



*Yours truly,*  
*James C. Jackson, M.D.*





Wm. H. ...  
... ..

THE  
SEXUAL ORGANISM,  
AND ITS  
HEALTHFUL MANAGEMENT.

BY  
JAMES C. JACKSON, M.D.

---

BOSTON:  
B. LEVERETT EMERSON,  
129 WASHINGTON STREET.  
1862.



Entered according to Act of Congress, in the year 1861, by  
B. LEVERETT EMERSON,  
In the Clerk's Office of the District Court of the District of Massachusetts.

# Contents.

CHAPTER I.	
TO MY READERS . . . . .	Page 5-11
CHAPTER II.	
THE CHILD BEFORE ITS BIRTH, AND THE MOTHER'S RELATIONS TO IT,	12-18
CHAPTER III.	
THE NURSING, THE WEANLING, AND THE WAY TO LAY THE FOUNDATION OF A HEALTHY NERVOUS SYSTEM . . . . .	19-26
CHAPTER IV.	
SCROFULA, AND ITS INFLUENCE ON THE SEXUAL ORGANS :—Treatment of this Disease, with a view to preserve Children from Libidinous Desires,	27-32
CHAPTER V.	
THE CARE OF CHILDREN FROM FIVE TO FIFTEEN YEARS OF AGE, INVOLVING THE FOLLOWING CONSIDERATIONS:—Dress—Associates—Bedfellows— Study—Books—Life out-of-doors—Play, and Employment	33-50
CHAPTER VI.	
PERSONAL PURITY: ITS DESIRABLENESS; AND THE IMPORTANT PART WHICH THE SPECIAL SENSES EXERT IN ITS MAINTENANCE . . . . .	51-59
CHAPTER VII.	
MASTURBATION: HOW IT ARISES, HOW IT IS KEPT UP:—Its Diseases, and their Effects upon the Health and Characters of Persons subjected to its Influence . . . . .	60-86
CHAPTER VIII.	
SPERMATORRHEA, OR INVOLUNTARY NOCTURNAL EMISSIONS. — Diseases con- nected with, or consequent upon, Involuntary Seminal Emissions— Diseases of the Respiratory Organs—Complications of the Liver and Bowels under this Disease . . . . .	87-108
CHAPTER IX.	
DRUG-MEDICATION THE POPULAR DELUSION OF THE NINETEENTH CENTURY, AND THE GREAT CURSE OF THIS AGE . . . . .	109-124
CHAPTER X.	
QUACKERY . . . . .	125-134
CHAPTER XI.	
MARRIAGE AS A REMEDY . . . . .	135-146

## CHAPTER XII.

VENEREAL DISEASES.—Treatment—Gleet—Strictures of the Urethra—  
Scrotal Diseases . . . . . 147–161

## CHAPTER XIII.

SYPHILIS AND ITS TREATMENT.—Formula of Treatment—Treatment of  
Constitutional Syphilis . . . . . 162–180

## CHAPTER XIV.

DISEASES OF ORGANS CORRESPONDING IN PLACE TO THE SEXUAL, ARISING  
FROM ABUSE OF THE LATTER;—As Piles—Diseases of the Rectum—Kid-  
neys—Bladder, etc. . . . . 181–183

## CHAPTER XV.

DISEASES OF THE SYSTEM ARISING FROM OVER-ACTION OR ABUSE OF THE RE-  
PRODUCTIVE ORGANS:—Such as Dyspepsia, Liver Complaint, Nervous  
Head aches—Sick Headaches—Rheumatism—Early Loss of Sight—  
Consumption, etc.—Prescription—Spermatorrhœists who are Ner-  
vous Dyspeptics—Formula of Treatment—Liver Complaint and Sore  
Eyes—Consumption . . . . . 184–203

## Part Second.

## CHAPTER I.

WOMAN'S ORGANIZATION: ITS GENERAL AND SPECIAL FUNCTIONS, 207–215

## CHAPTER II.

GIRLHOOD, AND ITS NEEDS . . . . . 216–220

## CHAPTER III.

MENSTRUATION, AND ITS DERANGEMENTS.—Amenorrhœa—Dysmenorrhœa,  
or Painful Menstruation—Menorrhagia—Leucorrhœa, or Whites—  
Treatment . . . . . 221–239

## CHAPTER IV.

THE UTERUS, AND ITS DISPLACEMENTS, AND THE DISEASES CONSEQUENT  
THEREON.—Prolapsus Uteri—Treatment of Prolapsus—Chronic In-  
flammation of the Neck of the Womb—Treatment . . . . . 240–254

## CHAPTER V.

MARRIAGE; SEXUAL INTERCOURSE; PREGNANCY; ABORTION; CHILD-BEAR-  
ING . . . . . 255–270

## CHAPTER VI.

PANACEAS, FEMALE PILLS, QUACKS AND QUACKERIES . . . . . 271–279

THE  
SEXUAL ORGANISM,  
AND  
ITS HEALTHFUL MANAGEMENT.



THE  
SEXUAL ORGANISM,  
AND  
ITS HEALTHFUL MANAGEMENT.

---

CHAPTER I.

TO MY READERS.

I HAVE no apology to make for the discussion of this subject. So important a part do the Sexual Organs play, in the maintenance of health, or in the development of disease, that I feel myself at liberty to talk to the people with entire freedom.

I know that there is a deep-seated, but, as I think, an unreasoning, prejudice against the discussion upon which I am about to enter. Nevertheless, as a Christian man, owing obligations to his fellows growing out of his relations to them, as well as a professional man who has had very large and extensive opportunities for observation and experiment, which together constitute a man's experience in this class of diseases, I have, under the opening presented to me, no option: I *must* do my duty. I shall try to do it with delicacy, and with a due regard to the subject discussed; and I beg the reader of these pages to follow me, if so be that he or she may have any interest in the topics presented for thought.

That human beings are sick,—much more frequently so, than in good health,—is a fact known, or, if not known, easy to be known, by all who can lay the least claim to the quality of common observation; for, in truth, sickness has come to be the ruling condition of our people, while health is their ex-

ceptional condition. For this, in the nature of things, there is no sound basis. The laws of life, as exhibited in the human organism and made manifest through its economy, are just what they profess to be: their influence, their tendency, their effects, their operations, are to *preserve* life. The vital forces in the human body, when left to their natural order of expression, not only legitimately, but inevitably, tend to the preservation, and not to the destruction, of human life. Hence, health is, or should be, the natural condition of man; and sickness, in any form, should be his incidental or casual condition.

Out of a great variety of causes operating to invert the Divine relations, and to pervert the Divine arrangements, thus destroying health and enthroning sickness, the misuse or abuse of the sexual organism and its functions stands preëminent. As a matter of course, the diseases of this organism comprise, within their range, a large chapter in the sum total of the diseases of the human body. To show how these diseases are brought about, by what means they exist, under what conditions they perpetuate themselves, and by what means alone they can be controlled and properly cured, is my object. And I take the liberty of saying, at the outset, that how much soever of pleasure I might derive from entering upon an examination of the subject from points of view that would be considered purely scientific, I have no desire to do so at present; but rather to talk, in a plain, frank, untechnical way, so that the unprofessional mind shall comprehend me, and the common reader understand me. My business, therefore, will be with the people, and not with their physicians (except in so far as I may feel called upon to question the propriety and usefulness of the prescriptions made by the latter, in the treatment of this class of diseases), though I hope so to manage my argument, as that the most learned doctors may not peruse what I shall write without profit; for I feel assured, that, in the matter of treating the diseases of this special organism, physicians are as far from the truth, as they are wide of it in their general medical practice.

Without knowing the reason of, and therefore without being able to give any reason for, the prevalent disposition seen among the youth of the present day to the development and exhibition of over-active sexual propensities, everybody is aware of the fact, that of all the *vices* which government, society, and individual parents, have to combat, there are none demanding such constant attention and such unwearied vigilance to keep them restrained and within decent boundaries, as those which find their home and resting-place in the undisciplined and unrestrained excesses of the sexual passions. Moral considerations and moral restraints operate largely to keep our people from violating the rights of their fellows, in their relations to personal liberty and to property; but, within the sphere of the intercourse of the sexes, there seems to be no security except that which grows out of restraints which are purely arbitrary, and which, therefore, result in the loss of all natural freedom, and of the benefits consequent upon it. Our people, from the necessities of the case, — in other words, from motives of self-preservation, — know nothing of unconventional, social life, so far as that life is developed in the common intercourse of the sexes. Early do parents impose restraints upon their children in this respect. Boys, very soon after they are capable of understanding the simplest things, are taught that they *are* boys, and girls that they *are* girls; and each is taught to be doubtful and suspicious of the other. And so, down in the sphere of childhood, there begins to be felt a restraining force in this direction, which gains strength with age; and, by the time that puberty comes on, these parties are so related, that no movement is ever made in their social interchanges which for a moment allows them to forego the knowledge, that they are to consider each other as naturally liable to forget the promptings of their higher natures, and to rush blindly and ruinously into indulgences, the very contemplation of which fills one's cheek with shame.

So far am I from being disposed to make light of sexual depravities, or to feel that their existence is of inconsiderable consequence to individual or social welfare, that I may say



with truth, that I regard the abnormal conditions of mankind, viewed from *this* stand-point alone, as over-weighing all the other morbid manifestations which they show. I know that in the great catalogue of criminalities which have been classified, and can be counted up as against the character of man, there stand out prominently vices and crimes which society regards as of much greater turpitude, and of much deeper significance, than those which connect themselves with the perversities of his sexual functions; but I have accustomed myself to the consideration of causes, and their remote, as well as their immediate, effects, after a style and habit of thought somewhat different from that which is common to thinkers; and when I say that deliberate and profound investigation has led me to feel that a larger share of unhappiness, sorrow, poverty, and vice, depends upon the want of proper education in respect to the legitimate uses of the reproductive organs, and upon their illegitimate uses, than upon the perversion or improper indulgence of any other of the human propensities, I beg leave to be understood as saying that which, under all proper circumstances, I am prepared to defend.

The simple, unvarnished truth is, that human beings *are born depraved*; so that they make good the statement, that "the child is father to the man;" — and notwithstanding the fact, that a new system of Mental Philosophy has been presented to the consideration of the people, and has been urged with more or less earnestness and with a considerable degree of success, the great mass of mind has not been reached by it, and therefore remains ignorant of the all-important fact, that, in a large degree, the practical vices which it costs so much labor to combat, and the practical evils which we all find so difficult to restrain, have their natural resting-places in the predisposition to commit them, with which human beings are born. Most persons who commit crime, or who violate the rules of right, do so *because they were born to do so*, — because they have a *constitutional* tendency that way. Not that any particular crime lies coiled up in their undeveloped characters, waiting simply for an opportunity and favorable

circumstances to show itself; but that such is the condition of their physical organism, that, under fostering influences, a wrong bent or determination of activity manifests itself; and the child, who might, under proper training, have grown up to be a useful man, for want of such training, grows up to be a villain, — vices and crimes almost always being nothing more and nothing less than exhibitions of character, made manifest by wrong conditions of the physical relations.

I am no materialist, nor have I any desire whatever to relieve any human being from the full share of responsibility for his or her own acts; but I am one who does believe, that, to a considerable degree, the vices of mankind grow out of their physical habits; and that, if we would seek to understand the origin of the perversities and depravities which human beings show, we must treat, with much more fidelity and freedom from prejudice, the nature of man's physical structure, and the great relations which exist between it and his intellectual and moral nature.

The correlative of this position could be illustrated in a great variety of ways. One single instance, however, will suffice to make it plain, and, I think, to satisfy every unprejudiced mind of its truth. A man commences active life with fine health, fine social position, and fair prospects of success. In the place where he lives, he is respected, and exercises his full share of influence in all matters relating to the public weal. As time passes, he grows, and comes to be a prominent man. Still further on, he is to be seen in a lapsed condition: the air of the business-man or of the gentleman has gone; and, in its stead, he carries about with him unmistakable evidences of a depraved and fallen state. Now, any one who should take the trouble to investigate the causes of such a change in this man's condition, character, and prospects, would easily see that they are to be found resting chiefly within the sphere of his physical habits. He is a drunkard; and therefore he is neither a good citizen, nor a good father, nor a good man: but, in all these respects, he is the opposite of good. In reasoning or speculating upon the causes which have produced this change,

it will not do to ascribe it solely to depravity of heart. One must give their full force to depravities of appetite; and, in doing so, he will likely find himself compelled to go back to the *parents* of this man,—there to discover that in *their* methods of living lay the hidden germs of *his* ruin; that he was born as fair a child to look upon as any child could be; but that within his physical constitution there were tendencies or predispositions to indulgence in the department of the Alimotive, which, farther along in his manhood, for the first time made themselves actively manifest, and that, uneducated as he was to a knowledge of their existence, or of the danger arising from their unrestrained indulgence, he became, unaware to himself, their victim. In the great judgment to come, when God's justice shall settle all questions of right and wrong unerringly, and place responsibility just where it belongs, this man must have his responsibility largely qualified; and the sin which will attach to him, for his loss of character and the ruin of his usefulness, may be so lightened in degree, as respects himself, as to make his parents carry its heaviest share.

In settling such questions as this, from the point of Christian philosophy, one who is enlightened does not like to overlook the retrospective. To find out just what we want to know, as it lies before us, we are sometimes compelled to look back,—to get light from the rear. It has been said,—and it has been illustrated by a very prominent and well-marked example in the history of mankind,—that, on occasion, the true way to gather light for the time to come is to bring to bear upon it the light of the past. God's pillar of fire is proof of this.

Now, what may be true of the intemperate man, I am disposed to assert, is also true of the *lewd* man. Persons who indulge overmuch in the gratification of the sexual, are born with a predisposition to it. They have unduly large Amative-ness; and, under our present methods of education and training, this quality is increased rather than checked in childhood: so that when puberty comes upon them, and you see evidences of incoming man or womanhood, such persons are more likely than not to be compelled to make such efforts to restrain this

passion, and to keep it within due bounds, as to cause them to suffer in their health, or to fall into secret or open habits of gratification; which must necessarily end in the establishment of greatly diseased conditions of this special function, and, not uncommonly, of the general system.

Until one knows by very close attention to the subject, under very widely extended opportunities for observation, he can have no adequate idea of the extent to which, in some form or other, an unhealthy gratification of the sexual propensities exists with our people, and how early in life this begins. Honestly, *it is the great, crying sin of our time.*

## CHAPTER II.

THE CHILD BEFORE ITS BIRTH, AND THE MOTHER'S  
RELATIONS TO IT.

I CONFESS that it comports with my ideas of what should constitute the office of the true physician, to seek for means whereby to *prevent* disease, rather than for special agencies wherewith to cure it. The old adage, "An ounce of prevention is worth a pound of cure," has force. While I consider that the art-curative is nothing more nor less than a *special* exhibition of the art-preservative, I have a decided fancy for arguing all matters relating to health and disease, from the point of prevention, rather than from the point of cure. If one had the power, by the waving of a wand, to check forevermore the ravages of sickness, and thus to secure to all generations, in all coming time, perfect health, he would feel himself far more highly honored in being clothed with and in exercising such power, than he possibly could be were his power limited simply to curing the diseases with which humanity is at present afflicted and cursed. So, while it enters into my purpose and plan to discuss largely the morbid conditions of the sexual organs, and to show *how* these conditions can be overcome, and the best methods *by* which this can be done, it enters no less fully into that purpose to show how these diseases can be *avoided*; and this latter takes precedence, not only in my ideal, but also in the elaboration of my argument.

Holding the view that children inherit predispositions to excessive sexual activities, the first point worthy of attention is, what relation the child bears to that tendency, *before* its birth, and how the mother relates herself to her offspring, and to the predispositions to any given vice or disease that the child may show. What a child shall be after it is born, may,

in large degree, be determined *before* it is born: hence, the conditions of existence, prior to birth, are scarcely less interesting or worthy of thought than are those subsequent to birth. There can be no successful question raised as to the fact that the mother has a very important and essential influence in settling them. I know that the opinion, or impression, is quite common among the people (and medical writers are chiefly responsible for its existence), that whatever qualities, tendencies, liabilities, or predispositions, in any given direction, may be shown by offspring, are chiefly to be ascribed to the male parent; and that *he* is to be held responsible for them, whether they are good or evil. But *I* entertain quite a different opinion. It strikes me as only a logical consequence, that the relations which the offspring and the mother bear to each other, both before its birth and for no inconsiderable period after it, are of so intimate and vital a character as to preclude altogether the idea of the exercise of an inferior influence on her part, in determining and settling the qualities of character which her offspring shall show. The Psalmist David uttered simply a physiological truth, when, in mature life, he declared that he "was shapen in iniquity, and in sin did his mother conceive him." The moral grandeur of that statement finds its chief significance in the respect which that great and good man paid to physical law, in and through the consequences which resulted to him from its violations. There is no evidence that David was not begotten in wedlock; but when, in his own after-life, he found his sexual passion running away with him, and, for the time being, submerging all considerations of private character and public reputation in its overbearing impulse, he was compelled, as a sort of semi-justification or apology for his fault, to ascribe it to a constitutional tendency in that direction; and he plumply "owns up" to the fact, that his mother conceived him in a way and after a manner, which, though it were within the boundaries of the wifely obligation, was nevertheless sinful.

Now this admission made by David might be made with equal propriety by a large majority of the persons living upon



the earth to-day. As a general rule, — a rule so *very* general as to admit of but few exceptions, — the adults of either sex are unfit to propagate their species. Of women is this especially true. A large majority of the females of adult age, living in the United States, have Amativeness more than full. To a very great extent, this is kept in check; so that it is with propriety and truth of speech that we can say, our women are virtuous; for from *this* point they are so. But their virtue is the result of educational restraint super-imposed, and not of a balance of the different faculties which they possess. Differently educated from what they are, the women of the United States would *not* be virtuous. Out of thousands and thousands of persons of the female sex, children and adults, whom I have seen, and whom I have been called upon to examine, I may say that a woman possessing the organ of amativeness in a *low* degree is an exception to the general condition, in this respect, of her sex. And the possession by woman of this over-large development of this *special* faculty in her, so taxes her mental and moral nature, as to be not unfrequently the cause of much of the general ill-health which she shows. For scarcely ever, by bodily training, is she possessed of so robust a physical frame as to find an outlet, in her physical strength and activities, for any such excess of feeling. It is a pent-up fire which cannot be permitted to break out; and which is, therefore, only the more destructive by the hidden consumption which she suffers within. From this very relation, then, which she constitutionally bears, no wide or wild stretch of imagination is necessary in order to enable one to determine, with some degree of certainty at least, what must be the reflex influence of her own conditions upon her offspring. One may say, without much danger from hazarding the expression (and therefore of its being untrue), that, constitutionally as well as educationally, the women of our age are unfit for child-bearing.

Organically, therefore, women have much more to do with the redemption of the human race from the terrible sufferings with which it is afflicted, the great deteriorations under which

it at present lies, and the great depravities which curse it so horribly, than they or men are aware of. And were men less doltish, less tyrannical, less the slaves of false pride, less egotistical and self-conceited, *they* would see that there are, lying around them, facts sufficient, though disjointed, to teach them that one of the best ways to improve mankind is to elevate woman: for, in doing so, the labor would be taken from the range of *special* means, and brought within the sphere of organic management; — it being altogether wiser and better to have human beings *born* with proclivities, tendencies, diatheses, or predispositions, to truth, virtue, goodness, and God, than it is to have them born, as now-a-days they are, with predispositions towards falsehood, vice, ugliness, and the Devil; and then have their parents, neighbors, and society, and not unlikely the State, and assuredly and of necessity the Church, be agitated, be concerned, and perhaps be compelled to take great labor, in their behalf, in order to keep them from going to destruction.

In the nature of things, there is no necessity for persons being born with an inordinate development of the amative faculty. In this respect, children can be brought into the world with organizations whose determinate influence upon their characters shall be for good; and when Christianity, by her genial and saving efficiency, shall, in their after-lives, have educated and trained and cultured their hearts to her sway, they will be Christian men and Christian women, worthy of the Master whom they serve. They will have health of body; beauty of form; quickened intellect; great affections. To them, redemption will have been of some avail. Its great retro-active force will have reached them in the *organic* elements of their being, and they will have been under its control from the day of their births.

Now, if, as is undeniably the case, the drunken father and mother can transmit to their children their diatheses, or habits of body; or if the tea-drinking or laudanum-taking mother can transmit hers, — why should not the father or mother who has a large development of the sexual propensity, and who,



within the limits of the marriage-pale only, is in the habit of over-indulgence of it, be able to transmit to their offspring such a diathesis or habit of body? Is there any reason against it? If it *may* be so, then, at the very outset of the discussion of this subject, we get glimpses, at least, of some powerful causes operating to produce so general a depravation of this very important structure in the human body, and the diseases which such a depravation creates, as are visible to the keen observer. And, on the other hand, if such a transmission may be made from parents to children, as, except under the most powerful restraining influences, to render it not only probable, but quite certain, that those children, when grown to adult age, will give unmistakable proofs of the over-bearing nature of the sexual propensities, — why is it not also possible for persons to transmit to their children, in this particular line of descent, such qualities of truth and goodness, justice and mercy, love and manhood, as shall break up the line in its tendencies to EVIL, and make it over to the service of the GOOD? The thought seems horrible to me, that the law by which qualities are transmitted from parents to children can only be operative to the service of evil. Why should not Christ have sons and daughters born to him? Cannot the great life that He bears in his own person for human use and good, find inlets to the hearts of human beings through their organic constitutional currents? It seems to me that it can; and that the sanctifying influences of which the Bible makes so much, and whose necessity is universally recognized by Christians, may as truly be set at work, and, up to a certain degree, be as decidedly made effective on the child, while as yet it lies up under its mother's breast, as when it lies upon it. Be this as it may, the fact that moral qualities are transmissible, and are being transmitted, by parents to children, is inexpugnable. They are uncountable, and of every variety, hue, and form; they are seen in our physical, our intellectual, and our spiritual aspects of character; and will, some day, when human beings will consent to reason upon the subject, come to be easily traced and classified; and will be seen to result from the

operation of the great laws that connect parentage with progeny.

If, then, a woman finding herself in the family-way, would have her child, when, after its birth, it shall have grown to responsible conditions, show absence of undue propensity to sexual indulgence, and, of course, to avoidance of the diseases which such indulgence brings in its train, let her, *during the whole period of gestation*, cultivate sedulously such habits of thought, and such conditions of physical life, as, in their nature and influence, directly tend to keep down in herself any morbid states of her sexual organism. It is not an unusual circumstance, that, during a large portion of the period of gestation, women find themselves showing abnormal states of the sexual structure. These states or conditions sometimes culminate in the production of prurient amative desires, for which no ground exists primarily in mental feeling, but only in the physical conditions of the organs of reproduction.

Now, whenever any such consciousness comes home to a woman in a gestatory state, let her consult, not her morbid desire, not the saddle-bags of the doctor, not the panaccas of the patent-medicine vender, but the great laws of hygiene; and, — through gentle ablutions or washings of her body, gentle enemas to the bowels, lavements of tepid water to the parts particularly excited, sitz-baths of water of a gentle or tepid character, foot-baths of a mild temperature, the application of cold cloths to the crown of the head, freedom from hard labor, exercise in the open air, intercourse with men and women of culture whose conversation tends, rather than otherwise, to awaken within her high aspirations; abundant and regular sleep, the disuse of stimulating foods, and substituting in their place the use of farinaceous and fruit foods, — thereby overcome this special abnormal exhibition; for if it continues, and so oppresses her and makes her uneasy in mind, disturbing her and rendering her relations to herself and her husband quite unsatisfactory, the reflex results will be seen in such an organic or constitutional structure of the brain of her offspring, as certainly to make *his* life one constant, unin-

errupted struggle against his proclivities to sexual gratification. And, both from the points of moral and physical law, it is one of the most unhappy states in which a human life can be seen to work itself up, to be ever compelled to be on the alert; lest, under slight or grave temptations, his sexual passion should get the mastery of him, and force him to yield to its demands.

But the influence of the mother does not stop here: it extends to the child *after* its birth, while as yet it is a nursling.

## CHAPTER III.

THE NURSING, THE WEANLING, AND THE WAY TO LAY  
THE FOUNDATION OF A HEALTHY NERVOUS SYSTEM.

THE period during which a child suckles, for taking lasting impressions from its mother, is scarcely less favorable than the period preceding its birth. It may seem strange to some,—the assertion that the milk of the nursing mother constitutes not only the nutriment of her child, but is a medium for furnishing, in no inconsiderable degree, the elements of her own intellectual and moral character. I cannot ignore, if I would, the fact that moral impressions and states of mind are communicable *by physical means*; and if this view is admitted to be correct, then it is difficult to conceive of more opportune conditions to transmit intellectual tendencies and moral impressions, than a mother furnishes to her child during that period of its life in which it draws its sustenance entirely from her. What are her conditions of mind and heart, as well as her states of health, during this period in which she nurses it, may fairly be said to be, either in prospective or in fact, the conditions of her offspring's higher or lower nature. If, from causes either voluntary or outside of herself, she shall be in poor health during the nursing period, she lays, or may lay, the foundation of temporary or permanent ill-health for her child; and if, in the higher range of her life, her intellect shall be warped from its true order and healthiness of tone, or her affections so compelled to express themselves as to become eccentric or uncertain, then her child may have all *its* powers of life so arranged to her conditions, as in after-days to be itself made, by and through its relations to her, a counterpart of herself.

One sees, therefore, how very important a view this is, if it

is at all true; and how needful it becomes, for the child's sake, that the mother, during the suckling time, shall, by every fair and available means, establish for herself high conditions of health and character; so that these may, by this most subtle yet intimate of all relations, be transmitted to the offspring.

The very essential part which the nervous system plays in a human life, as far as regards health, or symmetry and harmony of character, can need no very elaborate argument. All persons who accustom themselves, in a fair measure, to observe the relations which this system bears to the body and mind, in respect of their vigor and naturalness of action, will readily accept the view which I have offered above; and those who are not prepared to accept it, can only be made so by more intimate knowledge of the relations which physiological law bears to the higher laws of human nature.

Now, there can be no more essential means set to work for laying the foundation of a healthy nervous system, during the early or subsequent periods of childhood, than may be comprised within the range of its nutrition. Emphatically is it true, that what a child eats makes its blood: its blood is its life, and its food is its blood. Therefore, the quality of its *food* is the quality of its *life*: and as, during the period of nursing, its food is the milk which it draws from its mother, and as she, by her conditions of health, modifies that food which she gives to it; so, in fact, she determines the *end* of that life. All physicians agree that the states of mind, or of feeling, or of health, of the nursing mother, have more or less to do with the healthiness or unhealthiness of the secretions of her breasts. Does she live upon highly-seasoned food and inflame her blood thereby, her milk will be, in popular phrase, of a heating quality. Is she perturbed in mind by causes that are more than temporarily operative, then the reflex influence of such conditions affect her secretions, and more particularly those which she furnishes to her child. Is she, from any cause whatever, so related to the affectional of her nature, as to warp it, and render her unhappy in its manifestations, — this highest of all the departments of her being sits back with its grim and shadowy pall upon the

states of her physical health, and affects the whole of her physical organism; deteriorating her milk, in a more sensible degree than any other secretion of her whole physical frame. Under any or all of these conditions, place her child at her breast, and let him draw from her mammal glands the nutriment upon which he lives; and it is idle to suppose, that, as the milk shall be healthy or unhealthy from these causes, his life shall not be affected by it. Derangements of the brain may result from the unhealthiness of the milk he takes; congestion of the liver, indigestion, constipation of the bowels, suppressed circulation upon the skin, imperfect circulation through the lungs, — all are, or may be, induced from no other cause whatever than that the food which he is fed upon is unfit for the uses of his body.

Just in the degree to which a human being is impressible from the influence of external causes is the liability of that impression being permanent. The unbaked brick, upon which the moulder lays his hand, takes the impression easily; and, if not erased by other causes, that impression will be there in all its perfection, when the quality of that brick, by burning, shall have become complete. So, the child, lying upon its mother's breast, may receive from her, through its connection with her, those impulses or impressions which operate in her only for a time, but which in him shall qualify and shape his character long after she shall be laid in her grave. In the *special* direction, therefore, to which I would turn the thought of the reader, the influence which the mother exercises over the child, by means of the nursing which she gives it, cannot be too highly appreciated.

I think I am warranted in the assertion, that at no period do women indulge more freely in the conjugal rights than during the period of nursing. And there may be adequate reasons readily assigned for this. During the period of gestation, the desire for sexual indulgence is ordinarily suspended; but after the birth of the child, and recovery from confinement, the mother, if in good health and under favorable opportunities, is more likely than not to have awakened in her sexual desires.



These, on account of the long repose to which the organs have been subjected, may be unusually ardent, and, if inordinately gratified, are almost certain to affect the quality of the milk which she secretes. I would lay it down, therefore, as a general rule, that the *nursing* mother should participate sparingly in the pleasures of the marriage bed; and, if for no other reason, solely on the ground of the retro-active influence which, by means of her milk, over-gratification in this direction may have upon the development of this special organism in her child.

I cannot forbear offering to nursing mothers, as a means whereby to lessen and overcome in themselves any inordinate manifestations of sexual desire, the avoidance of all stimulating food and drinks. I know that suggestions in this direction are not likely to be readily received; for the impression among nursing women is well-nigh universal, that foods which are exciting and stimulating in their effect upon the nervous system are altogether the best adapted to the production of abundant and healthy secretions of milk for their children. Yet never was there a more unfounded belief than this. In order that the nursing mother shall have milk of the best quality and in due abundance for her child's wants, hygienic agencies are vastly superior to those of the artificial kind. Life in the open air and in the sunshine; daily exercise upon one's own feet, and pleasant associations while taking it; perfect cleanliness of the entire bodily surface; food of a nutritive kind, but free from factitious force, and not too largely fluid or semi-fluid, but more largely solid; regularity of habit in every direction, but especially in the department of sleep; no other drink than living, soft water; entire abstinence from all poisonous or stimulating drinks or drugs; pleasant household arrangements; opportunities for intellectual and moral culture; the development of special organs or faculties in whose growth the whole womanhood of the mother takes great pleasure, — these, and kindred means for keeping her own body alive and healthy, as well as for the furnishment of an ample supply of healthy milk for the uses of her child, are so greatly in advantage of the

common means used, as to need, one would think, only to be stated in order to be appreciated.

And yet I fear that very few of those who may read this book will, at first thought, agree in my position. From time immemorial, the opinion has existed among nursing women, that, during this period and during the period of gestation, they need *special* means to keep them in healthy and vigorous conditions; and they have fallen into the error of supposing, that these special means should be means special in kind and quality, instead of being *common in kind*, but special *in their application only*. In truth, they have adopted the medical fallacy, that special conditions of the human system demand special means, not *only*, but that this specialty shall apply to the quality of the materials rather than to the manner or method of their application; and out of this erroneous view, therefore, on the part of medical men and nursing women, have grown up the habit and practice of giving to the mother a great variety of foods and drinks; which, far from being well adapted to the promotion of her own health, are particularly ill adapted to that object; and, along with this, are directly calculated to invert all the healthy processes of life in her child, and to leave it, by the time it arrives at puberty, in conditions as morbid as its worst enemy could well wish.

But there is another view to be taken in this direction, which I cannot forbear to state; though for it, I fear, I shall find but little favor with any class of readers; and yet I am quite satisfied of its truth. This is the influence which the mother has upon her child by the intimacy of physical contact between her and it. We do not give, in our estimate of the means by which one person influences another, enough importance to this view. Every person who has such relations to any other person as to bring the two habitually, frequently, and, as I say, intimately, into physical contact, has at command influences, for shaping the actions of such persons, more potent than is generally supposed. Now a child, when first born, is helpless, and is entirely at the disposal of its mother, or of some other person who has to care for it, and attend to its numerous little wants.



First in the list of those wants is cleanliness of person. That this may be assured, dressing and undressing, washing, handling, manipulations, — all are needful ; and if the mother is able to do this, then the child and herself are quite likely to be *en rapport*, or in intimate communication. Such are the child's physical conditions as readily to receive impressions, in a variety of ways, from the mother's handling. No greater signs of satisfaction can mere animal life exhibit, than those which an infant shows, as it lies, partially or wholly undressed, in its mother's lap, while her hands are passing over and rubbing gently its skin. True, the expression of satisfaction is purely sensational ; but then, sensational expression is not merely physical : it is æsthetic as well, and affects the germ-life of the mind and the heart of the infant. If this is not so, how shall we account for the Divine order of development ?

Watch this order, and see how the unfolding of a human life is made. For the first few years, the life of the child is the life of his senses. What he sees, hears, smells, tastes, and touches, constitutes the sum total, or nearly so, of his knowledge. God designs, that, through his powers of perception, he shall accumulate a fund of knowledge which shall serve by and by as a basis for the action of his reflective faculties. Thus it is seen, that, in the order of growth, the child first perceives, then thinks and reflects upon what he has perceived, and then *feels* in regard to it ; so that his life is elaborated, first, by and through the use of those organs which take primitive cognition of his bodily wants, and which, therefore, must be the education that comes by *training* ; then follows the education that comes by thought, and then that which comes by feeling ; and thus the whole nature is drawn out, and the body, mind, and heart stand before you, trained, educated and consecrated according to the privileges and opportunities had.

It will not do, therefore, to overlook the effect upon the child of those impressions which, to a superficial eye, seem to be purely sensational, and quite as evanescent. They have a reflex influence, and a reverse side to them, which it is well

for the philosophical mind to look at; especially when his object is to understand human nature, and to determine the influence that shape and fashion human character.

It is altogether probable that the impressions of pleasure which the child exhibits under the manipulations of its mother result from a transmission of the electric forces in her own body, and that she is capable of governing its little life more decidedly and positively by this one single agency, aside from the influence she exercises over it through nursing, than by any other means which she can put to use; and that, after she shall have ceased to nurse it, this influence becomes the all-potent one through which she should seek to exercise her administrative regimen. As, for instance, if her child is ill-tempered, disobedient, or recusant to her commands at any time, the efficiency of her government of it will be found, on all occasions, to be in the ratio of her acknowledgment and use of psychological, rather than of physical, laws. Love, kindness, patience, and persevering expressions of affection, will do vastly more to overcome its unhappy states of mind, and to bring it into harmony with her general ideas of what its conduct should be, than the application of birch-rods, or the exercise of any system of purely physical force or physical restraints. Let any mother take a crying, fretful, apparently dissatisfied and unhappy child, of two, three, five, six, eight, or ten years of age; sit down, make a lap for him, and play baby to him; fold him to her breast; run her fingers through his hair; smooth down the corrugations of his forehead; coo to him like a dove in a nest; sing a pleasant song to him; whisper in his ear; breathe into his face; handle him gently; tell him pleasant stories; seek to exercise the power of maternal genius over him; bring into play her wit, her humor, her pleasant recollections of her own life, her knowledge of men and things, pleasant incidents in her own childhood, which have not passed from her memory, — let her use these means, instead of the dark closet, the process of starvation, the application of the whip, tying up with a handkerchief, or the withdrawal of her approval,— and see the effect; and she will readily become

a convert to this view of mine. We all have been more or less astonished at the developments of Mesmerism or Biology or Psychology, as these terms are interchangeably applied to describe the efficient control which one person gets over another; and yet the records of maternal life are full of just such exhibitions of psychological force; that is, of a spiritual force in human nature, whose office it is to regulate its material and physical manifestations. The bearing of this view upon the development, or the proper restraint, of the sexual propensities in children, cannot be rated too highly. A mother, whether she thinks so or not, can create and establish a super-active condition of the sexual organism in her child, simply and solely by means of the affinities that may exist between her and it. It stands her in hand, therefore, to see to it what relations to her own life her sexual organism bears; for, if they are excessive, prurient, and unhealthy, they may re-act upon her children to a degree that shall be deplorable. It is a great relation, this of mother. For years after the birth of the child, she stands to it as God's vicegerent: to her, more than to all others, is committed the present and prospective welfare of her babe; to her should it appeal for the supply of its commonest wants, and come for answers to its imperfect inquiries after knowledge; and upon her it should, at all times, be permitted to rely most implicitly, for the satisfaction which its dawning love so frequently and intensely seeks. If helpless, feeble, crude, and imperfectly developed be the mother, the child lives a low life.

If I am right, then, in the expression of these views, does not my previous statement, which, in its bare affirmation, may seem rash, prove to be correct,—that the women of the United States, as a grand fact, are, from want of proper training and education, unfit to propagate their species? Nothing within the range of physiological truth is more conclusively settled in my own mind than this; and because of this conclusion am I disposed to do what I can, by honest and original research, and bold yet accurate statement, to elevate woman, to awake up in her a consciousness of the dignity of her being, beseeching her to assume the position to which she is by nature entitled.

## CHAPTER IV.

## SCROFULA, AND ITS INFLUENCE ON THE SEXUAL ORGANS.

TREATMENT OF THIS DISEASE, WITH A VIEW TO PRESERVE CHILDREN  
FROM LIBIDINOUS DESIRES.

FROM what I have already said, the reader will perceive that the sexual organs are apt to put on a healthy or unhealthy function or action, just as the general nervous system may be healthily or unhealthily developed in a given instance.

Now, it is not an unimportant fact, that conditions of blood have much to do with states of the nervous system. Where a disease of the blood exists, or where, in popular phrase, there is impurity of the blood, the nervous system becomes more or less deranged thereby; and if this impurity exists by constitutional causes, then, more likely than otherwise, the nervous system will be constitutionally disturbed.

Of diseases which are hereditary, and which affect the quality of the blood, none stands out in its destructive effects more prominently to the observation of the medical man than Scrofula. With our native population it has come to be so common as to justify the assertion, that it is a household disease; and as it shows itself in two classes of persons, indicating opposite characteristics, quite unlike in their physical forms, features, and temperaments, it is readily distinguished where it exists. These two classes of persons are sometimes described as having the dark variety, and the light variety, of scrofula; and they are marked, respectively, as follows: The former class have dark skin, black prominent eyes, high cheek-bones, wide and dilating nostrils, thinly-chiselled lips, legs disproportioned in length to the trunk; and are large, not by bone, but by abundance of fatty substance interlaying the muscular fibre, making the flesh soft, and almost flabby. Per-

sons of this class have usually large feet, with low instep; a long, lounging, and almost sidling gait; and are, in many instances, knock-kneed, their toes turning in, rather than out, when they walk. They are above the medium height; appear graceful when sitting or standing, but at a disadvantage when in motion. They are seldom good dancers, and only seldom excel in physical games; they tire easily under laborious tasks; are scarcely ever in absolute good health, and are not marked for their longevity. Such is their style of build. Both men and women of this variety are apt, more than commonly, to have a large development of amativeness, with large sexual organs, and to be constitutionally charged with predispositions to over-indulgence of the sexual passion. When, from any cause, the males of this variety are exposed, and take on syphilitic diseases, the worst forms of those terrible diseases show themselves; the blood, in the presence of the syphilitic poison, becomes greatly degenerated in its quality; and the bony structures of the body are seriously affected by it, often to such a degree as to ruin their healthy character, and cause them to exhibit the worst forms of caries. The soft structures, especially the glands, under such circumstances, show enlargement, abscess formations, and such a giving way of healthy tone, — such a putting-on of the most marked abnormal states, as to render ultimate cure impossible. The women of this variety, when pregnant, are very apt to have swollen feet during the period of gestation, and, under exciting causes at all favorable thereto, to have inflammatory erysipelas at childbirth, with puerperal fever, ending in death; or, if death does not take place, they are more likely than not to have swelled or milk leg, and such a general outbreak of scrofulous disease, in some form or other, as to involve them in very serious and general impairment of their health.

The other variety of scrofula is seen in a class of persons showing quite different physical aspects. When not afflicted with eruptions, they have a skin which is very light, fine, soft to the touch, and sensitive. Their hair is red or flaxen or auburn or sandy, or very light. Their eyes are of a light or



deep blue. Their heads are large, and almost always unduly grown in the region of the intellect, and they are almost universally marked with large amativeness. The males of this class have the sexual organs more than ordinarily large, and are given, under favorable circumstances, to excessive sexual indulgence. The eyes of such persons are very apt to be large, prominent, and marked by a dreamy look, amounting to languor; though when, from any cause, mental excitement exists, this gives way to great vivacity of expression. Their necks are long and swan-like, but in symmetry too small for their heads. They are narrow-chested; and often their breast-bones are of the chicken formation. Their back-bones lack bulk and strength, denoting want of endurance; whilst their muscles are far less flabby than those of the other class spoken of. They are constitutionally disposed to take on diseases which legitimately make a lodgement in the mucous structures: hence the males are marked by dyspepsia, ultimating in pulmonary consumption; and the females, by diseases of the uterus, connecting themselves with diseases of the lungs;—for in neither sex are capacious lungs generally to be found; though they have large bowels,—much too large when children. Whenever disturbances of the stomach or liver exist, as is frequently the case in males of this variety, without any special agency of theirs, they easily have established a functional derangement of the genitals, so that involuntary seminal emissions follow. As a whole, this class of persons are prettily built; the females being, however, disproportioned in size to the males,—being relatively smaller. The women are intellectually precocious, very much so, in early life; witty; humorous; of exhaustless animal spirits; full of enthusiasm; and walk in a sprightly manner, with plenty of spring in their feet, which almost always turn out. They are, as I have said before, particularly predisposed to exhibition of disease of the mucous structure; and under their constitutional tendencies to sexual indulgence, and their want of proper education in the matter of holding their sexual organism in healthy check, as they approach adult age or pass into mature life they give

way, where opportunities naturally or legitimately present themselves, to the gratification of the sexual passion in such an inordinate measure as by this means to institute and fasten upon themselves a class of diseases known in fashionable language as "Female Diseases." This term implies all the diseases to which woman is *especially* subject, and which are peculiar to her, as contradistinguished from the morbid conditions to which her structure is liable in common with that of the other sex.

Under the usual medical methods of treating female diseases (to which the attention of the reader will be more particularly directed in subsequent chapters of this volume), these special ailments of women are *cured*, — but only, however, to have morbid states of other portions of her organism exhibit themselves, which cause much more suffering in their progress, and are much more likely to be ultimately fatal.

