy.

℞ Scillæ Pulv.
Digitalis Pulv. āā . . . . . grs. viii
Hydrargyri Chloridum Mite . . . . . gr. j

Misce et ft pil., No. viii.
S.—Take one pill every eight hours.

Prescriptions for Epilepsy.

℞ Potassii Bromidi . . . . . ℥ iv
Tinct. Belladonnæ . . . . . f ℥ iij
Infusi Gentianæ Comp. . . . . f ℥ viij

Misce. S. A tablespoonful thrice daily.

℞ Camphoræ Monobromat . . . . . grs. xLviij
Ext. Gentianæ . . . . . q. s.

Ft. Massa et div; in. pil. No. xij.
S. One at bedtime.

(My favorite formula for Epilepsy.)

℞ Potassii Bromidi
Sodii Bromidi
Ammonii Bromidi āā . . . . . ℥ iij
Potassii Iodidi
Ammonii Iodidi āā . . . . . ℥ iss
Ammonii Carbonats . . . . . ℥ j
Tinct. Columbæ . . . . . f ℥ iss
Aqua q. s. ut fiat . . . . . f ℥ viij

Misce. S. A tablespoonful and a-half before each meal, and three teaspoonfuls at bedtime.

An Anti-Epileptic Mixture.

℞ Potassii Bromidi } āā . . . . . grs. xxx
Potassii Iodidi }
Ammonii Bromidi . . . . . grs. xxx
Potassii Bicarbonatis . . . . . grs. xxxviii
Infusion Columbo . . . . . f ℥ vi

Misce. S. Three tablespoonfuls a day, of which two are to be taken in the evening towards bedtime.

Gleet.

I have employed the following injection with excellent results in the treatment of a case of chronic gonorrhea, where solutions of sulphate of zinc, nitrate of silver and bichloride of mercury proved inefficient, and have found it equally beneficial in acute cases.

℞ Acidi Boraci . . . . . ℥ iss
Tinct. Iodini . . . . . f ℥ ii
Glycerine . . . . . f ℥ i
Aqua Destillata q. s. ut fiat . . . . . f ℥ iv

Misce. S. To be used as injection morning and night.

Treatment of Gonorrhea.

A new specific for gonorrhea is a 1 per cent. solution of creosote in a decoction of Hamamelis combined with boric acid. It is claimed that this will destroy the gonococci in two hours.

Chronic Gonorrhea and Gleet.

℞	Eucalyptol	f ʒ iij
	Spts. Rectificatus	f ℥ i
	Zinci Sulphatis	grs. xv
	Morphinæ Sulphas	grs. iv
	Aquæ Fontana q. s. ut fiat	f ℥ iv

Misce. S. Inject one to two ounces twice daily. Shake well before using.

Abortive Treatment of Gonorrhea by Permanganate of Potash.

Large injections of permanganate of potash methodically used is the best method of treatment yet introduced. Its advantages are, being absolutely painless in cases of anterior urethritis, and scarcely painful in cases of inflammation of the whole tract; it can be commenced or left off without inconvenience; it has no detrimental action on the mucous membrane, but suppresses every trace of discharge from the first lavage, and is successful in 11 times out of 14—about.

The size of the injection, and its frequency and strength, must be adapted to individual cases. With reference to their reaction, generally strengths of 1 to 4,000 or 1 to 2,000, or even 1 to 1,000 are tolerated.

Gonorrhea—Internal Treatment.

℞	Salol	ʒ j
	Oleoresina Cubebæ	ʒ j
	Copaibæ	ʒ j
	Aluminis	ʒ iv
	Pepsinum Saccharatum	ʒ ss
	Olei Gaultheria	gtt. x

Misce. Ft. capsul No. xx.
S. Two every three hours.

This treatment prevents the occurrence of gonorrheal rheumatism. The salol is slightly decomposed by the gastric juice, but is actively decomposed by the intestinal juices into salicylic and carbolic acids, thus acting as an antiseptic in the urinary tract through which it is eliminated.

Continue medication for gonorrhea ten days after disappearance of all symptoms.

Gonorrhea, Internal Treatment.

℞ Acid Carbolic Liq. opt. . . . . f ℥ j
Syrup Simplex
Syrup Acacia āā q. s. ut fiat . . . . . f ℥ xxx

Misce S. One teaspoonful in a wine glass of water one-half hour before each meal and on retiring.

Acute Gonorrhea.

℞ Sodii Bicarbonatis . . . . . ℥ x
Sodii Salicylatis . . . . . ℥ iiss

Misce. S. Dose, one drachm in a quart of lemonade.

For the Second Stage of Gonorrhea.