Of scrofulous women of this variety, probably eight-tenths indulge the sexual passion too much; and, of those who die of well-marked diseases, three-fourths have with them more or less severe complications of the lungs. The women of this class show also great prolificness of child-bearing; and it is not at all uncommon to find in a household a small delicate-looking woman, who, between the time of her marriage, — which almost always takes place before she is nineteen, — and her arrival at thirty years of age, has borne from five to seven children; it being, with such women, not at all uncommon to bear children as often as once in fifteen to eighteen months, and nearly always as often as once in two years. Of course, and, I might say, as an inevitable result, before the period arrives at which, by constitutional changes, nature indicates that child-bearing should cease, such women have not only ceased to bear children, but to live. It is a rare thing to find a woman who is of this type of scrofula, who is married and has borne children, who is over fifty years of age. They almost always die before reaching middle life.

Now, where, as is quite common, the husband and wife are *both* scrofulous, and both of a particular variety or type, they

give to their children all the morbid precocity and predisposition to sexual development and sexual activity which they themselves show; and hence their offspring are more likely than not to be predisposed to libidinous desires, if left to grow up after the habit and order of growth common to our people. Very scrofulous children should be placed under special regimen, both with a view to the eradication of the scrofulous poisons in their systems, and from considerations having reference to the natural morbid predispositions of the sexual organism; for, if not cared for by hygienic means, and educated to life under hygienic regimen, the boy or girl, upon mingling with persons of his or her own age, will as surely fall into libidinous habits, as he or she lives to arrive at puberty. It is not merely because of the established practice of solitary indulgence among the children of our people, that each successive group, as it comes up, falls into the current of such gratification; but it is a consequence of such an unnatural development of the sexual organs in early life, as to awaken prurient desires in children, and *instinctively* to lead them to the worst possible method of gratifying those desires. Their nervous systems are organically at fault, by reason of their blood being in unhealthy or diseased states, from hereditary causes. Such children do not fall, therefore, into habits of solitary vice so often from the education which they receive from others, who are in the practice of it, as is generally supposed; but quite as often are prompted instinctively to the use of means for answering the irritation to which their sexual organism is subjected from causes that are purely constitutional; or, if not so, which are superinduced by their stimulating and unhealthy habits of living. Does the reader see my point? It is this: — that wherever scrofula exists, the reproductive organs must be diseased, and so diseased as to place them in conditions demanding of them an unhealthy activity; and that where a scrofulous person is trained from childhood after the common fashion, and under the habits of living common with us, excessive sexual gratification is certain to follow. Before its imperious clamors, moral considerations are very likely to



give way; and, under this state of things, either solitary indulgence or sexual indulgence by intercourse, either inside or outside the marriage pale, is quite sure to take place and in excess.

Along with this indulgence comes a class of diseases which are modified in their form of exhibition by the variety or type of scrofula which the persons being diseased show; the black scrofulous family showing one form of disease, and the light scrofulous family showing another and different form. But in either case, these diseases, connecting themselves with the sexual organism, ultimately break down the health and destroy the lives of those afflicted with them. Hence, a very important duty rests upon scrofulous parents in the management of their children from birth to puberty, not merely because of the dangers arising to their health or lives, but as well from the dangers growing out of the tendency to morbid conditions of their sexual systems, and the effects of such conditions upon their unfolding characters; for, of all the derangements to which a child is subject, there are none that are so deplorable, or that require such constant watchfulness, as derangements of the reproductive organs, because none, in their unlimited exercise, so deprave or degrade their character. Of all the vices whose existence society has to contend against, there is not one the deadly influence of which upon human happiness and welfare is equal to lewdness.

## CHAPTER V.

THE CARE OF CHILDREN FROM FIVE TO FIFTEEN YEARS OF AGE, INVOLVING THE FOLLOWING CONSIDERATIONS:—

DRESS ; ASSOCIATES ; BEDFELLOWS ; STUDY ; BOOKS ; LIFE OUT-OF-DOORS ;  
PLAY, AND EMPLOYMENT.

## DRESS.

WHEN I come to treat of the diseases of women, I shall have a good deal to say upon dress, and its influence in determining the physical conditions of their bodies: therefore I pass it at this time with a less elaborate argument, chiefly because of the fact, that, so far as dress is concerned, the style worn by males from childhood up, is, in my judgment, much less objectionable than that worn by females. Nevertheless, there are some suggestions on this point, having reference to childhood, which are noteworthy; so I mention them here.

All styles of apparel for the human body, which are so related to it as in any way to interfere with the circulation of the blood, either on its passage from the heart to the lower extremities, or from those extremities to the heart, are unhealthy, and directly calculated to promote those morbid conditions of the sexual organs, against which it is my special object in this volume to guard my readers. Congestions of blood are easily removed from parts to which the blood is not permitted to flow, and of course are with equal ease created in those in which the blood is forced to remain. If, for instance, one has congestion of the blood in the head, a physician might find it a successful expedient to ligate the arms above the elbows, and the legs just below their junction with the body. Of course, all the blood which was compelled to remain in those parts could not find its way to the head, and the quantity of depletion produced by this process would be the amount

of relief which the head would feel. Whether or not such a process, on the whole, would secure the end sought, would be determined entirely by the effects on those parts of the structure in which the blood was compelled to remain. If, from checking its flow to the brain by ligation, injury to the parts wherein it was shut resulted, the expedient would be a bad one: otherwise, it might be defensible on what might be called therapeutic principles.

Now, the dress which is usually worn by persons of either sex is so fashioned as to produce more or less pressure upon the chest, abdomen, and reproductives. Cinctures, as they are called, or belts or girdles or waists or tight waist-bands, are worn early in life by boys and girls; and from the time they are first put on, up to adult age, form a fashion in the general style of dress which they wear. With many the compression is of the waist, or about the chest; with others, about the lower part of the abdomen: but, wherever this pressure takes place, the effect of it is especially injurious to the health of the sexual organs, because they are located at just such a point in the body as readily, by slight pressure above or below, to overload them with blood, and, as a consequence, to create an unnatural excitement; for congestion of a part is a necessary consequence of too much blood in that part continually, or for any length of time; and, where such congestion exists, irritation almost certainly follows in a greater or lesser degree, and so inflammation often supervenes. It is in this way, in a large measure, that diseases of the uterus and the adjacent organs are produced in women; and in this way is it, too, that the irritations that boys are particularly known to feel at or about the genitals is caused. More especially is there a likelihood of an unhealthy condition of this organism being made to exist at or about the time of puberty, by wearing apparel which girds the body about the waist; because at this period of a boy's or girl's life does Nature, of her own accord, send unusual quantities of blood to those parts, in order that they may take on a more efficient state; and whenever, from constitutional considerations, any set of organs is made to take on

additional vigor, all the opportunities which those organs need for healthy development should be left undisturbed. To bind about the body, therefore, of a boy or a girl arriving at puberty, a belt or girdle, the necessary effect of which is to press upon the blood-vessels, which are at this period more or less specially filled with blood, in order to develop the organization of their sex, is almost certain to deprave or disease it, and to leave it in such conditions as that its general or special activities shall be of a sickly character.

In addition to this, it may be said of dress, that the fashion is a bad one of so clothing the upper portions of the body, during childhood, as to keep it unusually warm, while the lower extremities are so clad as to leave them deficient in warmth. The practice prevails with us in a uniform measure, and I might almost say universally, rather than otherwise, of parents so dressing their children, as to accustom the trunk of the body to an unnatural degree of warmth, which, from great vital arrangements and the operation of vital causes, is more likely than not to be surcharged with blood; and of leaving the feet and legs so poorly clad, as almost surely to aid strongly in overcoming the natural distribution of the blood to those parts by circulation. The dress of boys is less objectionable, in this view, than that of girls; boys generally wearing pantaloons, while girls wear pantalets, as they are termed, which are a very shammy and unsubstantial garment for covering the legs, and which bear no sort of adaptation to the wants of those locomotive organs: for a moment's reflection will convince any person, that the further from the centre of circulation an organ is removed, the more difficult is it to keep up the proper tone and vigor of such organ.

Now, the trunk of the body contains the heart and the lungs, through which all the blood has to pass at every aeration; and, as a natural consequence, this portion of the body will be warmer, with less clothing, than the legs *can* be. Therefore, to dress it very warmly, while the legs are left with insufficient clothing, is almost necessarily to break up the health of the whole bodily structure, and to locate disease just

at the point of separation between those parts of the body kept unnaturally warm, and those which are unnaturally cold. And, as the genital organs are placed at the point of junction between the trunk of the body and the legs, to dress all above them with great warmth, and all below them without reference to need of warmth, must inevitably *tend*, at least, to make them the chief sufferers thereby.

Diseases of the kidneys, of the rectum, of the anus, of the bladder, of the testicles, of the spermatic cord, and of the urethral canal, in males; and diseases of the kidneys, bowels, bladder, vagina, and uterus, in females, — are morbid conditions of the human structure which are not only common with us, but which are either predisposedly or positively made to exist by our general habits and fashions of dress.

There is a style of dressing the legs, common to the female sex, which is worthy of a moment's additional thought. This is the wearing a belt or girdle about the leg, just below the knee. The object of this garter is to keep the stocking smooth upon the leg, and in its place; and, in order to do this, the pressure has to be so tight as very seriously to affect the return of the blood from the extremities to the heart, and in a degree to hinder it from flowing through the arteries down to the extremities. The consequence is injurious in a twofold way: first, in that, by hindering the blood from passing readily down to the extremities, it throws it in a larger volume than is healthful back upon the parts above, and gathers it to the sexual organs in unusual quantity; and second, that, by hindering it from returning from the extremities to the heart, it breaks down the integrity of the structures through which it has to pass, creating, not uncommonly, organic disease of the veins known as varicose veins. This disease is discernible, by actual observation of their enlarged size, in the calf of the leg and the foot; and is one of the most difficult diseases to cure, when fairly established, as well as one of the most unpleasant, with which the human structure is afflicted.

As a matter of prevention to abnormal irritation of the sexual organism in either sex, I recommend the wearing, for boys

and girls, of a dress which shall be perfectly free from all pressure; allowing great ease and freedom of muscular motion, thereby making all parts of the body expert in their action to the demands of the will, and keeping them in such healthy conditions as to relieve the reproductives from any liability to unnatural excitement.

### ASSOCIATES.

The next point worthy of attention is the associations of children, with reference to healthy states of their sexual structures. If parents would have their children grow up free from sexual diseases, they should understand that a great reflex protection is to be found in the natural association of the sexes. Boys are much more likely to be impressed with morbid excitement, who have little or nothing of the society of girls; and girls are more likely to become the dupes or victims of persons of their own sex who may be of advanced age, and may lack discretion in this particular direction, if not permitted to have free association with boys. Boys and girls, within the limits, wants, or needs of boy and girl-hood, are intended to live *together*, as much as men and women are. It is readily admitted, that the man who disassociates himself from woman suffers thereby; and the same is true of the woman who disassociates herself from the society of men. Children are more readily made to take on a warped condition than grown persons are, inasmuch as their natures are more plastic, and they more readily receive good or evil impressions. If children of either sex, by restraints growing out of providential arrangements, or imposed by parents, are excluded from the society of children of the other sex, it is next to impossible for them to grow up with anything like healthy conditions of the sexual structure. They will not ostensibly suffer from such deprivation in the earlier periods of life; but they will show at a later age, that, even during this early period, the germ of subsequent suffering was laid, by which many a child has, at or soon after reaching puberty, put on such marked tendencies to



a vicious exercise of his amativeness, as greatly to surprise and alarm his parents and friends; because they could not account for this sudden development of his propensity, and the almost uncontrollable passion for indulgence shown.

Nothing so regulates and restrains a passion, nothing so keeps a propensity within its natural sphere of activity, as a full opportunity for its healthy growth. All unhealthy restraints of the propensities are productive of more evil than even a largely circumscribed exercise of the intellectual and moral faculties can be. And yet the common philosophy of living proceeds upon a view the opposite of this. To stimulate the intellect and give it its freedom, to quicken the heart, and so enlarge its affections, while the passions are kept under the most unremitting checks, is to educate a boy or girl after what is generally supposed to be the most orthodox Bible teachings; whereas I take it upon me to say, that not only common sense, but the Bible alongside of it, in no instance enjoins upon parents or guardians the education of children by plans, methods, or processes, which do not contemplate the exercise of the passions, within moral and constitutional limits, as truly as of the intellect or moral sense. The propensities have a great part to play in the proper education and training of a human being. They are his great propelling forces; they constitute his momentum; it is by and through their exercise that the intellect is stimulated, and the heart is made to throb with double force. They are not the helm of the human soul; but, under proper subordination and discipline, they constitute a power which in no other way can be gotten at or brought into exercise by any individual.

See how true this is when you look at it fairly. Take the organ of amativeness as an illustration. This has a twofold mission. Its primary object is to secure the propagation of the species; its correlative end, which is full of immense significance, is to quicken our higher natures, and draw out our social forces, so as to make them interchangeable and mutually beneficial to the sexes. A man never can love one of his own sex as he can one of the opposite sex; nor can a woman ever

love one of her own sex as she can one of the male sex ; and the reason why neither can do this, is because love, in its very highest order, has no other medium of expressing itself than through a propensity.

Love is not a passion : it is a sentiment. But the sentiment, for its expression in the highest degree, is dependent upon the passion, as a medium for its manifestations. Hence, as no man can have a natural sexual desire toward one of his own sex, nor a woman toward one of her sex ; so love has no means of expressing itself in the highest possible fervor between persons of the same sex. But the instant that you have traversed the line of sameness, so far as gender is concerned, and have passed into the line of the converse quality, then the passion is the natural channel through which the sentiment flows.

Every boy, therefore, should be taught from that period when he can begin to understand the reasons which his teachings are designed to enjoin, that he is entitled to act toward girls differently from what he is toward boys ; and that the reasons for this difference are to be found in the fact that they *are* girls ; or, in other words, that they are different from persons of his own sex of the same age in their sexual structures. This difference he should understand and fully appreciate ; and, in his being made to understand it, he should also be led into a full knowledge of the uses of his own organization, the liabilities to disease under which he rests, the terrible effects to his health, peace of mind, and character, consequent upon such diseases ; that personal purity is an essential requisite to anything like the growth or perfection of manly character ; and that females, whether possessing or not those charms of person which would particularly attract him to them, are always to receive from him especial regard, — challenging all the higher gallantries at his command, and laying them under moral contribution.

While this should be the education of boys at an early age, it should be equally the education of girls. It is idle, and worse than idle, to train up girls in ignorance of the nature



and uses of their sexual organs and functions, and yet cherish the idea that, in the highest sense of the term, they can be *virtuous*. Virtue, in the original sense of the word, means, most manifestly, strength of character, — the possession of the quality of manliness; and this quality is as necessary to a girl as it is to a boy, to a woman as to a man. I recognize the distinctions of character which are dependent upon sex. I have no idea that you can make a girl into a boy, or a woman into a man: I have, therefore, no disposition to enter upon the task. I know that the masculine and the effeminate are not interchangeable terms. Hence, I never wish to see a masculine girl or an effeminate boy; but I do know, that it is not only desirable, but that it is worth laboring for, to have one's daughter grow up to be manly, which means to have high virtuous qualities; and for one's son to grow up to be feminine, which means that he shall have all the delicacy and refinement of woman thrown over his robustness of character, as a fitting drapery. Girls, therefore, should not be kept in ignorance of *anything* that pertains to the uses or functions of any of the organs of their bodies. Make them as intelligent as boys should be made; and, under this proper education of the sexes respectively, open up to them intercourse that shall be free, within what may be *properly* termed the law of liberty. For, philosophically speaking, it should never be forgotten, that the law of the human constitution, in each and all its aspects, — that great law which forms the basis for human conduct, and under whose authority human character can only be expected to perfect itself in the highest manner, — is a law of liberty, and not a law of restraint. God has made man to be *free*. All unprejudiced people acknowledge this fact. And the freedom of the body, within the laws which are intended to govern it, should be held as necessary and as sacred as the freedom of the mind or the heart. Just so far as it can be fairly inferred that securities to a proper regulation of the propensities can be furnished under a well-trained knowledge of their uses, and of the results consequent upon their abuses, so far should children be made to know their natures, and, know-

ing, to be put upon self-government early. A boy is not educated to be sexually virtuous, who is always and forever kept by external restraint from being vicious. A girl is not, in the highest sense of the term, virtuous, who is only so for want of proper opportunity to be otherwise. He or she is virtuous, in the only sense of that term worthy of a moment's consideration, who, having opportunity for being vicious, refuses to accept it, and falls back upon his or her dignity, asserting the meanness, the intrinsic, inherent meanness of vice, and innate worth of virtue. Had I a thousand boys to educate, or a like number of girls, I would educate them to constant, habitual freedom of association with persons of like age of the opposite sex; knowing that, just so far as I recognized this great law of interchange, I should be conferring upon them the highest possible benefits in their future lives.

#### BEDFELLOWS.

In nothing should parents be more careful with reference to the healthy states or conditions of the sexual functions of their children than in their bedfellow associations. The liabilities to morbid action and diseased states of this function, growing out of sleeping arrangements, are very great. In some instances the most deplorable results have come to my knowledge, from having boys, when quite young, say four or five years of age, sleep with grown-up girls, who were employed by the parents of the children in the capacities of kitchen or chambermaids or nurses. These girls, being of impure habits themselves, have sought to arouse the hitherto dormant energies of the genital organism in the children with whom they slept, or who were committed to their care, and have succeeded too surely. And the same is true of the dangers to which female children are subjected by sleeping with females of older age.

When, in the discussion of this subject, I reach the point where ample delineation of facts shall be necessary to make this view correct, I shall establish it beyond all contradiction. Meanwhile, under this topic, my desire is to present to the

consideration of parents and guardians another view, which is worthy of close attention and heed, — the impropriety of having children, at any period of their lives while children, *sleep together*. The common practice in *this* country is to have boys of the same family sleep together, and girls the same; two, and not infrequently three, in a bed. This is all wrong. There are grave objections to it, existing in considerations that are physiological and pathological. They are consanguineously related; and although they may be somewhat different in temperament, yet the great leading constitutional characteristics will more than probably be the same.

Now, where strong likenesses or similarities exist, close or forced intimacies, as being compelled to sleep together in the same bed, are unnatural, and tend strongly to produce diseased states, both of the health and the affections. It may seem odd, and a strange view, to some persons, to base the exhibitions of affection which it is desirable that brothers should show to each other, or that sisters should show to each other, upon their not having too intimate physical associations. Aside from the fact that boys and girls are likely to relate themselves differently to each other from what boys and boys, or girls and girls, do, — it is actually true, that brothers and sisters generally like each other better than brothers and brothers, or sisters and sisters, do. And the reason for this superior liking is found in the fact, that persons of opposite sex, in the same family, are less intimate respectively than persons of the same sex are. Brothers, by the family law, are more intimate than brothers and sisters are. Sisters, under this same law, are more intimate than sisters and brothers are. Hence, they like each other less than they do interchangeably; it being a law of our nature, that our affections go out more intensely toward objects in a ratio inverse to our familiarity with them. Where there is uninterrupted association, there is almost necessarily a familiarity which takes off the edge of the affectional, and leaves the sentiment of love in depletion rather than in excess; and, as a matter of course, shows expression of that sentiment in an enfeebled, rather than in a vigorous degree.

Thus there comes in a great law, which is not understood, and which may be said to be a most effective rule, and of course a very powerful means, for the transmission of influence from one person to another. This law is, that persons will influence or be influenced by each other in the degree of the intimacy of physical contact. If, under it, children are permitted not only to play together, work together, walk together, or be in each other's society, — as scholars sitting on the same bench, handling the same books, &c., during the hours of their activity, — but also during the hours of their repose, thus bringing their bodies into close physical contact, the results must be seen in the subduction of the weaker and less positive organization to the more powerful and vigorous. This subjection may come to prevail to that degree, as actually to subdue the will of the weaker, — to control his or her personal independence; in fact, to make the least healthy and energetic person, under such associations, completely a victim to this intimacy, — and this to a degree to impair or destroy the health of such person, as well as to ruin all sound states of the intellect or the affections.

As a general rule, no two boys in a family range exactly on a level, and no two girls are in exactly equal relations. They are in different degrees of physical and intellectual character, growing out of difference in ages: hence, the younger children in the family-group, under our present family relations, are likely to be unduly influenced, and so shaped and fashioned in all their characteristics by the elder children, as to be greatly injured thereby. A boy twelve years old sleeping with a boy four years old, both being brothers, — or a girl of fourteen sleeping with younger sisters, — is almost certain to give to the younger brother or sister their own peculiar tone of thought and feeling; and if they are of the age when puberty arrives, and, by a vital and constitutional effort of their own organisms, their sexual functions are more than ordinarily active, — so much so as to set back in their reflex influence upon their brain, creating, consciously, sensational feeling, — they will almost assuredly disturb the healthy states of the nervous

system of the persons younger than themselves with whom they sleep; and, more likely than not, awaken in them desires which are prurient, and of course destructive to health in every point in which they may be considered. This view can be extended in its bearings. Take a young child,—a boy, four years old,—and let him sleep with a full-grown man whose sexual passions are with great difficulty kept in check. Under the sexual impulse on the part of this man, the boy is affected by being under the same clothing, in the same bed, and surrounded by the same physical *aura*. The nervous conditions of such a man are altogether different from what they would be, when the sexual passion is inert; and the boy partakes more or less of those conditions, and is affected by them. This is evidently and consciously true of persons of adult age, but of different sexes. It is almost impossible for a man and a woman to sleep in the same bed together, and for either of them to remain indifferent to sexual desire, when the other is full of it, though there shall be no particular means taken to awaken such desire on the part of the one whose relations, in this particular instance, may be termed secondary.

We are all more or less liable to the influence which is transmitted into us from others, by means of our intimacy of physical association with them. This may be seen, if looked after, to exist in a thousand ways. It can be seen in parties, at religious meetings, at public political gatherings. You group men and women, under such circumstances, in large masses, and bring them together so closely that their bodies shall *touch*, and then commence any system of means for influencing such persons in a way that shall lead them to agree in pursuing a given course of action, or in the production of a given result; and your probabilities of success, other things being equal, are in a ratio to the intimacy of their physical contact. Fifty men and women in a large church can never be influenced by the minister in a spiritual direction, or can never be made to comprehend a logical argument, or can never have the moral sentiment in them aroused to high activity, if they are scattered all over the area of that church, as they



can be influenced by him, if, on the other hand, even though they constitute but a small portion of the whole number that could readily be seated within the walls of such a building, they are yet packed in the space that they occupy, and so packed as to touch each other as they sit.

Now, add to this, that the mind and the heart are as subject to the influences of the body upon them, as the body is to their influence; and that mental and moral impressions are easily received and established by means of physical organization, just to the degree that such organization is in conditions of repose, — and you begin to perceive what effects may flow upon a child's consciousness by *lying* down in bed with another person. If the reader has ever studied the relations which his mind sustains to the subject of ideas or notions when his body is in a recumbent state, gathered up in bed-clothes and enveloped in darkness, he can understand this view at a glance.

A very distinguished man, in writing to me as to the manner in which *he* takes on impressions, or has ideas awakened in him, says: "For myself, I can affirm that in no circumstances of conscious life am I ever so readily made the subject of acute mental and spiritual impressions as when I am lying in bed; and I know that, from my boyhood up, the kind or quality or nature of the impressions which I do receive are materially dependent upon the relations which I sustain to my bed-fellow, if I have one."

Children, therefore, in view of the high sensibility which at or near the time of puberty their sexual organizations exhibit, should be placed during sleeping hours in single beds, having no bedfellows; and, *in truth*, this rule should obtain through the whole period of a human being's life, — sleeping with another person being the exception, and sleeping alone being the rule.

## STUDY.

Physicians, who, from their professional opportunities and duties, are supposed to know more than other persons about the morbid states of the sexual organism in boys and girls, agree that a large proportion of the victims of solitary indulgence are initiated into the habit during their hours of school-life. This is not to be attributed entirely to the fact, that large numbers of children are grouped together at school; but it is owing, in no inconsiderable degree, as well to the reactive bodily conditions induced by too long and uninterrupted application of their brains. Our practice in this country is to have our children remain at school seven hours per day, with, perhaps, an interlude of an hour of nooning; making the period of study to which we subject them six hours. This is altogether too much for any child, no matter how robust he or she may be, when viewed from the physical aspect purely. Three hours per day in school is as much as any child under fourteen years of age should be subjected to; and then, if health is to be taken into account, and especially if a healthy state of the sexual organism is worthy of the parents' notice or thought, the child should not be subjected to a variety of intellectual task-work, but should have at most not over two studies, and pursue them faithfully and successfully. The mind of a child-student grasps single things more readily, and pursues them with much greater success, and of course much more healthfully, than it does complicated things. Studies of different kinds, comprehending acquisitions of knowledge upon different subjects, are calculated to create disturbance in the consciousness of the child, and to make the labor of the brain doubly hard, because of the complication which is necessarily involved in the mastery of them. It is better, viewed from all points, for the child to take up a given subject, and pursue it until such decided acquisition in that direction has been made, as to render further study of it comparatively easy, and then to turn to another department and pursue that.



Thus, if you wish your child to study the languages, let them be, for the period up to which fine attainments shall be made, the only and the sole study given to the child. If you wish him to pursue Natural Philosophy, take only such departments of it as actually constitute one branch of knowledge, and let him pursue it until he feels that he has made clever attainments; and for the reason, that the moment that you have, by pursuing an opposite course, excited the child's intellect to an undue degree, the reaction from such excitement is to be seen in the lower brain, whose healthy or unhealthy condition affects, immediately, the sexual organism. Many a boy or girl has been so taxed in the intellect by the studies which they have been compelled to pursue, as to find only the instinctive reactions in the excitement of the sexual organs; or, if not of these, in the excitement of some kindred or affiliated propensities.

It is from this alone that children become, as it is notorious they do become, so intensely hungry, from the long strain put upon their organs of perception and reflection. Reaction can only be had, as against this strain, by an unnatural excitement in the region of alimentiveness. Hence, when a child's lesson is learned, and he is released from further thought, the first feeling, which is purely that of a special sense, is of hunger. It only needs, then, favorable opportunities, and your child is sure to pass from the sphere of the intellectually abstract to the sphere of the practically animal; and just in what direction the lower organism shall be wrought up to excitement and activity, no one beforehand can tell. In this way our children are exposed to the establishment of habits of sexual indulgence, that peril their health and their future peace; and most parents and teachers and ministers of the gospel, who are supposed to have the moral welfare of their catechumens at heart, are as ignorant on this subject as a Fejee Islander is of the discoveries of Sir John Ross. How insufficient Christianity is in making practical applications to human life of her great philosophies, these very persons most clearly exhibit. Far on, then, up into the "teens," children should not be taxed by severe and long-

continued study. Close application is not by any means to be avoided: but it should be relieved by periods of entire relaxation, not only from study, but from responsibility; so as that the physical of the child shall have full play to develop itself, according to its great instinctive needs and wants.

### BOOKS.

In this connection it is proper to call the attention of parents to the influence of books upon the development of healthy or unhealthy states of the sexual organs. They form a large and effective power for good or for evil; and in no direction should parental attention be given more sedulously than to the reading of children, with special reference to this end.

Books of such character as to involve in their literature a delineation of the habits and manners of any people who have existed at any particular time, or who may be existing at present, though the details of such books shall bring to the knowledge of the child their *social* relations in minute forms, are not to be prohibited. Give to the child an opportunity to know human nature in all its aspects, whether bad or good; and do not shut such knowledge away because the child is a girl. I know of no more healthy literary work for children to read than Shakespeare; and yet Shakespeare, as the representative of the thought and feeling of his time, is not free from criticism, as respects style or verbiage, or the impressions which he leaves upon the imaginations of his readers. I know of no book so healthy, so high in its moral tone, so exactly calculated to reach the moral nature of the reader and quicken it to all that is good, and check in it whatever needs positive restraint, as the Bible. It is *the* Book of books. It may most emphatically be described as the Word of God. And yet, between Genesis and the Apocalypse, there are a great many chapters of it wherein human relations of an unhealthy character are detailed with fearful minuteness; and in this direction I may say, wherein lapses from virtue by means of morbid sexuality are described with a distinctness and clearness calcu-

lated to leave very vivid impressions upon the memory and the mind of the peruser. Yet it would be worse than foolish, it would be an absolute blunder, for a parent to expurgate the Bible, in order that his child might have the privilege of reading it. The Euphemistic philosophy is not by any means the safest. Free and frank speech, like free and full instruction, in regard to the liabilities which human beings rest under to pervert their sexual organisms to its baser uses, so getting all the depravities of such uses worked up in full reflex force upon their higher natures, is altogether the *truer* way of education, as regards security and purity of man and womanhood.

It is not, therefore, in the department of general literature that I have to inveigh; nor is it even in the department of the novelist that I feel myself called upon to utter diatribes. True, a large share of novels are mere trash, fit simply to kindle fires; but the ill effects upon a child who shall read them need not be so deplorable as to prompt the parent to the use of extreme means to keep them away from his son or his daughter. In truth, I think the course pursued by *my* father towards myself, when a child, in this respect, is a far better one: that is, to open up the whole range of novelistic literature to the child, but to insist upon accompanying him through it. While, therefore, I was permitted to read largely of the literature of fiction, I was not permitted to read it to any great degree, without my father as a mentor; and, under the analysis to which he subjected such works, I came out from their perusal free from any taint; and, perhaps, better qualified to protect myself against it in later life than most persons are who indulge at all in the pleasures of fictitious reading.

But the books to which I wish to call attention particularly are obscene books, — books gotten up with no other intent, and written expressly from the point of view of creating and intensifying sexual excitement. These are in much more frequent circulation among children in towns and villages and in schools, than is supposed by parents. They are not in *free* circulation; but they are brought to the knowledge of boys, and I am sorry to say of girls, to a degree that might well

make a parent's heart quiver and quake whenever the subject is brought home to his notice. I do not believe that there is a literary institution in this country where such books are not in circulation quite largely among boys. One does not know, until he has had the opportunities to know, in what direction or to what extent this particular kind of force is at work to pervert and deprave the imaginations of children, and lay the foundation for personal impurity to that degree, as ever after to render its opposite a possession to be desired rather than to be had. Of the thousands upon thousands of persons who have visited myself and my associates to receive advice and counsel of us as to the true means of overcoming the habit of solitary vice, which in its effects is so ruinous to health, I do believe that full one-half have been previously made acquainted with the obscene literature of this day and age; and to its teachings and the impressions consequent, which their imaginations were made to take on, did they in a large measure attribute the establishment of this terrible habit.

I have taken great pains to investigate this whole matter of obscene literature, feeling myself justified in doing so, if on no other ground, on this, — that where one occupies, as I necessarily do, a position whose influence is counter to that which this literature is designed and intended to exert, he needs to know the character and quality of the opposing force with which he has to deal. So, through means which I have set at work, standing over a period of years, I have got sight at, and made myself acquainted with the nature of, all this class of writings; and I do not see how it is possible for children of fervid temperament, large imaginations, and physical habits of living such as are common to our boys and girls in this country, to avoid very deep and powerful excitement, when permitted to peruse this class of writings.

## CHAPTER VI.

## PERSONAL PURITY: ITS DESIRABLENESS, AND THE IMPORTANT PART WHICH THE SPECIAL SENSES EXERT IN ITS MAINTENANCE.

It is very much to be desired that children should grow up with purity of thought and feeling on all matters pertaining to their individual and social life, because it is only as they are pure that in reality they can be said to be virtuous, or their parents can hope that they will in after-life remain so. And of all the faculties wherewith the human soul is endowed, there is none which it is of so much importance to cultivate, from the point of purity and simplicity, as Ideality. The imagination is God's highest gift to man. It is that power by which whatever of prevision one has, comes to him; it is the power, also, by and through whose operations he is enabled to exercise faith. It is, more than any other, efficient in enabling him to conceive of the beautiful and the true as they may lie in the distance, to draw them to present use, and give him the benefits of all their direct or reflex influence upon him in the outgrowth of his character, or to lead him up to them, so as to make him rapid in his advancement in æsthetic culture. By and through the exercise of his imagination does the whole of his spiritual nature find means for its harmonious unfolding.

No one could pay more respect to *reason*, in his estimation of its worth, than I do; but as between the logical faculty through whose exercise one reasons, and the imaginative faculty through whose exercise one believes, I give great relative superiority to the latter. In every direction it is more important that one should be capable of exercising large faith, than it is that he should be qualified to draw large conclusions by means of ratiocination. Hence, the ultimate effects of the exercise of one's idealism are seen for good or for evil upon his heart;

while, on the other hand, the faculty of logic shows its effects upon one's acquisitions of knowledge.

With children, it is of great consequence, that, as early as possible, the heart, with all its grand impulses, should be brought into exercise in the way of furnishing additional security to character. No more fatal mistake can be made in their education than so to draw out the latent powers of children as to stimulate the intellectual faculties to very extraordinary activity, while the heart lies still; and yet this is the usual method,—it being not uncommon to see boys and girls so developed in early life in intellection as to draw forth warm praise because of their attainments, while their affections seem to have been neglected, and that portion of their nature which for culture is particularly dependent upon the growth of the affections is left entirely untilled. It is impossible so to relate the heart of a child to its *actual* life as to have that life made generous and noble in its efforts, without the imagination is so far educated as to give to such child large powers of conception of what is beautiful and true and pure and just. Now, the only way open to parents and teachers of youth in which to keep the hearts of their pupils free from becoming receptacula or depositories of depraved sentiments and feelings, is to cultivate them in the direction of the PURE; and to this purpose the imagination is altogether the most available faculty of the human soul, and should be wrought up to its uses in a large degree.

There is a great variety of methods through which the imagination may be worked upon, and made to take on active exercise; and, strange as it may at first seem, the special senses can be rendered exceedingly serviceable for this purpose. I have long had occasion to observe and to regret the limited extent to which children are educated through the unfolding, culture, and training of their special senses. That they are to some degree active in all natures *must* be true. A child who has eyes, sees; who has ears, hears; who has hands, touches; who has tongue, tastes; who has nose, smells: but then it is surprising to find to what a limited extent either or all of these faculties in him are drawn out.



These special senses are five in number: sight, hearing, smell, taste, and touch. By phrenologists they are denominated the perceptive faculties. We readily admit, because we readily *perceive*, their ordinary uses; but their influence on those faculties through which we do up our reflection or generate our ideas is not readily seen or felt. My own opinion is, that a person's power to reflect depends largely upon the amount of perception previously had, — the process of induction always preceding that of abstract thought. So that, in this direction, the reasoning power seems to depend for its breadth upon the opportunities which the ideal faculty has had; and the quickness and extent of this power of imagination, or of generating ideas, is in a great measure dependent upon the abundant opportunities for varied exercise which one or more of the special senses has had.

Thus it becomes necessary, that, in order to the creation of ideas in a child's mind, out-door life and the exercise of his special senses is a prerequisite; as it is also a prerequisite to successful reflection, that the child should previously have had ideas as respects the nature of the things about which he is set to reason. And it is no argument against the healthfulness or correctness of this view, that to cultivate the imagination largely is to endanger its conservative condition. Because there is a liability under its exercise that its possessor will become a dreamer and indulge in useless revery, it does not follow that the better course is not to give to this faculty a comprehensive and varied culture. The best security which any mental faculty can ever have thrown around it, is to be found in the development of that faculty legitimately in a high degree.

Children, during their early years, live largely upon facts. They really learn by perception. They do not *think* to any great extent, in the philosophical sense of the word. They come to a knowledge of the existence of things, and at that point accept them. They are taking lessons in the great department of *primary* knowledge, and to this end they see and feel much more intensely than they reason. To let a child see a thing, hear it, touch it, feel it, taste it, smell it, is to gratify



him, satisfy him, and so far to educate him. To reason with him about it, while as yet he has had no opportunity to bring one or more of his special senses into activity in regard to it, is to do violence to his nature, to disgust and dishearten him.

Of the difference, in this direction, of the education of boys and girls, evidence is abundant as to the superiority of the acknowledged methods of education with respect to the former over those permitted to the latter. A boy is everywhere, and is permitted to see everything. A girl's range of life out of doors is limited, and the sphere of the exercise of her special faculties is largely circumscribed. Curiosity, in a boy, grows by what it feeds on : in a girl, naturally, it is not a whit less strong, yet it dies for want of food. A boy does what he sees proper to do, or what seems to him to be proper, in the direction of the exercise of any one of his special senses. His imagination comes as an attendant, and his mind grasps, or seeks to grasp, the ultimate reason for the group of facts that exist or cluster about the thing to the investigation of which his attention is directed. Thus, if he sees a bird's nest in the top of a tree, more likely than not he is unsatisfied about it until he has climbed the tree and looked into it. If he sees a locomotive on a railroad, he must know the secret power, if he can have opportunity to find out, whereby it moves. If he sees a ditch being dug across the road, he is quick to ask questions as to its objects and uses. So in everything. Behind his faculties of perception, or above them, as an aid, as a great controlling power, sits his imagination, his ideal faculty, which carries him beyond the region of the plodding facts with which he is trying to deal, into a land to suggest which those very facts are created and possess significance.

But a girl is educated altogether differently. She never climbs trees to look into a crow's nest. She is never permitted to ride on horseback in a natural and safe position. She may not descend some craggy hillside to get into a cave. She cannot play out of doors by moonlight, and imagine stumps and stones to be living things. Only think, according to *our* ideas of what sort of education is fit for a girl, of her diving

into the depths of everything, climbing to the top of everything, going around everything, and going to hunt, to fish, to swim, to skate, to play ball, to logging-bees, to husking-bees, to apple-parings, to militia musters, to political caucuses, to school, to church, to shows, to lectures, just like a boy! — with hands free, with legs unfettered, with eyes open, with ears un-stopped; free to halloo, to jump, run, wrestle, get thrown, “up again and at it;” with will-force positive, with thought flashing through her brain like lightning, with blood bounding through her veins like a cataract, senses and muscles responding! What would she be when grown to adult age? The public, from *its* views of what is proper for woman to do, says that she would be *spoiled*. But Nature, from *her* seat on high, says that she would be a human being of the feminine gender, otherwise a woman, so trained in the higher departments of her being as greatly to excel the average elevation which, under present systems of education, her sex shows. She would have reason, will, knowledge, judgment, conscience, power. In her hands she would hold the staff of accomplishment. And, notwithstanding these, she would not be a whit the less, but all the more, a kind, gentle, loving, firm, resolute, sagacious, successful woman; and all the more ready and capable to fill her sphere, and to fill it *well*. As a girl, sister, wife, or mother, Nature would spread over her her delicate draperies, and encircle her in embraces full of love. Her children, when grown, would stand in the presence of kings, and her husband would rise up and call her blessed. In fine, *her* nature, as a man’s is under such circumstances, would be so wrought out as to render its higher powers and faculties readily responsive to *all the claims of purity and truth*; and her propensities and passions would be, by such methods of development, trained to implicit subordination, and to a precision of action, which would show that they were not destitute of auxiliary force whenever their manifestations of activity were exhibited within constitutional limits.

If, then, parents would have their boys and girls so cultivated as to leave them in after-life under the control of a pure

imagination, and to have their higher natures become depositories of thought and feeling beautiful and true, let them educate the special senses much more comprehensively than at present. To do this successfully, they must train them *to observe in detail*. It is lamentable to see how poor a faculty for special observation most persons have. Their power is of the most general and vague kind. Children can see things only in their entirety. A boy sees a horse as a *whole* horse. This, I admit, is not by any means an undesirable acquisition, to take in at a glance an entire thing, and preserve such recollections of its wholeness as to be able to describe it as a whole; but it is very much less high attainment than to be able to describe it as a whole, and in its parts also. Girls use their powers of observation in still more vague ways. Not one woman in a hundred is qualified to take in the beauties of a landscape, and separate it into its constituent parts; and in truth, if the landscape is large and varied in its scenery, she is not competent to take it in at all. If you wish her to express admiration of it, you must so diminish its size as to bring it on canvas within such measurement as will allow of its presentation to her from the walls of your parlor.

The reflex effects of imperfectly educated ideality are seen in the general character, and in no point more determinately or efficiently than in the *quality* of purity which such persons show. To live in a world so superabundantly full of beauty as our earth is, and yet be so lacking in power to perceive this beauty in detail as to go through life with unquickened feeling, is to have at best a *negatively* pure nature; and all that is needed to change that which is negatively pure to that which is positively impure is unquestioned opportunity. There is no struggle to be had, no conflict to be entered upon, no dire battle to be fought, before submission and a change of allegiance is secured in *such* a nature, but only the opportunity to present seductive appliances.

I have had occasion to say in the chapter before this, that, to a very great degree, the virtue of our people is at best but the absence of vice. Instead of being a positive quality, occu-

pying a large position among the other constituents that form decided character, it is but a mere make-weight in that character, and is jostled out of its place when the first rude shock comes. This is so obviously true to the man or woman having large acquaintance with human nature, as to be accepted upon the mere statement; and under this view only can the apostasies from the right and good, going on in society daily, be accounted for.

Let every boy and girl whose parents would have them grow up to man and womanhood with the possession of personal purity be trained to a life out of doors, where the largest means are at command to keep in full play one and all of their special senses, so that they may become accustomed to take in knowledge of things in their minutest forms, as well as in those grander and larger exhibitions of effects which nature annually presents. In this way will the moral sense be enabled to preside over the propensities, and the passions be kept in check; and especially will the passion of amativeness be held to its legitimate bearings.

I cannot close this chapter without recurring, in a succinct manner, to the great superiority of any plan for educating children into perfection of their special senses by association of the sexes in common intercourse, over any methods which shall involve the keeping of them apart. In all directions where special or particular knowledge is requisite to the production of healthful or sturdy character, boys and girls should "share and share alike" the needed opportunities. In rambles over the country, involving investigations in Natural Philosophy, such as the study of mineralogy, geology, botany, ornithology, or zoölogy, girls should never be trained separately from boys. The perceptive faculties can never be wrought up to that degree of quickness and strength when the sexes are kept disassociated, that they can be when the sexes are united in classes. So important a thing does this seem to me to be, having reference simply to the attainments sought to be secured, that, were I placed in the province of the teacher, I should always make my parties of boys and girls equal in number, and pair them according to sex.

I think it is no fanciful hypothesis that I offer for observation and reflection, that as the Creator has made all organized life, to say the least, to take on *dual* forms, these forms are represented in prominent or feeble degree by qualities of gender. Of animal life we know this to be true, from the lowest to the highest forms that it shows. From the beetle that wallows in the mud in the road-path to man himself, gender is found, — the male and the female exist; and just as far as such life shows rank, sufficient to predicate of it individual or distinct identity, and so instinctive or rational action, does nature manifestly relate the sexes to each other by such organic and essential laws as to make them mutually beneficial to, and dependent upon, each other; not always in the same way or manner, but always equally so. I do not know of a single instance in which this rule does not prevail to the degree which I claim for it.

Out of this mutual dependence, and the uniform equality of it between the sexes, grows necessarily an equal freedom for the exercise of all the powers and faculties which such individual life, in its order, shows. In very few instances does any species of animal take on either common or extraordinary activities under a manner or form that separates the sexes in the exhibition of such activities. Males have no *general* duties or activities in which females take no share. All such duties are special, and of course temporary. As a great fact, the sexes live together and share alike the dangers incident to life, and the pleasures which life begets. This common relationship, in the sphere in which individual life is made manifest, should rise in importance and be regarded with approval, just as individual life rises in its scale or rank of existence; and philosophy most unmistakably affirms, that, as man stands the highest in the scale of existence or life, so the relations between the human sexes should be intimate in proportion to the rank they hold. It was not without immense meaning, therefore, that, at the creation, God made woman, and declared her to be a help fit for man. In whatever direction effort is to be put forth for the higher and more, expanded culture which it is

desirable for boys to attain, girls should be considered as necessary to that attainment. And the same is true of the necessity of the society of boys for the better and more perfect education of girls. They should study in classes together, should play together, should work together, should be together, much more intimately than they *are* at present. And the effects of such association would in no direction pertaining to character be seen to be more healthful than in the maintenance of personal purity.



## CHAPTER VII.

## MASTURBATION, HOW IT ARISES, HOW IT IS KEPT UP :

ITS DISEASES, AND THEIR EFFECTS UPON THE HEALTH AND CHARACTERS OF PERSONS SUBJECTED TO ITS INFLUENCE.

THE practice of masturbation, as will be seen by those who have read the preceding chapters, is, according to my affirmation, very common with boys, and not by any means uncommon with girls. The term, in its meaning, is synonymous with "solitary vice," "self-abuse," "onanism," "solitary indulgence," &c. It means, that, by unnatural and therefore unusual methods, the genital organs are excited and induced to take on such temporary states or conditions as are only legitimately to be assumed and borne by them when in the act of procreation. A great variety of means are in use for getting up this artificial excitement: oftentimes it is done by manipulation, or hard-rubbing; oftentimes by pressure of the body against soft or semi-hard substances, and making bodily motions until the organs become actively erect, and a successful excitement is induced by the titillation. So common has the habit come to be with boys, that it is more frequently performed in company than solitarily; and, strange as it may at first sight seem to the reader, this is one of the redeemingly active influences; for it is far better that all vice should be social than that it should be solitary. The solitarily vicious person is, like the solitary villain, so circumstanced as almost inevitably to be ruined. No beam of light through the social avenues of human nature penetrates to him. Alone and unaccompanied, he broods over his habitudes, and pursues his courses until he is incurably diseased or irretrievably depraved. It is not, therefore, to be deplored, that boys who are in the habit of masturbating, perform the act in each other's presence, but is rather to be considered as a favorable symptom in their cases.



The vice cannot be measured merely by its extent as *seen* even by the most observing; for in its nature the act is a secret one, and is purposely hidden from anything like general observation, so that there is no means of getting at the extent to which the habit is practised by personal oversight. We are left, therefore, to judge of its prevalence by the unmistakable effects which it shows whenever it is sufficiently long continued to work out its natural and legitimate results.

A whole brood of diseases spring out of it, and they are of a kind greatly to derange the functional activity and health of the organs involved, and at length to impair the constitution. One of the worst features that the habit shows, is the power which it usurps over the mental and moral forces. Fairly established and in possession, it is with the utmost difficulty that it can be entirely overcome. The great majority of young boy-masturbators keep the habit up to manhood; and in fact, if not married, through life to a greater or less extent; and if married, and so relieved from the necessity of indulgence in it by the opportunity which marriage presents for voluntary sexual intercourse, they are quite apt to resort to it, if, from any cause, they are bereft of the society of their wives. Induced as it is by causes to which I have alluded in previous chapters, such as suggestions to engage in it made by persons older than themselves; such as personal assistance rendered by parties older than themselves; such as provocations to its indulgence under the stimulation of their imaginations, by the relation to them, through those older than themselves, of obscene stories; such as the perversion to unhealthful and depraved uses of the common facts witnessed in the intercourse of animals, — it will be readily seen that it is very difficult to decide, from mere actual and positive knowledge, to what extent this practice prevails among boys: and therefore, as I have already said, we are left to draw conclusions from the effect which it produces upon them in the direction of their health, and mental and moral development; and, I trust that the effects consequent upon the practice will be more vividly seen and more thoroughly appreciated by the reader, when I shall have

described the diseases to which those who indulge in the practice are not only subject, but almost inevitably exposed.

Of the signs whereby masturbation is almost infallibly indicated, impairment of nutrition, accompanied by capriciousness of appetite, stands prominent. All masturbating children sooner or later become enfeebled in the apparatus of digestion. The sympathy between the genitals and the stomach is so great, that the effects upon the stomach of over-action of the reproductive organism are very deleterious. Proverbially true is it, therefore, that all masturbating boys and girls, whether of younger or older ages, are voracious eaters, though exceedingly capricious in their appetites, and are not satisfied with any food unless it is so richly seasoned or highly flavored as to answer for the present their apparent demands. I have never seen a person who was a habitual indulger in this vicious practice who could be satisfied on any occasion with the presentation to him or her of nutrient food, simply, yet healthfully and relishably cooked. One of the signs, therefore, whereby I am led to decide whether or not persons are in the habit of masturbation, is the particular disgust or dislike which they show for food, which they are otherwise accustomed to eat, if it is simply cooked; for the diseased state of the taste is a significant indication of that condition of stomach which is seldom seen to exist unless it is the product of this habit. An experienced physician, therefore, — I mean one who is experienced in the detection of *this* practice, — will be aided largely in determining whether or not, in a given case, a boy or girl is the subject of it, by being permitted to become familiar with the dietetic habits of such persons. In hundreds of instances have parents consulted me in regard to their sons and daughters, saying that neither they nor their physicians were able to determine positively what ailed them: that they were ailing was evident; but what the disease was, or what caused it, they all seemed to be at fault in determining. When inquired of as to what their children liked, or what they longed for in the way of food, and the facts were made known, I was enabled without any difficulty to determine conclusively to myself, and generally with entire

satisfaction to their parents, that their children were in the practice of secret excitement of their sexual organs, and that the illnesses they showed were only the reflex symptoms of this habit.

I could give a list of articles which masturbators have a great liking for, and for which but very few other persons care, unless they are in the same relative condition of health, caused by sexual excesses. I never knew a girl to eat lime off the wall, or to chew up her slate-pencils, who was not to a greater or lesser extent a victim of this practice. I never knew a boy who was accustomed to eat lumps of salt without anything with it, and in fact I may say who was a very inordinate eater of salt upon his food, who was not or had not been at some period of his life a masturbator. I do not believe that there is a boy fourteen years old to be found in the United States, who uses tobacco habitually in any form, who is not a masturbator; and I am sure that the same may be said with truth of both boys and girls who are in the daily habitual use of stimulating drinks, whether they be of liquors that are distilled or those that are fermented, also of those who have a *passion*, as we term it, for eating spices and condiments: boys and girls who have a *hankering* after cloves, cinnamon, caraway, mace, and the like, are surely habitually associated with this practice. Capriciousness of appetite is a very good indication of the existence of this habit. I do not say that it is infallible, because it is possible for children to have diseases that do not complicate abnormal activities of the sexual organs, and that do induce this caprice; but so often is it found in connection with the practice of masturbation, that no parent whose child, without some open, visible, easily-to-be-comprehended morbid condition, shows it, is justified in passing by the probabilities that such capricious appetite, and the corresponding conditions under it, are the result of solitary or secret indulgence.

Of girls, there is more liability to be deceived, in endeavoring to find out the causes for their apparent ill-health, than there is of boys; because neither parents nor members of the family, nor in fact physicians, are at liberty, under the laws

regulating the social relations of the sexes, to exercise as frank and free and full inspection and examination into all the causes that produce disease among females as they are among males. A mother is always more familiar with her son than a father is with his daughter, in the direction of any conditions that may grow out of their respective sexualities. Owing to this, masturbation is practised with much more unsuspectingness by girls than by boys, especially at or about the time of puberty. If, at that period, a girl shows any infirmity, feebleness, lack of vigor, or anything of that sort, the mother has all her attention directed toward the development of the menstrual function. She is afraid that the child who is "getting to be a woman" is likely to fail in the upspringing of this new activity, and to have, in consequence, "a sick turn:" she is apt, therefore, to draw a foregone conclusion about it, and to proceed to "doctor" her daughter, if doctoring is the order of the hour, from this stand-point of preconception. In a large number of cases, what are supposed to be the derangements of the menstrual function consequent upon a girl's arrival at puberty, as shown in her illness or perhaps severe sickness, should be attributed to a habit of rousing up, by artificial means, her sexual organism to unnatural excitement, the reactionary effects of which are seen in her morbid states of body, and about which her parents and friends are so often alarmed. Let it be borne in mind, then, by parents, whenever any such particular, unnatural, or unaccountable conditions of appetite show themselves as I have alluded to,—in fact, when any very strange, out-of-the-way alimentive caprice is exhibited by a boy or a girl, for which there is not the most obviously plain interpretation at hand,—the exposition of it is to be had only by and through the acknowledgment of the fact that the party is a masturbator. But this caprice of appetite is only one of a variety of signs that masturbators put forth.

Another sign of masturbation upon which I have accustomed myself to place great reliance, and which I have seldom known to be incorrect, is the particular gait which masturbating boys and girls show when the habit has become ripe in them. One

used to close and specific observation in this direction can detect a boy who is educated to this vice, by the peculiarity of the motion which is discernible at the junction of the locomotive organs with the body. Such a victim, though he may be young, quite young, or though he may be in his teens, walks, when you see him posteriorly, as if he were stiffened. He does not show the peculiarity so much when walking slowly, or when running very fast, as he does when *walking* fast; then he impresses the looker-on that he is rheumatic, and suffering from stiffness in the small of the back. As far as you can see such a boy when he is in rapid walking-motion, you can tell him. The attitude and posture which the body assumes, the motion of the legs to carry it onward, the relation of the upper part of the trunk and head to the hips and legs, all become vocal with utterance to the experienced physician.

No matter what the lad might say in the way of denial under questioning, I should never believe his protestations to the contrary as against these significant exhibitions, unless there were good reasons whereby this particular gait could be accounted for, originating in positive rheumatic ailment. If one has ever stood upon a sidewalk in a city and watched the young men passing, and has seen how impossible it is for them to exhibit a free and easy gait, and how strained all their efforts at motion are, he understands my description.

This peculiar gait is seldom seen to exist in boys who have not arrived at puberty, though they may be masturbators; the weakened and diseased conditions of the muscles of the pelvis not being readily induced until after that period. But when sexuality has become so developed as that the propagative power belongs to the masturbator, then frequent indulgence in the habit soon impairs the vigor and integrity of the muscular structures in the pelvic and lumbar regions, and a sinking-in shows itself under their shrinkage, which makes the victim unnaturally small at this particular point. If, therefore, he happens to dress in such a way as that the outline of his form is perceptible, it will be noticed that just above the point of the hip-bones, around what is commonly called the waist, the lad is



particularly small ; and under any feats of strength, or of agility requiring strength, which he may be called upon to exhibit under continuous toil or temporarily severe labor, the physical frame of such person, if it gives way anywhere, will do so at this point.

Of girls it is more difficult, from the manner and style of their dress, to determine the fact of their masturbating habits by observations referring particularly to their gait, or the build of their bodies at the point of junction between the trunk and the hips ; and yet, notwithstanding the utter concealment of the actual motion which their limbs undergo in propelling their bodies along, a patient study of their walk is rewarded by pretty definite certainties in this direction. A masturbating girl who is past the age of <sup>f</sup> puberty *may* be known by her gait, notwithstanding the difficulties in the way growing out of her style of dress ; though, as I have before said, it is by no means as easy to settle the matter with surcty as in the case of the other sex. The physician or parent who observes certain peculiarities of walk, in connection with other signs which are not to be mistaken under any circumstances, will be acting only wisely to give great weight to those peculiarities in making a decision as to the fact whether the girl is or is not in the practice of this vice. Girls who have followed it, from the age of ten years up to that of seventeen or eighteen,\* show, usually, strong indications of it in the failure of their glandular developments. Such persons are apt to be flat-breasted, or, as we term it, flat-chested, — the breasts not filling as they would do under better and healthier states of the nutritive and secretory systems. They become round-shouldered ; their heads seem to be dropping forward all the time ; and their shoulders are drawn forward, as if forced in that direction and kept there by mechanical appliances. They fall in and become hollow at the pit of the stomach ; they uniformly, as masturbating boys do, sit crookedly ; and if their habits in bed are made matter of observation when they are not aware of it, they will be found to lie generally on the left side, with the left arm up under their heads and their bodies tipped decidedly forward, their chin resting on



their breasts and their legs flexed upon the hips, so as to get into as relaxed conditions of the whole structure as it is possible for them to do. They are particularly subject to a sideling gait, going one side at a time as it were, as though there was a spirit of antagonism set up between their organs of locomotion; one leg being impelled to motion, while the other is as strongly impelled to rest; and so alternations of activity and repose become manifested more in opposition than in coöperation. Their gait or style of motion, therefore, may be characterized as a wiggle rather than a walk; which peculiarity by such persons is sometimes made more positive than is necessary in order to conceal so much of it as is inevitable, — they hoping thereby to get the credit of an air or fashion of walking, rather than to have it characterized, as it should be, as a defective style of motion originating in a weakened or diseased state of the structure consequent upon the indulgence of this vice.

I should no more think of failing to include in the list of desirable or undesirable characteristics which a given woman might show, the way in which she walks, than I should to include her temper, her manner of education, her style of beauty, or her general personal breeding. The way in which a woman walks is a great indicator of healthy or unhealthy conditions of her sexual organism, and is by no means an inconsiderable evidence in respect to her character; for the masturbating female or male has her or his higher characteristics shaped and qualified by indulgence in this habit as surely as the glutton or the drunkard has.

Were I a young man, therefore, I should always at the outset be suspicious of the healthy relations which, in a given instance, a young woman might sustain from the point of her character to her sexual organism, or from the latter to her character, if, when I saw her walk, she should exhibit this peculiar *pavé* wiggle. And I may say also, that, were I a young woman, I should distrust the conditions of health, as well as the moral condition, of a young man who, upon walking fast, should show clearly this rheumatic-like stiffness about the hips, — that kind of stiffness which one has to show when wearing panta-

loons tightly girded about his hips, drawn length-wise very tightly, and strapped under his feet.

I do not deny that in women their style of dress tends to the creation and habitual exercise of a wiggling walk ; but the peculiarity cannot be accounted for wholly from that point of view, for all women who wear long-skirted dresses do not show this style of gait in walking. Unnatural as their motions are (which motions, when I come to discuss the diseases of women in a subsequent part of this volume, I shall undertake to account for definitely), they are not necessarily of this particular kind or form which I have undertaken to describe ; and, in order to do which, I have been forced into the use of the term "wiggle." Unmasturbating girls have a peculiar walk, — peculiar from its unnaturalness ; and its peculiarity comes from the style of apparel which they wear : but it is not peculiar in the same direction that the walk of masturbating girls is. Theirs is a walk induced by the difficulties under which the physical frame rests, owing to the debilitated condition of the parts at or about the hips, consequent upon the habit of prurient sexual excitement.

But another sign which masturbators show, and upon which the physician feels himself at liberty to rely with great certainty, is their facial aspect. What an interpreter of habits, practices, feelings, thoughts, and conditions of body and mind, the human face may become ! The angry man is seen and known to be angry quite as readily by looking at him in the face, as by any other manifestation which he may present. The dispirited or despairing individual is seen and known by the particular conditions which his face presents : the joyous, happy child shows its pleasurable emotions in its face. So the face becomes a reservoir in which may be garnered up, and through which may be expressed, all the feelings and intensities of which the individual is capable. The treacherous man, the lecherous man, the vain man, the overbearing egotist, the calm, resolute, well-balanced, self-sustained man, all may have their peculiar characteristics or conditions of mind portrayed with a good degree of exactness through their physiognomical expressions.

When masturbation has been pursued sufficiently to have established between the sexual organism and the aspects of countenance a strong conditional sympathy, then the face comes out like a face on canvas under the touches of the artist, and shows not only the outlines of resemblance, but the great features of character. And what is as sad as anything can be, is, that one who wears this face comes to be conscious of its peculiarity of expression ; and so a higher sensitiveness springs up, and takes possession of him or her, until it forms a part in the exhibition of manners which such persons show, and adds quite a good deal to the certainty of the evidence thus accumulated whereby to determine the secret vice to which they are victims. I think that I need but one look at a young man who indulges in this vice, to determine the fact of such indulgence, as against all oaths or vows of innocence he can utter, though he should pile them up mountain-high. Nature leaves her unmistakable traces of the sin of which he is guilty, and no asseverations to the contrary would have much influence with me ; and if I were to give up my conclusions formed upon such signs as I have quoted above, of which the aspects of countenance form the climacteric, it could only be under such positive and determinate furnishment of evidence that these peculiarities were to be attributed to diseases of an entirely different kind from those which masturbation produces ; and yet whose signs and symptoms do occasionally strongly simulate those which this terrible vice so surely creates.

But I pass from physical to mental and moral signs indicative of this practice.

The effect upon the mind from it is often more deplorable than that which the body shows.

First and foremost, perhaps, in the ruin which a long continued habit of masturbation works upon the mind, is its influence upon memory. I have never yet seen a person, whether male or female, who was in the habit of this excitement, who did not show impairment in the department of recollection. The mental faculties seem to lose their tenacity, and masturbators are proverbial for sieve-like conditions of memory. They

do not seem to be so deficient in the power to *learn*, as in the power to *retain*; and this not merely in the department of the abstract, but in the sphere of facts as well. This is their own statement when under cross-questionings, and I see no reason to disbelieve its truth.

The reflex effects upon the mental faculties at large, of not being able to retain a recollection of principles or facts, which, under their exercise and through their application, has been acquired, amounts to ruin,—it is nothing less than destruction. Of what practical benefit is it to any one to be able to acquire knowledge, if such knowledge cannot be retained? To know this or that just now, and not to know it half an hour after, renders it as unavailable to all the great uses to which knowledge can be put, as the gold would be which one might dig in a California gulch, and take the trouble of running through a sieve, to find that, along with the streaks of matter with which the gold was mingled, it also had passed through the sieve-openings. This side of actual insanity, there is no condition in which the mental faculties can be placed, in relation to the world of objects over which they are to have control, or their exercise in respect to the value of such objects, that is so deplorable as the inability to fasten firmly within one's recollection truths or facts of which he may have come to the knowledge.

And right here I wish to impress upon the moral sense of my readers, — and I wish I could do it with such force and skill as that the impression should never perish, — the fact, that this vice, so general with our boys, and by no means very uncommon with our girls, though acted in secret, is a great, I think I may say *the* great, cause of their failure to achieve distinction in educational acquisitions, and high position in the departments of active life, to which upon adult age they address themselves. We who are watchful of the welfare of our youth, and are particularly desirous to have them grow up and become good and wise, noble and Christian men and women, have our hearts ache not seldom at the sight of the ill habits into which they fall, and of which they take no pains for concealment.

They eat, they drink, they dress, they play, they work, unhealthily; and of course, in the long-run, to the great detriment of their mental and moral capacities: but all these, bad as they are, do not impinge upon the powers of the mind and of the heart as does the habit of secret or solitary sexual excitement. This seems to be *the* sin against which Nature raises up her most solemn and indignant protestations, and for the commission of which she imposes her most fearful retributions. And these fall not sparingly, but ruinously.

How sad to think that a young man or woman of originally fine intellectual powers, and naturally keen moral sense, should lose whatever of beauty and truthfulness and high capacity he or she possesses, simply by yielding to the clamors of a mere animal propensity! Could God more significantly discriminate the line of demarcation that He has set up between the manly and the beastly, than so to degrade a human being, whenever he follows the beastly, as to have the manly die *out* of him and the beastly preponderate *in* him?

Oh! how much of what passes for manly virtue and manly character is assumed by our young men and young women! The majority of men and women die without having developed their mental and moral faculties to one-half the degree that they might have done under the opportunities they have had; and the failure to do this is to be ascribed in general terms to the unfriendly effects which their mental and moral senses have felt through their bad physical habits; and it may be said, that of these none ranges so high in its destructiveness upon their nobler natures as sexual excess; and that, of this, no form of exhibition is so ruinous as that of masturbation.

The memory not only is ruined by it, but the logical faculty also. One of the grand securities which God has established for the growth of a true character is the culture and preservation of the power to understand the relation existing everywhere between causes and their effects. He is a Great First Cause; and the world, as we see it, is the fruit of its operation. All acquisitions in science, all the knowledge deducible through the exercise of reason, all proper understanding of facts and



their absolute and relative value to principles, are based upon the power or faculty of causality and its exercise. Now, masturbators become exceedingly weakened or actually ruined in their organs of causality. They do not know, and they care less, if possible, for this power. They seem to act without reference to the proprieties of time and place, except so far as these are necessary to enable them to take measures to preserve their freedom of indulgence; and hence, instead of being open and noble-minded and truthful and generous and magnanimous and manly or womanly, — instead of seeking to relate themselves to great principles so as to make their lives accord with them, — steadily, and not very slowly either, they show growth of the cunning, the selfish, the knavish, the treacherous, the lying, and the murderous traits.

God never yet made a human being to whom great mental powers were given, and in whom great moral sensibilities were wrapped up, who could preserve these in their integrity and highest order when the animal passions were in excess; and of these, in the order of development, inordinate amativeness stands as the leader. Give to this unbridled license, and there is not a propensity in human nature that will not rally at its call like a band of common highwaymen at the whistle of their captain. Deterioration of the power of the mental faculties themselves, and degradation in the method of their exercise, always follow the habitual practice of masturbation in either sex. Parents do not understand this: if they did, they would become very much more faithful in their teachings to their children. They see their boys, at or about adolescence, putting out manifestations and exhibitions of character which, if they are pious people, send them to their closets to ask Divine interposition, and, if they are not pious people, which give them very great uneasiness, restlessness, and perhaps sleeplessness, lest they should fail to check and subdue such manifestations; when, if they would pass by what they see, and get at the causes that produce it, they might be much more successful in altering the characteristics which their children show.

There is not a mental faculty that is not hurt by masturba-



tion. Causality, comparison, and imagination are destroyed by it so completely, in not infrequent instances, as to result in thorough and complete idiocy. I have been called in over three hundred instances, during my professional practice, to advise with parents in respect to the condition of their children, who gave to them alarming and to myself unmistakable evidences of approaching idiocy; which conditions were the result of this practice, of which, however, neither the parents nor their physician had the least suspicion. And I have never found a single case, as I have said before, where the patient was not conscious of being injured in his mental strength by this vice.

But, after all, much as we value mind, and pride ourselves upon its possession in large degree, this vice has power to strike a deeper and more ruinous blow when it touches the heart. It is "by the heart man believeth unto righteousness;" and it is far better, though I know that this will not be a very popular remark, to be weak in one's mental faculties, than it is to be wicked in one's moral nature; and masturbation *ruins* the spiritual sense.

As a people, in our esteem, we do not lift spiritual sensibility to its proper level. The power to discern spiritual things, to become conversant with great spiritual principles or truths, to comprehend spiritual facts, to be able to pass from this world of sensuousness to a world of high conception, is not supposed by the great mass to be possible. Generally speaking, they admit the existence of such a world or sphere, because they own to the possession of spiritual powers or faculties. A man does not like to think, in his moments of sober reflection, that he is *all* matter, and that the difference between himself and any other material substance or thing is the difference merely between the conglomeration of the particles which make up their respective organisms. He goes beyond all this, and feels that, viewed from the point of his innate constitution, the UN-DYING is a part of him,—the immortal is an element in his nature.

And Christianity, as I read her utterances and study her

philosophy, recognizes not only the spiritual nature of man, but recognizes also a spiritual world which that nature can inhabit, and in which it can find its highest and best order of unfolding. To what degree one living in the material world can have the privilege of passing out of it into this other world, it is not my province to show here; but I do believe, that, in much greater degree than mankind generally know, the gospel proffers to any human being such opportunity or privilege, only upon condition of his or her recognition of the obligation to bring all the physical powers and faculties into perfect subordination to the mental and moral faculties, and to hold them as their servants. In simple statement, God has made spirit to be king over matter. Hence men's moral sense, in coöperation with their mental powers, should be master of their passions; and these should know this truth, and be held to their allegiance.

To take a child, and educate him so as that the passional in him — no matter in what direction or toward what particular passion this education is had — shall have predominance and shall be the *ruling* force in his nature, subjecting to its sway his higher faculties, and thus, growing by what it feeds upon, at length gets into actual possession of him, shaping, moulding, fashioning, and directing him, — is to make such a deadly assault upon his spiritual sensibilities as either greatly to benumb them and render them obtuse, or to deprave them, and render their action, except in an abnormal direction, impossible. In other words, it is impossible for a human being in whom the beastly prevails to have either large desires or large powers for communion with the good and with God.

It is a great loss to be feeble in body; it is a very great loss for one to be uncultured in mind, but an *infinite* loss for one to be spiritually dead. And this is the great crying sin with our youth. They lack spiritual perception; they are not capable of understanding spiritual things; they do not appreciate spiritual beauty; they have no longings for the spiritually good; their very ideal of a God is such as either to dispossess Him of his great spiritual characteristics, or to make

them very indifferent qualities in his character. Hence we see our young men and young women showing in their daily lives, and in the bent of character which they manifest, an almost entire absence of high resolve, of noble purpose, of strong endeavor, of large self-resource, of thorough and continuous exertion of moral power, of strength of will, of keen discrimination upon matters involving right and wrong, and, in general, of large manliness which types out the heroic, and of large womanliness which shadows forth the gracious. In them the divine is nearly dead, and the devilish nearly in bloom.

Occupying, then, such a position as they do, where is the hope or expectation on the part of Christians to convert them to the great principles which the Bible inculcates, or to the great truths of a noble humanity? Between them and moral or spiritual considerations there are great obstacles. These must be removed. Until they are removed, the gospel is powerless, no matter how devout or eloquent its ministers, nor how fervid their appeals. Of little avail is it to draw a long-bow with deadly intent against your enemy when he is clad in a Spanish steel cuirass. You must find, if you hit him to bring him to your feet, a joint or opening in his harness. Our young men and women are clad in the panoply of the Evil One. They are armed *cap-à-pie*, and we contend against them at fearful odds. Their passions, as wrought out in and through their physical habits, are their great protection.

Now, to seek to induce them to desert the master whom they at present serve, and to follow Christ as their Master, under motives which may be made in them prompt to action, by and through arguments addressed to their moral or spiritual sensibilities, is lost labor. They can be reached only at the point where their lives concentrate themselves, and this is in the sphere of physical indulgence. If one can show them that they do not partake of half the enjoyment through the depraved gratifications of their physical appetites and passions that they might through their healthy and proper gratification, then the argument is one which they are capable of compre-

hending, and which they will really consider. So evidently helpless in this country are the retained functionaries for the spread and propagation of the great spiritual forces which Christianity has revealed in the gospel, and which it is her highest desire to make supremely prevalent among mankind, that for one I have settled the matter, that no distinguished progress is to be looked for in the conversion of human beings from the power of sin and Satan unto God, until a better *practical* method of bringing means to bear is organized and set in motion. Christianity is not only mighty in her intrinsic vitalities, but she is also incomparably strong in the wisdom where-with her methods of carrying on her great revolutions are to be characterized. If, however, those who represent her are particularly faulty in the use of the means which she places at their command, and thereby fail to win victories, and instead suffer defeats in the conflicts into which they enter, the fault is not to be charged to *her* incompetency, but to the unfitness of her soldiery.

When Christians themselves come to see that in the direction of their physical habits and propensities Christianity has a claim upon them as truly as she has in the sphere of their intellectual and moral natures, then there will be a very great point gained, not only in the abstract as respects the means to be used, but in a practical sense also in respect to the power of the example presented. Our young men and young women cannot be expected to draw very nice distinctions. A father feels greatly grieved at his boy's disposition to lewdness, that is, to the inordinate gratification of his amativeness; while, at the same time, he himself is a living illustration before his boy daily of the inordinate gratification of a kindred propensity, — his alimentiveness. A lewd sinner is not a very much worse man, under any aspect in which he may be viewed, than a gluttonous saint.

The fact is, that the good people of the earth do not know how to relate themselves from the point of their goodness to the evil people of the earth. More likely than not, they make their intimate and familiar associations and approaches from

points of character which in themselves need correction and reformation. A Christian is more likely than otherwise, in general terms, to relate himself to the wicked man from those particular angles in his own character, which, to say the least, are very undesirable, and which ought to be smoothed and rounded very materially.

How evil does set itself back upon us *all!* how constant and unremitting its attempts to reduce and ruin us! And if we, who claim to be specially exempt from its sensitive force, are so often alarmed at its successful approaches to and influences over us, by what process of reasoning are we to satisfy ourselves in any expectations we may cherish of converting our children or our fellow-men who live within its province, and that continually? As a physician, knowing how deadly are the effects upon character of inordinate gratification of the sexual passions, and especially of their gratification under solitary conditions, I feel myself compelled to address the young men and women who seek my counsel and advice, from such a point as will make them appreciate the arguments I present; and in the exposition of the means which I offer for their use, and under whose influence I cherish the hope that they may be relieved from the habit of masturbation, and in good degree from its killing effects, I insist with quite as much strenuousness that they shall change their physical conditions, as I do that they shall become earnestly reflective in respect to the moral nature of the offence committed. I do not, therefore, approach the masturbator so much in the light of a voluntary and outrageous sinner, as in that of a victim and a sufferer. It is not from the point of a minister of God that I approach him to rebuke him, but from my position as a physician, in pity and with love. All the noble sanctities of my nature are drawn out in fervor of feeling toward him; but none the less must I be firm with him, and none the less must I make him understand that ill physical conditions are often the results of ill physical modes of living; and that, if he wishes to overcome this particular form of morbid life which shows itself in the depraved relations of his body and mind, he must address him-



self, with most repentant spirit and most thorough purpose, to obedience to the laws which govern his physical organism. It is of no use whatever, — more than this, it is a mere waste of effort, — still more, it is actual wickedness, to attempt to overcome this terrible and killing habit by poisonous drug applications.

I know full well how blind the victims of this vice are ; how credulous and easily imposed upon they are ; how, in platoons, they consult and follow the advice of our quacks ; and how many thousands of thousands of them are constitutionally ruined by partaking of the poisons which are proffered them by these quacks as curative specifics.

Masturbation may not be said in strict phrase to be a disease ; it is only a vicious habit : but its following induces diseases of a great variety, and deadly in their nature. I propose to specify them quite at length, that the young who read this book may be warned. I also propose to give such an exhibition of what I consider to be the proper remedial applications as shall enable those, who may feel disposed to be guided by my suggestions, to perceive the drift of my method of treatment. I trust to be able to give such an outline of the plan which I pursue, as to encourage every sufferer from any form of sexual disease to hope, that, by the use of hygienic means alone, health may again become his ; and what is, collaterally considered, of quite as much consequence, to make him feel that once free from this habit, and the diseases which it begets, life may spread itself out in the future laden with comforts and happiness, prosperity and peace.

As a large number of diseases grow out of the masturbating habit, and will be specified, together with the treatment therefor, in subsequent chapters of this work, I will only allude here to those hygienic means for the management and overcoming of *the tendency* to it that are specifically applicable ; masturbation not being, as I have said before, a disease in itself, but simply a vicious and ruinous habit, the result of which is the establishment of deranged or diseased conditions of the body. It is a favorite view with me, that to know how to



overcome an evil is to understand its nature, and the causes that produce it; so the remedial appliances which I can recommend to the consideration of the patient will come entirely within the range of effort which involves him or her in abstinence from such thing or things, practice or practices, course or courses, as surely lead to the production of the evil which it is sought to abolish.

I have all along in the preceding pages indicated in what direction, and to what extent, causes are or might be operative to awaken the desire or establish the habit of masturbation in children. To overcome this habit, therefore, is to seek to prevent the existence of causes that produce it, as well as to apply specific means for its cessation.

Of specific means those are, in my opinion, chiefly beneficial, which, while they are remedial, are in themselves healthful, and at the same time involve the mental and moral assent of the person who applies them. It is of no use to attempt to correct this vice, or in any way to establish better conditions for the victim, unless, along with the physical remedies, there shall also be secured the consent of the party for whose benefit the agencies are to be brought to bear. Hence, as every one will readily see who makes himself familiar with my ideas upon the subject, the common plan of treatment in such cases, as exhibited in the administration of regular and quack physicians, is decidedly and positively useless; for it proceeds upon the hypothesis, that medicinal remedies, as they are called, are all-sufficient to the end sought, and that engaging the coöperation of the patient's mental and moral nature, in whatever effort may be made for his cure, is comparatively unnecessary.

Now, first and foremost in the list of the means which I should recommend stands the impartation of knowledge to the patient of the legitimate consequences to him, in his entire nature, from such indulgences,—making him, by patient painstaking explanation of the effects of this vice, particularly intelligent on the subject, and so arousing his mind up to a perception and comprehension of it; and then, by every available means which in themselves are proper, seek to enlist his

moral opposition to its further existence. I do not deny that this is a task nearly or entirely useless, provided it is confined to this sort of effort. Along with the attempt on the part of the physician to make the patient intelligent and conscientious in respect to further indulgence, should come into play such physical, or, if you please to call them so, remedial agencies, as are in harmony with the suggestions presented; so that the bodily conditions of the subject may be as much more favorable than before, as the knowledge he possesses is superior to that which he previously had.

Most persons who are given to this habit are marked by morbid alimentiveness. One of the very best remedies, therefore, that can be brought to bear for the subduction of the habit itself, and the relief of the victim of it, is a change from a stimulating to a simple and nutritious diet. The drinking of hot teas or beverages of any kind, the use of stimulating drinks, of tobacco, or other narcotic drugs, and of highly seasoned food rich with condiments, — all tend directly to produce such a state of the blood, and so to affect the brain, as to render it well-nigh, if not quite, impossible for the patient to feel the force of the higher considerations presented to him, however impressive they may be. It is one thing to comprehend the nature of a truth, and another thing to feel its force. Men scarcely ever, except when they are insane, are incompetent to *understand* a truth when the proper means are brought to bear upon them for making them understand it; but it is not at all uncommon for them to fail entirely to feel the force of a truth, the nature and bearing of which they see clearly.

Under such dietetic regimen as masturbators generally use, the blood becomes diseased, and the brain takes on thereby abnormal conditions. While, therefore, a boy or girl may be taken and talked to, and may understand all that is said upon the subject, there may be such obtuseness of moral sensibility, as that no deep impression can be left by the teachings; and, if this is so, their knowledge on the subject is of no avail. To quicken the moral perception, some other means must be set in operation; and one of the most powerful that is ever at the

disposal of the parents, is that of changing the physical habits of the patient, so that they shall not be in antagonism, but in sympathy, with the organs of moral sense. I would recommend earnestly, therefore, to all persons who have fallen into this ruinous practice, yet who have a wish, a desire, or a longing to be delivered from its destructive sway, to simplify their *dietetic* arrangements, and use no food the character of which is such as to cause the blood, under favorable circumstances, to become inflamed. For while it is true, that of two men there may be apparently no difference in the probabilities of their remaining in health, there actually does exist a very great difference; and this may be found in the condition of their blood, that of one being in a healthy, and that of the other in an unhealthy state; and, therefore, one will live under very great liability to take on disease, while the other suffers much less in this direction. When, from any particular provoking cause, they both shall be thrown into conditions generally less favorable to health than usual, the man whose blood is impure becomes sick; while the man with the better quality of blood finds his vital forces able to resist the provocation, and so remains well.

Just this unhealthy condition of the blood exists in the case of the victim of masturbation, when he is an eater of stimulating food, compared with what his conditions would be were he to eat food of the simplest kinds. Simple diet, therefore, works wonders in many of these cases; not so much in the way of actual and positive cure, as in a general improvement in the state of the nervous system; thus giving the patient a stand-point from which his intellectual and moral nature can be brought to bear upon his habit with greatly increased force. Dietetic regimen, therefore, has always entered into my processes of treatment as a large element; and the changes witnessed by its adoption have been, in the cases that have come to me for treatment under my care, wonderful. To all persons suffering in this direction, then, I recommend a change of diet from that which is heating and stimulating to that which is simple, nutritive, and *unstimulating*.

And at this point in the argument, perhaps I may as well specify such articles of food as I think, in general terms, boys and girls who are suffering from indulgence of their sexual propensities may and may not use.

Of these I prefer foods made of grains and fruits. The habit with us, as a people, of giving to our children animal food largely, cannot be too severely criticized. A vegetarian myself, I am willing that the reader should make due allowance in his own mind for what he may suppose to be a prejudice of mine in respect to the use of flesh-meats as food. That they contain nutrient properties I do not, of course, deny; and that they may be eaten by adults with less injury to health than by children, I also do not deny. That they are, however, as staple articles of food, unfit for children to eat, I do most resolutely and stoutly affirm. Their effects upon the organism, as respects both the rapidity and quality of its development, are palpably injurious, and tend directly to the subversion of the relations that constitutionally exist between the organs of nutrition and the nervous system.

If there is a thing to be sedulously cared for in the culture of a child's physical organism, it is that the relations between the department of nutrition and the nervous system should be natural. So prone are we to make stomach and brain antagonists rather than coöperating forces, — to give development to the brain as against the strengthening and building-up of healthy conditions of the stomach, — that a warning in this direction is not untimely. To such an extent has this already been carried through our habits of living, as to become a characteristic of us as a people. No other nation has so large a proportion of its population, other conditions being equal, so unhealthfully organized in brain, and so dyspeptic in stomach, as the American people. Their brains in size are altogether disproportioned to the other parts of their structures. Hence foreigners who visit us are immediately led to remark what a large-headed people we are, and how much our heads are too great for our bodies.

Just this unnatural relation or condition of the brain to the

nutritive system is the cause of our prematurity. We are precocious in development. We ripen early. As a great fact, the evidences of adult age are prominent with us a year or two earlier than with any European nation. Our girls are as old at fourteen, sixteen, and eighteen, as English girls are two years later; in truth, puberty comes to our girls almost as early as it does to the inhabitants of the tropics. Our boys at seventeen, nineteen, and twenty-one, show adult age to a degree equal to that which the boys of Europe show at twenty, twenty-one, and twenty-four. Scarcely a young man can be found in our whole land who does not give evident signs of cessation of growth at or about seventeen or eighteen years of age. He is as tall as he will ever be. He may grow thick-set and solidify after that for a few years; but not infrequently is it seen, that the whole manhood, in its physical characteristics, of such a lad, is perfected at or before the time that the law allows him to assume control of himself.

And these physical characteristics are accompanied by corresponding moral characteristics. Boys and girls in this country marry almost as early as they do in Oriental countries. It is not uncommon at all to see a woman thirty or thirty-five years of age, who has ceased to bear children, and become an *old* woman, having around her a large family of sons and daughters, the first of whom was born so far back in the mother's history as to create surprise; and, upon investigation, the fact comes to one's knowledge, that the mother was married and had her first child by the time she was fifteen or sixteen years of age.

This national characteristic is a forced one. By our relations of descent, we are not thus necessitated to prematurity. Our ancestors were a people who grew and reached maturity quite slowly, and lived long after thorough man and womanhood were reached, died at advanced age, and, as a general fact, free from disease. We still retain, in a measure, like constitutional tendencies; and there is no reason why our boys should show the out-springing beard at sixteen, and our girls put on their menstrual function at eleven or twelve, except such as is found in our *physical habits of living*.



Of these, our habits in the department of nutrition hold a prominent place; and if we feed our children, from weaning up to puberty, upon animal foods, the effect of which is to stimulate their nutritive organs to a high degree, and to irritate their nervous systems, thus subjecting them to a process similar to that to which the horticulturist subjects plants, — a hot-bed process, — why, Nature soon finds all her great ideas of what is right and true in the growth of a human physical structure set at nought, and, accommodating herself to the new condition of things, gives to us imperfect specimens of physical organization, whose powers of action while alive are quite inferior, and whose capabilities of long life are at a minimum standard.

Children, therefore, whose chief business, I might say whose *entire* business, is to grow, want nutrient food, free from stimulating elements, and do *not* need, nor should they have, animal foods. As I have before said, they should live mainly upon grains and fruits. Of all foods that are peculiarly fitted for *them*, grains constitute the best *raw* material; and, of these, wheat is preferable to any other. It contains enough of the carbonaceous or heat-forming, and nitrogenous or muscle-forming material. It is the best of all the grains; better than corn, better than oats, rye, buckwheat, or any other grain; and it will be found upon a large view, that a people whose residence is upon a soil which is well qualified for the production of this cereal are marked by higher physical, intellectual, and moral characteristics than any other people are or can be who live upon a portion of the earth's surface where such cereal does not grow, or who do not use it.

If, therefore, parents wish to bring up children so as that they shall be in the best natural condition and relation to health, to truth, and high accomplishment, so far as their *physical* characteristics may be said to bear any relation to those qualities, let their food be made of grains, with fruits thrown in as a complement. I have no special objections to the use of vegetables, but I do not think they are as good as either grains or fruits; first, because, as a general fact, they are not as nutrient; and, second, because nothing that grows *in* the soil, and



ripens *under* its surface, is as good for food as that which, growing in the soil, ripens *above* its surface. And of foods that grow above the soil, those are the best which grow upon upland, on the mountain-side.