℞ Hydrargyri Chloridum Corrosivum . . . . . gr. $\frac{1}{6}$
Acidi Carbolici . . . . . f ℥ jss
Zinci Sulpho-carbolate . . . . . grs. xxiv
Boroglyceride (50 per cent. sol.) . . . . . f ℥ ij
Aqua Rosæ q. s. ut fiat . . . . . f ℥ viij

Misce. S. Use as injection after urinating.

Gonorrhea—Latter Stages.

℞ Zinci Permanganas . . . . . grs. iij
Glycerine . . . . . f ℥ j
Aque Destillata . . . . . f ℥ vj

Misce. S. Use as injection three times daily.

Injection in Gonorrhea.

℞ Zinci Permanganas . . . . . gm. i
Aqua Destillata . . . . . gms. 700

Misce.

Syphilis.

℞ Syr. Acidi Hydriodici . . . . . f ℥ vi
Hydrarg. Bichlorid . . . . . gr. iss

Misce. S. Teaspoonful three times daily in water.

Pills for Syphilis.

℞ Hydrarg. Biniodid . . . . . gr. iss
Potass. Iodidi . . . . . grs. Lxxx
Gum. Acacia . . . . . grs. viij
Mellis q. s. ut fiat pilul No. xx.

S. Two pills every morning.

A New Treatment for Syphilis.

I recommend the use of phenate of mercury for syphilis. The drug is administered twice daily in the following dose:

℞ Mercury . . . . . gr. $\frac{1}{5}$
Carbolic Acid . . . . . gr. $\frac{1}{12}$

Patients who remain refractory to mercury administered in other forms, react to the drug when it is given in this form. The conclusion is that this preparation of mercury is more efficacious than any other form of the drug.

Chancroid.

Touch the ulcer every morning for two or three consecutive days with a pledget of absorbent cotton dipped in the following solution:

℞ Menthol . . . . . grs. iij
Carbolic Acid . . . . . grs. xv
Alcohol, 90% . . . . . f ℥ ss

Misce. In the meantime keep the sore covered with acetanilid.

For Warty Vegetations of the External Genital Organs.

I recommend the following formula for warty vegetations of the external genital organs:

℞ Salicylic Acid . . . . . grs. ij
Acetic Acid . . . . . f ʒ ss

Misce. S. External use. Apply to the vegetations once or twice in twenty-four hours by means of a small brush, two or three applications being sufficient. The pain is slight and transient, which is an advantage.

Enlarged Testicle.

℞ Morph. Sulphas . . . . . grs. xvi
Hydrarg. Oleatis . . . . . ℥ ii
(10%)

Misce. S. Apply twice daily.

In the Treatment of Orchitis.

℞ Guaiacol . . . . . ʒ ss
Vaseline q. s. ut fiat . . . . . ℥ j

Misce. S. Smear some of the application over a piece of lint and apply it to the scrotum. The pain of the inflamed testis will be much relieved, the relief lasting several hours. The dressing should be renewed twice or thrice daily.

Hemorrhoids.

The following combination will usually relieve an ordinary attack of external piles:

℞ Cocainæ Hydrochloratis . . . . . gr. vi
Morphinæ Sulphatis . . . . . gr. vi
Ext. Belladonnæ . . . . . ʒ ss
Liq. Plumbi Subacet . . . . . ʒ ss
Ungt. Acidi Tannic . . . . . ℥ iii
Ungt. Stramonii . . . . . ʒ v

Misce. S. Wash the part with water, hot as can be borne, for several minutes; dry and apply the ointment freely. Repeat four times daily, and after each stool.

Formulas for Injecting Hemorrhoids.

There are many formulas for employment in injection. Those which have given me most satisfactory results are: carbolic acid in glycerine and water of a strength of 12, 15, 33, 50, 95 per cent.

℞ Fld. Ext. Ergot.
Sol. Acid Carbolic, 5 per cent. āā . . . . . f ʒ j

A solution of carbolic acid in sperm oil, 1 to 2 or 1 to 4.

℞ Tannic Acid . . . . . 1 part
Carbolic Acid . . . . . 2 parts
Alcohol . . . . . 4 parts
Glycerine opt. . . . . 8 parts
Misce.

℞ Carbolic Acid . . . . . f ℥ j
Olive Oil . . . . . f ʒ v
Chloride of Zinc . . . . . gr. viij
Misce.

Suppositories For Hemorrhoids.

℞ Chrysarobin . . . . . gr. j
Iodoform . . . . . gr. ¼
Ext. Belladonnæ . . . . . gr. ⅛
Olei Theobromæ . . . . . grs. xxx
Cocain. Hydrochlorat. . . . . gr. ¼
Glycerine, q. s. ft. suppositorium No. j.
S. One daily.

Pile Remedies.

A good pile salve is composed of

℞	Iodoform	ʒ ii
	Tannic Acid	grs. xx
	Ext. of Belladonna	grs. xv
	Petrolatum	℥ i

Misce.

This should be applied on cotton.

A suppository for the same trouble is made by using for each one, these ingredients:

℞	Chrysarobin	gr. i
	Iodoform	grs. iiss
	Ext. of Belladonna	gr. $\frac{1}{10}$

Cacao Butter q. s. ut fiat Suppos No. i.

Itching Piles.

The following formula has given gratifying results in itching piles.

℞	Acidi Tannici	ʒ ss
	Pulv. Camphoræ	grs. xx
	Pulv. Alumini	grs. x
	Pulv. Opii	grs. iii-v
	Acidi Carbolici	♏ v-x
	Vaseline	℥ i

Misce. et Ft. unguentum.

S. Apply night and morning.

With the above I prescribe sulphur internally.

Liniment for Bruises.

The following mixture is a good local application for bruises:

℞	Tinct. Belladonna	f ℥ ss
	Tinct. Aconite Rad	f ℥ ss
	Tinct. Opium	f ℥ ss
	Chloroform	f ℥ i
	Spirit of Camphor	f ℥ ii
	Menthol	ʒ i

Misce.

Sprain Liniment.

℞ Olei Terebinthinæ
Acidi Acetici āā . . . . . f ℥ ij
Olei Lavendulæ . . . . . f ℥ i
Vitellum Ovi . . . . . No. j
Aqua q. s. ut fiat . . . . . f ℥ xvi
Misce. S. Apply two or three times daily.

A Good All Around Liniment.

℞ Cotton Seed Oil
Sassafras Oil
Aqua Ammonia
Chloroform
Spts. Camphor āā . . . . . f ℥ ss
Oil Turpentine . . . . . f ℥ i
Misce. S. Apply over the region of the pain.

Oil of Gladness.

℞ Oil of Marjoram . . . . . f ℥ i
Oil of Peppermint . . . . . f ℥ i
Oil of Horsemint . . . . . f ℥ i
Ether Sulph. . . . . f ℥ ii
Tinct. of Capsicum . . . . . f ℥ iv
Tinct. of Opium . . . . . f ℥ i
Tinct. of Red Saunders . . . . . f ℥ i
Alcohol q. s. ut fiat . . . . . f ℥ viii
Misce.

Ointment.

Applied to large joints in articular rheumatism. Anoint joints and cover with flannel.

℞ Salicylic Acid . . . . . ℥ iiss
Lanoline . . . . . ℥ iiss
Ol. of Turpentine . . . . . f ℥ iiss
Benzoated Lard . . . . . ℥ viii

Cazeaux's Nipple Ointment.

℞ White Wax . . . . . ℥ ivss
Oil Sweet Almonds . . . . . ℥ i
Clarified Honey . . . . . ℥ ss
Balsam Peru . . . . . ℥ iiss
S. First melt wax and add to other ingredients.

Escharotic Paste for Cancer, Lupus, Etc.

℞ Farina Tritici . . . . . ℥ vii
Amylum . . . . . ℥ ii
Hydrag. Chlor. Corr. . . . . grs. xv
Pure Iodol
Croton Chloral
Camphor Bromide
Crystals Acidi Carbolici āā . . . . . ʒ iiss
Zinci Oxidi . . . . . ℥ vii

Aqua q. s. ut fiat, a homogeneous mass of the consistence of putty.

Misce.

Cure for Blackheads.

℞ Lanoline . . . . . ℥ j
Acidi Salicylici . . . . . ℥ j
Zinci Oxidi . . . . . ℥ j

Misce. S. Apply twice a day after thoroughly steaming the face. Press out the sebaceous plugs often.

Application for Blackheads.

℞ Zinci Oxidi . . . . . ℥ j
Tinct. Benzoin . . . . . f ℥ j
Tinct. Calendula . . . . . f ℥ j
Vaseline . . . . . ℥ j

Misce. S. Apply twice a day.

Chapped Hands and Face.

A most excellent remedy for chapped hands and face, and one that, if properly used, will cure the most painful cases in from twelve to twenty-four hours, is compounded as follows:

℞ Tinct. Benzoin Co . . . . . ♏ x
Alcohol . . . . . f ʒ ij
Aqua Rosæ . . . . . ♏ xxx
Glycerine . . . . . f ℥ j

Misce. S. Apply to chapped surfaces at night, after they have been washed with soap and warm water, and thoroughly dried.