It may seem to the hypercritical reader a point very much strained indeed for me to make distinctions of this sort; but when he shall have given as much and as close attention to the effects of physical causes upon the physical, intellectual, and moral conditions of mankind as I have done, he will learn to slight no circumstance, and give no cause an inconsiderable position relatively, that may be able to produce a marked effect. The mechanic, who should be called to examine an article invented and constructed for a given purpose, would do his duty but very imperfectly if he were to look at the great leading idea of the inventor, and of course pay attention to the more prominent parts of the machinery under his investigation, leaving out of his examination the existence and relative bearing of the lesser portions of it. And as sometimes in a machine a little cog-wheel is a key to an understanding of the operation of the whole structure, so it is in the formation of character and the transmission of qualities: the little conditions of our living have a very important and serious influence in determining the quality and degree of the characteristic traits we may show. I do not think it a waste of time, therefore, for me to occupy these pages to the extent I do in impressing upon whomsoever shall read them the fact, that the character of individuals *may be* essentially determined by their physical conditions; these, by the quality of their blood; this, by the food they eat; and this, again, by where and under what circumstances the food grew. And I gravely suspect, that, when we shall have arrived at the highest point of knowledge of which we are capable on the subject of foods and their subservient uses to man, we shall have a great many of our present impressions and notions thoroughly exploded, and far better ones take their places. In this direction I suggest that we shall come to see, that to the degree that we make our foods, in their raw material, to be perfected by the use of *manures which are the excre-*

*tions of animals*, we injure their quality for our purposes; and that after having grown them, that just to the degree that by cookery we change or alter their proximate elements, we also render them unfit for human food.

Be this, however, all of it as it may, one thing is positively established as a fact, that the effect in a predisposing way on the sexual organism of children, from the habitual use of flesh-meats as foods, is unhealthful to the integrity and proper action of such organism; and that boys and girls who are thus fed do develop prematurely in respect to the functions of the sexual structure, and have their moral nature greatly modified and controlled in an unhealthy way by such premature development.

Give, then, to children, — to say nothing of what men and women shall eat, — grains and fruits for their *staple* articles of diet. In doing so, parents may have a twofold pleasure: first, in that the probabilities of their children becoming masturbators will be greatly lessened; and in the next place, that, if they are already the victims of such habit, they may hope to lessen the tendency to ruin which it begets, and to relieve the intellectual and moral sentiments from their vassalage, so as to enable the victims to recover vantage-ground, and finally to abandon it.

Milk, as a diet for masturbating children, is objectionable. So is the use of common salt. They should both be placed as decidedly under ban as flesh-meats. So should such vegetables as we are in the habit of eating uncooked, which have in them the quality of exciting the nerves of taste by and through their pungency, — horse-radish, onions, water-cresses, leeks, and all vegetables of this kind; because everything of the sort that positively disturbs the circulation of the blood, or adds to the sensitiveness of the nervous system, aids in the prurient excitement of the genitals, and in fastening upon those who eat them the masturbating habit.

## CHAPTER VIII.

## SPERMATORRHŒA, OR INVOLUNTARY NOCTURNAL EMISSIONS.

THIS disease is to be described by the following symptoms. The patient has, as often as from once a night to once in three or four weeks, when asleep, involuntary erection of the penis and general genital excitement, creating an orgasm of the parts, and resulting in a flow of the seminal fluid. The whole affair from beginning to end is exhibited under a state of unconsciousness, which generally, however, is broken up immediately upon the conclusion of the excitement. Hence the disease is termed involuntary seminal emissions, or, as the medical phrase is, spermatorrhœa, which word is derived from two Greek words, meaning to flow out semen or sperm.

Preceding such attacks as I have mentioned above, the sufferer is more than usually energetic or brilliant in mental conception and activity; while, subsequent to them, there is a corresponding degree of depression, attended with bodily lassitude.

Where the disease is limited to long intervals in its manifestations, its effects are those of a constitutional character, impairing the general health, and breaking down the constitutional vigor; and in the earlier stages of it involving other structures, but in no well-defined derangements. But, where the occurrence takes place nightly, the patient is to be seen, more frequently than otherwise, as exhibiting a variety of morbid conditions; showing great functional derangement of those organs which are by direct or reflex influence connected sympathetically with the action of the genitals, and, as a whole, making the patient a well-marked and decidedly sick person.

The disease divides its victims into two classes, either of which, to the experienced practitioner, is contradistinguished from the other.

The first is marked by involvement of the nervous system, showing great depreciation of power and severe congestion of brain ; of course affecting all the exercises of the mind, and forcing the patient to take on and show diseases which are the result of impaired nutrition and very great cerebral excitement.

The other type may be seen in persons who are of a bilious temperament, and who, whenever they are sick, are more likely than otherwise to put on unmistakable signs of bilious derangement. Persons of *this* class do not show seriously impaired nutrition, nor great mental excitement, but are apt to exhibit symptoms of dyspepsia, torpid liver, constipation of the bowels, with diseased state of the skin. They retain their flesh and strength, but are affected more or less mentally ; generally, however, in the sphere of those activities which are regulated by the propensities, rather than in that range of mental feeling where sentiment prevails.

The first class of spermatorrhœaic victims offers for treatment persons who are much more difficult to cure than the latter class ; and, unless they are brought within the range of hygienic agencies under good circumstances, their success becomes quite problematical : and for this reason, — that it is always difficult to deal with diseased states of the human body when the nervous system is itself diseased, it being the medium through which vital energy is transmitted to all parts of the body. When it has become diseased, the difficulty is doubly severe, and renders the task of the physician, or of the patient himself, if he is under his own management, much more arduous than though the brain and organic nerves were themselves healthy, other structures simply being implicated.

Of spermatorrhœaists, the nervous class is, as I have said, by far the most difficult to cure, and furnishes a large majority of those who, trying first this and then that quack remedy, exhaust their purses and their vitality together, and die before they have reached anything like matured manhood. Let me state, so that the reader can get a schedule of them in his mind, the symptoms which this class of sufferers show.

Beginning at the head, we have congestion of the front part or top or back part of the head, not always together, but always one of these three. The patient will be able to signify that he suffers in his brain, and will indicate the point at which he suffers, by placing his hand upon the part, if asked to do so. He will put his hand either immediately above the eyes, or on the top or back of the head, and say: "I have an unpleasant feeling here all the while. My brain feels bursting; I cannot reason, I cannot perceive, I cannot act with vigor." Accompanying this, it is not uncommon to see such sensibility of the eyes to light, and such a congested condition of the mucous lining of the lids, as to show that these organs are implicated. Ringing in the ears is also an attendant symptom, accompanied by unusual sensibility to noises, soreness of the back of the neck, tenderness of the spine between the shoulders, weakness of the small of the back accompanied by pain, difficulty of breathing oftentimes, especially in damp weather; weakened digestion, to such a degree as to involve the patient, during the digestive process, in great suffering; and imperfect assimilation, so as to result in loss of flesh; pain in the legs from the knees to the ankles; coldness of the feet and hands, almost always accompanied with coldness of the nose; the tongue showing, for an inch from its tip, a strawberry color. I have never yet had a spermatorrhœic patient with these involvements whose tongue did not show this particular indication; the papillæ rising above the body of the structure, and assuming that kind of reddish-whitish tinge which a ripe strawberry shows. Where this is a prominent indication, the person generally complains of extreme heat on the top of the head, and will be found to be habitually addicted to rubbing the top of his head with his hand.

The mental and moral characteristics which he shows are decidedly morbid. He is apt to be vacillating in all his mental efforts, weakened of course very much in will-power, troubled with doubts and fears as to the future, jealous in his affections, unhappy in all his social relations, irascible in his temper, and short and curt in his conversational intercourse. Whatever

there is angular in his nature, or capable of being so in its expression, is sure to show itself. As respects the activity of his imagination, it is so far held in vassalage, that no healthy exercise of it can be expected while the brain is in such a morbid state. In truth, its *unpleasant* and *unhealthy* action is the source of more misery to him than any other faculty which he possesses. He is haunted, whenever he is asleep, by the images impressed upon his sensorium; and these are, more frequent than otherwise, lewd, and cause lascivious dreams and feelings; a semi-consciousness of which he carries with him when he is awake. Unlike the other class of sufferers, this class are always subject, under the active exhibitions of their disease, to lascivious dreams; and as between cases that are curable, and those that are incurable, I have found this distinction to exist in the department of dreams: that, whereas both classes are liable in their vagaries to feel that they are in the society of females with whom they are about to have sexual connection, the curable cases are those of persons who never succeed in performing the act; while those who are incurable have the dream extend itself through the whole consummating process, and only wake up after the act of coition has been performed. When, therefore, I come to examine a young man of this type, I am uniformly aided in determining his prospects and my probabilities of success, by the answer that he will give me when inquired of whether in his dreams he is in the society of a woman; and whether, before waking up, he passes into that relation to her descriptive of actual connection. If he says "No, I always wake up before getting into positive embrace," I regard him, then, as offering, in this direction, very good evidence of his curability; while, on the other hand, if he says that he dreams of lascivious intercourse, and *never* wakes up until the act has been consummated, I regard it as a very decided, though perhaps not unmistakable, sign of his incurability. Mind, I do not wish to be understood as affirming that this is the case where the person only occasionally dreams of actual connection. It is only where his sexual organism, when morbidly excited, sets back upon his imagination to that extent and depth as to



force him into *habitual* lascivious dreaming, and make his dreams representatives of an actual life, in passing through which he associates himself with women in actual embrace, that I accept it as an indication of his incurable state.

These, then, are the peculiarities which the *nervously*-diseased spermatorrhœist shows; and they are strongly contradistinguished from those symptoms and indications which the man of simple secretory derangement shows.

This latter class of persons, as I have said before, retains all the strength which unimpaired nutritive energy gives. The sufferer eats, drinks, retains his muscular capabilities, can do as much work as he ever could, and shows no decided derangements, save in the fact that he is probably dyspeptic, belching up wind after eating his food; finds himself constipated in the bowels, has occasionally a little fulness in the right side, and a dulness in the lower part of the back of the head. He shows, also, cuticular eruptions, especially upon the face; and once a week, or once a fortnight, or once in three weeks, is troubled with a nightly loss, taking place of course in his sleep. He is not likely to be an habitual lascivious dreamer, but now and then is excited in that direction; is, constitutionally considered, of ardent amative feeling, and prefers the society of females.

Persons having this form of spermatorrhœa may be so far sickened by the existence of the spermatorrhœic conditions as to render them particularly liable to take on inflammatory diseases, or diseases of an epidemic nature, of whatever kind or type may be at any time in actual manifestation in the neighborhoods where they live; but it takes a long time for spermatorrhœa to kill such persons, or really and decidedly to impair any energy in any direction which they may possess, except in the department of memory. It is one of their peculiarities to show dulness, or, in advanced cases, serious impairment, or almost total loss, of the power of recollection. Out of sixty men in my Cure at one time suffering from this disease, I have seen forty-five of them exhibit such defectiveness of memory as to render it well-nigh impossible for them to retain

for any length of time, under the very best circumstances, the commonest facts that were brought to their knowledge; while at the same time they were capable of eating a full meal, and, though not digesting it without difficulty, yet appropriating the nutriment in the food they ate to such a degree as to keep up bodily vigor to a remarkable extent.

The spermatorrhœist, whose nervous system is primarily and essentially involved in the morbid condition of his sexual organs, scarcely ever shows impairment of memory until he has reached such a degree of depreciated vitality as to render it quite problematical whether he can ever be saved. This side of such a state, his mind is more than ordinarily quick in its operations, and his memory holds its power over the realm of his consciousness with undiminished ability.

Before I proceed to an examination, in detail, of the diseases which grow out of the disordered conditions of the reproductive organs, I wish to call the attention of the reader to some false impressions on the part of those who suffer from seminal emissions, in respect to the actual facts pertaining thereto. A great many persons, I find, are resting under the notion that they are suffering from seminal losses, when in truth they are not; and it is well that they should be made so intelligent as to enable them to discriminate in this direction, both for the sake of the mental relief obtained by thus being able to draw a proper distinction, and also to enable them to know what means to take to overcome the difficulties under which they labor.

Seminal emissions cannot exist except where there is an actual flow of the semen; and this, too, in nine hundred and ninety-nine cases out of a thousand, accompanied with more or less consciousness of such flow at the time it takes place. Of course, this consciousness, in a large majority of instances, is that of the somnambulist, — a sleep-waking consciousness. I have been permitted to find, out of the thousands who have passed under my most searching examinations, but very few who were habitually given to involuntary seminal losses who had not a consciousness when awake of their having thus suffered.

The reason why they are thus made partially or entirely conscious of such loss, is because the organs involved take on, to some degree at least, their natural action in its production. Not one case in five hundred can be found where the person has a seminal loss, and no special action of the sexual organs is exhibited. There is always, or nearly always, a full or partial erection; there is always a more or less vigorous orgasmic act involved, — an exercise of the ejaculatory muscles by which expulsion is produced. Semen does not flow out from the seminal ducts, as water runs out of a vessel through a siphon, by a continuous and undisturbed flow. Where any such flow is seen, the person may congratulate himself that the fluid passing out is rather the juice of the prostate gland, than the secretion of the testes. Nothing is more common than to have the fluid of the prostate gland flow out in this insensible way. Where the subject has been in the habit of frequent masturbation, the excitement to which the gland has been subjected under this process has caused its enlargement, and established in it a tendency to an unnatural secretion of its fluids; and hence the superabundant supply which flows through the ducts of the gland into the urethral passage, and makes its way to the terminus, where the person becomes sensible of its flow. But this is a difficulty quite inconsiderable in its nature, and of little more consequence in its bearings upon the general health than would be an inordinate activity of the salivary glands. Still the spermatorrhœist, being morbidly sensitive in respect to the conditions of his sexual organs, seizes without any hesitancy upon such manifestations as a proof that he is constantly exposed to seminal losses, that they are diurnal in their exhibitions, and that they show themselves whenever he goes to stool, as well as every night; and so, wrought up to a pitch of intensity of feeling that is exhaustive in its effects upon him through the morbid activities of his imagination, he becomes nearly or quite a maniac.

Let it be distinctly understood, then, that three-fourths of all the cases where persons thus suppose they are the victims of diurnal or almost constant seminal pollutions, and where

their quack doctors advise them that they are so, in order the more easily to secure themselves large pecuniary compensations, are not suffering from any such difficulty. Nor is it true that spermatorrhœists, except in cases where the debility is extreme, suffer habitually from loss of semen on urination, or upon going to stool. The fluid which mingles with the urine, and shows itself in the vessels where they make water, is nothing more nor less than the fluid of the prostate gland, or secretions of mucus from the coats of the bladder, — all the assertions of the quack doctors to the contrary notwithstanding.

Such averments, on the part of these doctors, are mere means whereby to get the advantage of, and exercise a ruinous pecuniary influence over, their victims. They have one particular indication to which they refer, and which seems to the mind of the patient to be convincing. This is the fact, that, upon making water, at or about the close of the effort, there passes out of the urethra a milky substance, which is so different in its color and consistency from the urine as to attract the attention of the sufferer. This particular appearance the quacks and secret doctors affirm to be proof of the loss of semen in this way; and only such affirmation on their part is needed to make the patient believe it.

Now, the milky appearance, at the close of urination, has nothing more to do with the secretion of semen, or with its passing out of the urethra along with the urine, than the blowing of the nose has. It is nothing more nor less than an accumulation of mucus in the bladder, which, being specifically heavier than the urine, is precipitated, undergoes in part a chemical decomposition, and, on emptying the bladder, is ejected. The healthiest persons often show it, especially if married and largely given to the exercise of the cohabitative act.

I desire that young men should understand the dangers under which they lie, and not become the victims of "doctors" whose unfitness to treat the diseases of the sexual organism is as well known to well-educated and intelligent physicians, as the "astrologers" of New York city are known to be unable to foretell the future of the fools who consult them.

## DISEASES CONNECTED WITH, OR CONSEQUENT UPON, INVOLUNTARY SEMINAL EMISSIONS.

I do not propose, in calling the attention of my readers to this class of maladies, to enter upon a very closely defined description of them; for this would not come within the range of thought which I have marked out: but, inasmuch as no person suffering from involuntary seminal loss can hope to be for any great length of time free from morbid conditions of other organs as well as the sexual, it is well for me, I think, to call attention to the liabilities in that direction, and to offer some suggestions as to the best way of overcoming such conditions whenever they may arise.

First in the list, then, may stand congestion of the brain. The brain is largely supplied with blood, and has, of course, a correspondingly large supply of vessels through which it is to flow. The arteries and veins in the brain are connected, as they are in other parts of the body, by little vessels called capillaries. Ordinarily, where congestion exists, these minute vessels are the seat of the difficulty.

Congestion, in the simple meaning of the term, is nothing more nor less than the existenee of too much blood in the vessels which carry it, so dilating by-its presence their walls, as to hinder them from the exereise of their natural contractility; thus making the blood to flow more sluggishly than it would, were the vessels which carry it in their natural healthy state.

Whenever this condition exists, the patient will describe it in his own language by a sense of "fulness." Ask him how he feels, and he will reply: "My head seems too full of blood; sometimes so full as to make me dizzy, and to render it quite impossible for me to perform, with any degree of regularity or success, the mental operations in which I engage." As I have said before, this fulness may be in the front part or top or back part of the head; but, wherever it exists, to the consciousness of the patient it is indicative of, and may be described as,  
CONGESTION OF THE BRAIN.



Where it is acute, there is more danger of irritation being set up, followed by inflammation. In such a case as that, the person will have brain fever. Where the congestion has not been sufficient to have irritation and inflammation follow, but still enough to show a fixed condition of the blood-vessels, it is termed passive or chronic congestion, and is the condition of the vessels so often found with the deranged state of the genitals seen in seminal emissions, and of the nervous system as connected with such emissions.

The more external manifestations which the physician witnesses under congestion of the brain in the spermatorrhœist, are heaviness or dulness of expression in the eye itself; an engorged condition of the blood-vessels of the sclerotic and mucous coats; sometimes an over-active state of the lachrymal glands, causing involuntary flow of tears; involuntary flow of mucus from the nose, or chronic catarrhal condition of the mucous membrane of the nostrils; catarrhal conditions of the back passages of the nose; and, as I have said before, ringing in the ears, as if the person were hearing sounds a great distance from him, like the running of water; pain in the back of the head and nape of the neck, accompanied also by a want of warmth in the hands and feet, with an attendant sense of weakness of the ankle-joints, and painful weariness of the calves of the legs; coldness of the knee-pan to the touch,—these are the particular and special indications which the congested brain shows as reactionary effects from the over-excited conditions of the sexual organs.

For the treatment of this particular affection, such hygienic appliances and measures are to be had as tend directly to the improvement of the circulation. Where there is too much blood in one part of the body, it will readily suggest itself to the unprofessional reader that there must be in some other part of the body too little blood; and, as I have already indicated, that where congestion of the brain exists there is a want of proper warmth in the lower extremities, so a true treatment would involve the use of such means as are calculated to increase the circulation to those parts of the body lacking



warmth. Warm foot and hand baths, therefore, followed by applications of water at a temperature sufficiently low to constrict the vessels of the skin and close up its pores, and thus hinder the person from catching cold, are good means for overcoming this difficulty. And, for local application, I have never yet seen anything so well calculated to produce an immediate sense of relief as wearing upon the head the linen cap kept constantly wet in cold water. It has become a standard and regular appliance of mine in all cases where there is an undue flow of blood to the head; and my patients are so decidedly benefited by its use as not unfrequently to affirm, that if they could not procure the same sort of articles, were they to part with those they have, they would not sell them for hundreds of dollars. Until one, suffering under the morbid sensations which congestion of the brain induces, tries so simple a means of relief as the wearing of a wet linen cap, he can form no idea of the benefits to be derived from its use. Every young man suffering from congestion of the brain, no matter from what cause, will find this appliance of great service to him, if worn continuously.

In connection with its use, and with the foot-baths, I suggest the use of sitz-baths of long duration, but of a mild temperature. Just what these are, and how they are given, will be found in the back part of this volume, in a description by Dr. Austin, under the title, "How to take Baths," which will be appended to this work.

As often as once or twice a week, the congested-brain-spermatorrhœist should have his body all over thoroughly washed in water of a mild temperature; and his bowels should be kept open if constipation is connected with it, as it likely will be, by enemata of water, and nothing else but water, at a temperature not ranging lower than 85°.

Of course the reader will have learned already, by perusal of the foregoing pages, that what is eaten by persons thus affected constitutes with me a point of very great importance. The dietetic habits of our brain-diseased spermatorrhœists are as objectionable as they well can be. A farinaceous and fruit diet

is far better for such persons than a diet made up largely of flesh can possibly be.

Under any mitigation of this sense of fullness, which the victim of seminal emissions may procure, there will come a decided mitigation of all the minor symptoms. His eyes and his ears and his throat and his bowels will all improve, whenever his brain shall become so relieved as to cease to carry home to his consciousness the over-burdened condition of his blood-vessels.

The worst effect resulting from congestion of the brain in spermatorrhœaic cases, is not, however, this unpleasant sensation of which the patient is always conscious, but is to be found in the unpleasant mental emotions to which he is subject. No person with a congested brain can have right and well-balanced intellection: the thoughts he generates, and the emotions he feels, are necessarily morbid in their character; and they sometimes are so impressive and overpowering as to render it quite impossible, while this condition of brain exists, for him to be otherwise than a great sufferer. He can see or understand nothing right; and, as a matter of course, his relations to life are sources of misery rather than of happiness to him; and, qualified by his temperament, they make him morose, and indisposed to receive or extend those social amenities which lie at the bottom, and form the basis, of pleasant social life; or they may make him so depressed in spirit, and desponding in mind, as really and seriously to awaken in him the thought of suicide, merely as a way of escape from the burden of his sufferings, which to him, however imaginary they may in fact be, are nothing but terrible realities.

If I had no harder conditions to deal with in the cases of those whom I treat for this disease than those which their bodily derangements show, I could get along with very little taxation, or sense of trouble, to myself; but, by reason of the unhealthy states of mind which are created by bodily ailment, the management of such cases becomes exceedingly trying.

An unstimulating diet, therefore, with great quiet, and the best possible sources of social happiness, along with the appli-

cation of those more material hygienic agencies which are involved in the proper use of air, light, heat, cleanliness of body, &c., are of great importance to all persons who suffer from involuntary seminal emissions, connected with congested conditions of brain.

#### DISEASES OF THE RESPIRATORY ORGANS.

Persons suffering from spermatorrhœa are liable to be troubled with derangements of the lungs, indicated by "labored breathing;" by "shortness of breath;" by a sense of "oppression in the chest;" and by evident use of the upper portions of the lungs only, and disuse of the lower portions; by sharp darting pains through the chest, and, under violent exercise, by sudden, dry, ringing cough; by soreness of the throat, sometimes attended by hoarseness of voice coming suddenly and without any ostensible cause. These, or symptoms like these, are to be found in almost all the cases of persons who, laboring under spermatorrhœa, are included in the class described as possessing predominant nervous temperament.

While these derangements are seen to exist along with such conditions of the general system as to allow a fair action of the nutritive organs, they are not to be regarded as alarming; but when along with them there is witnessed greatly deranged digestion, loss of flesh, and a cough, producing much expectoration of either thin, whitish, slimy, or thick, oily mucus, they may then be considered as very serious manifestations, and should awaken the most enlightened effort on the part of the patient to overcome them. For, unless relief from them can be had, hemorrhage of the lungs is more likely than otherwise to ensue; and, where this takes place, the probabilities of the patient ever after enjoying good, firm health, are few. Pulmonary consumption is almost always a rapid consequence from a hemorrhage induced under such conditions as I have described.

Any young man, therefore, who finds that he is troubled with short-breathing, labored breathing, or a sense of oppression

through the chest generally, and along with this finds himself dyspeptic, with occurrence of involuntary emissions anywhere within a period of time ranging from three days to three weeks, may regard his case as demanding the most vigorous and positive efforts for improvement; otherwise it is likely to pass into the incurable state without very great lapse of time.

For the treatment of such symptoms, I should recommend as a diet the use of farinacea and fruits very simply cooked, and eaten not more than twice in twenty-four hours; the application of water, at a temperature not below 85° in the winter, nor 80° in the summer, to the whole body as often as every other day; followed by thorough soft-towel rubbing and dry hand-rubbing, warm dressing of the body, with exercise immediately thereafter in the open air to such a degree as to induce a sense of fatigue, but not of exhaustion; to be followed by lying down, and, if possible, falling asleep. Also the wearing of the chest-jacket (for a description of which, see "How to take Baths"), wet in front, and worn, if in the warm season of the year, night and day, until a mitigation of, or an entire relief from, the symptoms in and about the chest is secured. If the bowels are constipated, as often they are; if the head is oppressed, as often it is, — then keep the bowels open by enemas of tepid water, and keep the head cool by the wet-cap. If the hands and feet are cold, secure as good circulation as possible by the use of warm hand and foot baths, followed by cooler ones, and a thorough towel and dry hand rubbing, with exercise immediately thereafter.

The patient should be surrounded by all things pleasant; should receive the support and coöperation of his immediate friends; should avoid mental excitement, unless it is pleasurable; should on no account engage in severe mental application; should live habitually in the open air, and, if possible, ride every day, not on horseback, but in a buggy; should walk, in addition thereto, as much as he can, and, upon getting tired, should, by lying down, get thoroughly rested.

COMPLICATIONS OF THE LIVER AND BOWELS UNDER  
THIS DISEASE.

The liver is an organ which plays a very important office in man's structure, and which is designed manifestly by the Creator to bear a good deal of abuse without becoming greatly diseased thereby; and yet it is one of the most commonly deranged in the whole group of organs, and is made the subject of specific remedial appliances by physicians more frequently than any other organ. Its derangements are frequently only slight, but not uncommonly pass into the serious form; and whenever they do, under our usual methods of medical practice, nature is entirely set aside in whatever efforts are made to rectify them, and artificial means are used. The inherent, intrinsic vitalities of the system are relied upon but little. Outside force is sought to be made available; and hence, except for diseases of the lungs, there is more drugging for diseases of the liver than for any other of the remaining parts of the physical structure. The *Materia Medica* has more remedies for diseases of the liver and lungs than for all the other ailments to which the body is subject. The quack medicines that are paraded on the shelves of our druggists and grocers are represented as having *specific* valuable constituents, whereby to overcome such diseases, more than they are advertised to have for the treatment of all our other physical ailments.

It may be said, I think, with truth, that the Maker of our frame took into account the necessity of guarding against injury those parts of the vital machinery which are of actual vital importance to it in proportion thereto. All the vital organs, therefore, are built and arranged upon such a plan as to render them less liable to be diseased, and more difficult to derange, than those portions of the body under derangements of which no loss of life is likely to follow. A man may lose his eye, and surely he is a great loser thereby; but he may lose it without losing his life. It may be gouged out of his head, and a glass eye put in its place, and the man go on

through his usual round of years, and die at an advanced age. But a man cannot have his liver taken out of him, nor his stomach, nor his lungs, and live.

God, therefore, in organizing and building this human frame, has taken into his plan the caring for, and so protecting abundantly, all those organs, without whose action the machine cannot go on in the performance of any of its functions, in proportion to their importance in the general organism. In this class of organs the liver holds high rank: hence, instead of its being so common to find persons with diseases of the liver, it should be quite uncommon; and no reason can be offered for the great prevalence of derangements of this organ, except such as originate in *outrageous* violations of the laws of life and health.

In all districts of country where, at particular seasons of the year, or at particular times of each day, the atmosphere is supposed to be or is actually charged with malarious matter, diseases of the liver constitute the prevalent diseases. Fever and ague, bilious fever, intermittent fever, remittent fever, typhoid fever, congestive chills, diarrhœas, dysenteries, jaundice, — all spring out of, and seem to hinge upon, the deranged conditions of this organ.

If the habits of the people living in such climates were perfectly and thoroughly accordant with the laws of health, very much of all this sickness would not exist; for the vital energies would be directed to the protection and guardianship of this particular structure to that degree, that it would be kept, though under the unfavorable circumstances which the climate induces, in comparatively healthy action; and though it would be seen as a result, that persons living in malarious climates would not live as long, other things being equal, as those living in better climates, it would be also seen that they would not die of diseases of the liver much more frequently than other people; nature protecting them against such diseases quite thoroughly, though at such an expenditure of vital power as decidedly to affect their longevity. For, that a person may live only forty years, and die of no disease, but merely of old



age, is as true as that one may live one hundred years, and die of old age; this not being always to be determined by the number of years one has lived, but by the rapidity with which the sum total of his vital force has been used up in living.

With our spermatorrhœaic subjects, derangements of the liver are almost always seen to exist where they are of the bilious or bilious-nervous temperament. Such persons are described in the second class of subjects who suffer from seminal losses.

I have seen great numbers of young men who could complain of no other sickness than such as bilious derangements, connected with spermatorrhœaic difficulties, must inevitably create. Otherwise they were perfectly well from their own point of view. These are persons who, if their constitutions are originally good, or have not been seriously impaired, can be readily cured. Such persons may, if they can have any sort of opportunities, apply the hygienic treatment at home, and recover; and, under proper care of themselves, thereafter never suffer.

The symptoms which liver derangement, in complication with spermatorrhœa, shows, are sense of fulness in the right side, extending across the abdomen over to the left side, involving the spleen; irritation of the kidneys; pain up under the left shoulder-blade; sharp darting pains up into the lungs; difficulty of breathing, when lying upon the right or left side; indigestion, generally attended with eructations or belchings of wind; constipation of the bowels, showing itself now in entire action, and then in diarrhœaic flow from them; sharp darting pains along down the inside of the legs to the heels; soreness and tenderness of the bottoms of the feet; soreness of the thighs; soreness of the knee-joints; yellowness of the skin, and of the eyes; urine very darkly colored most of the time, but under atmospheric changes, especially those from a higher to a lower temperature, suddenly becoming very pale and limpid, like rain water; with a mental inertia and stupidity of spiritual perception, altogether unnatural to the person when in a good state of health. Perhaps in the department of the social, this class

of persons are much disposed to exhibitions of jealousy, querulousness, fault-finding, quarrelsomeness, and a difficulty of living peaceably with those with whom they live habitually. If they are persons of a religious turn of mind, or professedly so, they are apt to lose all confidence in the gracious manifestations of God toward them, and to become smitten with a sense of despair, and a feeling that they are particularly liable to be the subjects of his Almighty wrath.

With such modifications as age, temperament, and the extent of the disease may indicate, I suggest for such cases the following treatment: —

On rising in the morning, three times a week, let the patient be washed all over in water of the temperature of 85° for one minute; to be followed by the application to the body of water at a temperature of 80° for one minute. Immediately on coming out of the bath, he should be covered with a dry linen sheet, and rubbed by an attendant until the water becomes absorbed; when hand-rubbing should follow until the skin becomes soft and velvety. On the alternate mornings, simple, dry hand-rubbing should be given until the patient feels a glow of warmth upon the surface; and under both applications, immediately thereafter, he should dress, and take thorough exercise in the open air.

At 10 o'clock, three times a week, let him be packed for forty-five minutes; after which let him have a dripping-sheet wet in water at 85°, to be followed by towel and hand-rubbing as in the morning. The other three days of the week, let him take a sitz-bath at 85° for fifteen minutes, and reduced to 80° for five minutes; and if he is troubled with coldness of the feet, let them be immersed in a warm bath during the sitting. On going out, let the parts be well wiped, and abdominal bandages put upon the body and worn night and day. For a knowledge how to make these applications, see "How to take Baths," at the end of this volume.

If fulness of the head is an attendant symptom, the wet-cap should be worn while the person is out of bed. The bowels should be kept open by enemas of tepid water. The patient

should have abundant exercise of a pleasant, active nature, yet not too laborious; and it should be uniformly taken in the open air. He should dress warmly, but not so as to be burdened; and his diet should be mainly grains and fruits, with an interspersal of vegetables. Under no circumstances should he eat meat, or common salt, or spices, or use milk in or upon his food. I regard these articles as decidedly unfriendly to the restoration to healthy conditions of the reproductive organs, when unhealthy conditions of them exist in complication with derangement of the liver; and, in so regarding them, I am sure that I am not the victim of a mere fancy or theory; for not until I had upon a very large scale experimented in the treatment of such cases, both under their use and disuse, was I led to exclude them from the list of articles of diet which I recommend to my patients.

The free or even the occasional use of animal foods I found greatly to excite the nervous systems of my sick ones, and, as a consequence, to subject them to correspondingly severe reactions. They, under their use, were constantly passing through states of high exaltation and severe depression, and seemed to have no intermediate periods of rest. This condition of things was indicated by their *mental* states, wherein they showed great excitement, making them talkative, brilliant, petulant, or irascible, as occasion might provoke; or by great mental depression making them despondent, despairing, almost desperate, and disposed to suicide.

I found also that its free use resulted in headache, constipation of the bowels, morbid appetite, and a very greatly increased yellowness of the skin; the whole of these ugly symptoms culminating in such undue activity of the sexual organs as to render them the subject of great excitement, not infrequently compelling the patient to the severest efforts to restrain himself from its manifestation when alone, or in the presence of the other sex; such restraint to be followed by involuntary action of the organs, to such a degree as to result in involuntary emission of semen.

Abandonment, therefore, of the use of flesh-meats became

a necessity on the part of my patients, if under anything like hygienic applications they expected to recover; and, for the last nine years, I have foregone entirely its use, and have recommended all those who have advised with me to forego its use under any efforts which they might make *at home* for the recovery of health.

My objections to milk lie chiefly in its indigestibleness, — in that its nutrient qualities, in order to be of any avail, are found only with so large a mass of fluid, as to render it an undesirable diet on account of its bulk; and also from the consideration, that its constituent elements are not by any means the best food which the spermatorrhœaist may have, or which his system demands.

As for common salt, I rank it, notwithstanding all the learned twaddle that is offered to the contrary, among those substances which are justly labelled as poisonous; and I have never yet heard a reason for its use given by any man, scientific or unscientific, that did not justify and call for the use of a dozen different things, the common dietetic use of one of which would not be advocated for a moment.

I know that physiological philosophers say that salt is in the blood. I admit it. They proceed to say that, therefore, we should use it habitually on our food. I deny it. Salt is no more a constituent of the blood than iron: why, then, do we not have pulverized iron on our tables? It is no more a constituent of the blood than phosphate of lime: why, then, do we not have phosphate of lime on our tables at every meal? It is no more a constituent of the blood than potash: why do we not eat potash upon our food at every meal?

The argument for its use is sought to be strengthened by analogy. We are told that animals use it, — that buffalo and deer travel great distances to get it. How ridiculous such a statement! it is mere stuff. A distinguished writer tells us in his letters, written while travelling across the plains to California, that he saw one herd of buffaloes which was estimated to contain at least three millions. Where would these find *salt-licks* to which they could steadily go? Nine-tenths of the

animals at any time upon the face of the earth, from the day of their birth to the day of their death, never get the use of salt, except as it is contained in the proximate elements of their food. There is where Nature places it; and there, and there only, may it be safely used. The moment that it is placed by the eater's plate, to be served upon his food at his option, that very moment he lifts it out of the sphere which it is designed and intended to fill in the formation of the elements of his food, and constitutes it, as an article of dietetic use, a *poison*.

Its effects upon the genital organs have not been specially observed by me as having so powerful a direct, as an indirect bearing. Seminal loss is often the result of constipation of the bowels; and of all the articles I have ever known, whose effect upon the bowels is to produce inaction of them, common salt, in the habitual use of it, stands foremost. It is worse than opium, alcohol, tobacco, arsenic, aloes, or any of the drastic purgatives. It is more powerfully debilitating upon the mucous lining of the lower intestines than the most irritating cathartics that are given by the medical faculty; and if I were to select from all the deadly poisons classified in the *Materia Medica* a substance above all others calculated to break down entirely all natural action of the mucous membranes of the stomach and bowels, so as that no natural secretions or defecations could be had from them, I would use habitually, and in *large* quantities, common salt; for, while its occasional use is productive of more than ordinary secretion of mucus, and therefore of a cathartic operation of the bowels, its habitual use is exactly the opposite of this, establishing constipative conditions that cannot be surpassed by the use of any other substance of which I have any knowledge. Besides, used in *large* quantities, as many of our people use it, it is decidedly irritant to the mucous structures, and thus establishes morbid conditions of the kidneys, ureters, bladder, and urethra, as well as of the bowels.

So far, therefore, as constipation may be considered as a morbid condition of the bowels, connecting them sympathetically with the genitals, and thus inducing *their* morbid conditions, as shown in seminal emissions, the use or disuse of common



salt enters vitally, in my judgment, into the question whether the patient under treatment shall or shall not get well. I advocate, therefore, with all honesty and fervor, and in the light of a large experience, and abundant success under it, the entire abandonment of salt in all the foods that the spermatorrhœist shall use.

Nor should the patient use tobacco, in any of its forms; nor alcoholic mixtures, whether distilled or fermented; nor poisonous medicines; nor drugs; nor our common table beverages. His drink should be water, and that only which is soft and pure. If he lives in a region of country where the springs and wells and streams are hard, he should forego their use entirely; catch the water as it falls from the clouds, and filter it, if need be, in order to make it pure. Under no circumstances should he drink mineral water of any sort or kind. The use of medicated waters by our people, whether in health or when laboring under any forms of disease, and especially when laboring under diseases of the genital system, cannot be too strongly condemned. God never made *hard* water to be drunk. As he constitutes this fluid, it is free from foreign substances, and therefore possesses, in the highest degree possible, the qualities of a solvent. Drunk largely by human beings and by animals, it is a means of promoting health in great degree, and is one of the most valuable in the whole list of hygienic agents known. I know of no single substance or appliance to be used, that, in cases of deranged liver, is so valuable as water, used largely as a drink. Its effects upon this organ are in the highest measure salutary.

Add to these suggestions in the way of treatment, that the patient should on no account, while suffering from seminal loss, indulge either in solitary or social sexual excitement, as entire continence is of the utmost consequence to the recovery of his health. Add, also, that he should cultivate largely his intercourse with woman; but this should not be from the amative, but purely from the social point; and that in every direction he should study with assiduity and faithfulness the laws of life and health, and follow them out conscientiously as far as he knows them.



## CHAPTER IX.

## DRUG-MEDICATION THE POPULAR DELUSION OF THE NINETEENTH CENTURY AND THE GREAT CURSE OF THIS AGE.

“ All that God owns, he constantly is healing  
Quietly, gently, softly, but most surely.”

POPULAR delusions are not unfrequent, and are always to be deplored. Their history is written in almost every direction in which human activity has exhibited itself, and their effects upon human progress have been in large measure deleterious.

Of the delusions of this age, the Drug-delusion stands pre-eminent. There is nothing in the way of cheaterly that can compare with it, either in proportion to, or in the extent of, the influence which it exercises over mankind. Colossal in size, it presents itself to our consideration with all the prescriptive right which age and public confidence can bestow; and has whatever of strength a falsehood can acquire to itself from having occupied, with but little disturbance, the position to which Truth, by her intrinsic worth, and the benefits which she alone can confer upon mankind, is really entitled. The delusion is well-nigh universal. All classes, ages, sexes, and conditions of *our* people — and, in fact, of all civilized peoples — acknowledge fealty to it, and affirm its verity. The falser it is, the more sacred the affirmation; and the more destitute of philosophy and science it is, the deeper, it would seem, is the regard of the people for it, and the more earnest their determination to maintain it.

So poor and flimsy a fiction as the system of drug-medication, an ingenuous mind would suppose, could be easily uncovered, and made to appear in all its native ugliness: but whoever thinks this, will find himself to have greatly misjudged; for its power over the race is protected by the depraved conditions

of the race; and falsehood never has greater security, nor more comprehensive guarantee, than in the untruthful conditions of life which it has itself helped to create. He who perverts the moral sense of a man, so that he accepts for a principle what is but a narrow prejudice, and for an idea having its origin in the heart of the Divine, a notion which originates in his own false habits of living, has secured to himself the support and countenance of his victim, well-nigh against all opposition.

Now this drug-delusion has so far perverted and depraved the physical life of our people, as to fortify itself, through their depravities, almost impregnably. Probably I am far inside the truth when I say, that, of the thirty millions of people now living within the limits of the United States, not more than one in five hundred can be found who is not in the habitual use of some medicine which, in its nature, is a drug, and poisonous at that. There are, however, two classes of persons who do not take drugs. The first is in number quite small, and is confined mainly to the limits of the medical profession. Doctors seldom take medicine, — disarding the *so-called* remedies which they give to others. The reason that they not infrequently offer why they do not take them is, that, in *their* particular conditions, they do not think them needful. Their excuse for giving them to others is, that, in *their* conditions, they are beneficial, or at least not injurious; and that if they did not give them, when called to the bedside of their patients, they would be dismissed, and other physicians, who would administer them, be employed in their places.

The second class — also quite a small one — is composed of persons who have no faith in drugs or drug-medication, but who have faith only in Nature, and the agencies which she establishes for the preservation of human life.

The remaining portion of our population take drugs more or less. From those occupying the very lowest social position, and exhibiting the lowest grade of intelligence, up through all superior positions and grades, they are the victims of this delusion as much as ever a mind naturally credulous, and at the same time religious, can be the victim of a religious superstition.

It is sad to look at the picture; to contemplate it when brought within the range of vision; and to think that in the nineteenth century, with the light of the gospel streaming upon us from every angle, with science, art, and freedom to assist mankind in making their way from ignorance to knowledge, and from darkness to light, there should be so thorough an obscuration of intellect, and such decided obtuseness of spiritual instinct, as to subject us to the sway and influence of a force which has within it *nothing* but what is factitious or fanciful, nothing that is substantial and lasting.

This delusion consists in accepting as a truth the falsehood, that the human organism is made after such a plan, and subject to such laws, as to render it possible for great benefits to result to the health of a person who is sick, from taking as medicine substances or things which, were he in health, would make him sick, or tend to make him sick; or — to state the proposition in more concise phrase — that what will make a well man sick, will, if taken into his system when sick, make him well.

All men are *rudimentally* alike; and the body of each human being is made after a certain pattern, which pattern is in accordance with the general principles which apply to *all* individuals. The great principles upon which one man's body is built, by which it grows, by which it gains power, by which it maintains its material activities, and by which its life is kept within it, are principles that are applicable to *every* human body. There can be no mistake in this. One man, within the organic principles of his constitution, and within the range of the leading functional laws by which life is regulated, is a type of the whole race. The *special* differences are only subservient to the great uniformity. Diversities among men do not, in any way, affect the great constituent elements which belong to all. Essentially, in all the elements of physical, intellectual, and spiritual character, all men are alike. So true is this, that one might, by reasoning from effect back to cause, — from the *special* differences men show, back to their great unities, — arrive at the conclusion, that the whole race had a common parentage.

Nature acts, therefore, in all *her* efforts for the good of man,

in view of uniformities. In relating the sources of her own life to him, so that through them he can derive additional strength, she always acts, not in the light of the differences, but of the likenesses, which men show. She sustains life in the body, as God sustains it in the heart of man, with respect to those points wherein the individual man *agrees* with every other human being; and not in view of the differences between him and any or all other human beings. Her laws are made with reference to the principle of life, as it shows itself in all human beings; and it becomes not only a *general* fact, upon which, under *general* circumstances, one can rely, but it becomes a uniform, ay, a *universal* fact, that what will keep one man alive will keep another man alive.

Here, then, originates the diverging point between the advocates of the hygeio-therapeutic philosophy and this of drug-medication. And if it be admitted that Nature so establishes the conditions upon which human life is to be maintained, as that what will make a well man sick will make a sick man sicker, drug-medication immediately becomes unmasked; and, instead of being looked up to as a scheme originating in the deepest wisdom, will be seen to have its origin in the profoundest ignorance, and to be sustained only by the wildest and most infatuated credulity.

Reasoning naturally, and without prejudice, one would think that the position is true, that substances which, introduced into the human system when in health, so affect it as to enfeeble it, debilitate it, palsy its strength, and make its activities powerless, must inevitably produce like effects, though in greatly increased degree, when brought to bear upon a system *already* enfeebled, debilitated, and perhaps bereft of all power of vigorous action. But by nearly all the physicians in the world, if one could get at them, he would be told that such a conclusion is altogether illogical and unreliable. They would tell him, and, if possible, make him believe it to be true, that a medicine which will so affect one in the full possession of his health as to put him on his sick-bed, will so affect one who is already so sick as to be confined to his bed, as to give him strength, power, and added capabilities of action.

It is just here that this delusion makes its home, finds its resting-place, and, wrapping about it its draperies until it is dressed up like a saint, passes before the eyes of all our people, fair to look at. But I deny that there is a single shadow of truth in it. From the beginning of it to its conclusion, it is a huge lie, palmed off on man with no other result than to relieve him from the pressure of the obligation which God has laid upon him, — so to live in every department of his activities as to be always under the protection of the laws that have been set over him to govern him.

It is as monstrous in the sphere of physical life to tell a man that what will make him sick when well, will make him well when sick, as it would be in the sphere of moral life to say, that what will make a holy man unholy, will make a depraved man pure. Look out and see. Step beyond the range of human life, and gather wisdom from analogy. How does Nature preserve and keep in vigorous conditions organized life in the spheres below that of man? How does she take care of the plants in your garden? of the exotic that you have introduced from a foreign clime? or your evergreens when subjected to the blasts of winter? How does she manage to keep alive your sugar-maple, under whose beautiful branches you sit, upon a hot summer's day? On principles precisely analogous to those by which she maintains the life of her higher organisms.

Well, how does she *cure the diseases* of organisms lower than that of man? Strike your hatchet's edge into the tree in your front-yard. Break down the stalk of that poppy. Twist, until the fibres are thrown out of their relations to each other, a branch of that shrub before you. How does Nature rectify these outrages? By what means does she address herself to the work of renovation? Does she not use, invariably, the same *agents*; put into action the same *means*; bring to bear the same *force*; and in the same way, aspect, and manner, apply all her strength to the work of *recovery*, that you see her exhibit in the work of growth or preservation? Where, in the whole range of available things, does Nature find a sub-



stance which she employs for the healing of a wound that your axe has made in a tree, which substance, if applied to that tree when in health, would kill it?

Only out of the materials by which it grows come the means for its cure. That which *preserved* it when it was growing, and caused it to grow, preserves it under the wound which you have inflicted, and helps it to grow in spite of that wound. Did ever horticulturist, or agriculturist, or scientific man, see Nature addressing herself to the rectification of great mistakes, to the cure of great injuries, or to the recovery from great outrage, under processes so absurd as those of drug-medication; to wit, applying a substance to a feeble or diseased organism, that it may restore, or *tend* to restore it, which, if applied to a healthy living organism, kills, or tends to kill it? Nature is not so foolish as this. It remains for intelligent men to do such ill-considered things, and to receive their compensation therefor in terrible defeats, where they hoped to gain victories; and to people graves, where they had hoped for other results.

Nature never consents to use for life-purposes anything, no matter what it may be, whose legitimate, ordinary, well-established effect on the life-force is to destroy it. Why, Nature cannot extract life out of death, any more than God himself can multiply sin into holiness. How, then, can doctors do it? When they think they can, they are under a *delusion*; and when the people think they can, *they* are under a delusion. And because doctors think they can, and because the people think they can, the whole world is under this terrible spell; and millions have passed off the earth's surface before half their natural days were spent, through misplaced confidence in this supposed power of deadly agents to preserve life. Death and life are not coördinate forces; they are antagonisms; they range over against each other; and, however learned a man may be, he is very much mistaken in supposing that he is capable of so arranging the relations of these two forces, as that there shall be no conflict between them. Throughout God's universe, that whose natural effect is to kill, cannot have as its *special* effect to cure.



It is because the ordinary effect of any given substance on the human organism is to kill it, that it is denominated a poison. Hence, poisons are such by reason of their own elemental nature. They are not poisonous because of their *special* relations to some individual organisms. They are poisons to everybody. Arsenic is not a poison to one man, and a sustaining life-force to another man. Belladonna is not a poison to a man in one set of circumstances, and a decided life-renovator under a different set of circumstances. To say that they are so is foolish, not to say quackish; and he has, I must declare, but a very superficial idea of this whole matter, who argues in this way, settling the nature of this or that substance denominated a poison, simply in the light of its *apparent* effects on the human organism. I do not deny that one, in a given set of circumstances, may take a poison, and have its effect upon him different from what it would be under another set of circumstances. In the one case, it might bring on all the effects that it is supposed to be so potent to produce, and therefore, in the light of such effects, it would be said that the person taking it had been poisoned; while, under a different set of circumstances, apparently different results might be produced by its use, and these might be considered, if one pleases, restorative.

Now, he who accepts as a basis of right reasoning, and the drawing of right conclusions, the apparent effects produced in these two diverse cases, and who therefore should say that arsenic, belladonna, or any other poison, in one case killed a man, or tended to kill him, and is therefore a poison, — and in another case cured him, or tended to cure him, and is therefore an excellent medicine, — places himself, in relation to this whole subject, where, from the starting point, he goes into the depths of absurdity, and reaps as a harvest a whole brood of mistakes. The fact is, that the difference in the constitutional and functional conditions of the two persons, and the way in which the life-forces in their two bodies were arranged, and were brought to bear against the effects of the poison administered, accounts for the difference in the results produced. In one case, the

legitimate effects of the poison were produced, and the man died; while, in the other case, the poison failed to produce its legitimate effects, and the man lived in spite of it. In the one case, the man received his death-blow almost immediately; in the other, the man's system struggled against the blow, rallied, gathered up extraordinary energy, made a bold battle, and won for the hour; but, in doing so, exhausted so much life-power, that, by reason of the administration of that poison, he will die a dozen years sooner than he would have done if he had not taken it. For it is demonstrably true, that a man may take a poison into his system, the immediate effect of which is apparently beneficial, but the ultimate effect of which will be to destroy his life.

Let us offer a single proof. A writer, of no mean note, declares that it is the practice of the Austrian stage-coach-men to dredge daily, from a paper box, on to the food of their horses, powdered arsenic. The effect of this poison is greatly to excite and increase the energies of the assimilative organs; while, at the same time, it weakens the excretory organs in their animals. Thus their horses retain fatness, smoothness, and, up to a certain point, unusual vigor and power of endurance; only, however, to be given over to greatly premature decay. Now, what is true of these horses is, in uncountable instances, true of men, women, and children, who are in the habitual use of drug-poisons; and it is remarkably true of all young men who are troubled with weakness of the genital organs, and suffering under seminal emissions. In not a few instances, perhaps in a majority of them, they *seem* to be *benefited*, when really they are *dying*, from their use.

All the drug-cures that we see, as we cast our eyes about upon our neighbors, and see those who have been sick, taken poisons, and recovered, are *shams*: for their recovery, the medicines taken are not entitled to a particle of credit. Nature won the victory, not only against the disease, but also against the doctor and his drugs; and, in order to do it, she paid out life-force at a ruinous rate. Often, the doctor stands by and sees this done, taps with his finger the saddle-bags that hang upon

his arm, and rejoices at the splendid cure *he* has made; whereas, if the truth were known to him, there is nothing that he has done in the way of administration of poisons that has not been directly calculated to *prevent* his patient from getting well.

The effects of this delusion, however, are by no means confined to those who are its immediate victims. As I have said in previous chapters of this work, it is coming to be understood, and in some degree felt, that conditions of the body are transmissible by ordinary generation, and that a diseased parentage is sure to beget and give birth to a diseased offspring.

I repeat it, then, that the generative organism with our people of either sex is seldom to be found in healthy conditions. The almost universal addiction to bad habits of living, and of resorting to the use of deadly poisons to make good or overcome the ill effects consequent upon such habits of living, have rendered the blood in their veins as impure as it well can be; and as there is no action of the system where such a real vital draft is made upon the blood, as where the reproductive fluid of the male is secreted for the purpose of propagation, and the nutritive elements of the female are secreted for building up the new organism, — so there is no other operation that can so drain from the blood whatever impurities it possesses, and concentrate them into a poisonous essence, as these two great distinct processes. If the father or mother, or both, have in them any ill conditions caused by taking drug-poisons, they are sure to transmit them to their children, if such children are begotten and born while the parents are in such conditions. The fact of transmission is not always made visible at the birth of the child, nor even through its youthful life, nor, perhaps, in its adolescence; but always before mature age. I have seen such transmissions as have set this point entirely at rest in my own mind. I have seen a man who came into this world with such a liking for quinine, as to hunger for it; and I have known a man who has never drunk a cup of coffee, to have a longing for it on coming where he can smell it. I have known hundreds of girls to have in them what they were pleased to call

a "born desire for tea;" and I have known many young men to have a natural desire for strong drink and tobacco. I have seen, in other directions, but all tending to the same point of illustration, how the introduction into the system of drug-poisons, inducing excessive debility or abnormal action of one or more organs or of the whole system, has produced its legitimate results in the transmission to the offspring of those into whose systems such poisons were introduced, such rickety, wretched, enfeebled, diseased, serofulous, imperfectly developed physical frames, or forms essentially distorted, — such want of *vim*, such disproportion between nerve and muscle, such lack of agreement between the wants of the system, and the power of supplying them, on the part of the vital force, — as to make life an actual curse.

Now, ninety-nine hundredths of the remedies described in the *Materia Medica* are poisons. They are so classed by toxicologists, and acknowledged to be so by both physicians and patients; and poisons of so deadly a nature, too, that neither doctors nor patients in any instance would think of administering them or taking them when in health. So powerful are their effects upon a man in health, when taken by him, that to propose to preserve, or to render more secure, or to increase life and health, by taking such poisons, would be to subject the one who should make such a proposition to the suspicion of being crazy, even in the minds of the very men who, as soon as a person becomes sick, are the first to advise their administration.

If, as I have said before, the vital forces, upon whose natural relations to the organism over which they preside the health of the man depends, are unable, when in their *best* state, to resist the effects of poison when introduced, — by what sort of logic is it to be made clear, that, when efficient action of the system has been disturbed and broken up, such poison, in and of itself, by virtue of its own intrinsic merits, becomes a remedy?

The effects to be seen from the use of drug-poisons are: first, the breaking-down of the health of those who take them;

second, the transmission to their children of enfeebled constitutions, if children they have; and, third, unless the parents have come to be enlightened, the administration to their children of like poisons, with a view to overcome their ill-health consequent upon their descent from parents who had themselves lost their own health from the use of the same poisons.

In a majority of instances, the illnesses for which these drug-remedies are called specifics grow out of one of two causes: either the enfeebled conditions consequent upon descent, or the sickness which follows bad habits of living; and there is no more propriety in seeking to overcome such states or conditions of body through the use of poisons, than there is in undertaking, by the application of electricity, to bring life back to a man whose soul has departed. There may be gotten up, for the time, what is called an action, and this may be denominated life; but it is all a cheat, a delusion, a lure, which "leads to bewilder, and dazzles to blind."

I cheerfully admit that the regular physicians among our people are men of learning, of honor, of integrity, and large benevolence. I have no wish whatever to question their sincerity; but I am sure they are all deluded, and that, in the good time coming, this whole practice of giving to persons, who are sick, poisons, with a view to cure them of such sickness, will be acknowledged to have been what I now so frankly characterize it. I know that, for the most part, regular physicians are not conscious of the great injury they are doing man-kind; but this makes the injury none the less ruinous. Boys, in Æsop's time, thought it sport to throw stones at frogs; but the frogs found it death.

Am I to suppose, that because such men have been to college, have received their diplomas to practise the "healing art," and have settled in our towns and villages, and have begun to practise that art upon the people whose artificial lives have rendered such practice necessary, as they think, — that, therefore, they are any the more qualified to give poisons, than if they had never been to college? Why, no doctor living knows what the effect of a single dose of arsenic, quinine,



calomel, opium, or any other poison, *will be* upon a particular organism into which he introduces it. He has no such certainty of knowledge. I can quote pages from the writings of eminent medical men, going to show the truth of this statement. Take a few.

Dr. Bostwick, author of the "History of Medicine," says: "Every dose of medicine given is a blind experiment upon the vitality of the patient."

Dr. John Mason Good, author of the "Book of Nature," says: "The science of medicine is a barbarous jargon, and the effects of our medicines on the human system in the highest degree uncertain; except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."

Dr. James Johnson, editor of the Medico-Chirurgical Review, and Fellow of the Royal Society of Great Britain, says: "I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single physician or surgeon, man-midwife, chemist, apothecary, druggist, or drug upon the face of the earth, there would be less sickness and less mortality than now prevail."

Sir Astley Cooper, Fellow of the London College of Physicians and Surgeons, says: "The science of medicine is founded upon conjecture, and improved by murder."

John Abernethy, the celebrated physician of London, said: "There has been a great increase of medical men of late; and, upon my life, diseases have increased in proportion."

Dr. Billings, of London, author of the "Theory and Practice of Medicine," said: "I have sought the different schools of medicine; and the students of each hinted, if they did not assert, that the other sects killed their patients."

Professor R. of Edinburgh, Scotland, says: "More infantile subjects are diurnally destroyed by the mortar and pestle, than in the ancient Bethlehem fell victims in one day to the Herodian massacre."

Professor Gregory, a very celebrated English physician, declares that "ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense."



Sir John Forbes, physician to Queen Victoria, says: "Some patients get well with the aid of medicine, more without it, and still more in spite of it."

Oliver Wendell Holmes, in his speech before the Massachusetts Medical Society in 1860, says: "The presumption always is, that every noxious agent, including medicines proper, which hurts a well man, hurts a sick one. The miserable delusion of homœopathy builds itself up on an axiom directly the opposite of this; namely, that the sick are to be cured by poisons. The only way to kill it, and all similar fancies, and to throw every quack nostrum into discredit, is to root out completely the old rotten superstition, that whatever is odious or noxious is likely to be good for disease."

Dr. Gully, an eminent English physician, says: "By it (the drug-system) the body is placed in the most unnatural position, and its efforts at relief constantly thwarted. Disease, which is quite as natural a process as health, is not allowed to go on as Nature would. The internal organs, whose morbid action alone can cause death, are made the arena for all sorts of conflicting and inflicting medical stimulants; and, between the action which these excite, and that which originally existed, their vitality fails, their efforts toward restoration flag, and their functions are at last extinguished."

Dr. Headland, in his prize essay on "The Action of Medicines on the System," thus writes: "On no question, perhaps, have scientific men differed more than on the theory of the action of medicines. Either facts, essentially opposed and incompatible, have been adduced by the disagreeing parties, or, which is nearly as common, the same fact has received two different interpretations."

In an article in the Irish Quarterly Review, the writer says: "The most eminent physiologists of the present day agree in regarding disease, in general, as an effort of Nature to relieve the system of matter injurious to its well-being.

"This being the case, the natural common-sense mode of curing disease would obviously consist in assisting Nature in her efforts to expel the morbid substances from the system, and

thus relieve it from the danger which threatened it. Hence, it becomes the main business of the physician to aid, strengthen, and encourage Nature in her efforts to heal the diseased body, instead of irritating, thwarting, and weakening those efforts by the pernicious administration of drugs."

If the practice of the doctor was as far advanced toward a true method as that of the surgeon is, a very speedy enlightenment of the general mind would follow.

Surgery has won its position, and has become, as a branch of the medical art, elevated to the dignity of a science. At the present day, no man, eminent in the province of surgery, thinks of making his skill to extend beyond that range of effort which brings the organic lesions, of which he has the oversight, into such conditions as will allow the vital action to operate upon them naturally. A broken leg is treated by the surgeon upon natural principles. The parts are brought into their proper apposition, and means taken to keep them there; and Nature then takes charge of the case, and the surgeon stands back and watches her management.

But our doctors do no such thing. Their interference is constant, special; and, what is worse than all the rest, there is, at the present day, a serious attempt on the part of a large number of them to make their interference *specific*. They are strenuous in the advocacy of the doctrine that there are specifics for all diseases; a knowledge of which can be established *à priori*, and the application of which can be advised with as much certainty, previous to a knowledge of the actual conditions under which the deranged system labors, as though the physician, by close and thorough professional attention, had made himself familiar with every single symptom which such disease might indicate. To such a degree has the art of healing diseases, or, as it is termed by misnomer, the science of medicine, degraded itself, that, between it and what is acknowledged by all to be the purest quackery, the line of demarcation has become nearly obliterated. To prove this, one needs but to go into an apothecary's shop or drug-store, and he will find on the shelves those medicines which the regular practitioners

think so important to the cure of disease and the preservation of life, and side by side with them will he find shelves loaded with the patent medicines and nostrums of the day, even more elaborately advertised, and more earnestly urged upon the attention of the people as panaceas for all human ills; and in some prominent and very select spot, locked up in a nice glass-case, can he see the specifics of the homœopathist offered for sale at any price, ranging from twenty-five cents to one dollar, and warranted to cure every single ailment to which human flesh is heir.

Thus, as an illustration, he will find Dr. Blank's specifics somewhat after this style:—

Remedies for Congestion of Brain, . . .	\$ 0.25
“ “ Sore Eyes, . . . . .	.18 $\frac{3}{4}$
“ “ Liver Complaint, . . . . .	.37 $\frac{1}{2}$
“ “ Bright's Disease of the Kidneys, . . .	.25
“ “ Diseases of the Throat, . . . . .	.25
“ “ Catarrh, . . . . .	.25
“ “ Deafness, . . . . .	.25
“ “ Paralysis, . . . . .	1.00
“ “ Apoplexy, . . . . .	2.00
“ “ Loss of Appetite, . . . . .	.12 $\frac{1}{2}$
“ “ Piles, . . . . .	.37 $\frac{1}{2}$
“ “ Uterine Disease, . . . . .	3.00
“ “ Hypochondria, . . . . .	.25
“ “ Eruptions on the Skin, . . . . .	.50
“ “ Twitchings of the Face, . . . . .	.12 $\frac{1}{2}$
“ “ Convulsions, . . . . .	.75

And thus through the whole range of morbid conditions to which the human body is subject does this advertiser pass, offering sure, never-failing remedies, done up in little bottles hermetically sealed, with a book to match them, which the purchaser can have for twenty-five cents, and which he has only to carry in his breast-pocket in order at all times to have himself armed and equipped, according to the laws of homœopathy, to meet any derangements to which by ill-habits, or from violation of the laws of life and health, he may be subjected.

Now, reader, tell me, as illustrated by this drug-shop, just where the line of scientific practice ends, and the line of quack practice begins. The truth is, as in this chapter I have endeavored to show, the *whole* system of drug-medication, whether it be elaborated by men who have the reputation of well-educated physicians, or by homœopathists who administer their little pellets, or by the open, avowed, and acknowledged venders of quack medicines, is *quackish*. There is no basis for it in the laws of life and health, nor in the abnormal conditions to which the bodies of human beings are subject, under violations of these laws; nor in abstract philosophy, arguing from premises to conclusions; nor in the facts of the case, as they are seen every day. I know that finical distinctions are drawn; and the lines of separation, which they are intended to show, are kept quite clearly defined. The regular physician does really *pride* himself upon his superior knowledge, his more elevated position, and his better title to public confidence, over that which the empiric possesses; but if he is to be judged in the light of a severe philosophy, — one which hews its way to the line, makes no compromises, accepts no terms of truce, and will have nothing but the truth and the whole truth, — he is only in his practice so far superior to the quack, as that practice may be more careful from being wrought out under conscientious considerations and disinterested motives; for I think that no class of professional men are to be found more genuinely humane, or more largely benevolent and self-sacrificing, than thoroughbred physicians. In every point of view, they are to be respected and regarded; saving always the great error under which they labor, — that of giving to their patients, for recuperative purposes, as remedies, things which by their very nature can only serve ends which are destructive.

## CHAPTER X.

## QUACKERY.

THERE are no persons who are more thoroughly opposed to drug-medication, where its exhibition is sought to be made by uneducated and unscientific practitioners, than are physicians. Proverbially they are the enemies of the quacks. On all occasions they are earnest and ardent in their denunciations of patent medicines; and refuse, as a general thing, to give their names and their influence to the support or use of any remedy which has found its way on to the shelves of the grocer or the druggist, under compoundings of its discoverer and inventor, unless he is a regularly educated and graduated physician, and in good and regular standing with the alumni and practitioners of his school. These men, in reality, have had the control of the popular thought and feeling for a period extending from the present, back to the days of Hippocrates. In most countries, and until within a few years, in the United States, they have been the only acknowledged licentiates for medical practice. Society has imposed upon the people the obligation to recognize them as the only fit practitioners of the healing art, by giving to them a monopoly of power to collect their pay for services properly rendered. They have thus had prescriptive rights to special exercise of their professional skill awarded to them, both in an informal and most legally formal manner; and yet, notwithstanding, the distrust of the people in their capacity to meet successfully the public needs in the direction of medical skill has increased to that degree, that innovators of the regular practice have fairly taken possession of the public confidence; and to-day it is a fact, that more money, twice over, is paid out for quack medicines than is paid to regular physicians. It is estimated, upon what are considered to be very sound and reliable statistics, that at least forty-five mil-

lions of dollars are expended in the United States annually in the purchase of patent-medicines alone; and that there are over four thousand *different* patent-medicines at present for sale in the drug-shops, groceries, and stores in the different towns and villages throughout the Union. And what is a more remarkable fact than any other in this whole group of strange facts, each of these medicines is advertised to be, and by a large number of persons is believed to be, a thorough specific remedy, a panacea for every single disease to which human flesh is heir. Thus we see our people in the use of four thousand specific remedies for human diseases, for which they pay an enormous sum each year, and each year grow less and less healthy.

If to this you add, for the medicines which acknowledged physicians of the different schools give, including, say, the allopathic, homœopathic, eclectic, botanic, galvanic, clairvoyant, and spiritualistic, and also the *hydro-drug* school, — for even hydro-pathy has its phase of drug-medication peeping out from between its wet-sheets, — if you add for these one-third as much money as is paid out for patent medicines, then you have a sum total of sixty millions of dollars, or two dollars a head for every man, woman, and suckling in the United States, paid for medicines annually; ninety-five per cent of all of which are poisons, or substances the natural, ordinary, and established effect of which is to *kill* those who take them! This, then, is the view of our condition, taken from the hygienic standpoint: it is open to very large, comprehensive, and, as I think, useful reflection.

But let us go a little more minutely into this examination.

A class of quacks have grown up in our midst, whose practice is confined almost entirely to treatment of diseases of the sexual organs. Collectively, they form a quack school; but, individually, they are separated from each other by as many shades and phases of character as are necessary for them to take in order to succeed. Often they are known under feigned names. They keep *private* establishments, and assume airs of great sincerity, and thus win the confidence of our youth of both sexes, who, from want of proper physiological instruction



in early life, have, upon arrival at adult age, found themselves in the commission of habits of indiscretion to that degree that their general health has become impaired; and who, to avoid exposure, pass by the regular or established practitioner of any school of medicine, and seek relief at the hands of these cunning and sagacious rascals, whose advertisements, through every newspaper in the land, are calculated to inspire young ignoramuses with abundant confidence in the skill of the advertisers, and in their ability to cure them almost instantaneously. Their prices for advice and medicine are generally enormous, ranging scarcely ever under ten dollars, oftener not below twenty-five, and running up as high as hundreds of dollars.

They claim to know all about the subject's conditions. More commonly than otherwise, they say that it is not necessary for the patient to put himself or herself to the trouble of a personal interview: all that is needful is to write out, quite minutely, a description of the symptoms, and forward it to whichever of them may be selected by the patient, and who, from his very *distinguished* reputation, and the extraordinary early advantages which, in England or in France, he has had for making himself acquainted with the peculiar methods of treating such diseases which distinguished English or French gentlemen had discovered, and his long experience and great familiarity with the best scientific method of treating diseases of the sexual organs generally, will be able to decide just what medicine the patient needs; and, upon the receipt of twenty-five or fifty dollars, will be happy to furnish his young friend with a sure, positive, and permanent remedy for his or her disease.

This class of quacks has grown in numbers very rapidly within the last fifteen years; and their growth is to be attributed chiefly to two causes: first, the distrust of the regular faculty, which the victims of sexual diseases rest under; and, second, the greatly increased prevalence of this class of diseases among our youth of both sexes, owing to the increased artificial conditions of living, to which, from childhood, they are subjected. The luxurious habits of living of our young people tend, as I have before said, greatly to abnormal conditions of

the sexual organism at or about the period of puberty; and these conditions, rising out of their habits of living, impose upon them the necessity of seeking relief; and they seek it at the hands of the secret doctors. The facilities on the part of our youth for knowing of the existence of these quacks will be seen to be perfect, when it is recollected what a power for the communication of every sort of knowledge and information the newspaper has become with us. One, two, three, four, or half a dozen newspapers are taken by every intelligent family; and in nearly all of them can be found the advertisements of these quacks.

Pin-money; money given for specific purposes; money over which youths have no control, but which they borrow; money which they beg; money which some of them gamble for, and others of them actually steal from their parents, if from no other persons, — is used to procure the advice and medicines of these quack practitioners.

If their medicines were innocuous, having no power whatever to do serious injury to the health of those who purchase them at such high rates, and use them, the indignation of the honest man, at a knowledge of the arts by which our young men and women are induced to become their victims, might be less violent; but analysis shows, in a large number of instances, that their compoundings are *poisons* of the most virulent kind, and cannot be taken into the system without either the direct or indirect production of the most serious injury. Not that the person taking such medicines always feels immediately their deadly effect, but he is none the less sure to feel it sooner or later; not always so much in the aggravation of the special difficulty, in order to obtain relief from which he has taken such poisons, — though this is not by any means uncommon, — but in the derangements of other organs, whose healthy action is much more needful to health than that of the sexual organs; for a man may be deranged in his sexual functions, and, though made sick thereby, still live under such derangements many years, and preserve the capabilities of recovery; while derangements of organs more particularly vital, and whose healthy action, therefore, is more particularly essential to the general wel-

fare, cannot be deranged for any considerable length of time, and leave the invalid resources at command for recovery.

I have never yet known a case where sexual disease has been cured under the administration of these quack remedies ; while I have known thousands, who were ailing in only this particular direction when they began to take them, who ever afterwards suffered untold agonies from the derangements which were induced by their use, in the brain, lungs, stomach, liver, bowels, or in the general system. I know of no language at all competent to describe the danger to which every young man or woman, suffering under sexual debility, is exposed, who consents to take any of these nostrums ; nor do I know of any securities that are at all equal to the needs of such persons, lying outside of the resolution, under no possible circumstances to take for relief from such derangements any poisonous substance, no matter by whom administered. There is little danger that a physician of acknowledged merit will give such medicines, for the reason above stated : that, owing to the distrust which such men lie under, the victims of sexual abuse will not seek him.

There is, however, a practice adopted by the quacks, and, I am sorry to be compelled to say, indorsed by physicians of acknowledged merit, which is as thoroughly open to severe criticism, and as sternly to be condemned, as is the administration of poisonous remedies for sexual diseases. I allude to the practice of cauterization. This process is performed with variations by different practitioners, but is ever substantially the same. It consists, mainly, of the application to the congested or inflamed surfaces of the mucous membranes, of escharotics, such as the various salts of potash, or nitrate of silver ; and the application is made to suit the genius or fancy of the practitioner. In some cases, the caustic is passed into the urethra or vagina of the patient in the form of a solution, which is injected ; in others, it is applied, under proper instrumental assistance, in solid form. The ostensible object of the practitioner is to overcome the morbid state of the mucous membranes, and, by what is termed counter-irritation, to set up a healthy action

therein. The plan has had distinguished advocates, and still has them; but among men of broad intelligence, and large opportunities for observation and experiment, it is in the main discarded; and, as it has fallen into disuse with such physicians, has it been seized upon and made a specialty by those who, outside the pale of regular practice, are compelled to the use of secret methods. It is with a view to this particular method of treating diseases of the sexual organs, that the quacks in our country have established "Infirmaries," and private "Institutions," to which invalids can resort, and where they can remain while under this particular form of supposed remedial force, or where they can visit from day to day, or as their supposed needs may seem to warrant.

There are two great objections to this method of practice, by whomsoever administered; and, in the hope that the statement of them may put those who may labor under sexual disease on their guard against its application, I will mention them at some length.

The first objection to cauterization, as a remedy, is, that *it never cures*; its effects being, always substitutive, rather than curative. This is chiefly from the consideration, that the difficulties under which that portion of the structure labors, to which the counter-irritant is applied, are so general in their nature, that they cannot be overcome by mere topical relief. Whatever improvement, therefore, may ensue from such application, it may safely be assumed, will be apparent rather than real, and, being so, can in nowise be permanent. At best, it is only a temporary relief; at worst, it is secured under such vital changes or processes, as to leave some other organ or organs in very much worse conditions than the one whose apparent improvement has been secured by the application in the first instance. Uncounted illustrations might be offered of the correctness of this view. Young men by thousands — I do not know but I might say by tens of thousands — have been put to all the tortures of this horrible process, only to find themselves suffering from morbid conditions of other organs, or portions of their physical structure, to a degree very much more to be de-

plored than the original difficulty, whose cure they had sought by the application of counter-irritants. Dyspepsia, hemorrhage of the lungs, bleeding piles, pulmonary consumption, neuralgia, irritation of the kidneys, rheumatism, have all been induced by undertaking to cure sexual debility by caustic applications; and as these diseases, when thus produced, assume generally an acute form, and demand special attention, I propose to consider them in a chapter by themselves, and beg leave to refer the reader for their consideration to that chapter.

The second objection to be offered against the use of counter-irritation, as a remedy for sexual debility, is based upon the fact that it leaves, in all cases, the structure to which it is applied more debilitated than it found it, to such a degree as to amount to deadness of the part, or practical inefficiency to exhibit anything like healthy action. In a great majority of the cases in which caustic is applied, acute inflammation is set up; and, when this subsides, relief, as against the original difficulty, is sensibly felt: but this grows out of an incapability of the structure thus dealt with to show its usual susceptibility; and the person, in this direction, is pretty much in the condition of one who is incapable of sensible suffering by reason of paralysis. I have seen a great many cases of caustic treatment, where strictures of a severe character, where indurations, thickening up of the mucous surfaces, and such inability of the deadened parts to show natural, or even abnormal action, had resulted from it, as to satisfy me that the practice is entirely empirical, and productive, not only of no good, but of serious, and, not infrequently, lasting injury. And no matter under how large a prestige of fame the practice may be commended, as skilful or successful in the way of overcoming genital difficulties, I warn my readers not to yield to it; for they will, in all likelihood, find their conditions subsequent to it so much worse than previous, as to render their lives ever after very unhappy. It is not the true way of cure. It has illustrious names in its favor; but medical men are sometimes made illustrious by their *want* of success, as much as by success. Of course, I can only con-



denu it by reason of the fact, that I have seen so largely its failure to accomplish the desired end.

Before concluding my remarks upon empirical practice in sexual diseases, I shall say a few words in respect to the presumptive evidence which exists of the unworthiness of the class of practitioners who profess to be so celebrated in their treatment, from the consideration that they make their practice *secret*, and term it, in their advertisements, *confidential*.

There is no reason why those who suffer should feel at all sensitive about making their conditions known to those to whom they naturally sustain relations that are confidential. Young men should be free to talk with their fathers, and young women with their mothers, upon their difficulties. These have arisen chiefly from want of knowledge of the laws upon which the health of the sexual structure depends; and it is greatly to be deplored that they hesitate to make their parents their advisers. If they would, they could be assisted in securing the aid of skilful men, who have reputation and personal character to maintain or lose; but while they forbear to do this, and seek, as so many of them do, to hide their ailments from their natural protectors, there is no other outlet for them, but that of consulting and employing practitioners who apply their remedies secretly.

The very thing which, to such young persons, seems to furnish a favorable consideration why these empirics should be consulted, — to wit, that they can get advice from them, and not have anybody else know it, — is a good and valid reason why they should not employ them; because he who claims to hold in his hand a power whereby he may do his fellow-men essential service, and yet predicates its exercise upon the stipulated condition of secrecy, is unworthy of the confidence of anybody; for between him and the patient there is no mutual obligation. All the power is in *his* hands, — all the liability in the hands of the patient; and justice and right in every transaction, whether two or more persons are engaged, demand that there should be something like equity between the parties.



It is not fair that two persons should mutually engage to give and receive under such conditions; that one party shall inevitably receive all the benefits, and the other incur all the risks. The young man or woman, therefore, who consults one of these quacks, finds himself or herself in just this unequal relation to him; he may or may not give an equivalent for the money he gets: the patient does, without any possibility of avoiding it, render his equivalent for what may or may not be advantageous to him; and this is demonstrated most decidedly by the fact, that, *preceding* any application of the supposed physician's skill, the patient has to pay a large fee. As the transaction is one which the patient is desirous of keeping secret, the practitioner takes advantage of this circumstance, charges largely, and insists upon payment as a *sine quâ non* to an examination and the exhibition of his remedies. At a glance, then, it may be seen, that all the risks are run by the patient; and that all the advantages accrue, or may accrue, to the practitioner. He gets his pay, and the patient gets his medicine: whether the medicine does any good or not cannot result in injury to the practitioner, by reason of the original relation between the parties, which is of such a nature, in the mind of the patient, as to forbid any exposure of the practitioner, even though he comes subsequently to feel that the latter is unworthy of public confidence; because, under such exposure of the quack, he would expose himself; and to avoid this, was the original reason of his employing him. He would not go to his parents, because he did not wish them to know his difficulty. He would not consult a respectable practitioner in town, because such a man would not consent to apply his skill for the cure of this disease upon any such terms. All reputable practitioners know full well, that they cannot treat any class of human diseases in such a manner as to avoid entirely public notoriety.

Let the young, then, of both sexes, avoid conferring with men or women who advertise in the newspapers that they can cure diseases of the sexual system with certainty and safety, and who hold out the lure of secrecy as a reason why they

should be confided in and employed; for not one of them is qualified to do any such thing, unless, indeed, at such an expense to the general health of those who employ them, as to result in far worse conditions and more undesirable states than those from which they seek relief.

## CHAPTER XI.

## MARRIAGE AS A REMEDY.

YOUNG men who are troubled with seminal emissions, and who have the courage to consult practitioners of established reputation, not infrequently receive from them the advice to marry; being told that these emissions arise from fulness of blood, and an over-abundant secretion of seminal fluid, which, for want of proper opportunity to flow out of the seminal ducts, is forced out under the abnormal excitement of the sexual organs. Under this hypothesis, physicians recommend marriage to the sufferer, saying to him, that, under ordinary conjugal relations, the difficulty will disappear, and give him no further trouble. Thousands of young men have been led, by such shallow suggestions, to enter into marriage, ever after to curse their advisers for recommending such a course.

The records of the world do not show an instance where the substitution of a voluntary exercise of the sexual faculty has ended in a cure of *involuntary* seminal losses. The most that can be said to have resulted from it, is simply a change in the action of the organs; it being quite true, that, when these are wrought up to the exercise of their full capacity by and under the consent of the patient, there is less probability that a morbid activity, or, in other words, an action taking place independently of his will, will show itself. Other conditions remaining the same, this is all the cure there is possible from marriage. Hence, no man should enter upon so important an act of his life, as that of becoming a husband, and, not unlikely, a father, whilst suffering from such debilities as seminal diseases certainly insure.

There are two mistakes into which physicians fall, when they thus advise the young who consult them. The first is, that the night-losses are the result of a super-abundance of semen

in the seminal vesicles and ducts; and that the organs, under the pressure of this unusual quantity of seminal fluid, re-act. Now the fact is, that there is little or no semen ever secreted and held in reserve. If secreted, it must be through the exercise of the will, or of the imagination through the will, on the part of the patient; and if not permitted subsequently, under suitable conditions, to a natural out-flow, instead of remaining in the ducts, is re-absorbed into the blood, and the ducts are relieved from its presence. Seminal emissions do not take place, therefore, because of the secretion of such quantity of semen in the vessels organized to hold it, but which are incapable of containing it. — but because of conditions of other organs of the body, whose natural and cognate relations to the sexual structure are such as sympathetically to establish upon them diseased states, under which this semen is secreted, and flows out. This is the true view: for there is no more reason that a man should suffer from secretion of semen, independently of the uses to which by a vital law it is to be put, than there is that he should secrete tears from his eyes, mucus from his nose, saliva from his mouth, bile from his liver, mucus from his stomach, or urine from his kidneys, independently of the uses for which such secretions are made.

Throughout the entire structure of the human body, the power of an organ is designed to be exactly commensurate to the uses of such organ: and, when there is no call for its exercise, its forces are held latent, or kept in reserve. When a man, therefore, has no use for the seminal fluid, Nature, if left to arrange his conditions, will see to it, I warrant, that there is no seminal secretion. If there is such a secretion, then the organs whereby it is produced, are unhealthy in their action; and this is to be overcome, not by placing the patient where he can have more than common opportunities for indulgence, as he does have under our present social laws, by entering into the married state, — but by so changing his habits of living all around, as to relieve the other structures, which are out of order, more healthfully to the sexual structure, and, by an indirect effect, give to the latter a better and healthier tone than other-

wise it could have. So far, therefore, from recommending marriage as a remedy for any "fulness of blood" a young man might have, I should advise some other method of depleting him, as far preferable to that of sexual congress. Such talk is all sham, and should be done away with among medical men who have any right whatever to set up pretensions to scientific knowledge.

But an additional reason why the spermatorrhœaist should not seek relief from his difficulties by sexual intercourse under the marriage rite, is, that so far from curing himself thereby, he really fixes and confirms this habit of the sexual organs, and, more likely than not, at length renders it a permanent condition. At any rate, facts go a great way in the direction of corroborating this view. Married men can be found in large numbers, who, among other considerations prompting them to marriage, were influenced by the hope, that they might thus be cured of spermatorrhœaic weakness; who give their testimony as going to show, that, upon entering upon the conjugal state, and cohabiting quite freely with their wives, their involuntary losses entirely disappeared, and for awhile they thought themselves cured; but, upon being placed in forced continence, by reason of separation from their wives, the old difficulty returned with added virulence, and they thus came to see that all the cure that had been brought about by marriage was such as was simply vicarious; they had changed the morbid action of the sexual organism by altering the conditions of its activities, and that is all they had gained, while, in fact, they had lost more than this; because they found themselves compelled to such frequent drafts upon the sexual system, in order that they might be kept from involuntary losses, as decidedly to impair their general vigor. They stood, therefore, as between the fact of involuntary seminal emissions or of voluntary seminal losses, disadvantageously related; for whereas, previous to marriage, they suffered losses twice a month perhaps, since entering into the married state, in order to avoid such losses, they were compelled to cohabit with their wives as often as three times a

week ; and any forbearance on their part to do this brought on a recurrence of the original difficulty.

But they had lost more than this : they had lost the power to procreate healthy children. In a previous chapter, I have had occasion to call the reader's attention to the twofold office which the sexual organism is designed to perform : the first of which is the propagation of the species ; and the other, the serving as a medium for the transmission and exhibition of the social faculties. So far as the begetting of offspring is concerned, an obligation rests upon parents to see to it, that they are in the right states to transmit to their children healthy and vigorous constitutions ; and if they are *not* in such states or conditions, then marriage, so far as that department of it is concerned which covers the propagation of the species, is indefensible in their cases ; for the order of Nature everywhere is, that each successive production shall be better than the former, by reason of the accumulated energy of all former growths.

This law is acknowledged in every other direction than that of the breeding of the human species. Every man, who has domestic animals to breed, calculates to improve their breed. Every woman, who has roses in her conservatory, intends so to propagate them as to increase their beauty. Every farmer, who sows seed upon his farm, calculates to improve its quality. So, men and women, who beget children, should really set about improving the *qualities* of their children ; and especially, in this age of physical degeneracy, should they be determined, if within their power, to improve their *physical* characteristics. Hence, there should not only be no actually debilitated or diseased conditions of their systems, general or local, when they set about the work of procreation, but all their powers should be in high vigor, and under such control as to be readily and easily transmitted. Even at the risk of reiteration, I cannot forbear pressing home upon my readers the great truth, that qualities of character, whether desirable or undesirable, are very easily transmitted from parents to children ; and that the conditions whereby these qualities are transmitted are, in very extended degree, under *their* control. A man or woman, or



both, may fit themselves, therefore, by pursuing specific courses of living and of action, to transmit good or bad qualities or characteristics to their children, so that they shall be either better than their parents, in all that pertains to physical, or intellectual, or moral life, or worse than their parents. Unfortunately for the race, people live in such a manner in *this country*, as that, when they enter into the married state, and beget children, they are likelier than not to carry to their children their own worst possible constituents. If the parents have physical defects, these are transmitted; if they have intellectual eccentricities, these are sure to be seen in the children; if they have moral obliquities, the children partake of these in preponderance. And thus, from sire to son succeeding, come down the forces which, when worked up into the actual lives of mankind, are sources of great sorrow, if not means of depravity.