A second application is rarely required. This remedy is equally efficacious in the treatment of fissured, bleeding, and sore lips.

Cure for Eczema.

For eczema use oxide of zinc ointment, lead lotions, ichthyol, or the following, according to the indications:

℞ Balsam Peru . . . . . f ℥ ss
Resorcin . . . . . grs. xx
Vaseline . . . . . ℥ j

Misce. S. Apply to scalp two or three times a day.

Painful or Suppressed Menstruation.

℞ Tinct. Gelsemium
Tinct. Caulophyllum āā . . . . . f ℥ i

Misce. S. Thirty drops every half-hour until pain is relieved, flow established or upper eye-lids feel heavy, then every two hours or less as the desired result is accomplished.

Amenorrhea.

℞ Tinct. Pulsatilla . . . . . f ℥ ss
Tinct. Cimicifugi . . . . . f ℥ j
Tinct. Belladonna . . . . . gtt. xv
Fl. Ext. Polygonum Hydropiper . . . . . f ℥ iij
Simple Elixir q. s. ut fiat . . . . . f ℥ iv

Misce. et S. Take a teaspoonful every three or four hours.

Indigo as an Emmenagogue.

The following was used in a case of amenorrhœa which I cured by the exhibition of indigo. I ordered indigo, oz. ij; sub nitrate of bismuth, oz. ss, well mixed. Of this the patient took one-half teaspoonful in one-third of a glass of water, for four weeks, when the menses reappeared without pain.

Diabetes.

℞ Lithii Carbonatis . . . . . grs. xxx
Sodii Arseniatis . . . . . gr. i
Ext. Gentianæ . . . . . grs. xv

Misce. et div. in caps, No. xx.
S. Take one capsule morning and evening.

Diabetes Mellitus.

℞ Lithii Carbonatis . . . . . ℥ ss
Sodii Arseniatis . . . . . gr. i
Ext. Gentianæ . . . . . grs. xv

Misce. Ft massa et in pil No xx dividenda.
S. One pill morning and evening.

Neuralgia.

℞ Acetanilid . . . . . ℥ iss
Caffeine . . . . . ℥ ss
Ext. Canabis Ind. . . . . gr. ijss
Aconitine . . . . . gr. ¼
Hyoscyamine Hydrobromat . . . . . gr. ⅓

Misce. et ft. caps, No. xxx.
S. One every two or three hours.

Neuralgia and Rheumatism.

℞ Tinct. Iodine Comp.
Aquæ Ammonia āā . . . . . f ℥ iss
Pulv. Camphor . . . . . ℥ ij
Chloroform . . . . . f ℥ ss

Misce. S. Rubbed in three or four times a day.

Rheumatic Neuralgia.

℞ Antipyrin . . . . . ℥ ij
Liq. Tong. Sal. . . . . f ℥ viij

Misce. Ft. sol.
S. Teaspoonful every hour until relieved.

Stubborn Neuralgia.

℞ Antipyrin . . . . . ℥ iss
Caffeine . . . . . ℥ ss
Ext. Cannabis Ind.
Ext. Aconite āā . . . . . grs. iiss
Hyoscyami Hydrobromat . . . . . gr. ⅓

Misce. ft. capsulæ No. xxx.
S. One every two or three hours.

Chronic Headache.

℞ Sodii Arsenias
Atropinæ Sulphas āā . . . . . gr. ss
Ext. of Aconiti . . . . . grs. vij
Cinamomum Pulv. . . . . q. s.

Misce. et fiat pil No. xxx.
S. From one to four pills daily.

Sick Headache.

℞ Sodium Bicarbonate . . . . . ℥ i
Bismuth Subcarbonate . . . . . ℥ i
Powd. Gum Arabic . . . . . ℥ i
Aromatic Spirit of Ammonia . . . . . f ℥ ii
Ammonium Bromide . . . . . ℥ iss
Syrup of Ginger . . . . . f ℥ iii
Water sufficient to make . . . . . f ℥ viij

Misce. S. Dose, one teaspoonful as necessary.

Acute Gout.

℞ Pulv. Ipecac . . . . . gr. j
Ext. Colchici Aceticum . . . . . gr. j
Hydrargyri Chloridum Mite . . . . . gr. j
Ext. Aloes . . . . . gr. j
Ext. Nucis Vomicæ . . . . . gr. ¼

Misce. Ft. pil. No. 1.

S. One every three hours until the specific purgative action of colchicum is obtained.

Rheumatism.

℞ Pot. Iodide . . . . . ℥ iiss
Tinct. Cimicifuga . . . . . f ℥ iss
Vin. Colch. Sem. . . . . f ℥ j
Flu. Ext. Henbane . . . . . f ℥ ss
Simple Syrup . . . . . f ℥ v

Misce. S. Teaspoonful well diluted with water every four hours.

Rheumatism.

℞ Rad. Serpentariæ . . . . . ℥ i
Potass. Nitras . . . . . ℥ ss
Gum Guaiac . . . . . ℥ i
Tinct. Cantharid . . . . . ℥ ii
Spt. Vin. Rect. . . . . ℥ vi
Aquæ q. s. ut fiat . . . . . f ℥ xvi

Misce. et S. A tablespoonful twice a day, morning and evening.

Rheumatism.

℞ Salol . . . . . 4 parts
Ether Sulph . . . . . 4 parts
Collodion . . . . . 30 parts

Mix. To be painted about the painful and inflamed joint.

Rheumatism.

℞ Potassii Iodidi . . . . . ℥ iij
Vini Colchici Seminis . . . . . f ℥ ij
Tinct. Opii Camphoratæ . . . . . f ℥ ij
Tinct. Stramonii . . . . . f ℥ vi
Tinct. Cimicifugæ . . . . . f ℥ iij

Misce. S. Teaspoonful three or four times a day.

Rheumatism.

℞ Tinct. Digitalis . . . . . f ℥ ij
Potassii Acetatis . . . . . ℥ iv
Potass Nit. Pulv. . . . . ℥ jss
Spt. Æth. Nit. . . . . f ℥ ss
Aquæ Puræ q. s. ut fiat . . . . . f ℥ iij

Misce. S. A teaspoonful every three hours.

Rheumatism.

℞ Salol . . . . . ℥ i
Sulphuric Ether . . . . . f ℥ j
Collodion . . . . . f ℥ j

Misce. S. To be applied around the joints which are affected by acute rheumatism.

℞ Tinct. Aconiti . . . . . f ℥ i
Tinct. Opii
Chloroformi āā . . . . . f ℥ ss
Lin. Saponis q. s. ut fiat . . . . . f ℥ vi

Misce. Ft. liniment.

Rheumatism.

℞ Acid Salicylici . . . . . ℥ ij
Ferri Pyrophosphat . . . . . ℥ j
Sodii Phospha . . . . . ℥ j
Aquæ q. s. ut fiat . . . . . f ℥ viij

Misce. S. Tablespoonful every two hours.

Rheumatism.

℞ Tinct. Cimicifuga . . . . . f ℥ ii
Vin. Colch. Sem. . . . . f ℥ j
Ext. Henbane Flu. . . . . f ℥ ss
Ext. Zinziberis Flu. . . . . f ℥ ss
Syr. Acid Hydriodic . . . . . f ℥ ij

Misce. S. Teaspoonful three times a day. To be given in a wineglassful of water.

Rheumatism.

℞ Tinct. Cimicifugæ . . . . . f ℥ ij
Vini Colch. Sem. . . . . f ℥ ijs
Syr. Acid Hydriodic . . . . . f ℥ v

Misce. S. Tablespoonful in water four times daily.

Rheumatism.

℞ Salol
Etheris Sulph. āā . . . . . 4 parts
Collodii . . . . . 30 parts

Misce. S. To be painted about the painful and inflamed joint.

Rheumatism.

℞ Potass. Iodidi . . . . . ℥ iij
Antikamnia . . . . . ℥ iijss
Ext. Podophyl Flu. . . . . f ℥ ijss
Tinct. Opii Deod. . . . . f ℥ iij
Vin. Colchici Sem. . . . . f ℥ iv
Spts. Frumenti q. s. ut fiat . . . . . f ℥ iv

Misce. S. A teaspoonful every 3 hours until pain is relieved.

To be given in sherry wine or whiskey. Five or six doses of above will generally relieve the pain. Then begin four hours after pain is relieved and give the following:

Rheumatism.

℞ Sodii Salicylatis
Potassii Iodidi
Potassii Acetatis āā . . . . . ℥ ij
Ext. Cascara Sagrada Flu. . . . . f ℥ ij
Glycerine . . . . . f ℥ ss
Spts. Lavender Comp. . . . . f ℥ ij
Aqua Menth. Pip. q. s. ut fiat . . . . . f ℥ iij

Misce. S. Teaspoonful every three to four hours.

Articular Rheumatism.

℞ Acidi Salicylici
Sodii Boratis āā . . . . . ℥ iss
Glycerine . . . . . f ℥ ij

Misce. Heating the glycerine and dissolving the other ingredients therein.