From the view which I take of the mental and moral conditions under which the spermatorrhœist necessarily is, and from the fact that from the morbid state in which his blood is, and of course the semen which is elaborated from the blood; and also from the consideration, that, through and by the act of begetting a child, the personal and family qualities of the father are transmitted, — it is not difficult to see that it is quite unphilosophical for such a man, under such circumstances, to enter into marriage with the expectation of having so well-organized children as, abstractly considered, he is quite capable of begetting. From the very nature of his conditions, he cannot beget other than unhealthy children. They must have enfeebled constitutions, and greatly over-sensitive functional activities. Hence they start out in life under very poor guardianship. Their vital energies are feeble, and the conditions under which these energies are to be wrought up are such, that, unless great care is taken to keep them from over-doing, they have no securities whatever against constant and persistent ill-health; and as ill-health of body always sets back upon the mental faculties, and ultimately upon the spiritual sensibilities, so, as a result, the father comes to see his children, and theirs,

if they have them, showing such relations to life, in its material and higher aspects, as to render the value of it to them and the world quite questionable. No man, therefore, should enter into marriage, with a view to rear a family, whose health is poor, no matter from what cause; and for the very simple reason, that, if he propagates his species while in ill-health, he carries over what may be in his own case merely a temporary and functional derangement to his posterity, and makes it a constitutional and fixed habit of their existence. The semen of the spermatorrhœist is always deficient in some of its vital constituents; and, while not so deficient as to render the man impotent (though this is not infrequently the case), it is sufficiently lacking in the elements of vigor to create and establish constitutional relations for the offspring which involve them forever, in the best view one can take of it, in great susceptibility and liability to disease.

I sometimes think that it is difficult to decide, whether, under the laws of procreation and descent, it is preferable to be *actually* diseased, or to be so rendered liable to take on disease, as to make it impossible for one to live long in this world, under any circumstances at all unfavorable, without becoming so. One never feels at all comfortable, and certainly cannot carry around the high courage and great purpose of soul wherewith to grapple with the obstacles in his way to promotion and culture, who is aware of constitutional deficiencies in the way of the exercise of his powers; and who knows that the moment he begins a work which demands continuous energy and endurance, his organism, in some direction or other, will put on morbid states, and thus rudely throw him down from the heights he is endeavoring to scale. I have seen so many young men, and, for the matter, more young women, who had ambition to climb, yet who have been kept on the lower rounds of the ladder of life, simply because of a want of power continuously to apply themselves in the directions where, in order to success, power must be so applied, — that I am sick at heart at the want of proper knowledge and conscientiousness on the part of married people, in the way of avoiding such results, under the

exercise of the laws of procreation. Such is the need of frankness of speech on this subject, that I am determined, whatever of unpopularity may come to me by reason of an honest, open, and manly rendering of proper advice, that the world shall have it.

One of the indirect results of begetting children while the father is in spermatorrhœaic conditions, and the mother is suffering from leucorrhœa, as many women do, is that their children are, in not a few instances, made impotent thereby. The world does not know that often men and women, who live lives of celibacy, are disqualified from entering into the marriage relation, by the fact that they are physically incompetent to beget or bear children; this, however, not by reason of any defect in the sexual structure, but by a constitutional deficiency in the blood which flows in their veins, to have secreted from it on the part of the male such semen, or to have built up from it on the part of the female such ova, as that, in proper conditions and under proper conjunctions, propagation will result. Impotence, or want of power on the part of the male to beget a child, and sterility, or want of power on the part of the female to conceive a child, are conditions attaching to human-kind much more frequently than is generally supposed; and while it is true, that a large majority of both sexes who live to adult age in this country marry and have children, still there is quite a proportion of those who marry who do not have children and a larger proportion of those who reach adult age who do not marry. I am not disposed to underrate the moral considerations and causes which keep men and women from entering into the marriage relation: I am only striving to impress upon the reader, that often where moral causes seem to the observer, and to the celibate himself, the great controlling force which causes him to remain unmarried, further back and behind this may lie physical causes, that are not by any means inconsiderable in their influence in producing the determination to lead a single life. At any rate, it is an acknowledged fact by our statisticians, that the ratio of adults in this country, who are not married, has greatly increased within the last twenty

years over the ratio of increase of population ; and I am disposed to give considerable weight to this particular view of the causes that operate to keep men and women from entering into the married state. Instinctively, human nature contemplates one of the results of married life to be the begetting and rearing of children ; and where there is any suspicion in the mind of a party, that, were marriage to be entered upon, its whole circle of activities must be circumscribed by whatever of happiness can be made to exist between husband and wife alone, it cannot fail to act strongly as a motive to deter such party from entering into this most sacred and beautiful of all our social relations. Children are a great intermediate force to father and mother ; they are a stimulating power, indirectly greatly culturing and highly regenerative ; and certainly, when they occupy the position which Nature intends them to hold, are sources of great happiness and comfort. It is, therefore, as cruel as death itself for persons to become parents from such personal relations or conditions of life as to give to their children greatly enfeebled constitutions, and, consequently, diminished probabilities of fulfilling to their parents, to society, to mankind, and to God, the duties and responsibilities which humanity imposes on its subjects.

Physicians owe to that class of our fellow-citizens, who are suffering from the debilities or diseases which an unhealthy exercise of their sexual organism has induced, to give them proper and necessary advice, and that freely ; and did they but instruct them as they ought to do, and as they, the physicians, should know how to do, thirty years could not pass before the benefits of such instruction would be seen in the greatly added health which the people would show. One generation, living under and acting upon such advice, would increase the sum total of the health of our people thirty-three and a third per cent.

Notwithstanding I am thoroughly opposed to the marriage of those who are suffering from sexual debility, if such marriage is to result in the having of children, I am not opposed to it where no such result is to follow. In truth, I know of no re-

cooperative force that can be brought to bear upon the mental, spiritual, and physical states of the spermatorrhœist, so likely to change him, so well calculated to re-arrange his vital energies, so directly operative to the overcoming of his morbid feelings, as union by marriage with a woman whom he truly and dearly loves. It is a favorite view of mine so to relate the spermatorrhœist to the other sex, socially, as that he shall derive all the benefits possible thereby; and I am all the more urgent in enforcing this arrangement upon him, by reason of any manifestation of indisposition on his part towards it. I urge it upon such persons as a duty they owe to themselves, because of its great curative efficiency, to overcome any disinclination they may feel to the society of woman, by persistent and determined efforts to associate with her. Far from following out, and being controlled by, his morbid bent, the victim of this terrible disease should resist the tendency with all his might and main; and if he has so far succumbed, as that his will has lost its energy, then his friends should take the matter in hand, and habitually place him in the society of intelligent and well-bred women. This should be done daily; and he should be compelled, by his sense of manliness, to arouse and to put himself upon his best behavior. Generally speaking, where only a friendly relationship between such person and the other sex is to be had, it is better that he should associate with women somewhat older than himself; and that they should be of an intellectual and spiritual cast of mind. He readily takes to such persons, — much more so than to women of a more robust and physically energetic cast; and where he has not reached a point that has created in his own feelings an aversion to the society of woman, where, under proper circumstances, he can be induced to commit himself in marriage with some woman, under the influence of strong personal regard and deep attachment, or devoted love, I should not object to the entering upon such a relation; provided always that the woman was frankly and fairly dealt with, and, upon being informed of his peculiar disease, would, with himself, enter into a mutual promise, that, while laboring under his sexual difficulties, they would have no children.



But, in every point of view, marriage is objectionable where sexual intercourse is to be had. The man never gets well, and is sure to fasten his debilities upon his children; and they, in after-years, are not unlikely to hold him responsible for all their sicknesses, and, under the pressure of such feeling, to become greatly deficient in filial affection.

It need not discourage the sufferer from spermatorrhœa, that, by reason of his peculiar circumstances, growing out of this disease, he is called upon to forego the consummation of marriage. There is not one man in a hundred, probably not one in a thousand, now suffering from this particular form of sexual disease, who cannot be cured and made to enjoy good substantial health, and be well qualified to enter upon the duties of a husband and a father. All that is needed is proper knowledge on the part of the patient and his friends what to do, and steady, determined efforts to accomplish what is necessary to be done. Spermatorrhœaists, from the very nature of their disease, and the effects it produces on their minds, are vacillating in purpose, and, of course, often are defeated in their efforts to attain successful results. Pick me out one hundred young men, who have suffered from involuntary emissions for five years, and I will find you ninety who have tried not less than a dozen remedies, perhaps not less than twice that number. They run from one thing to another, and, as I have before said, fall into the hands of our advertising quacks; they spend money lavishly in their efforts to recover their health, and they fail, for the reason that the means used are totally inadequate to the ends sought; and, even if they were not, they are so feebly and irresolutely applied, as to render defeat almost certain. I know this from the largest opportunities for observation. Out of the thousands whom I have treated, I am sure that a majority could have gotten well at home, but for the two reasons I have offered.

A lack of faith is one of the conditions of mind which the spermatorrhœaist almost uniformly shows. He distrusts everybody and everything, and vibrates from the extreme of scepticism to the point of extreme credulity. *Now* he believes



anybody, and, again, he is disposed to believe nobody; and, like other sick people, his blind willingness to accept anything — any proposition tending to his restoration — increases with the number of his disappointments. It is not at all uncommon to see a man accepting, at the hands of some Indian woman, a prescription for the cure of the disease under which he is suffering, who originally had such an abhorrence of quacks, that nothing but a most regularly constituted physician would serve his purpose. This feeling has been born of his disappointments. If young men and women would only study the laws of life and health enough to become acquainted with their nature, and the certainty of the results which flow from their application, and then could have, through and by the concurrence of their friends, proper opportunities to make such application, this disease could be nearly always cured at home. True, one of the requisites to success must always be patient continuance in well-doing. A body diseased has habits. These are not readily broken up, unless such strain is made upon the vital energies, as, under the necessary effort, to leave the person as badly diseased in some other direction from that in which he has been relieved. The habits of a diseased organism may not be at all disposed to yield to the decisions of the judgment. We see men every day whose judgments dictate one course, yet who pursue a course directly opposite; and this inconsistency grows, not so much out of a want of consciousness, as out of a lack of the power to bring the body into harmony with the decisions of the judgment, and under the action of the will. Whoever wishes to be cured of involuntary seminal emissions, at home or inside of any health institution, must calculate on such persistent, long-continued, patient, enduring, appropriate effort, as is indicated by only the slowest sort of progress. If one is unwilling to take this course, then, more likely than not, he will seek opposite courses, and applying to some quack for advice, and accepting his wonderful "remedies," proceed to be doctored on a plan which empties his pocket, poisons his blood, and leaves him in the condition of the fool, who and whose money were soon parted.

When intelligence on the subject of the laws governing life and health, and the treatment of diseases, shall have sufficiently pervaded the common mind to create for our people a faith in Nature, and her special qualifications to manage diseased conditions of the human body, then will there be seen great success under hygienic treatment, — such as is now so seldom to be seen as to create a belief that sickness is the ruling, and health the exceptional, condition of human existence. And when this faith shall have been created, then all the sophistries that now gather themselves in such thick and serried array around this question of treating and curing the sick, will be dispelled; they will vanish before this faith as the mist vanishes before the rays of the morning sun. It is not possible that the world should remain forever in such deep ignorance, nor that its people should be forever the dupes of such a shallow and wicked delusion as that which now prevails; — that the best way to overcome morbid conditions, or diseased states of the physical structure, is to apply to it, as remedies, those substances whose common, ordinary effect is to disturb, derange, and disease it.

Let our young men, then, who are suffering from involuntary seminal emissions, see to it that they accept for curative purposes no means that are not in themselves healthful. If they use substances which are not healthful, they may rest assured, that, in proportion as they do so, instead of recovering their health thereby, they add to their diseased conditions, and are worse off than when they began.

## CHAPTER XII.

## VENEREAL DISEASES.

AMONG the diseases consequent upon abuse of the sexual organs, there is a class arising from the introduction of a specific poison, causing inflammation of the parts, and making the disease purely local; and also another class, arising from similar causes, affecting the state of the blood, and creating constitutional symptoms.

Of the former, the first I notice is gonorrhœa, a disease caused by inflammation of the mucous membrane of the urethra, resulting from coition. It may be well for me to state, that as the mouth, throat, lungs, stomach, and bowels have a membrane, which is called the *mucous* membrane, and which subserves to the inner surfaces the purposes of a skin, the same as the external skin serves the purposes of a covering to the external surfaces of the body, — so the inner cavities of the organs of generation have a mucous membrane, and upon this the poison is specifically conveyed, setting up inflammation, and producing the disease termed gonorrhœa. This name is derived from two Greek words, which mean to flow out semen; and, by a substitution, has come to describe that condition of the mucous membrane of the urethra, which, being highly inflamed, causes in its first stages a thin, viscid, slippery-elmish matter to flow out, colorless at the outset, but in the different stages of the disease becoming more and more yellow, until at last it assumes the form almost of pus. In the first stage of gonorrhœa, the mucous membrane is not generally affected more than from one to three inches from the upper extremity of the penis. Confined there, all the symptoms attending it show themselves. But gonorrhœa, it is now generally admitted by medical men, is not the same disease, nor a phase of the same disease, as syphilis; and though it is communicable from person to person, by reason of

its specifically poisonous qualities, it is not, if at all well treated, likely to infect the general system, so as to produce such deterioration of the blood as ultimately to result in what may be termed constitutional diseases. In most instances, where persons show a decided constitutional involvement after cohabitation with some person infected, these symptoms are more likely to have arisen from the use of remedies, than from the disease itself. If taken in the early stages, it can be readily managed and cured by hygienic treatment, applied almost entirely to the parts particularly and at that time affected; and as in syphilis, so in gonorrhœa, notwithstanding what physicians may say to the contrary, I am firm in the averment that there can be no remedy more ill-calculated to produce the effect desired, or better calculated to fasten upon the subject such general derangements, both of the special and general structures, as are greatly to be deprecated, than mercury in any of its forms. And though I traverse the general medical sentiment on the subject, I am nevertheless compelled to the opinion, that at any stage of gonorrhœaic inflammation in the male, there is no justification whatever for the use of any of the caustics. It is quite common now, with intelligent physicians and surgeons, to apply caustic; and some very distinguished men affirm, that, if it is used in the early stages of gonorrhœaic inflammation, it insures a *radical* restoration; and, though it is denied that stricture results from its use, I am entirely incredulous as to the correctness of such a statement, because, in my own practice, I have had too large opportunities to observe, and that closely, the results of a treatment, in which the application of caustic to the parts inflamed has been the chief treatment, or remedial agent used; and in the majority of such cases, if the solemn affirmations of the sufferers may be received with any degree of credence, stricture has resulted therefrom. And as stricture is a disease which often involves an organic change in the structure of the parts, and is at all times very difficult, and not infrequently impossible, to cure, without subjecting the patient to processes that are torturous, I am sure that any plan which promises relief, and which can-

not involve such results as may flow from the use of caustic, is far superior, and should be hailed by every sufferer with great readiness and delight. For gonorrhœa, in any of its forms, I am quite certain that the hygienic treatment is entirely competent to a cure. I should advise every man, who has any disease of the sexual system, no matter what, or however insignificant, to use the hygienic treatment in preference to any other.

Such treatment is entirely competent to overcome the disease, and to leave the patient free, not only from any local effects which the disease creates, but also to leave him free from any constitutional involvements that, under drug-medication, so frequently arise. If taken in the earlier stages, gonorrhœaic inflammation, or, as it is often popularly termed, "clap," may be overcome; and to this end I suggest the following treatment.

#### TREATMENT.

First and foremost, there should be, while the inflammation is active, a suspension of bodily exercise. The patient must not walk, as the very act of locomotion, under such circumstances, is calculated to determine the circulation to the parts, and, therefore, to increase their inflammation; hence, a recumbent position is necessary to anything like successful treatment. Assuming, therefore, that the patient consents to go to bed, and to remain there for the most part, the next point of general importance is, that he should be subjected to a very spare diet, making it to consist principally of sub-acid fruits and unleavened bread. Vegetables are not objectionable, but they are not so good as fruits. In truth, fruits as a diet for all persons infected with specific poisons are altogether preferable to any other kind of food that can be taken. There should be given to the patient no animal food whatever, no narcotics or nervines, such as tobacco, tea, or coffee; and he should not use any salt. Everything that is calculated, in its character, to excite the nervous system, or, by its introduction into the blood, to increase the incipiently inflamed condition of the mucous

structures, should be avoided; and, as the mucous structure of the penis or the bladder is the same structure exactly as that of the mouth or the stomach, any substances taken into the mouth, and thence into the stomach, which are calculated to excite their mucous structures, will, by a natural coincident or sympathetic action, disturb the mucous structure of the urethra. A man, therefore, taking salt into his stomach, on his food, will, in an hour thereafter, find that he endures triple suffering at the point where the difficulty is located, whenever he shall undertake to pass water; or, if not at that time, there will be a general sense of increase of inflammation at or about the point where the poison has lodged itself, that will show him most decidedly, that, if he wishes to be measurably comfortable, he must avoid all heating and irritating substances in his food.

The next thing to be done, is to see to it that his bowels are kept open. For this purpose, the administration of cathartics is entirely undesirable. I know that it is the habit of medical men to "open the bowels" by the administration of cathartics; but a moment's reflection will convince my readers that this must necessarily bring on reaction, and, as against the effect produced on the bowels by the use of a cathartic, the reactionary result must be increased constipation; for the reaction against excessive activity of the secretory organs of the bowels must be inability to secrete, which is nothing more nor less than a costive condition.

Far better, then, as a remedy for costiveness, is it to give water enemas, and to give them plentifully. There is no danger, direct or reflex, resulting from their use; and the vital forces will be aided thereby in the expulsion of impurities of the blood, without severe taxation to the general strength of the patient. There should be no medicated enemas. Let alone everything that is in any direction calculated to excite or irritate the mucous structures of the bowels; and falling back upon the use of lavements of water, the temperature of which shall be by no means unpleasant, throw it up in quantities sufficient to wash thoroughly the whole cavity, keeping it en-



tirely clean and free from any *fecula* that may be there deposited, thus securing to that portion of the mucous structure a perfectly healthy condition, and a natural and healthy action. In this way you check the spread of the gonorrhœaic poison, which otherwise may extend itself along the urethra as far as the scrotum, and even form abscesses there, and, in fact, may go to the neck of the bladder, and inflame it and the mucous surface of the rectum; constituting an extent of diseased surface, to sustain and ultimately to cure which makes such drafts on the general vital force, as greatly to impair the subsequent powers of endurance of the person thus afflicted.

The next thing in order to effect a radical cure of gonorrhœa, in its first stages, is the application of urethral injections. It may seem strange to some persons, that I urge the use of nothing but water for this purpose; but, in doing so, I commend its use to the sufferer at different temperatures, declaring that, at such temperatures, effects may be wrought out that will surprise him who uses it. In all cases of gonorrhœa, therefore, in its early stages, I suggest the frequent injection of warm water into the urethra, to be ejected and followed by the injection of ice-water, to be also ejected; thus creating such a vital action, under the application, to the surfaces of the structures inflamed, as to set up a powerful reaction; thus hastening the period when Nature herself would bring this disease — as she does any other catarrhal affection — to a close. For there can be no doubt, that the direct tendency of all diseases of the mucous membranes is to come to a conclusion by a law of limitation; and that, unless there is some intervening force, such diseases may properly be termed self-limited diseases; the organization overcoming them by an appropriation of vital energy, and thus relieving the sufferer by what is called simple cure, or a cure by Nature.

Added to these applications, there should be an envelopment of the penis, testes, and scrotum in warm cloths, quite frequently, to be followed by constant application of cold cloths, as cold as the patient can bear, or as cold as, when applied, to allow of proper reaction.

It will also be found very desirable for the patient to take sitz-baths, at a temperature as low as  $72^{\circ}$ , having the sexual organs immersed each day for a long period; and as often as once a day, or at least every other day, the patient should be subjected to a thorough washing of the whole body in water, at a temperature which shall be gentle and agreeable, and wiped and dried, and rubbed with the hands thoroughly, until a soft, velvety condition of the skin is induced. Keep the head cool, if any disposition to cerebral congestion should show itself, by the application of wet cloths to the brow and crown of the head; and, if needful, enveloping the head entirely in cold cloths, and keeping the patient quiet and free from all interruptions or mental anxiety of any kind. If, under such treatment, the subject has any constitutional force whatever, one may rely upon its being appropriate to the needs of his case, in such degree as to answer its demands; and not infrequently, in the course of a week, will he be relieved of the conditions in which his indiscretion and exposure had involved him, far better than he could possibly have been by the application of caustics to the parts inflamed, or by taking any one of the thousand and one prescriptions of the regular physicians, or of the ten thousand and one hundred prescriptions of the quacks in the land.

What may be said of gonorrhœa, in its first stages, is also true of it in its subsequent stages, which are only visible when the disease has passed the highly inflamed condition, and has put on a chronic character. In this advanced state, it is much more difficult to treat, because the involvement is much greater. The abnormal conditions of the mucous membrane have become more extensive, the inflammation has passed along down until it has reached the prostate gland, possibly setting up such inflammation there, as to form abscesses demanding surgical attention. It may also have gone so far as to involve the neck of the bladder, as I have before intimated, and so related and circumstanced the patient, as to make the treatment of the case much more complicated and difficult to manage. But, whatever may be the conditions in which the sufferer may find

himself, the hygienic treatment is always ample to their management, if it can be had under its best appliances.

### GLEET.

There results from gonorrhœa a secretion of a fluid, which is usually denominated gleet. This is, in some instances, entirely innocuous; but in others it is so charged with poison, that, placed upon any eroded surface, it immediately communicates the infection, and propagates disease. Thus it is unsafe for any person, who has had gonorrhœa, to have connection with a woman while as yet this gleet continues; for while it is true, that it may be perfectly innoxious, it may be also perfectly poisonous, and, as a mere measure of common discretion and prudence, no man should cohabit while suffering from this outflow.

Gleet, when seen in connection with gonorrhœaic inflammation of long standing, is always indicative of general taxation of the system. It cannot be otherwise; for, however local or limited the gonorrhœa may be in its early stages, if it is permitted to exist sufficiently long to become what may be fairly termed chronic in its nature, the parts involved do draw upon all the other parts of the same structure. Hence, anything like catarrh of the nose, throat, bladder, or urethra, if of long existence, taxes the general capabilities of the system, and may frequently impair it to that degree that other diseases result in consequence. I have known persons, suffering from nasal catarrh, really to be made dyspeptic by the sympathetic action set up between the morbid conditions of the mucous membrane of the nose and that of the stomach; and I have also known many persons, who, previous to their becoming infected with gonorrhœa, were never dyspeptic at all, become dyspeptic on being so affected: and making all due allowance for the unhealthy conditions of the mucous structure of the stomach induced by the remedies used, such as copaiba-capsules, or cubebs, for the overcoming of gonorrhœaic inflammation of the urethra, I have seen enough to satisfy me that the stomach was unduly taxed by the drafts which were made upon

the mucous structure of the genitals, through and by the constant secretion of mucus under the effects of this specific poison. In this way, if in no other, may gonorrhœa become a constitutional disease, or at least capable of producing constitutional effects; and it is because of the susceptibility of the mucous structure at any point or part of it to become diseased, when any other part of it is already diseased, that I find strong objection in my own mind to the use of drug-medicines as remedies for any local affection. It is common for all persons who have gonorrhœa to resort to the use of balsam-copaiba or cubebs, or both. I object to their use; if for no other reason, because of their effects upon the stomach and its healthy action.

If, then, it is true, as I affirm, and I have a right to affirm it, because I am knowing to its truth in a very great number of cases, that gonorrhœa, either in its early or subsequent stages, can be cured — thoroughly, completely, and entirely cured — by the use of means such as are perfectly healthful in their effects, and thus calculated to leave the patient, when freed from his specific ailment, unimpaired in constitutional or functional vigor, — it seems to me very desirable that the world should know the superiority of this method.

Dr. Edward H. Dixon, who sustains a large reputation among physicians of the allopathic school, declares, in a little work which he has published on sexual diseases, that in many instances he has known months to elapse before the distressing derangement of the stomach, arising from the use of copaiba and cubebs, subsided. I can corroborate this statement of Dr. Dixon's from my own experience, and I can go further than he has been pleased to go: I can say, that, from their use, I have known these derangements to become so extensive and permanent as to render subsequent health impossible.

There is one view which is worthy of the notice of those to whom, from personal considerations, this subject bears more than ordinary interest. It is, that, where the sexual organs in any of their forms of derangement have become so accommodated to that derangement as really to justify the declaration that

they are well-settled difficulties, no hope of a *speedy* cure that is worthy of that term can be cherished. Nature does, I admit, make heroic efforts to overcome diseased conditions of the human body; but, whenever such efforts are put forth, they are always at the expense of the sum total of longevity and capability of life wherewith the patient is constitutionally or organically endowed. Hence, Nature, if left to such application of the recuperative forces as is instinctive, and therefore safe, does not *hasten* cure. The law of cure is parallel to, and in fact exactly coincident with, the law of growth. This is evident enough from the proofs which analogy furnishes. Wounds, bruises, and lesions of the structure are healed only in consonance with the law of growth. There is no change going on in the structure of the parts where an injury has been received, greater than is going on at the same time in the parts that have not been injured: the only difference is in our observation of them. In one case, our attention is directed to the processes of change; in the other, we are insensible to them. This is the *general* rule. Under very extraordinary conditions, Nature, as I have already said, makes extraordinary appropriations of force; but they are so far drafts upon the actual capital as to lessen its sum total by so much as is used over and above what would have been used under ordinary circumstances. The best and safest rule, therefore, as respects the general health, is to appropriate, under special administration, so much of life-force as first to check decidedly the abnormal conditions; and, second, to change them to healthy conditions with as little possible shock to the system as may be. In this way is restoration rendered quite as certain, though not perhaps as speedy, and much more thorough and permanent, and with less constitutional taxation, than it would be under different circumstances; and this is a point not only to be considered, but to be gained, in the treatment of any disease whatever.

All remedies, therefore, if remedies they are worthy to be termed, which involve the vital forces in such use of power as greatly to diminish the quantity still remaining at command, or



greatly to tax the system in its distribution and appropriation of it, are unphilosophical, and greatly to be questioned.

In the second and third stages of gonorrhœaic inflammation, when gleet shows itself in a more or less aggravated form, there come in, as great auxiliary forces to the cure, the social and mental conditions of the subject. It is of very great consequence to him, too, that he should live in the open air, eat simple food, and be judicious in the application of the other hygienic agents. And it is especially important that he should have right social relations, both general and special. It is not at all uncommon to see well-bred and high-minded young men, who are suffering from this disease, or from involvements which are syphilitic in character, avoid entirely the society of woman. This I regard as altogether objectionable, and to be overcome, if possible. The patient should be in general daily association with virtuous women, and should not be cast out of society, simply and solely because of his failure to appreciate the laws of sexual continence or purity. Society is cruel in this regard, and its rules and code of social etiquette are open to severe criticism. There is no reason why a man should be regarded as a villain, beyond all its power to save him, simply because he has been led into violations of the law of continence or chastity. Improper as all sexual connection is, outside of the marriage relation, it is fatal to the growth of anything like Christian progress to mark derelictions of duty, or violations of propriety, in this respect, with so severe an infliction as that must be, which shuts out a human being from association with the virtuous, because of guilt which, oftener than otherwise, results from want of proper instruction on the subject. The truth is, the vicious should be in the hands of the virtuous, and should be corrected in their vicious habits by the exercise of virtue on the part of those who have it, and not be cast into outer darkness as incorrigible sinners, and therefore unworthy the sympathy or kindly dealing of those who may be, in this particular direction, not open to censure. God is kind to the evil and unthankful: let his children be. And certainly, until there is much more open and free discussion awarded to the



subject of sexual purity, and the results consequent upon its traverse, for one I protest against the application of those penalties, which, abstractly considered, may be regarded as legitimate. All governments apply penalty in the ratio of supposed or actual knowledge: and if a man is incapable of appreciating the value of a rule; or if, from want of opportunities to know it, he violates it; or if, knowing it, he finds himself in such special conditions as to render it impossible for him to obey it, the punishment for its violation is proportioned to his circumstances. He only can be held to the full penalty of the law, whose knowledge and circumstances have been such as to render it possible for him to obey it; and in proportion to its importance is his ignorance of it universally regarded, among civilized people, as a release from the obligation to obey it. In regard to the laws of sexual purity, and the obligations to obey them, and the dangers and liability occurring through their violation, the sufferings consequent upon their actual violation, and the penalties which God has imposed upon the transgressor, independent of anything society may say or do in consequence of that violation, there needs to be very much greater enlightenment than at present exists; and until society will throw open its avenues of knowledge, and allow such an examination of the whole subject as will result in a better understanding of those laws, I claim for those who unwittingly violate them, and are compelled in consequence to suffer the penalties which God imposes in loss of health, that they shall be subjected only to such a degree of social disapprobation as shall keep up healthy moral sentiment, the tendency of which shall be decidedly corrective.

### STRICTURES OF THE URETHRA.

Stricture is a frequent result of gonorrhœa, and is a disease requiring careful attention at the hands of the physician, or of the patient himself, under any applications which they may make.

There are three acknowledged remedies, among surgeons, for

its treatment. One, the overcoming of it by dilatation, under the introduction of bougies; another, by the application of caustic; and, third, by incision.

To these I add a fourth; which is cure by constitutional reactions. In a good many cases of stricture of long standing, and severe in their character, I have found neither of the three processes first named necessary, but have succeeded in restoring healthy conditions to the parts by such general and local application of hygienic remedies, as brought about a very great improvement of the *general* health. In one particular case, a very marked result followed a course of hygienic treatment for a number of months; and I offer it as an illustration of many other cases in which similar results were produced. A gentleman of high standing and great wealth was the victim of bad habits of living, and of very great exposure to the loss of health, in the pursuit of the profession which he followed; and, as a consequence, was dyspeptic, spermatorrhœaic, and suffering from urethral stricture to a degree that was at times very distressing. For the improvement of his general health, he had tried the remedies in use among allopathic physicians; for his spermatorrhœa, he had tried the remedies of the quacks; and for his stricture he had secured the skill and devoted services of not less than three distinguished surgeons: and yet in neither direction was he at all benefited, while in the direction of his stricture he declared that he was much worse than when he placed himself in the hands of his medical advisers, under whose administration he had been subjected to repeated use of bougies, and applications of caustic; and who, not succeeding as they had hoped to do in permanently relieving him, had at length counselled incision. Dreading this, he concluded to try the hygienic treatment; and upon consultation with me, and my thorough examination of the case, I advised a delay of the incisive operation, and suggested, that, if he could devote some months to the improvement of his general health under the hygienic treatment, I did not consider it impossible that the stricture might be overcome under the reactions through which he would pass, and normal conditions of the diseased parts be

established. This was at least holding out a hope to him in a new direction; and he accepted my proposition. I placed him under treatment, consisting in entire change in his dietetic regimen; of freedom from care in the pursuit of his profession; of rest in respect to his physical exhaustions, with judicious and vigorous bathing. In the course of a year, it was successful in restoring him not only to general good health, but also in effecting a complete and permanent cure of his urethral stricture, which had been so long upon him, and so severe in its nature.

Before advising, therefore, any persons to submit to even so simple a process as that of attempting to overcome stricture by dilatation with a bougie, I suggest that he should seek to secure such results, under the application of hygienic means, by improving the general health.

### SCROTAL DISEASES.

Of other diseases of the sexual organs, such as hydrocele, sarcocele, swelling of the chord, hæmatocele, varicocele, and the like, I have simply to say, that, whenever any of them appear, the person suffering therefrom may be assured that no conditions of these diseases can exist, wherein the patient may not safely and with implicit confidence rely upon the curative energies of the living organism to do, in the way of recovery, all that can be expected under the circumstances.

In cases of swelling of the testicle and chord, hydrocele and sarcocele, I have had excellent success under the hydropathic treatment, involving, as that treatment always does, considerations of dietetic regimen; and in cases where surgical aid was evidently needed, in order to present relief, I have found my treatment which I have pursued to be a very efficient auxiliary in preventing a return of the disease.

In instances, not a few, of hydrocele, where tapping had been had repeatedly, and the skill of the surgeon had been exhausted in attempts to prevent a recurrence of the difficulty,

I have succeeded in overcoming it entirely by hygienic treatment. I mention this simply and solely for the *encouragement* of all such persons as may need encouragement, in the pursuit and application of those methods of treatment which have their bases in an earnest recognition of the laws of life and health. So much knowledge and skill in the treatment of diseases of the sexual organs, and, for that matter, in the treatment of diseases of the general system, are unwisely, and therefore uselessly, expended, that I am very desirous to impress upon my readers, whether they be professional or otherwise, the truth, that, in very many instances where failure has been had, success might have been insured, had the right methods been pursued.

For scrotal diseases which do not, on account of their extent or severity, demand the attention and handling of the surgeon, the point to be impressed upon the reader, is, that often they are metastatic or substitutive in their character, and are therefore to be regarded as arising not so much from any original involvement of the parts affected, as from the derangement of other organ or organs with which those parts hold intimate sympathetic connection. From this view, the patient may hope for a cure under a method of treatment the effect of which shall be to invigorate and improve his *general* health; for I have seen but few instances where any one of the diseases described under this head has shown itself, and the person suffering from it has not been, at the same time, in general *ill* health. Either congestion of the liver, or enlargement of the spleen, dyspepsia, or dropsy, or piles, or costiveness, or spermatorrhœa, or lumbago, or some other disease, has uniformly complicated itself with the hydrocele, sarcocele, swelled testicle, varicocele, or whatever particular form of disease the sexual organism may have taken on; and in all such cases it has been my practice, and I suggest it for the consideration of the reader, if he is a sufferer in any one of these directions, to seek to overcome the special ailment, which particularly challenges notice, by methods of treatment which will improve the general health.

And to this end I offer the following formula : —

First, let his diet be simple in kind, unstimulating, and largely made up of grains and fruits, and, in its preparation, entirely free from all spices and condiments. The quantity eaten should be rather minimum than maximum. His drink should be nothing but water, and that *soft*, avoiding the use of all mineral or hard waters.

Next, let him every day subject his body to a thorough ab-lution, to be gotten in the form of packing, with a bath after it, or by baths without packing; after which, thorough and efficient hand-rubbing should be had. If of pretty vigorous constitution and robust habit, the patient should take from two to five sitz-baths a day, of ten to twenty minutes' duration each, at a temperature of 90° for one half the time of each bath; the water for the remaining half of the bath to be at a temperature as low as 60°.

Local applications should be made as frequently as may seem to be judicious, of water as warm as the patient can bear, and continued each time for from fifteen to twenty minutes, to be followed by the same applications of water, at a temperature as cold as 40°.

The bowels should be kept open by enemata of water at a mild temperature, administered daily; and, if possible, one of the very best things the patient can do, is to throw up the rectum at least a gill of water upon going to bed, retaining it during the night. In that period the absorbents will entirely dispose of it, and the effect upon the organs in the immediate vicinity will be found to be decidedly beneficial.

Life in the open air, with such pleasant exercise as does not involve him in great excitement of the genitals, will be desirable. Horseback riding is prohibited.

This course is as minute as can be described without making the application personal to each case, and, if followed up for a sufficient length of time to insure advantages that shall affect the system at large, will result, in very many instances, in a complete cure of the local difficulties.

## CHAPTER XIII.

## SYPHILIS, AND ITS TREATMENT.

LEARNED men differ decidedly in their views as to the time of the origin of syphilis. It appeared in Europe so as to attract the attention of the profession at or about the year 1493, and from that period spread with great rapidity over large portions of the continent. Able writers affirm that it originated at or about that time, while others go back for its origin to a period anterior to the Christian era. Some writers have affirmed that it existed among the Jews; and that David distinctly alludes to it, and his suffering under it. Dr. Adam Clarke, in his very able commentary upon the Bible, makes some allusion to it, and says: "It does not appear that we can gather the true intent of this psalm from any of the titles given to it. The most likely view is, that it was written in reference to some severe affliction which David had after his commerce with Bathsheba, the nature of which we are left to conjecture." Other writers, not less learned than Dr. Clarke, declare that Moses was well acquainted with syphilis, and its effects upon the human system; and that he provided for its treatment, as may be seen by reference to the fifteenth chapter of Leviticus.

However, it does not seem to me to be a subject worthy of anything like the effort that has been put forth to discover at *what* time, or *where*, it originated. Suffice it to say, that it is a disease that has been prevalent, to a greater or less extent, since the return of Columbus from his voyage to America; and that it is of much more consequence to know how it is to be successfully treated, than it is to know how it came to exist.

It is generally divided into two classifications, which are termed primary and secondary syphilis. In all cases it is communicated by contact, and this through the introduction of a specific poison generally introduced into the circulation in the



act of cohabitation. The part more immediately affected, and showing primary indications of involvement, is the mucous structure of the urethra in the male, or of the vagina in the female; and the first symptom usually exhibited by the male, after infection has taken place, is irritation of the mucous membrane of the urethra, with inflammatory conditions of the head of the penis; soon after to be followed by the appearance, on some part of it, of a red, fiery, burning pimple, commonly denominated a chancre. The time at which this sore appears, is generally said to be from the third to the tenth day after infection; but it is more probable that the syphilitic virus operates progressively from the first moment of its application, and that the ulcer is fully formed by the fifth day, though it may not be perceived until later. According to one writer, Dr. Wallace, the average duration of a syphilitic ulcer, produced by inoculation, is about twenty-five days.

“Primary syphilitic ulcers present several varieties, which have been arranged under the following heads: the indurated chancre, a slow, torpid ulcer, encircled by adhesive inflammation; the pustulous ulcer, marked by early and free suppuration; the eating ulcer, the sloughing ulcer, and the urethral chancre.”

These distinctions, however, are largely fanciful, and are valuable chiefly from the fact, that they indicate nicety of observation on the part of those who have made them; it being readily seen that the differences herein set up are owing more to the location at which the ulcer appears, and to the nature of the structure which is involved under the infection, than to any really distinct or positive difference that exists.

Primary syphilitic affections are not always so marked as to enable the physician or patient to distinguish them from other affections, which are quite similar in appearance, and which arise from ordinary causes; and, therefore, one is not to decide hastily in respect to the character of any disease which may manifest itself in or about the sexual organs. Gonorrhœa, for instance, induced by the introduction of poison into the structure by coition, may show many of the symptoms which syphilis

in its *first* stages shows; and yet the two are very distinct in their character. Good sense is needed to decide properly in such cases, and the physician is bound to be always careful and deliberate in his judgment, otherwise he may do great disservice to the patient seeking counsel at his hands; for no person can feel otherwise than disturbed at learning that his medical adviser pronounces him to have had syphilis, when the result shows that he has not had it.

- Venereal ulcers show an almost endless variety of character, and large experience on the part of the medical man is needed to decide their nature with exactness. In making up such decision, therefore, the persons more particularly interested are to be guided by their observations in regard to the character and progress which the ulcers show when not interfered with, and treated in the mildest manner. If one finds that in the course of two or three weeks any ulcers he may have exhibit no disposition to heal, although at the same time there is no visible change or deterioration in his general health, he or the physician in attendance may, I think, come safely to the conclusion that they *are* syphilitic. But, for my part, I have seen so many instances in which ulcers, pronounced previously to be syphilitic, have yielded to the mildest forms of hygienic treatment, that I have grown to be very cautious in the expression of any opinion that I may render to the patient upon a first examination, unless all the indications combine most manifestly, and point most unmistakably in one direction.

Chancre, while it usually appears first upon the glans-penis, or upon some part of that organ immediately adjacent, is not necessarily confined there. It may appear on any part of the body; and, wherever there is an abraded surface, it may be communicated by infection. Wherever the virus is applied in sufficient quantity, it may be communicated by absorption. Thus, it has been known to be induced by kissing, or through the dipples of the nurse, or to parts of the body contiguous to the vagina or penis. The amount of discharge from one of these chancres, or poisonous pustules, is in some parts more, and in some less. One distinguished writer declares, that when a

chancre first appears, especially if it shows anything like a sense of hardness to the touch, the disease admits of being checked immediately by the operation of excision. All that is necessary, he affirms, is to clasp the base of the ulcer, raise it up, and clip it with a pair of curved scissors, and that under this operation it will vanish. And he urges this view with great earnestness, and declares that he has done it with success when he had every reason to suppose, from pain felt in the groin, that a bubo was forming. It is of the greatest consequence that indications of primary syphilis should lead to prompt treatment; for, unless the disease is taken in its early stages, the inevitable result is the appearance of constitutional symptoms.

The next variety of primary syphilis is the bubo. This may be described as a painful swelling of the lymphatic glands, produced by absorption of the venereal poison. The lymphatic glands, as almost all my readers will understand, are a class of organs so called, because their office is to convey lymph, or a colorless fluid, to all parts of the body; and, where they are convoluted into small knots, they are called glands. They are also, from the nature of their functions, called absorbents; and, wherever they happen to be located, they take the name of the locality. Thus, those in and about the face are named salivary glands; those in the armpit are called axillary glands; those in the groin, inguinal glands; and so on. Now, as some of these glands are located in and about the groin, the syphilitic poison is readily communicated to them; and, as inflammation commonly immediately ensues upon their infection, their enlargement, or swelling, or suppuration, is denominated Bubo. When this suppurates and discharges matter, it may be said to be nothing more nor less than a chancre upon a large scale; and, unless there is cleanliness and great care had, the matter discharged from it, coming in contact with other parts of the body, will produce other chancres.

Usually, buboes form within a fortnight; but they may go a long time without forming, this being determined a good deal by the constitution that the sufferer possesses. In persons of a scrofulous diathesis, they often last for months; and such per-

sons are apt to find their treatment and cure difficult. In all such cases, the person should be kept in a quiet state of mind, because all diseases of the generative organs exercise a more than ordinarily depressing influence upon the minds of those who suffer from them.

The medical treatment for primary syphilis has usually been the administration of mercury. The evils resulting from its use have, as a general thing, greatly overweighed the benefits. In both chancre and bubo, the external applications are often mercurial frictions of the thigh, blisters over the ulcer, and nitrate of silver applied freely; but the right arm of strength of the medical faculty, until within the last twenty years, has always been the exhibition of mercury taken internally: and thousands of thousands have been ruined by such administration, who, under anything like hygienic treatment, might have been saved.

### TREATMENT.

The first thing to be done, when a person has reason to suppose that he has been poisoned by this infection, is to look well to the conditions of the general system, meanwhile making such local appliances as his more immediate conditions may demand. I therefore suggest that all stimulating foods and drinks be abandoned; that the use of condiments, spices, and common salt, be foregone; and that a light, farinaceous diet, together with a free use of sub-acid fruits, unmixed with sugar, constitute the food that he shall eat.