S. Teaspoonful every four hours. The patient should feel the characteristic dryness of fauces within ten or twelve hours.

The dose may be increased or diminished, as desired.

Chronic Rheumatism.

℞ Acid Salicylici . . . . . ʒ iij
Resorcin . . . . . ʒ j
Ext. Cascar. Sagrad . . . . . grs. xxv
Codein . . . . . grs. xv
Misce. ft. in capsule No. ix.

S. One capsule before meals and at bedtime.

Chronic Rheumatism.

℞ Tinct. Guaiaci Ammon. . . . . f ℥ j
Tinct. Cannabis Indicæ Æth. . . . . f ʒ vj
Tinct. Colchici Æth. . . . . f ʒ ij
Misce. S. Twenty-five to thirty drops on sugar every four hours.

Chronic Rheumatism.

℞ Linimenti Aconiti (B. P.)
Linimenti Belladonnæ āā . . . . . f ʒ ij
Glycerine q. s. ut fiat . . . . . f ℥ ij
Misce. ft. linimentum.

S. Apply locally over the seat of pain.

Chronic Rheumatism.

℞ Potassii Iodidi . . . . . ʒ j-ij
Aquæ Cinnamomi . . . . . f ℥ ij
Misce. S. Tablespoonful thrice a day.

Chronic Rheumatism.

℞ Potassii Bicarb. . . . . grs. xv
Potassii Iodidi . . . . . grs. iij
Tinct. Hyoscyami . . . . . ♏ x
Spr. Chloroformi . . . . . ♏ v
Infus. Gentianæ . . . . . f ℥ ss
Misce. Ft. haustus.

S. Three times a day.

Muscular Rheumatism.

℞ Ammon. Chlorid . . . . . ʒ i
Ext. Cimicifugæ Flu. . . . . f ℥ ij
Syrupi
Aquæ Lauro-Cerasi āā . . . . . f ʒ i
Misce. S. Teaspoonful three or four times a day.

Sciatica.

℞ Opii Pulv.
Ipecac Pulv. āā . . . . . grs. xij
Sodii Salicylat . . . . . ℥ j
Ext. Cascaræ Flu . . . . . q. s.

Misce. Div. in pil No. xij.

S. One or two pills for a dose.

Sciatica.

℞ Ol. Gaultheriæ
Ol. Terebinthinæ āā . . . . . f ℥ iv
Syr. Acaciæ . . . . . f ℥℥ ij
Aq. Cassiæ q. s. ut fiat . . . . . f ℥℥ iv

Misce. S. Teaspoonful three or four times daily.

A Cure for Appendicitis.

Of late years a dread has gone abroad that every one who eats fruits with small seeds in them is pretty sure to run the risk of dying from appendicitis, or be forced to undergo a dangerous operation. So strongly has this dread taken hold of the public mind that thousands refuse to eat small fruits when seeds have to be eaten with them. Grapes are always pitted by them, and blackberries, and even raspberries, with their small, insidious seeds, are taken entirely from the bill of fare.

The fact is that appendicitis occurs very rarely, and the percentage of people who eat fruit with seeds in them that are caught is insignificantly small. When the complaint does seize one it is not necessary to resort to an operation, except in severe cases, nor is it absolutely necessary to die. The most successful cure is to administer internally from one to two ounces of sweet oil every three hours until the pain and fever are relieved.

The seed or other foreign substance which causes the trouble irritates the muscular tissue so that congestion follows, and this may soon cause inflammation of a very serious character. Sweet oil, administered in time and faithfully, allays the inflammatory condition, reduces temperature and relaxes the tension of the muscular coating of the intestines and appendix. Besides that it takes seed or all foreign substances with it and effects a complete cure. The patient should be kept in bed and poultices should be applied very hot over the seat of pain.

Hiccough.

In obstinate cases with extreme debility my formula is:

℞ Hydrargyri Chloridi. Mitie . . . . . gr. j
Sacchari Lactis . . . . . ʒ ss
Misce. et fiat chartulæ No. xij.
S. Take one powder every hour.

Hiccough.

I have found the following to be very successful in hiccough:

℞ Tinct. Capsici . . . . . gtt. v–x
Syr. Simp.
Aquæ āā . . . . . f ʒ ij
Misce. S. At one dose.

I usually find that one dose will be sufficient to counteract the most stubborn attack of hiccough.

Tonic and Alterative.

℞ Liq. Potassii Arsenitis . . . . . f ʒ iij
Tinct. Nucis Vomicæ . . . . . f ℥ ss
Tinct. Gentianæ Comp. . . . . f ℥ ij
Syr. Acidi Hydriodici q. s. ut fiat . . . . . f ℥ vj
Misce. S. Teaspoonful three times a day. To be taken in wineglassful of water.

The following is an excellent Tonic Pill:

℞ Ferri Carbonat . . . . . ʒ i
Quiniæ Sulphat . . . . . grs. xxx
Acid Arsenios
Strychniæ Sulphat āā . . . . . gr. i
Misce. et fiat pil No. xxx.
S. One pill three times daily.

For the Tobacco Habit.

℞ Gold and Sodium Chloride . . . . . gr. $\frac{1}{24}$
Strychnine Nitrate . . . . . gr. $\frac{1}{60}$
Nitro-Glycerine . . . . . gr. $\frac{1}{200}$
Atropine Sulphate . . . . . gr. $\frac{1}{200}$
Capsicum . . . . . gr. $\frac{1}{4}$
Salicin . . . . . gr. i
Cinchonidine Sulphate . . . . . gr. i
Tinct. Digitalis . . . . . ♏ iij
Misce. Ft. pill No. j.

This has been very successfully employed by me in the treatment of the tobacco habit.

For Removal of Corns from the Feet without Pain.

℞ Acidi Salicylici . . . . . gr. xx
Ext. Cannabis Indicæ Flu . . . . . f ʒ j
Collodion . . . . . f ʒ iij

Misce. S. Apply thoroughly with camel's hair pencil over the corn, morning and night, for four or five days. Then soak the corn in as hot water as can be borne until corn becomes soft; then remove it with forceps or point of knife blade.

Corn Cure.

℞ Cocaine Hydrochlorate . . . . . grs. ii
Acidi Salicylici . . . . . grs. xxx
Alcohol . . . . . ♏ cxx
Ext. Cannabis Indicæ . . . . . grs. viii
Collodion . . . . . ♏ cxx

Misce. S. Apply to the corn by any convenient means.

A Good Painless Corn Cure.

℞ Ext. Canab Indic . . . . . grs. v
Acid Salicylic . . . . . grs. xxx
Ether Sulp. q.s. dissolve et add Collodion Flex
q. s. ut fiat . . . . . f ℥ ss

Misce. S. Apply for five nights and mornings, then wash the foot in hot water and the corn can easily be removed.

A Local Application for Warts.

℞ Concentrated Acetic Acid . . . . . 10 parts
Precipitated Sulphur . . . . . 20 parts
Glycerine . . . . . 50 parts

These are to be thoroughly mixed, and the warts painted with it daily until they become detached.

For Removing Warts.

℞ Acid Salicyli . . . . . grs. xxx
Ungt. Aquæ Rosæ . . . . . ʒ ss

Misce. S. Apply twice daily for two days, after which the growths being softened, they should be removed by a dermal curette, and by using these means you can safely say that the wart will not return.

Warts.

I recommend in cases with numerous warts the following formula:

℞ Sublimed Sulphur . . . . . ʒ v
Glycerine . . . . . f ʒ jss
Pure Concentrated Acetic Acid . . . . . f ʒ ijss

Misce. et S. Apply locally each evening until the warts dry up and fall off.

Successful Treatment for Tape-Worm.

I have used the following formula for several years with most excellent success:

℞ Naphthaline . . . . . grs. xx
Chloroform . . . . . f ʒ i
Glycerine . . . . . f ʒ iv

Misce. S. One dose. To be given four hours after a light meal. Six hours later give a brisk cathartic, and in due time all worms pass, apparently dead.

Tape-Worm.

Low diet for one day; on morning of second, in three doses at intervals of fifteen minutes:

℞ Honey . . . . . ʒ v
Ethereal Ext. Pomegranate, Eth. Ext. Male-fern āā . . . . . grs. vijss
Kousso Flowers Powd. . . . . ʒ v

Misce. S. Divide into three parts.

Tape-Worm.

℞ Ol. Filicis Maris . . . . . grs. xviii
Chloroformi . . . . . ♏ Liv
Ol. Ricini . . . . . ♏ Liv
Ol. Tiglii . . . . . ♏ ss

Misce. Fiat caps. No. xii.

S. At one dose, or at two doses, half an hour apart.

My experience in more than thirty cases is, his wormship appears very promptly within four hours; head, tail and connecting links.

Tape-Worm.

℞ Peponis Decort . . . . . ʒ v-x
Sacchari Alba . . . . . ʒ vi grs. xv
Lactis Recentis . . . . . ʒ xv

Misce. Fiat emulsio.

S. To be given before breakfast. Two hours to be followed by castor oil.

Lumbricoid Worms.