Second, he should regularly and daily take a wet-sheet pack, with a bath, either in the form of a dripping-sheet or half-bath after it, at as low a temperature as he can take it and react thoroughly. From one to four times a day, and even oftener than this if he is of a decidedly vigorous and robust habit, he should take sitz-baths. They should be, at their commencement, of a temperature of  $72^{\circ}$ ; and he should gradually sink them down to a temperature as low as he can bear to sit in comfortably. His time for sitting in them should be from ten

to twenty-five minutes each. Twice a day, previous to his getting into his sitz-bath, his body, from the lumbar vertebra downward, half-way to the point between the upper part of the thighs and the knees, of course including the generative organs, should be wrapped in cloths wet in water as hot as he can bear, until there shall be decided redness established ; and, when these are taken off, he should sit down immediately in his sitz-bath, which should be already prepared, and which is to be reduced from  $72^{\circ}$ , as I have said, to a temperature as low as he can comfortably bear, and react thoroughly under it.

As in gonorrhœa, warm water should be injected into the urethra, to be ejected and followed by the injection of water nearly icy cold, also to be ejected. The bowels should be kept open by enemas, and the head should be kept cool by the application of wet cloths. His mind should be kept free from abnormal excitement, by pleasant and genial social surroundings ; and, if possible, he should have, unobtrusively, the society of the female members of his family.

Such a course of treatment as this, pursued with deviations therefrom to suit the peculiarities of different cases as they may arise, will be found far more effective than medical men will be willing to allow, until they have seen its effects wrought out.

As to ulterior results, no physician is so particularly alarmed at the conditions of his patient which primarily appear, as he is at those which may arise when the disease has come to be secondary, and the whole system has become impregnated with the virus. This being so, a great point to be gained, in the treatment of the disease, is to secure the constitution, if possible, against attack, and to keep the disease in and around or about the parts that were originally affected. And to the production of such a result as this, I am sure the hygienic treatment is vastly superior to any plan of medical treatment which involves the taking into the system of poisons, whose legitimate effect upon it are scarcely less to be deprecated than syphilis itself. And if the method, which I have here offered for the consideration of those who may feel an interest in attempting to do



for the afflicted what they so much need to have done, shall be proved as efficient upon trial as I have found it in cases that have come under my own care, I shall be ready to be held responsible for all the consequences following its application.

It is true, and the reader should know it, that the methods herein indicated and commended are not likely to bring such immediate relief as would be secured by the use of drug-medication; but any seeming delay that may arise is more than made up by the fact that they never do the patient any constitutional injury, and are always constitutionally beneficial. And this is no inconsiderable advantage which the hygienic system of treatment for syphilis has over the different modes of treatment for it under drug-medication. Really, there is no great point to be gained by the use of a remedy for syphilis, which, while it may cure the patient of that disease as far as its *local* appearance is to be considered, leaves him with the poison still in his blood, to appear in forms of constitutional disease; and, in addition thereto, leaves its own poison in his blood, to make the syphilitic poison in its constitutional symptoms more decidedly complicated than it could otherwise be.

I am disposed to think, and I am not without a good basis for the thought, that many of the young men, who have been treated by drug-poisons for venereal diseases, have been not only not benefited by their administration, but have been, on the contrary, made very much worse by the use of such remedies, than they would have been had they never taken anything at all; and I am not, I assure my readers, without the thought, that, in the treatment of syphilis, one might as well take his risks, and allow the disease to run its natural course, as to seek relief or cure from the introduction into his system of poisons so deadly in their effects upon all parts of the organism which they reach, as are the remedies usually employed by medical men. Of two untainted healthy men, one of whom shall become poisoned with the virus of syphilis, and shall do nothing therefor, but allow it to affect his system as much as it possibly can, and ruin his health so far as it may; while the other shall not have the syphilitic poison introduced into the system, but



instead shall take such quantities of mercury in its various preparations as any skilful physician of the allopathic school would be likely to give to a person suffering from syphilis, — I have little hesitation in saying, that I would rather take the effects to my health of the syphilitic virus than of the mercury; and if it is true, that the mercurial poison can produce upon a healthy organism effects quite as deadly, if not more so, than the syphilitic poison can, I am unable to discover what possible benefits can arise from the administration of the former, where a person is affected by the latter. Except so far, therefore, as the taking of one poison as a remedy for another, already existing in the blood, may be justified on the ground that they neutralize each other, thereby rendering both harmless, I cannot see any propriety in it; and I believe that it yet remains to be shown, that mercury, or any other metallic or mineral poison, does form a chemical union with the poison of syphilis, and thus neutralize it.

Gravely, then, the question arises, whether there is not some method more considerate, more philosophical, more scientific, and therefore more likely to be decidedly successful for the treatment of syphilis under its various forms, than that which is at present so popular and orthodox among the members of the medical profession. I believe there is, and that, where constitutional vigor exists sufficient to work up the proper advantages, any person suffering from primary syphilis, or from the constitutional symptoms which it induces, unless those symptoms have been greatly aggravated by the taking of poisonous remedies, can be so cured under hygienic treatment as to have very comfortable health.

Let us see what some of these constitutional symptoms are.

Generally speaking, the premonitory symptoms are the dull, earthy hue which the surface of the body shows; diminished mental vigor and general health, with headache and giddiness; not infrequently dryness of the hair; uneasiness about the neck; pains in the joints; weariness of the legs, and febleness of the pulse. These are the forerunners of the more decided effects of secondary syphilis, which may be seen in the breaking out

of eruptions upon the external surface of the body, or upon the mucous membrane, especially of the throat, or upon both at the same time.

Sometimes when the eruptions occur upon the skin, they cover it so thoroughly as to give it the appearance of measles or scarlet fever. At first it looks red, but afterwards becomes of a coppery tint. It is not generally attended by heat or itching, and may disappear; surely, however, to re-appear after a while. Sometimes the eruption may appear in the form of blotches, after the manner of common erysipelas, but differing from those of that disease in color, and in the fact that they are covered by thickened scales of cuticle. These scales, whenever they fall off, are succeeded by scabs, which, upon being rubbed off, leave ulcers with deep, brown edges. Sometimes the eruptions fill with serum, which passes into a purulent state, and they become ulcers. These dry into scabs; and yet they spread. Where they appear upon the face, they generally show themselves at the wings of the nose, or on the cheeks, and are described by some writers as tubercular. They suppurate quite slowly. Sometimes a patch of this unhealthy kind of inflammation forms upon the tongue, and makes an abscess, and on the palate; in which case, when the abscess is formed, exfoliated bone will be laid bare, which rapidly perishes, and leaves a hideous chasm.

Now, the history of the treatment of constitutional syphilis, by the administration of mercury, does not show creditably to the use of that poison; for wherever it has been given, under such indications as are made manifest by cuticular eruptions upon the body generally, or upon the face, or in the mouth or throat, the relief secured by its use has been generally only temporary; and, if these appearances have been removed, they have been so only to give place to a crop of eruptions of a different kind, which, for obstinacy and severity, far exceed those which at first appeared, and for the treatment of which even the advocates of the use of mercury, as a remedy in syphilitic diseases, admit its inadmissibility.

## TREATMENT OF CONSTITUTIONAL SYPHILIS.

Secondary syphilis is what is generally termed, by the profession, constitutional syphilis, and may be said to differ from the disease in its primary stages, mainly in that it exhibits no acute symptoms, such as are seen in the inflammatory stages of the disease; but is marked by those which indicate a loss of the general health, and an impairment of the constitutional vigor of the patient. Not uncommonly, the first indication that the virus has so far penetrated the system as seriously to affect it at large, and not simply locally, is seen in the effect upon the scalp. All at once, the patient becomes aware of a slight itching and tenderness of the scalp, attended by rheumatic pains about the head, in the nape of the neck, and in the shoulders. However, under ordinary medical administration, many of the secondary symptoms of this terrible disease are greatly qualified and modified by and through the effect of the remedies given in the primary stages. I am sure that the indications which one would show under hygienic treatment of syphilis, in its primary or in its constitutional stage, would be so different from those which are usually shown under drug-treatment, as to place physicians, who give poisons, clearly at fault in their diagnosis of the disease. The symptoms which the disease would show, under these two kinds of treatment, would differ as widely as in the case of typhus fever. In secondary syphilis, it is supposed that where the scalp becomes affected, and, as a consequence, falling-off of the hair is seen, this is to be ascribed solely and exclusively to the effects of the disease upon the scalp; but, really, there is quite as much ground for the assertion, that the hair falls off by reason of the poisons which are taken as remedies by the patient for the cure of his disease, as there is for regarding it as an effect of the syphilitic poison for which those remedies are administered. Take a person in health, and feed him with as much mercury, or any other poison, as one oftentimes takes under the advice and administration of his physician for the cure of primary syphilis,

and as decided a tendency will be seen to have the hair fall out as is seen in the case of a patient affected by constitutional syphilitic symptoms. So it may be, and I think it often is, the case, that where the hair falls off, and the person becomes bald, and his physician accepts this as a proof that the syphilitic poison has penetrated to the deeper tissues of the system, and has affected it so generally as to warrant him in declaring it to be a constitutional disease, it is to be ascribed quite as much to the poison that he may have taken as a remedy, as to the poison for which he took the remedy.

Sometimes secondary syphilis shows itself about the nails. These, under such conditions, grow thick and nodulated; and, as in the case of the falling-off of the hair, this condition depends upon the constitutional infection, which interferes with the formation and nutrition of these cuticular appendages.

The eyes, also, become the seat of constitutional syphilis, and persons often become blind under what is supposed to be the effect of the syphilitic virus upon those organs; and there is no reasonable ground upon which to question the correctness of this view in some cases. In my opinion, however, it is not true, that persons who are poisoned with syphilitic virus are as often made blind by the infection from this poison as they are by the remedies which are administered. It has fallen in my way to treat a good many persons suffering in their organs of vision from syphilitic virus in their blood; and while, in not a few instances, their eyes have shown very aggravated states, I have readily succeeded in checking the progress of the infection, when I have had nothing else to deal with; but where, in addition to the syphilitic virus, I have had to meet such morbid conditions of the general system, and of the eyes in particular, as arise from the presence of mineral and metallic poisons introduced into the system for remedial purposes, I have found whatever disease of the eyes existed much more difficult to cure. If the reader will bear in mind, that constitutional syphilis can never exist except where the treatment for the disease in its primary stages has been inefficient, then he can readily understand how comparatively easy it is to deal

with the morbid conditions of the human body, which are seen to exhibit themselves under the introduction of this specific poison into the blood, when the treatment, at the outset, is of a character such as is in accordance with the laws of life and health. The truth is, in cases where a scrofulous diathesis does not exist, if syphilis is taken in its incipient stages, or in what is termed its primary state, and the patient is placed under proper hygienic treatment, there need be no secondary symptoms. In the nature of things, there is no necessity why such a disease as secondary syphilis should exist, any more than there is a like necessity for the existence of a secondary or constitutional small-pox, measles, or scarlet fever. All diseases of the human body, that grow out of the introduction of a specific poison into the blood, can be so treated as that not only an entire expulsion of the poison shall be had, but that the vigor of the system, or, as we commonly term it, the constitutional force, shall be left in large measure unimpaired, or, at least, entirely free to exert itself in right directions for the security of the health of the person sick, as truly as before he became so; and when thoughtful and reflecting men, who make the diseases of mankind their study, shall turn their attention, candidly and without prejudice, to an investigation of the causes for the production of secondary or constitutional syphilis, they will find to be true what I herewith suggest, that the exhibition of this disease, in its secondary stages, is almost altogether to be attributed to the effects on their patients of the remedies they give them for the cure of the disease in its primary states. In other words, they will find their philosophical formula to apply in this direction as well as in others; to wit, that, in order to cure one disease, they create another. They find, in a given case, a human body affected by a particular, or, as they term it, a specific disease, caused by the introduction, no matter how, or by what means, of a particular specific poison into the blood. Immediately they go to work to overcome this disease; and the processes which they set in operation are of such a nature, and induce such results, that when the acute stages of the disease have passed away, and they can say to their



patient that his syphilis is cured, it turns out that, instead of its being cured, it has only been modified in the order of its manifestation. Instead of confining itself, as in the acute stages it is likely to do, to the genitals, external or internal, and to the throat, or those portions of it covered by the mucous membrane, these have come to be, in a measure, relieved from such exhibition; and, instead, the whole system of the patient has become affected by it, and he shows what the physicians are pleased to call constitutional symptoms.

Now, the hygienic treatment of syphilis is vastly superior to the drug-treatment in this simple direction, if in no other, — that, where it is applied in as early stages of the disease as the latter, the patient will not only be relieved of the disease for which he is treated, but his health will become as good as before, with the exception, that whatever disease a man may have, and of which he is cured, the cure is effected by an expenditure of a greater or lesser portion of vital energy, and that to the degree that such force is used in overcoming the morbid conditions into which the system has fallen, and in reëstablishing health, does the patient necessarily lack vitality, and therefore can never be said to be as well off or as healthy as he would have been had he never become sick. Constitutional syphilis, therefore, under hygienic treatment of the disease in its primary stages, would scarcely ever be seen to exist. Cured of it in its acute form, the patient would be cured of it entirely; whereas now not one man in ten thousand, who takes the drug-treatment for this disease in its primary or original state, can be found, who does not carry with him the effect of the disease itself, or of the remedies which he has taken for it, all his life; and I cannot but feel that it is nothing else than a conviction, or at least a suspicion, on the part of those who administer drug-poisons as remedies for syphilis, that these are in their nature uncertain, and therefore quite inefficient, that has led to the establishment and adoption, by the medical profession, of the term *secondary* or *constitutional syphilis*.

In addition to the foregoing, the sexual organs themselves are constitutionally involved; not in an acute or inflammatory



form, but in the way of impairment of their natural power; and this, not infrequently, to such a degree as to stamp upon the sufferer positive impotency.

So, too, the digestive organs become greatly impaired; and so, as physicians say, "does the disease march on in its progress until it affects the osseous or bony structure of the body, and the person finds himself suffering from rheumatic pains in the bones, and goes about stiff and lame, being often subject to severe paroxysms of pain under atmospheric changes."

Now, I can easily conceive that the presence of so powerful a poison in the organism as the syphilitic virus, can induce, in a measure, the very symptoms which are by medical men ascribed to it; but it is a wonder to me, that no more of them have had their attention turned to the probability, that very many of the symptoms, which are ascribed to the presence of this poison, are much more likely to be the result of the remedies which they have themselves administered. However, be the constitutional symptoms more or less extensive, and be they aggravated however much by the remedies which have been administered for the overcoming of the disease, the hygienic treatment is amply sufficient to the restoration of the sufferer; provided no organic injury has already occurred, and provided also that the patient's life-force has not been practically used up. It is not merely surprising nor wonderful simply, but it is actually *astonishing*, to behold how great Nature is in the wisdom she displays in overcoming the morbid conditions of the human body, when right agencies are used. I have seen such restorations to efficient health, by hygienic treatment, of persons who, years previously, had been poisoned by syphilis, and who had, from that time forward until they came under rational treatment, been such great sufferers as to make it impossible for them to describe in words their suffering, as to satisfy me that God, in the creation of a human body, has so minutely calculated all the means for the enjoyment of one's physical powers to the very best advantage, as that all that is needful to have such enjoyment accrue to him is for him to know and understand the laws upon which life and health depend,

and to be earnestly and faithfully persistent in obeying them. And the law of recovery, from any ailment that is curable, is so readily understood by one who is earnest to acquire the knowledge, as to leave him without an excuse, if he continues to suffer. Like God's greater and higher law, it may be said to be so easy to understand as that "he who runs may read," and "the wayfaring man, though a fool, need not err therein."

Full one half of the difficulty in treating syphilis, in its original or its reflected states, grows out of the fear which exists in regard to its destructiveness. Terrible as it is, and I do not wish to underrate it, not half as many people have died from it as have died from measles or small-pox; and I am disposed to think, that, under anything like a proper understanding of its nature, and the true means for its treatment, there need be no more fear in the general mind, in respect to its ruinous effects upon human health, than exists in regard to the diseases mentioned above. As general intelligence, as the true treatment of disease, gains among the people, will medical men come to modify their methods of treating syphilis; and, instead of feeding the most deadly poisons to persons thus affected, they will seek out more rational methods of meeting the issue successfully. Whenever they do this, they must come substantially to the ground which I occupy, and discard the use of poisons altogether; for in this, as in every other disease, there is no more necessity, aside from that which is invoked under the authority of chemical laws, for the giving of poisons to cure any disease, than there is of one's having, when he rides, a fifth wheel to his coach. It is all the result of ignorance or prejudice, and it belongs to the people to discard it.

I have stated, in a former part of this chapter, the most simple and available means for the treatment of the disease in its acute stages. What, then, may be considered to be a formula, which, in general terms, shall be efficient for the treatment of the disease after it has passed from its first into its second stage, and elaborated constitutional symptoms? I offer, for the consideration of the reader, the following view: —

1. In regard to *general* habits. Whatever these may have been, if they are at all open to exception on account of their irregularity, and the great taxation to which, under their gratification, the system is subjected, they must be corrected. The patient must consent to live regularly. His life must be mapped out into spaces, so that, here and there, there shall be occupancy of his time ; and whatever he does should be in conformity in the main — and the more minutely the better — with the laws of life and health. In other words, he must commence to live so as that, were he healthy, he would not become sick ; for this is the very best way for a sick man to recover.

2. His special indulgences, if they are unfriendly to health, must be abandoned. If he chews or smokes tobacco, or is in the habitual, though not excessive, use of alcoholic drinks, he must give them up ; not rashly, not so as to produce a great shock to his nervous system, but so as to change the action of that system, and give to his vital force an opportunity for healthy expression. And this is true, also, in regard to the milder stimulating beverages which he may use. Tea, coffee, lager-beer, should all be dispensed with, just as soon as he can break up his habits of depending upon them, and not subject himself to such loss of self-possession, as, when it comes, turns a strong man into a mere babe.

So in his diet. The syphilitic patient is more likely than otherwise to have been for years a glutton, and to have eaten without sense or reason. He must stop being a glutton, and eat to live, not live to eat. As soon after commencing to change his general habits and methods of living as he shall find himself not dependent upon stimulating drinks of any kind, in order that there may be a sufficient degree of activity in the general or special organs of his body, he should cease to live on stimulating *foods*. Everything which tends to create that condition of the blood, which, under favorable circumstances, provokes and develops inflammation, should be dispensed with. His food should be nutritious, relishably cooked, and he should eat enough of it ; but it should not be that which, when taken into the stomach, excites the organic nervous system, and

through it the brain, and thus establishes abnormal relations of the mind in all that pertains to physical activity.

The patient should secure to himself, also, the very best social relations and influences; and these, if possible, of a home-like character.

He should also have abundant exercise, out of doors, if possible, and of a healthful kind.

Having thus constructed for himself a plan of action which, in a general view, shall be decidedly healthful, let him take the following treatment; bearing in mind this qualification, that it is to be vigorous in proportion to his vigor. If, therefore, he is a robust man, the treatment may be increased in frequency and in its reactionary force. If a feeble man, it must be taken at longer intervals, and his baths must be milder.

Supposing him to be a person of about medium strength, I prescribe for him the following course of hydropathic treatment: —

Upon rising in the morning, which he should do at or about the same hour regularly, let him take a foot-bath for five minutes, the water being at a temperature of  $105^{\circ}$ ; to be followed by pouring over his feet a pail of water, at a temperature of  $85^{\circ}$ ; and then, as his circumstances or convenience may allow, take a dripping-sheet at  $85^{\circ}$  one minute, and  $80^{\circ}$  one minute; to be accompanied by vigorous rubbing on the part of an attendant; to be followed by dry-sheet and dry hand-rubbing, until thorough dryness and softness of the skin ensue, and warmth is felt.

The patient should then dress himself warmly, and take exercise in the open air, as much as he can take and not be too greatly fatigued.

At ten o'clock he should take a sitz-bath at  $85^{\circ}$ , from fifteen to twenty-five minutes, to be followed by a reduction of the temperature to  $80^{\circ}$ , for ten or fifteen minutes, thus making the sitz-bath last from half to three quarters of an hour.

This bath should be taken three times a week.

On the alternate days, the patient, at the same hour in the day, should be packed for forty-five to sixty-five minutes; after

which he should take a dripping-sheet or a half-bath, at 85 degrees 1 min., and 80 deg's 1 m.

This treatment should be followed up steadily day after day, week in and week out, month after month, and *year after year*, *if needful*, with such modifications as the good sense of the patient would suggest, in case he should feel that this particular prescription required modification. And one of the best ways in which to modify a prescribed course of treatment is to lessen it; for it is very much better for a person to take not quite enough treatment than it is for him to take too much, and the danger generally lies in the latter direction: because all persons who are sick are habitually in a hurry, and forget that Nature is never in a hurry; and so, instead of being guided by Infinite Wisdom in this matter of changing their modes of life and their unhealthy conditions, and being willing to make haste slowly, they seek to be guided by their own wisdom, and to secure permanent results rapidly; which, as an abstract proposition, may be said to be unsound. It may be said in addition, that it is far better to take such a course of treatment, changing and altering it from time to time in small measure, as the experience of the patient shall justify, and have results come slowly, surely, and satisfactorily, than it is to do nothing, and carry about a sense of feebleness and ill-health through life; for thousands of thousands of persons, who are not willing to do the *right* thing for the recovery of their health, are constantly seeking to do something, which, however, is wrong; and for want of doing the *right* thing, and because they do the *wrong* thing, are they invalids for years and years, and great sufferers, too, when they might just as well be in health as not.

So, let not the patient — because I suggest to him that, for the treatment of a disease which has gotten possession of his vital force in such degree as to be worthy of being described as *constitutional*, and which, therefore, is to be overcome only by slow though easy methods — become discouraged; but let him be ready to adopt any means which, in their nature, are health-producing, and likely to be ultimately efficient in overcoming

his disease. In this way only may he hope to recover from his constitutional difficulty; inasmuch as all hastier means, involving great taxation of his vital force, will be likely to break down his constitution instead of relieving him, and send him to his grave instead of curing him. Under such a view as this, I do not see any reason why a person afflicted with syphilis, and having at all favorable conditions for treatment, may not secure to himself such results as will be highly satisfactory to him, and leave him in possession of so much power, as, while it gives him a guarantee against the progress of the disease, may also secure to him reasonable and comfortable health.



## CHAPTER XIV.

DISEASES OF ORGANS CORRESPONDING IN PLACE TO THE  
SEXUAL, ARISING FROM ABUSE OF THE LATTER ;

AS PILES, DISEASES OF THE RECTUM, KIDNEYS, BLADDER, ETC.

OWING to location, there often exists an intimate sympathy between the genital organs and the rectum, kidneys, and bladder ; and wherever, from abuse of the former, great debility or actual derangement has resulted to them, the latter may take on more or less of such derangement. Thus, from inflammation of the prostate gland, the spermatic chord, or the testes themselves, inflammation of the rectum may follow ; in which case, severe constipation ensues, and piles, either blind or bleeding, are the consequence. Very many persons are known to suffer from this affection, clearly induced, in the first instance, by derangement of the sexual organs ; and, in females, nothing is more common than to find them suffering, as they suppose, from uterine difficulties, which are quite severe in their nature, and for which they desire medical aid, when the uterus and its appendages are not at all involved ; the whole difficulty being the diseased condition of the rectum.

Piles, from whatever cause they may exist, are oftentimes productive of high irritation in and about the genitals ; and the converse is true, that, where great disturbance of this particular organism exists, the lower bowel takes on irritation from sympathy. Spermatorrhœaists are, therefore, quite apt to show bad conditions of the large bowel, so bad oftentimes as to have inflammation of it, or hemorrhoids, attended with prolapsus of it at stool ; and general relaxation of all the parts immediately in connection with the sexual organs follow any great debility or loss of power which they may show.

So, also, is this true of the kidneys and bladder, which perhaps may as well be considered in connection. Genital debility

often induces congestion of the neck of the bladder, and irritation and inflammation of it, sometimes quite severe, so as to be a cause of great suffering. Congestion and irritation of the kidneys is often connected with spermatorrhœaic debility. So true is this, that I am quite certain to find in a case where involuntary emissions are frequent, that a dull, heavy pain in the region of the kidneys is an attendant symptom; and whenever an erection of the penis, produced either voluntarily or involuntarily, takes place, there is such a sense of suffering extending along back from the scrotum up through the intermediate parts, until it locates itself in the kidneys, as to cause the sufferer more dread than any other individual indication which his disease may exhibit.

Connected with spermatorrhœa, there is also a liability to priapism, or involuntary erection of the penis, unattended with anything like seminal loss. On lying upon the back with the legs straightened out, or on going to sleep upon a full stomach, or on having a large secretion of urine in the bladder during sleep, priapism, or rigid iron-bar stiffness of the organ, takes place, very painful in some instances, and always a source of great irritation to the whole nervous system. Many persons describe it to be so terrible as to be represented only by the feeling they suppose one would have if an iron rod were run up the urethra, and, entering the bladder, should penetrate through the parts above, and find its way half up the backbone. It is not only a source of great pain, but, where it exists, becomes a point of more feeling and fear to the patient than any other indication connected with genital debility.

For all these more minute or more general involvements of organs in and around the pelvic cavity, and in close contiguity with the sexual structure, nothing can equal in benefit the application of water at various temperatures, externally and internally.

For piles, there is no treatment so good as douches applied to the anus; enemas of water, at a mild temperature, thrown up the bowel; now in quantities so small as to allow absorption to take place; then in quantities so large as to produce decided

ejection of whatever fecal contents the bowel may have, and to insure thorough cleansing and washing of its free surface. The administration of sitz-baths, too, at a low temperature, taken for a short period of time if the person is robust, or, if the person is feeble, of higher temperature and longer duration, is of great value.

Fomentations about the bowels, low down, in some instances covering the genitals, and in some instances wrapped around the whole body, covering the whole lumbar and sacral regions, should be administered, together with such general baths as shall enable the whole system to be set at work to overcome the local difficulty.

Add to these, great care in diet, and especially where there is any irritation of the kidneys, or neck of the bladder, or urethra; the entire disuse under all circumstances, in any quantity, of common salt,—and you have an outline of a course which may be filled up to suit the individual conditions of each particular case, by any person who can exercise a modicum of good sense as to what he needs, that shall prove in large measure successful.

Of course, in the treatment of this class of affections, where they are resultant from debility of the sexual organs, it is not to be forgotten, that life in the open air, with pleasant exercise or gentle manual labor, with such social relations as shall be pleasurable and productive of genial good feeling, are essential requisites.

## CHAPTER XV.

DISEASES OF THE SYSTEM ARISING FROM OVER-ACTION OR  
ABUSE OF THE REPRODUCTIVE ORGANS :

SUCH AS DYSPEPSIA, LIVER COMPLAINT, NERVOUS HEADACHES, SICK HEADACHES, RHEUMATISM, EARLY LOSS OF SIGHT, CONSUMPTION, ETC.

LIKE scrofula, dyspepsia has come to be with our people a household disease ; and, wherever weakness of the sexual organism is found in either sex, it is more likely than otherwise to be a concomitant : not always arising from the sexual weakness, but simply accompanying it, and sometimes causing it ; so that while, generally speaking, genital debility induces dyspepsia, dyspepsia sometimes induces genital debility. The two, however, are for the most part found in connection ; and, as a common fact, when so found, dyspepsia is the product of previous sexual debility. So true is this, that I feel it to be entirely germane to the subject in hand, to submit to the reader some considerations bearing upon diseases of the stomach, and to offer some suggestions in respect to their treatment and cure.

Dyspepsia may be said to be of two kinds, mucous and nervous. Medical writers, who are fond of nice distinctions and minute classifications, often make a third, which they term Muco-Nervous Dyspepsia ; but it suffices my end to classify the disease under two heads.

Mucous dyspepsia is generally seen to exist in connection with sexual debility, in persons of large and robust habit of body, indicating more than ordinary muscular vigor, and in whom the nervous temperament holds a subordinate place. Such persons are endowed with large propensities and passions ; and from the opportunities for their exercise which they have, and from want of proper education as to their obligation to restrain them, are given to undue indulgences. As a class, they are large eaters ; and, if not restrained by moral considerations,

they are very likely to give full exercise to the sexual organism. In time, therefore, from over-eating, they are sure to induce derangements of the stomach and genitals; and, when these two exist, they are more likely than not to be in close sympathy, and to act and react upon each other. Thus, the mucous-dyspeptic is quite certain to have seminal weakness; and a man of the sort of build described, who is a spermatorrhœist, is quite sure to have mucous dyspepsia.

Of all the organs in our physical structure, no two sustain, directly or indirectly, a more vital purpose than the stomach and genitals. They are, in the highest degree, related to the maintenance of the general structure, in its integrity, as well as to its reproduction. No man, whose stomach is impaired, can have health; and no man, whose stomach is enfeebled, can possibly propagate and reproduce his kind, and have the offspring healthy. It may be said without qualification, therefore, in connection with spermatorrhœa, that the stomach becomes impaired from causes, the chief of which are over-eating and over-exercise of the sexual organs.

Mucous dyspeptics are generally persons who have worked hard, and eaten without reference to the time, or to the quality or quantity of their food. Of good appetite, they relish anything which is presented to them in the way of food, and eat until a sense of satisfaction is produced by fulness. The stomach is, as I have said before, an organ of great importance in the physical economy, and is intended to be able to resist large outrages upon it; so that, in truth, men and women are in the habit of violating the general laws which govern it, and upon whose proper exercise the general health depends, for many years; ultimately, however, to take their punishment in impairment of its strength and activities, and to find themselves thereby debilitated in other directions, and not infrequently completely broken down in their general powers for labor.

Nature, in her great conservative arrangements, looking to the preservation of health, oftentimes sets up what physicians call a metastatic action, the object of which is to remove the disease from a given organ, structure, or locality, and fasten it

upon some other organ or portion of the structure, — aiming thereby to attain a salutary end, for the reason, that, were the organ or structure originally affected to break down, its relations to the general structure are such as that the whole body would have to give way ; whereas, the organ which, under this special action, becomes affected, not being of so important and essential a nature to the general health, can better bear the disease. I have seen many a young man, whose first indications of sickness were the symptoms of mucous dyspepsia, which soon became so severe as to render it impossible for him to eat anything with comfort, or to digest it after he had eaten it, so completely relieved of this difficulty by a simple transmutation of the irritation of the mucous membrane of his stomach to his genital organs, as to declare himself entirely free from it ; but at the same time, under the effect of his habit of solitary excitement, to have seminal emissions established, which, although in the long-run no less destructive than his dyspepsia would have been, yet left him for the time being in apparently much better health.

Mucous dyspeptics are much less likely to be given to solitary, or social sexual excess, than are nervous dyspeptics. In the department of labor, the former may be classified, as contradistinguished from the latter, as a *manual* laborer. Out of the ranks of workers — men and women who toil — come our mucous dyspeptics. And as toil has a tendency to use up any surplus excitability a person may have, so it has the effect to lessen the desire for sexual gratification ; and no better protective against, or corrective of, sexual excess can be offered, unless it arises from high moral training, than daily toil, extended to that degree as to produce fatigue. When night comes, and the opportunity presents itself for partaking of this indulgence, the daily laborer is generally predisposed, to say the least, to forego it, and to find satisfaction in repose. Mucous dyspeptics, or spermatorrhœaists, who are such from being mucous dyspeptics, are not found as commonly among our people as are those whose dyspepsia may be said to be of the converse type.



To persons suffering from spermatorrhœa, in combination with mucous dyspepsia, involving to a certain extent derangement of the liver, I offer the following schedule of treatment:—

1. They should exercise strict sexual continence.

2. Their habits of labor or life out of doors should be marked by great regularity, and under no circumstances should they subject themselves to excessive toil. A degree of labor, such as to induce fatigue, may be made decidedly salutary; but overwork is as decidedly unhealthful.

3. Their sleep should be always had in the earlier hours of the night, and should be in abundance.

4. Clothing should be worn so as to keep the body warm; but it should in no way press upon the circulation of the blood, nor in any way to hinder the free exercise of any of the muscles of any of the organs of the body. The waistband or the waistcoat, or vest, as it is called, and the pantaloons, should never be worn tight so as to press unduly or uncomfortably upon the abdominal muscles, or the muscles of the chest; and under no circumstances should pantaloons be worn by a mucous dyspeptic who is a spermatorrhœaist, so as to be kept in their place by being fastened so tightly about the body just above the hips, as to render the use of suspenders unnecessary. Persons thus afflicted should wear their pantaloons with suspenders, leaving them perfectly loose and free, so that all the organs may have full play, and the abdominal viscera perform all their functions healthfully. The feet should be kept warm, and not allowed to become wet except purposely; and the head should be kept cool, and as great freedom in the wearing of light head-gear as possible should be had.

5. Simple food simply cooked, and eaten in moderate quantities at long intervals, certainly not oftener than three times, and as a general thing not oftener than twice, in twenty-four hours, is a *sine quâ non* to recovery. Those spermatorrhœaists who are mucous dyspeptics, who eat largely of highly seasoned food whenever the appetite craves, can never get well, unless by and through such processes, as, in curing the spermatorrhœa, substitutes therefor a disease ultimately more destructive than

their spermatorrhœa could have been. Gross foods, such as fat meats or vegetable oils, are absolutely objectionable. Grains, fruits, vegetables, and, if flesh is to be eaten at all, that which is lean, and free from the poisons which result from long fattening, are preferable; and these should be of the best kind and quality, and always simply yet relishably cooked, and eaten not in too great variety at any one time, nor to gluttony.

6. The social relations of the spermatorrhœaist, who is also a mucous dyspeptic, should be as pleasant and agreeable as possible; and he should always have some one or more persons, who know his condition and sympathize with him, and to whom he can freely talk of his symptoms from time to time. If such persons are his parents, or his elder brothers, or some particular friends, all the better. But, as he hopes for health, let him beware how he falls into the hands of any man who will recommend to him, and urge upon him, the use of deadly poisons whereby to overcome his derangements.

In regard to the application of water, the spermatorrhœaist, whose organism has not been decidedly weakened by that disease in complication with his dyspepsia, may take what may be termed vigorous treatment.

As a starting-point of the hydropathic appliances, let me say, that he should in no wise, if possible to avoid it, drink, or use in any way, *hard* water. Nor should he drink mineral waters of any sort or kind. Pure *soft* water should be his drink, and this he may use freely, and at a low temperature; that is, he may drink it cold, and need not be particular when he drinks it. If he desires to drink it at his meals, he may use it with his food, or he may use it between meals, or upon getting up in the morning, or upon going to bed. For as his body is made up four-fifths of water, so a good supply, either taken in connection with his food or separately, is absolutely needed to keep him in health. But there is no sense, while drinking water, in his partaking of substances that are foreign to any needs or uses to which his system can put them. The same may be said as true of water in the form of ablutions, whose application is derivative. No man should ever wash his body

in hard water, nor should he ever bathe in mineral waters. Just as far as an effect is produced thereby, in consequence of the minerals in the water, is that effect injurious to him. Under the application of water in the form of a general bath, the pores of the skin are always open, and while elimination takes place, absorption also goes on; and to the degree that water is absorbed is such absorption unhealthy in its effects upon the body, if it contains any poisonous mineral substances; for Nature needs no poisons introduced into the body for any recuperative or healthful purpose. What she prefers, and therefore what the system needs, is the use only and always of substances that are healthy, and whose natural effect upon the system is either to maintain its vigor or to invigorate it; and such constituents as our mineral springs contain are anything but health-producing. In truth, they are disease-producing, and cannot, while they have their legitimate effect, be otherwise. The best water for an invalid, or for any one to use for special or general purposes, is that which is the purest. This fact is always incidentally if not directly admitted by medical men, when they come to offer us the results of medicated waters. The most famous mineral springs in Germany, England, and the United States, can be proved to have their efficiency in the cure of diseases, independently of the mineral substances which they contain.

So, as has been already said, let the invalid use for his bathing and other purposes the softest and purest water he can find; and if he is so located, that the water that runs from the streams, or is drawn up from the wells around him, is hard, then let him take pains to catch the water that falls from the clouds, and to preserve it in as pure a state as possible, to be used for all his purposes.

As I can only hope to be beneficial to this class of persons in any suggestions that I may offer with reference to bathing, by making my suggestions quite general in character, I proceed to say that a daily bath may be had to advantage, where the person is strong enough to secure proper reactions. The patient may take a dripping-sheet, or a half-bath, or a pail-

douche; for the manner of taking which, see, as I have before said, the Supplement to this work, "How to take Baths:" but these should be always of a mild temperature; or, if they are to be of a low temperature, they should be preceded by a partial occupancy of the bath at a mild temperature; baths of a compound character being always best.

Taking this general programme for a case of spermatorrhœa, with which mucous dyspepsia is connected, the patient may modify and adapt it to his case as his own judgment may indicate.

### PRESCRIPTION.

In the morning the patient should take a general body-washing, in such form as may be most convenient, at a temperature of water of 85° for one minute, to be followed by thorough wiping and vigorous hand-rubbing from an attendant if possible, or he may wipe and rub himself.

When a glow has been produced, let him dress, go out into the open air, and exercise, either on horseback or walking, by doing chores or by actual labor, but never to such a degree as to be followed by a sense of lassitude or chilliness.

At ten o'clock in the forenoon, or thereabouts, let him have a sitz-bath at a temperature of 85° for fifteen minutes, continued for the same space of time at a temperature of 80°. If he is robust, he may sink the temperature as low as 72° for the last fifteen minutes. He should then wipe dry, dress, and walk. Abdominal bandages are always allowable in cases of spermatorrhœaic difficulty, where mucous dyspepsia exists. They should be worn night and day. If a rash or eruption follows, the patient is to be all the more encouraged under its appearance; and the longer it continues, and the greater the amount of excretion through it, the better. The patient need have no fear on account of any such eruption. When the impurities have been thoroughly eliminated, the eruption will cease, and the skin will at first wear a discolored brownish appearance; ultimately, however, to resume its natural hue. Upon the

entire cessation of the excretion, the bandages may be discontinued.

Injections of tepid water should be taken every day where there is any costiveness.

Foot-baths and hand-baths, warm at the first and cold at the last, should be given where coldness of the hands or feet is manifested.

### SPERMATORRHŒAISTS WHO ARE NERVOUS DYSPEPTICS.

This class of persons presents forms of disease which are exceedingly difficult to treat, unless their circumstances at home are favorable to the application of hygienic means with great regularity and persistent force; but, while the disease is one which affects the brain and disturbs the self-possession of the patient, it is one which will give way to the application of gentle methods of treatment judiciously and perseveringly pursued. The difficulties and discouragements which lie across the path to health of a spermatorrhœaist, who is also a nervous dyspeptic, are to be found more in a want of appreciation on the part of his family and friends of the value of simple hygienic methods, than in the derangements under which his disease places him; and therefore I wish to present to my readers the best possible suggestions which are in my power for *their* treatment of these diseases.

But let me, in the first place, describe what I mean by nervous dyspeptics. They are persons of either sex, who have the nervous temperament in excess. They are generally of medium size, and frequently have light skin, blue eyes, fair countenance, with small bone, and rather small muscle overlaying it. They are sinewy, impulsively strong, and capable of enduring largely such fatigue as grows out of, or results from, the exercise of the mental faculties. They constitute our class of sick *thinkers*, and are to be found as invalids chiefly by reason of their using their brains altogether too much, and their muscular systems altogether too little.



The connection between the conditions of the genitals and those of the digestive apparatus is very intimate, though not more so than that which often exists between the genitals and the brain itself, or between the stomach and the brain. I have never yet seen a man who was suffering more or less from involuntary seminal losses, who was not also at the same time suffering from congestion of the brain more or less. I have never yet seen a nervous dyspeptic, whether with or without seminal losses connected with his dyspepsia, whose disease was not fairly attributable to over-brain-taxation. Nervous dyspeptics generally, whether of the spermatorrhœaic class or not, are persons who have taxed their brains too much. Now, be it known, once and for all, that congestion of the brain cannot have existed in any given case so long as to have become habitual, without at the same time inducing abnormal *mental* conditions. All nervous dyspeptics are more or less deranged in mind. They are not always what is called crazy or insane; but they are so lacking in sound judgment, and in the ability to take sound views of things, especially of things which relate to their own happiness or welfare, whether of body or soul, as to be fairly regarded as *unreliable*; and this unreliability is made doubly great, when, in addition to nervous dyspepsia, which is oftener than otherwise the product of a congested brain, there is also sexual debility. Any relief from such conditions, or cure of such diseases, by any sort of means whatever, involves, as a prerequisite to success, the aid and assistance of friends. The patient, whatever may be his treatment, must be sympathized with, supported, encouraged, and helped in the use of such means as he may decide to employ, so that he may feel that he is not left entirely to himself. This necessarily involves, not so much the use of complicated methods or extraordinary remedies, as it does the employment of simple methods, arranged and brought to bear upon the patient from points of sympathy and assistance on the part of those with whom he holds daily association. If persons in health could be made to believe that persons in sickness need good nursing and care, in order that they may recover from whatever diseases they may



have, quite as much as they need powerful drug-remedies, and, for that matter, vastly more, there would be no difficulty, comparatively speaking, in managing all the diseases of our people; and the use of hygienic means would be found to be infinitely more successful than any drug-remedies which are now or possibly can be employed for the purposes of cure. Spermatorrhœaists, therefore, who are nervous dyspeptics, must look forward to success or failure in their attempts to recover from this particular difficulty, just to the degree that they apply the hygienic methods of treatment carefully, simply, and faithfully; for the sufferer can hope to recover only by bringing himself within the range of the laws of his organization by the use of such means as are in harmony with such laws: and hence no beneficial results should be looked for or expected outside of such application. He is a foolish man who, having violated the laws upon which the natural and healthy conditions of his digestive and reproductive organs depend, has become diseased under such violation, and then seeks, by the *special* application of some supposed remedy, of the wonderful virtues of which he has heard, to recover the ground he has lost, and make himself vigorous and healthy again: for restoration is not to be wrought out by *such* means, but by the application of means common to all, and ordinary in their action; and for this reason proper for him, in his special conditions, under a special application of them. Everything that such a person is to use for his recovery will be found beneficial to him, as a diseased man, — for the reason, that, if he were not so diseased, it would be beneficial to him as a healthy man, keeping him, or tending to keep him, from becoming sick. Air, light, food, exercise, social relationships, proper regulation of the passions, sleep, rest, play, work, worship, are all happily related in any effects they may be able to produce upon him, he being sick, because of the like effect which they would have upon him were he in health; and they are forces not a whit less applicable to a man who is sick, than they are to one who is healthy. As I have said before, therefore, just in proportion as a spermatorrhœaist and nervous dyspeptic suffers from cere-

bral congestion, should he have the encouragement and assistance of friends in making hygienic applications. If left entirely to himself, perhaps he will, as far as air is concerned, seat himself in a draught and catch cold; or, as far as food is concerned, eat twice as much as he ought; or, as far as sleep is concerned, not take half enough; or, as far as dress is concerned, forget the changes in the temperature of the atmosphere; or, as far as baths are concerned, take twice as many as are beneficial, or at too low a temperature, or take them irregularly. With respect to his mental and moral conditions, he may dwell gloomily, faithlessly, and hopelessly upon all life's relations that affect him, and may readily become discouraged in, and disgusted at, any remedial plans that may be suggested for his use. But if the members of his family will interest themselves in the hygienic methods that he may be induced to employ; will encourage him steadily in their use; will tell him frankly that he cannot hope for success, that shall be permanent, under *rapid* changes of his conditions; will look forward courageously themselves for results for him; will cheer him when he is despondent, and assist him when he is disheartened; will surround him with pleasant conditions and relations as far as lies in their power, and will turn themselves into kind and gentle ministrators of sympathy and practical assistance to him,—there is no difficulty in the way of his recovery, save that which may arise from the fact that the disease has passed the curable point, and ranks itself, as it may, in the class of incurable diseases.