A favorite prescription for worms (lumbricoid) in children is

℞ Santonin . . . . . grs. xx
Podophyllin . . . . . grs. v
Sugar . . . . . grs. xxx

Misce. S. Divide into five powders; give one every four hours until it acts freely on the bowels. The dose of podophyllin can be varied according to the age of the child.

Tic Douloureux.

℞ Ammonii Chloridi . . . . . grs. xx
Butyl-Chloral Hydratis . . . . . grs. v
Glycerine . . . . . ♏ v
Aquæ Chloroformi q. s. ut fiat . . . . . f ℥ ss

Misce. et fiat haustus.

S. To be taken every two hours till three doses have been taken.

An Efficient Depilatory.

I recommend for this purpose iodine collodium, applied for three or four days in a fairly thick layer to the hairy part. When the collodium pellicle is removed, the hair will be found to stick to its lower surface.

Hair Dye and Stimulator.

℞ Plumbi Acetatis
Lac. Sulphuris
Pulv. Sodii Boratis āā . . . . . ℥ i
Aquæ Ammonia . . . . . f ℥ ss
Alcoholis
Spts. Myrciæ
Glycerine
Ess. Bergamii āā . . . . . f ℥ i
Aqua Pura . . . . . f ℥ iv

Misce. Filter twenty-four hours.

S. Rub well into scalp once to twice daily.

Prize Cologne.

℞ Olei Bergamii . . . . . f ℥ ii
Olei Limonis . . . . . f ℥ j
Olei Neroli . . . . . ♏ xx
Olei Origani . . . . . ♏ vi
Olei Rosmarini . . . . . ♏ xx
Cologne Spirits . . . . . f ℥ xx
Aqua Aurantii Florum . . . . . f ℥ j

Misce.

The reader should bear in mind the fact that the use of the foregoing prescriptions should only be made in adult cases, and that the author has purposely refrained from giving any formulas for the diseases chiefly mentioned in this work, from the fact that nervous diseases of a sexual character are the most insidious, obstinate and mind destroying that are known to the medical profession, and the proper medicines for their treatment, therefore, cannot be prepared or given too carefully, as they must necessarily be most powerful and far reaching in their actions and effects, and might properly be classed as edge-tools in medicine. Hence the importance of entrusting their preparation only to those of extraordinary skill in this respect, and who, from making a specialty of the treatment of these diseases, are thoroughly familiar with their therapeutic properties and physiological effects.

Great numbers of nervous, broken down, wretched invalids (whose misery and wretchedness are owing, wholly or in part, to the ignorance and unskilful treatment of previous medical advisers,) are constantly seeking the medical advice of the author, and he feels constrained to admonish sufferers of this class to place the treatment of their case in the hands of none except those who devote their entire energy and abilities to the study and treatment of nervous and sexual diseases, and who give unquestionable evidence of their superior qualifications in this respect.

A WORD REGARDING THE IMPROVEMENT IN MEDICINE.

Physicians Know What Drugs Will Do, but Not Why They Do It.

When a person takes a dose of medicine, he never stops to consider what a wonderful provider nature is. When you consider that in the present age physicians are able to give drugs which will go through the entire system without having any effect upon any part or organ until it comes perhaps to some nerve upon which it expends all its force, it is indeed a miracle of the most wonderful kind. We don't know why it does it, but we know what it does. The progress in materia medica has been wonderful. By provings the specific effects of drugs have been discovered, so that they can be given with specific results. Medicine is gradually emerging from the dark valley of guesswork into the bright sunlight of science.

The modern physician does not make a mixture of seven or eight drugs, hoping that some one of them will produce the effect desired. He does not take chances upon striking a remedy one in seven. He knows now just what drug will produce the results he wants, and he prescribes that. The writer attended a man a short time since who had not been sick for 20 or 30 years. I went into his room, and after observing his symptoms asked for half a glass of water, into which I dropped a small pellet, a triturate. The old man

looked at me after I had given him a dose of it and then smiled.

"Well, doctor," he said, "you treated me for this complaint when I was sick many years ago, and I must say the remembrance of the taste of the medicine you gave me then is still vivid. I don't think that a person could have mixed a more horrible concoction than that was. Now you treat me for the same disease, and the drug is almost tasteless. How do you account for that?"

"Progress," I replied. And progress it is! Every day increases our knowledge of drugs and our power to alleviate suffering and save human life.

NOTE.—The author will take pleasure in advising, free of charge, any reader of this work who may be suffering, or has cause to think he is suffering, from any of the diseases or symptoms mentioned herein, and which so gnaw and prey upon the mind, body, etc., of the person so afflicted. He can be addressed in perfect confidence at Moodus, Conn.