But thousands of young men, spermatorrhœists and nervous dyspeptics, die every year, who might just as well live, and be restored to health by the employment of simple hygienic means, if they could only have opportunities to apply them under anything like natural forms, and a knowledge of how to do it; for their difficulties do not lie in the complication of the means to be used, but rather in the want of a proper understanding on their part, and on the part of their families, how to set them in operation: and, for want of this, they fall into the hands of empirics and quacks, men who claim to know

an immense deal on the subject of the treatment of the particular morbid conditions under which these sufferers are laboring ; and so they are *doctored* to death.

If, therefore, a spermatorrhœaist, who is a nervous dyspeptic, will consent himself, and if his friends will consent with him, to have the hygienic treatment conducted upon a plain philosophical basis, and pursued in the light of persevering effort, he may look forward to results that shall be satisfactory.

Of the agencies upon which such persons should rely for cure, those which influence and control their mental and moral conditions are considered by me to be very efficient. Bathing, dietetic regimen, exercise, sleep, rest, are all valuable ; but the right appropriation of a man's conscientiousness and affections, worked up under proper social arrangements, makes all the material agents which he may use much more efficient than they otherwise could possibly be. Hence, I make a great distinction, in the treatment of spermatorrhœa, between cases in which mucous, and those in which nervous, dyspepsia are involved ; and, in any cases with which I have to deal, those involving the former get twice as much water-treatment as the latter.

I, therefore, offer the following general remarks, and the accompanying formula of treatment, for the consideration of persons who are suffering from complications of the genitals with stomach and brain.

The spermatorrhœaist, who is a nervous dyspeptic, unless he is of more than ordinary size and vigor, should not take more than one bath a day ; and this should be alternate in its character, being one day general, that is, being applied to the whole surface of the body, and the next day local ; in the one case, being designed to affect the whole structure, and, in the other, to have only a specific effect on a portion of the body. His baths should always be mild, and should be expected to produce their good results, under proper reactions, only at periods of time somewhat remote from their application. It is far better to have reactions result from baths at as long a time after the baths are taken as can be, than to have them immediate ; for thereby is no shock given to the system, and no excit-

ing expenditure of vitality incurred. And what is true of the spermatorrhœist, who is a mucous dyspeptic, in the way of necessities of treatment, is also true of him who is a nervous dyspeptic,— with this addition, that, while the *mucous* dyspeptic may toil and work daily with his MUSCLES, the *nervous* dyspeptic must *not* work with his BRAIN. If, therefore, he is habitually given to thought as a means of livelihood or culture, he must cease his profession or pursuit for the time, if he would get well; and the more thoroughly he can do this, the more probable and certain may he consider his cure. Entire and complete relinquishment of any work or labor, which involves severe mental activity, must be had, or else no favorable and satisfactory results from any application, no matter how beneficial in itself considered, can be looked for.

#### FORMULA OF TREATMENT.

1. The patient should substitute for his mental labor, if he is given to it, physical recreations, such as walking in the open air, gentle horseback riding, or riding in an easy carriage, passive gymnastics, or those which involve the exercise of his muscles under the direction of his own will, in a mild, and by no means fatiguing, manner.

He should be regular in all his habits, and in everything pertaining to his physical life. He should rise every morning at the same hour, and do whatever duties of toil or personal care he may have with exactness and steadiness of aim, so as to insure to himself the establishment of habitual regularity.

He should eat his meals twice only in twenty-four hours; and these should consist of food prepared from grains, and sub-acid fruits, and vegetables simply cooked. The preferable hours of the day for eating are from seven to eight o'clock in the morning, for breakfast; and from half-past two to half-past three in the afternoon, for dinner.

He should go to bed in the middle of the day, say from eleven o'clock until one, undressing, and placing himself in the best possible postures for going to sleep.

He should keep himself free from all excitement, avoiding all associations calculated to excite his passions to insubordination, and surrounding himself with those that are pleasant and agreeable.

He should retire early, so as to secure to himself whatever sleep he can get in the earlier hours of the night.

He should not, by any means, read on the subject of his disease in such degree as to increase his doubts, or to add to his feeling of discouragement.

If originally of good vigorous constitution, and not too much debilitated by his disease, he may accept, as fitted to his case, the following schedule of treatment :

In the morning, the patient should have a dry-rubbing from the hand of an attendant, if this *can* be had. If not, he should dress warmly upon getting out of bed, and take a walk in the open air.

At ten o'clock, three times a week, he should take a half-bath at a temperature of  $85^{\circ}$  one minute, and at  $80^{\circ}$  one minute ; after which he should be well rubbed by an attendant. If an attendant cannot be had, a towel-washing may be substituted, the water being at the temperature given above, and the patient applying it himself ; after which, wiping dry and dressing, he should walk as vigorously as he is able for five or ten minutes, and then go back and lie down. If, however, he feels quite feeble after his bath, he should lie down ; and, if possible, go to sleep, in preference to walking, the latter coming after the rest.

A head-cap, constantly wet, should be worn during the day-time : and abdominal bandages, wet in front, should be worn day and night, if the patient can keep warm under their application ; but, if he cannot, they should be worn only at night, when the patient is in bed.

On the alternate days to those on which he takes a half-bath, or towel-washing, he should take a sitz-bath at  $90^{\circ}$  for fifteen minutes, and at  $85^{\circ}$  for ten minutes, if he is not very feeble : if he is, he should take a bath at  $90^{\circ}$  for ten minutes, and at  $85^{\circ}$  for ten minutes, and, upon wiping dry and dressing, go



to walk, or lie down, immediately, as his strength may determine.

Should cold feet and cold hands be an attendant symptom during either of his baths, as they often are, he may take a warm foot-bath and hand-bath, cooling the feet and hands by immersing them in, or pouring over them, cold water, upon taking them out of the warm bath; then drying them, and rubbing them vigorously until warmth is gotten up.

If constipation of the bowels is also an attendant symptom, he should take an injection daily, at a temperature of 85°, in sufficient quantity to procure an evacuation of the bowels.

It is not infrequently the case, that spermatorrhœists show aggravated conditions of their disease under hygienic treatment, and, until proper explanation is given them, feel more or less discouraged thereby; and so, for the benefit of those who may be disposed, under these suggestions of mine, to try a course of hygienic treatment, I here observe, that aggravation under this treatment of any disease, with which a person may be afflicted, is not an unfavorable and discouraging indication, but rather encouraging and hopeful; because it sets forth the fact, that the conditions which have before been chronic, and, to a certain degree, impassive, have become active and acute: and all acute diseases are so, simply by reason of the intense appropriation of the life-force of the patient, with a view to his recovery. In this particular disease, therefore, should the emissions recur with more than usual frequency under the application of the regimen suggested above, the sufferer may feel that he is passing through changes which are to be regarded as favorable.

It is utterly impossible for me to offer, for the consideration of my readers, *specific* information in respect to every possible change through which they may pass; and I therefore conclude this chapter by saying, that, whenever circumstances or conditions arise to lead a nervous-dyspeptic spermatorrhœist to doubt the propriety of any given course of action, a *safe* way for him to pursue is *to do nothing*, but to trust, for the time being, to the natural, inherent, and intrinsic powers of his organism. Nature is great, and her ministrations are



holy; and she leads us by ways that are peaceful, and by paths that are pleasant, from sickness to health; and to *obey her* is to live.

### LIVER COMPLAINT AND SORE EYES.

The class of persons, from which our mucous dyspeptics come, are generally those who are affected with congestion of the liver, and, in the spermatorrhœaic conditions which they exhibit, constitute a group by themselves. Wherever I see a person who is afflicted with involuntary seminal emissions, and who yet shows liver congestion, other things not being decidedly unfavorable, I regard him as an easy case to cure. In such instances, the treatment may be directed towards the abnormal states of his biliary system, which, when overcome, will so react upon any genital debility he may show, as to cure it without any particular treatment given specially for that purpose. If, therefore, at any time, a person finds himself suffering from derangements of the liver, and in connection therewith is troubled with seminal losses, let him proceed at once to use such hygienic means as are in their nature calculated to overcome the derangements of his liver, and with them to overcome his seminal weakness. For this morbid combination, I offer the following formula of treatment:—

1. A diet, the chief constituents of which shall be grains and fruits.
2. The only drink of the patient should be water, and this should be soft.
3. General ablutions not oftener than twice a week, and these in whatever form may be convenient for the sufferer. They should not be taken at a temperature lower than 85°, unless the person is of a robust build.
4. Sitz-baths five times a week, at a temperature of 85° for twenty minutes, lowered to a temperature of 80° for ten minutes longer.
5. The wearing of abdominal bandages night and day: the inner one wet all around, if worn in the summer season; and, if worn in the winter, wet only in the front.

6. Enemas of water at a temperature of 90°, provided there is costiveness of the bowels.

7. Entire continence sexually.

8. Free exercise in the open air.

9. Pleasant social relations.

10. Eight or ten hours of sleep in every twenty-four; and, if there is any fulness about the head, the wet linen-cap should be worn during the day-time all the while.

11. If coldness of the feet exists, a warm bath should be taken at the same time as the sitz-bath.

All baths should be taken so as that the patient shall feel not only warm upon taking them, but that he shall not feel chilly after some time has elapsed.

Such a course of treatment will be likely to produce a skin crisis, or the breaking-out of an eruption under the bandages, and, perhaps, quite extensively on other parts of the body; and, if so, the cure will be proportionally speedy. In some instances, the critical eliminations gather themselves in the form of boils, the action of the external skin is not affected, but diarrhœa ensues. Now and then, a urinary crisis shows itself; and what may be curious, both to the professional and unprofessional reader, as a fact in my own practice, is, that where sore or partially amaurotic conditions of the eyes have existed, in connection with sexual debility in the form of seminal emissions, the crisis that is brought on has very frequently been of the urinary organs, the bladder secreting large quantities of urine for some days. And this kind of complication of sore eyes, in connection with spermatorrhœa, makes the case a bad one, requiring more time to cure it than any other disease of which spermatorrhœa is a constituent, except where debility of the sexual organs and nervous dyspepsia are seen: yet, after long effort has been made by local treatment of drug-remedies, or of remedies applied by men of other schools, all of which have failed, the hygienic treatment has answered completely the end desired; and the persons, by patient continuance in its application, have ultimately recovered their sight. Let no person, who may be thus affected with sore eyes in connection

with seminal emissions, be at all discouraged because in the use of local applications, poisonous in their nature, he has not, up to this time, been cured; but let him understand distinctly, that if he will take up the suggestions herein offered for his consideration, and use them faithfully, he can get well, unless some organic change has come to pass, whereby the structure of the eye has been injured. All *functional* derangements must give way, sooner or later, to the hygienic treatment; the patient finding himself restored to the use of his eyes, and to good health along with it. The sympathy existing between the genitals of the spermatorrhœist and his eyes is very great, and in proportion to the degree in which it exists is the difficulty of overcoming any morbid conditions in which the eyes may be. This, at first, may not appear to be true; but a little reflection will satisfy the reader, that, just to the extent that any two organs may have been or are intimately connected, just to that degree is it difficult to break up any morbid relations which may have been established between them. For the difficulty of curing abnormal conditions of the human body, or any of its parts, is always great in the ratio of the healthy sympathy which these parts bear to each other. As a simple illustration, take the sympathy known to exist between the stomach and the brain. Get congestion of the brain on to a man who is of the nervous temperament, and dyspeptic symptoms are almost inevitable, and when these are established, it is very difficult to cure. Get nervous dyspepsia on to a man who is a thinker, and it is one of the most difficult things in the world to cure.

Now, between the eyes and the genitals great natural sympathetic relations exist. No man ever has a sexual orgasm, whose eyes are not affected under the thrill to which the whole nervous system is subjected at the point when the orgasm reaches its height. Long sexual abuse uses up the eye, and long-continued seminal weakness affects it in the same way; so that spermatorrhœists are quite as apt to complain of impairment of vision, as they are of impairment of memory. He, therefore, who finds himself prematurely weakened in his vision, and is at the same time a spermatorrhœist, may rest

assured that his sexual debility has had somewhat to do in producing it.

It is not always that inflammation of the lids or coats of the eyes is an attendant upon, or connected with, seminal emissions. Perhaps frequently there is no indication or sign of inflammation attendant; but there is weakness, which is the result of an irritated, or inflamed, or weakened optic nerve. Many persons show amaurosis of the eye, caused entirely by the sympathy existing between the optic and the genital nerves. Here patience and perseverance must be had in the treatment; and if the same formula that is given for the treatment of mucous dyspepsia is carried out in good faith, with such slight variations as the common sense of the person will suggest, he may look forward to restoration with almost entire certainty. I have had cases of this kind where treatment extended over eighteen months, and the very best circumstances were necessary in order to their cure; and therefore I feel at liberty to encourage those who are sufferers in this direction to a *persistent* use of the right means, knowing full well that up to the very highest point of her energies will Nature restore to the human body its normal conditions, where proper use of the right means, under proper opportunities, is made.

### CONSUMPTION.

I have very little to say in this place of consumption, but take the liberty to refer the reader, for an expression of my views in regard to it, to a work of mine on that subject which will soon be out, and in which will be found a full and complete exposition of the nature, causes, and cure of this most terrible of all the maladies wherewith mankind is afflicted.\*

---

To those of my own sex, who have read the foregoing pages, let me say that I have not written them from any such view or feeling as would prompt one to action, who cherished primarily

---

\* See the advertising pages, at the end of this volume.

in his own mind the making of money by any labor which he might put forth. I have spoken as I have for the sake of the good I might do. Knowing that what I have said is practically true, that I have proved it to be so in large and varied directions, and that in any deductions which I may have made in the light of the philosophy of these diseases and their proper treatment I am fully justified, I have been induced to present them to my fellow-citizens for their consideration.

In the young men of our nation I feel a very great interest. Their success in life is dear to my heart. Many of them are brave fellows, and are gifted in more than ordinary degree. But many of them are sick ; and they are so often the victims of misplaced confidence in the physicians whom they employ, and the remedies which they attempt to use for their cure, that in the opening for an expression of my views, which God in his good providence has made to me, I have felt constrained to say what I have said ; and, having said it, to feel that I have at least placed within the reach of such of them as may use the means herein prescribed and suggested, opportunities for the recovery of their health, and thereby chances for greatly added usefulness.

END OF PART FIRST.

*Part Second.*

---

WOMAN, AND HER DISEASES.





# WOMAN, AND HER DISEASES.

---

## CHAPTER I.

### WOMAN'S ORGANIZATION: ITS GENERAL AND SPECIAL FUNCTIONS.

RADICALLY considered, the organization of woman is like that of man: specifically, it is different. In treating of her sexual structure in regard to its healthy and diseased states, this distinction is to be kept in mind. A great mistake obtains, as I think, in respect to the effect upon the general character of woman, by reason of the *specific* differences between her physical organization and that of the other sex. To show wherein this mistake lies, and to do this with particular reference to the diseases to which, as woman, she is liable, will be the object I have in view, in commenting at all upon these differences. The mistake to which I allude, lies in the supposition, that, by reason of her womanhood, her characteristics are different from those of man.

Now, let us look at this matter free from any prejudice superinduced by early impressions or by subsequent education, or by the facts as they are spread before us, and exhibited in the relations to her own nature and growth, which we see in our daily intercourse with her. Why it is that men should so universally have settled down upon the conclusion, that, in all that pertains to the manifestation of the higher faculties of human nature, woman is *inferior* to man, I am unable to understand, except upon the consideration that, *as she is*, she manifests such inferiority. But this does not seem to me to be a logical con-

clusion, warranted by pure reasoning, nor by any evidences of inferiority which may be gathered from her physical structure ; for although, as a general fact, it is true that, physically considered, woman, as a whole, is less in size, strength, and robustness of form than man, it is not true that her nervous system is less perfect than his ; nor is it true that, in any of the constituents which make up healthy blood, that organ is less perfect than his. If I am right in this assertion, then it follows, as it seems to me, that in the direction of the exhibition of the higher faculties, abstractly considered, she need not be inferior to man. That she does show this inferiority, I readily admit ; but that this should be ascribed to her organization, arising from any *specific* difference in its structure, I do not propose for one moment to allow. In fact, were I compelled to take ground on *this* point, and argue from the difference in the organizations of the sexes, with reference to the development of character which they might be supposed to be able respectively to show, I should most readily and cheerfully avow my belief, that woman's organization for this purpose, and to such end, has decidedly the advantage. I know that man has the stronger organization. His bones are larger, his muscles are larger, his whole build is after a larger and more massive pattern ; but really wherein in this respect he excels, he loses quite as much, if not more, in the want of fineness of fibre, which actually is of much more consequence to the outgrowth of character than mere strength or size can possibly be. All writers, who accept phrenology as the basis for philosophical expositions of mind and its laws, agree in declaring that other things must be equal in order to make size the measure of power ; and in no direction is there more attention to be paid, more consideration to be given, in order to determine what degree of mental force an individual in a given instance can show, than to the *quality* of his or her brain. If, then, as a grand fact, there is a more massive formation of the physical frame, or any of its parts, in man than in woman, it does not follow, from this consideration simply, that he is her superior in those elements or qualities upon which character is based. I cannot, therefore, permit

myself *à priori* to accept the conclusion to which most men, and, for that matter, most women, come, that by natural endowment man is woman's superior; and that this superiority is to be found to consist chiefly in the difference existing between their sexual organisms, — that this portion of their respective structures so qualifies their characteristics at large as to make one the superior, and the other the inferior: in other words, that because man is a human being of the male gender, and woman a human being of the female gender, he is in all respects a being of a higher order than she is or can be. And, in opposition to this commonly received view, I offer the following reasons:—

First, that, sex aside, they are alike. A woman has all the organs of body that a man has: she is not deficient in any of them. Whether they are single or dual organs, like him she has them, and in perfection. So that in this respect she is his equal.

Second, that these organs perform the very same functions in her that they do in him; and, when active, produce the same results. Take her special senses. She has them as entire as has he; they serve the same purposes as they do in him, and they are as necessary to her existence, her culture, and her happiness. Take the vital organs and their functions, and you find them the same in both. Autopsical examinations show this. The heart in her is exactly the same as the heart in him. The structure is the same, the action of it is the same, the result is the same. It is located in the same place in both; and I believe that no morbid action of it has ever been seen in woman, that has not also been seen in man. Take the lungs. They perform their action in her just as they do in him; and, if woman has more frequently diseases of the lungs than man has, this is not to be attributed to any difference in the structure of her respiratory organs, but to the difference of her habits of exercise of them, and the difference in her general habits of life. Take the stomach. Woman needs food just as much as man, and nature has provided the same means for its introduction into the system, and whereby the system is to appropriate

the benefits under its use exactly as she has in man. Woman has a mouth and a tongue, teeth and a throat, just like man. Food passes into her stomach in the same manner as it does in man. The same processes constituting digestion, secretion, and assimilation, go on in her as in him. So with excretion, it is the same in both.

She grows from infancy to womanhood, matures, ripens, decays, and dies, as he does. Violations of organic law in her, result in injuries, or losses, or destruction, as in him. In the main, the diseases to which she is subject are the same as those to which he is subject. So in the direction of her mental and moral nature. If she acquires knowledge, the same means are necessary in her case as in his. If she communicates knowledge, she has no other way than he has for its communication. To her as to him is given speech; and the manifestation of all the emotions and passions independent of speech, whereby to show feeling or sentiment, are the same — *precisely the same* — as in him. When she is pleased, her face shows exactly the same aspects as does his when he is pleased; and, when she is angry, the same muscles are contorted, and corrugations are exhibited in the same place and in the same manner as they are when he is angry. In respect to affairs of the heart, which involve the exercise of the affections, she is constructed and run in the same mould with himself. The same motives which quicken him have active influence upon her. The same objects which attract him attract her. She likes, she dislikes; she loves and she hates; she has her affinities and her antipathies under a law resting within the very deepest elements of her organic life, and which influence her activities precisely after the same manner, and which is the same in its nature and its bearings upon her as upon him.

Now, all this is true of her, and as true of her as it is of him, and yet there are qualifications of the rule; but they no more affect her, in all the constitutional and vital elements of her nature, than they do him. Yet there are periods of her life when this qualifying force is *peculiarly* active; and, whenever it is operative, it certainly does modify and shape, and, to

a certain extent, control her general relations. But this special law *may* not come into action at all; and, where it does not, it leaves her to all intents and purposes as free from any influence over her, as if she were not built with reference to it. What is this *special* law? It is the law of child-bearing. Unlike man, woman can bear children; and during the period of child-bearing, not during the period when she is *capable* of child-bearing, she is unlike him. If one pleases to drive the argument to its utmost limit, and draw therefrom conclusions unfavorable to woman, in those directions wherein her character, as an intellectual and moral being, is to be considered, I have no disposition to dispute the point. I can only say, that I am ready to admit, that, whenever a woman is in the process of child-raising, her intellectual faculties are not likely to be at their highest flow. She is less vigorous at such times than when free from such drafts upon her nutritive and nervous systems as the giving growth to a new being necessarily imposes.

It may then, I think, be affirmed, that, *radically*, the sexes are alike constitutionally, while they are *specialy* different. Assuming this to be the true view, where else in nature do we find any living organisms whose *general* structures are alike, and have exactly the same modes or methods or ways by which life is expressed, whose range of freedom in all that pertains to such expression, or whose modes or methods of activity in all that pertains to the maintenance of health, we determine in the light of any *special* differences which such organisms may show? In other words, where we see two or more living objects, having evidently in their forms, features, actions, and habits of action, the same *general* aims, ends, purposes or habits, do we ever proceed to determine the position or sphere which they shall hold, or in which they are entitled to move, in the light of any *special* differences which they may respectively exhibit? Excepting the human, I know of no other instance in which this is done. Am I wrong? Let us see. Take the horse. This animal is marked by difference in sex. The male we call, in special terms, a horse; the female,



we call a mare. Now, standing so far off as that you only shall have opportunity to judge of the *general* form and aspects of the animal, you do not readily perceive those minute differences which are created by their difference in sex. If asked, to what use this animal was to be put, I am sure you would not decide the question in the light of the sexual difference which might exist in a given case. If asked, to what *general* uses the animal may be put, you would undertake to describe those uses, and appropriate whatever of power and capacity the animal might possess, without reference to the question of gender. As capable of travelling upon a road, running upon the turf, drawing loads, carrying human beings on the saddle, performing any of the uses to which man has found the animal so subservient, you would describe one of either sex as equally available. For this is a *fact* well substantiated by actual demonstration. Female horses are worked and put to use in every direction where male horses are; there being no difference in man's estimate of their respective fitness for such uses or purposes, except during such period as the great qualifying law may come in, which controls the activities and energies of the animal for the time being. And so it is through the whole range of domestic animals, except in instances where we have chosen, for our own use and particular benefit, to change the natural habits of the animal, and establish, in their place, decidedly artificial habits, which are manifestly abnormal. And, in this direction, I know of but *one* animal upon which our domesticating influences have so operated as to lift up the special functions of the female into such consideration with us, as to affect what may be called her relations to the laws of her general life. This animal is the cow. The male of the bovine species we put to hard uses; the female we put to special uses, and these we work up to *our own* service by a constant and almost unremitting exercise of the sexual functions. To bring forth young, not for the purpose primarily of raising them, but for the purpose of furnishing *us* with nutriment which she can only furnish when bearing young, is the use to which we put the cow; and this is a factitious and artificial use,

and in direct violation of the great general laws by which the life of such animal is designed to be governed.

We have nothing, therefore, in the way of analogical evidence, going to substantiate the argument intended to be brought to prove, that man and woman are, by *Nature*, designed to sustain very different relations to life at large, based simply upon their difference in sex. If, then, it is true, that living organisms, notwithstanding their differences in sex, are radically alike, and only by reason of their sexes *specifically* different, and that, therefore, over the exercise of their activities, and the uses to which they are to be put, their sexual characteristics are to have no control whatever, it is a very constrained and far-fetched view, at least so it seems to me, that we allow ourselves to take, that woman, because of her sexuality, is naturally man's inferior. It is, too, at best, a base argument, has in it the element of *meanness*, and looks very much as if he who offers it had committed a wrong in his relations to woman, and was disposed to take advantage of that wrong for his own justification. Wherever there is power to be evolved, work to be done, results to be secured, achievements to be accomplished, the Divine idea of success involves the action of the twain; and it is useless for any one to talk of the superiority or inferiority of either half. One might as well talk about the superiority or inferiority of his right and left legs.

There is another view well worth considering, and going strongly to corroborate the correctness of my premise, that, naturally, woman is not man's inferior. It is this, — that the activity of her differential forces is confined to a period less than one half of her life. Assuming that her longevity, other things being equal, is as great as that of man, and that three-score years and ten are its extreme limit in both cases, let us see how this matter shows itself. A girl manifests her sexuality in no way contradistinguishingly until puberty. Up to that time, she is to all intents and purposes a human being, and is not to be judged from the point of gender. About this time, however, she begins to show her female qualities. These become active. Her sexual capabilities are from this point

rapidly developed and manifest, and for twenty-five or thirty years she is capable of bearing children. Perhaps I should be justified in saying, that the great majority of women, who live to be seventy or seventy-five years of age, are only capable during one-third of the time of producing healthy children; for, as a fact worth knowing, it is true that women who live longest are those who arrive at puberty latest, and cease to exercise the reproductive power earliest. If, then, a woman, who has in her the element of longevity sufficient, under favorable circumstances, to carry her to seventy or seventy-five years of age, comes to her period of child-bearing at from eighteen to twenty, and ceases to be able to bear children at from forty-five to fifty, then we have only about from twenty to twenty-five years of her life in which she can show any specific difference in the action of her physical organism, or in the reflex influence which such difference exerts on her intellectual and moral nature, from that which man himself shows.

By what law of logic or good sense, then, are we justified in determining the sphere of activity of a human being in the light of the special and qualified life which she shows, which does not act upon her growth or formation of character for more than one-third of the whole period of her existence? To put such an inquiry to an unprejudiced mind, is to answer it. The bare interrogatory is a conclusive commentary upon the position in which society places one-half the human race, and, beyond all possible justification, passes sentence upon such an arrangement. It is as utterly out of the question ever to have women, whose bodies shall be healthy and well developed, whose minds can attain to anything like such conditions of culture, as, by reason of their natural endowments and organic powers, they are capable of attaining; or who, in the sphere of the affections, shall be educated in the highest possible manner, while such ideas exist in regard to the proper spheres which they are designed to fill, — as it is to place any other falsehood or absurdity on a permanent foundation, and brace it up in its place by Divine sanctions. So long, then, as society proceeds

to regulate the sphere of action, and fix the conditions of woman in the light of prejudice instead of sound philosophy, must the direct results be productive of great injury to her, and the reflex results greatly injurious to her offspring.

## CHAPTER II.

## GIRLHOOD, AND ITS NEEDS.

IN the former part of this book, in discussing the relations to health which children sustain, I have commented somewhat upon the false conditions in which girls are placed in matters pertaining to their physical education. Perhaps I have said enough upon the point, if what ought to be said were only suggestive; but I do not feel quite at liberty to pass it by without a more minute exposition of the natural law which obtains in regard to the development of healthy female children, because a proper understanding of this law is of so much consequence in the prevention of the diseases which, at or about puberty, so frequently affect females in the direction of their special or sexual organization.

The principle which I wish to urge upon parents, with reference to the physical education of their girls,—and I do so because of its direct bearing upon the healthy conditions of the sexual structure,—is, that, from birth to puberty, girls should be trained, to all intents and purposes, like boys. Nature is the guide. If we follow her, we shall never go wrong. Up to the time when the sexual organs assume a special tone, and put on their specific development, in no direction does Nature indicate the necessity of different treatment or regimen for girls, from that which is appropriate and healthful for boys. If parents, who have daughters, would recognize and operate in their educational arrangements diversely for boys and girls only where Nature clearly exhibits the differences which exist, they would secure greatly superior physical health for their daughters; and, in truth, make them so much more constitutionally vigorous, and give to them so much better conditions of the brain, and of the nervous system at large, as to add immensely to their power in all that pertains to intellectual accomplishment and moral sensibility. The needs of the phys-

ical system of the girl to the free use of all the hygienic agencies which Nature so abundantly supplies for human benefit, are as great as are those of the physical system of the boy. To deprive her of them is to do her great injustice, and to insure, in the long-run, great injury to her; because it is only by the most liberal advantages and opportunities for their use, and the freest appropriation of them, separately and in combination, that health can be secured to her. What addleheads we are in supposing, as most of us do, that health is to be awarded to an individual under some *special* or particular dispensation of means, which is to be to him a monopoly; so that, if *he* uses it, extraordinarily beneficial results will accrue to him, which are not at the service of any of his fellow-men! And, absurd as this is, when looked at from a clear and reasonable point of view, it is a commonly received idea among mankind. Each man regards himself as being so peculiarly constituted, in all that pertains to his own structure, as that Nature, out of her benignancy, has prepared some special agencies for his own particular personal use and benefit, whereby he is to be cured when sick, and whereby also kept in health. The way in which parents proceed to the physical education of their daughters is but one form of manifestation of this well-nigh universal infatuation. I do not know a dozen men in all my acquaintance who have the *good sense* to take their children, during their tender years, and educate them in the light of Nature's great law, without reference to the special conditions of the sexes, and the differences that exist between them. Boys are, *of course*, less circumscribed in their activities, and much more privileged in the use of all means that are health-producing, than girls are. And so boys are more robust than girls, more symmetrically built, have better constitutions, and better health. This is clearly to be seen in the fact that men live as long or longer than women, notwithstanding that their habits of living are of a kind and order to tax much more seriously than those of women their life-forces. For, while women are as often found sick as men are, they are so from inertia, while men are sick from over-taxation.



I have no interest in presenting and urging this view beyond the relation which it bears to the precise point to which I wish to call public attention ; which is, that just to the degree that, in a girl's life, her special organism is inert, all physical training that is based upon a recognition of that organism and its needs, has, in its effects upon it, an unhealthy action : so much so, that a parent, who shall take a girl and treat her, during all the years of her childhood, in view of the fact that she is a girl, will necessarily so educate her physical system, as that, when she arrives at puberty, she will be more likely than otherwise to have diseased conditions of that particular function or structure. To treat a girl, from the day she begins to show physical activity up to the time when her sexual organism becomes *specialy* active, just as though she were not a girl, is to treat her after the order of Nature, and is therefore calculated to secure the best possible conditions of sexual health.

There is still another view in which this matter may be looked at, bearing directly upon the prevention of female diseases, and therefore upon the proper method of treatment for them whenever they exist. It is this : that all organs or structures, which may be said to have local or particular offices, find their security, for the proper exercise of their functions, in the maintenance of those laws whose action is *general* in its character, and applicable to the system at large. For instance, a man's LUNGS have a specific functional activity. Their action is well defined. Now, in order to enable them to do their particular work well, they must be dependent upon healthy conditions of the general system ; and their incapability to do their particular work well and healthfully will be found to be in proportion to the incapability of the *general* system to do *its* work healthfully and harmoniously.

Take the sexual organism, and apply this rule. This has its specific sphere of action, for the performance of which satisfactorily, and according to the organic law or order, it must rest for support, and for sympathy depend upon, a full, free, and healthy action of the whole physical frame. Make this sick, and as a consequence, inevitable and sure, you will have

diseased conditions of the sexual structure, or at least greatly increased liability to it; and, with this, all that is needed to have such a structure become *actually* diseased is occasion. And, in a majority of the instances where female diseases exist, they are brought about by a loss of the general vigor, and an impairment of the general health. I think I am not speaking at random when I say, that, if the facts could be gotten at, it would be found, that not one woman in a thousand, who is troubled with what she terms "female weakness," or disease, has not, at some period anterior to the appearance of this difficulty, been *generally* out of health, insomuch that it has been remarked by her most intimate friends, that she was subject to *general* debility.

In truth, having satisfied myself, years ago, that local diseases are, far oftener than otherwise, the result of general derangements, I have proceeded to treat this class of diseases in both sexes upon this hypothesis; and where means, which were considered by those who used them to be appropriate to the overcoming of such diseases, because of their *special* applicability to them, have failed entirely, such cases, under a recognition of this view, and of the treatment enforced under it, have been entirely and thoroughly cured.

If I am correct, then the reader can readily see, I think, the bearing of the argument I am trying to make, which is, that girls in childhood should not receive their training and education in view especially of the fact, that they are different sexually from boys; but that the parents and guardians, who have them in management, should so arrange all their relations to health as that general laws, which are applicable to both sexes on general principles, should have over them supreme sway: and that, in doing so, the very best guarantees or securities are furnished for the maintenance of their health, when their *special* organisms shall come into active exercise, and put on particular and special growth.

It is not because I would seek to break down the great distinctions which Nature has set up between the sexes, that I would have girls, during childhood, treated like boys; but be-

cause I would have their physical systems so trained to health, as that, when their special or sexual function comes into play, it may not break down their general health. So my view is a far-seeing and essentially conservative rather than a radical and superficial one. I know that NATURE does not intend that all the faculties of the mind and powers of the body should be in any sense dependent upon a set of *special* organs. On the other hand, she does intend that such set of special organs shall be dependent upon the general system; and it is because she does, that I would have girls trained to all those exercises of body and to the acquisition of all kinds of knowledge which are of general use and affect general health, general conditions, and general character; and which are not to be measured or regulated by the needs or conditions of any set of special organs. God has made woman human as well as female; and, in order that she may have an opportunity to manifest her *human* nature, I insist that her *sexual* nature shall keep within its proper sphere, which is a well-defined and narrow one; has its special duties to perform, which are productive of great special benefits to herself and others, when well performed; and of incalculable injury to herself and all with whom she has to do, when ILL-performed.

As a matter, therefore, of pure precaution and common forecast, I urge upon parents that they do not go ahead of Nature, and train their daughters to such relations in life as that, while they are calculated decidedly to induce female diseases, are at the same time calculated to weaken their capacities for general usefulness.

## CHAPTER III.

## MENSTRUATION, AND ITS DERANGEMENTS.

JUST what causes this secretion nobody knows; what it is, is more easily and readily ascertained. The term comes from a Latin word meaning monthly, or once a month, and is intended to designate that action of the uterus, resulting from a flow of blood from it, which women, when in healthy conditions, show periodically at the end of each twenty-eight days or thereabouts. The importance of regularity in the action of this function to the preservation of health is generally acknowledged by physicians, and by some of them supposed to be so essential as to demand special notice and medical aid, whenever, from any cause, suppression of it exists. For myself, I am not so thoroughly convinced of the necessity of its regular appearance, nor in fact of its appearance at all, in order to the existence of good sound health on the part of females; for I am disposed to think, that it is a function more immediately connected with such conditions of the system as predispose a female to take on pregnancy: and that where these collateral circumstances do not exist, her health may not be impaired from want of its manifestation. At any rate, very many instances have fallen under my observation, where no menstrual exhibitions have been manifested, and the persons so situated have shown as thorough and as firm health in every direction as others of their sex in whom this peculiarity was regularly visible. In one direction only were such cases modified: and that is, that they have shown more than ordinary muscular fulness and strength, more than common masculinity of voice, and a tendency to masculine pursuits. Whether such cases are worthy of particular interest, as describing a general or an exceptional condition, I do not feel myself called upon to argue. But this I do wish to say, and to impress it upon such of my readers as

are mothers, that the failure of this function, at or about the supposed time when it should appear in their daughters, should by no means create such anxiety in their minds as is common to them, nor lead them to resort to any supposed means, in the way of the administration of medicines, for the bringing it about. A great many girls are injured in their health, and made at length, if not immediately, permanently sick, by the administration of medicines by their mothers, because of their fear that this function will not show itself in the natural way. The best surety that can be had for its proper appearance is, all along the girl's life, anterior to the time when it ordinarily appears, to strengthen and invigorate the general health, and lay as robust foundations for the physical frame as possible.

In many instances, its suspension or non-appearance may be attributed to the physical habits of living of the girl. Among these her dietetic habits bear no inconsiderable influence. Living upon highly-seasoned food, and drinking hot and stimulating beverages, are directly calculated to create such a state of the blood and nervous system as to retard, rather than promote, menstruation; for as the body, as a whole, is thereby thrown off its balance, so this particular manifestation is modified by any such disturbance. A healthy digestion, with a sound nervous system, are strong predisposing forces in favor of the appearance of the menses in a girl at the proper time.

So, also, with her sleeping conditions. If, from any cause, she is deprived of sufficient sleep habitually, this, by its reactive effects upon her brain and general nervous system, must affect the establishment of this function, and leave her, from want of it, in impaired health.

I scarcely need say here, that there can be nothing more directly calculated to keep back the appearance of the menses in a girl than the having her reproductive system excited by masturbation, at a period somewhat earlier than menstruation could naturally be expected. Nor need I spend any time in showing the effects of masturbation upon the healthy development of girls, beyond that which I have devoted to the consideration of the subject, in common with its effects upon those of



the other sex. As there is no organic vital effort which masturbation does not derange, it cannot be expected that in this particular case there should be an exception. If girls masturbate to any considerable degree, they will not menstruate any more than women who are in the habit of excessive sexual indulgence will. Every physician knows, that such women as are devoted publicly to the prostitution of their bodies do not become pregnant; and the reason why they do not is, that, as a general fact, the excessive use to which they put their sexual organism reflects its own debilities back upon this particular function, and that they, from want of its exercise, become sterile, or incapable of impregnation. And to the degree that I have already mentioned is this true of girls, who, previous to puberty, are in the habit of solitary sexual excitement.

The menstrual flux does not usually appear in cold regions until the girl has arrived at fifteen or sixteen years of age; while in tropical countries it is asserted that it appears as early as the age of eight, nine, or ten years. Dr. Francke records cases where the courses appeared in children as early as four years of age; and Dr. Copland reports a table of one thousand six hundred and four females, of whom ten menstruated at ten years of age; forty-seven at eleven years of age; and one hundred and seventy-four at thirteen years of age. The average range, however, is between twelve and nineteen years.

In respect to the natural duration of it, there can be no rule laid down; differences in constitution, habits of living and occupation, qualifying the term of it. Generally speaking, however, it may be said to last from three to five days.

I am not so much interested in presenting facts relative to its appearance ordinarily with girls, as I am in urging those who have the health of such girls in charge not to resort to heroic expedients to secure the appearance of the menses, when, from any external causes, it may have been checked or temporarily suppressed; or when, from constitutional causes, it may not be regular. There exists, as I have already intimated, very great unnecessary alarm about the liabilities to take on diseases, if this function is not established, in a given case, at or about the



usual period when it appears among girls ; and a good deal of this sensibility, on the part of mothers, is attributable to the false notions instilled by physicians in respect to the necessity of its appearance in order to the possession of good health. Granting that its appearance is usually connected with conditions of good health, I deny that it is so essential as that good health may not exist entirely independent of its exercise ; and if this is true, then mothers are not at liberty to resort to this, that, or the other expedient, as they do, and oftentimes to measures that are much more destructive of health than the failure of this function could possibly be.

At the period of life when it is usually regularly established, its non-appearance is called amenorrhœa.

#### AMENORRHŒA.

This may be divided under two heads, and considered, first, as an absence or retention of the menses ; and, second, as a suppression of them.

Of the first, I have only to say, in the same direction as I have already indicated, that the causes of the non-appearance of this function are to be considered generally to arise from indolence, sedentary habits of life, indulgence in gross foods, and luxury in its various forms ; dwelling in heated rooms, lying in soft beds, and sleeping altogether more than is necessary ; want of exercise in the open air, the occupation of the mind in study altogether too closely during the period of puberty ; lack of means for making the body physically robust, excessive masturbation, and depressing conditions of mind.

The diseases which grow out of retention of the menses are many and various ; but they need not trouble any parent, nor the subject herself, if either or both will fall back upon the laws whereby healthy action of the system is sustained ; and perhaps I might say in such cases, that one cannot have a better rule upon which to proceed than to commence to do just the converse of the things which she is in the habit of doing. If, in looking over her case, it be found that she sleeps too much,

then let her cease to sleep so much. If she lies in a hot, soft feather bed, put her on to a hard bed. If she stays in the house and is inert, put her out of doors and make her move. If she neglects entirely the ablution of her body, see that she washes it all over twice or three times a week, or daily, under good circumstances, in water of a moderate temperature, rubbing dry after it, and getting up a good glow. If, as regards dietetics, she has been in the habit of eating highly-seasoned food at all times of the day or night, change this by making her eat regularly, and of simple food only. If she is subject to great mental depression, place her in associations where these shall give way to the converse emotions. This, being the law of health, will be found to be the law of cure.

Where the menses have appeared, and under the intervention of disturbing causes have been suppressed, whether the parent should or should not feel particularly anxious about it will depend upon circumstances. If other causes have been operative to impair the general health, then the disappearance of this flow, or its failure to proceed, may be one of those efforts of nature that are decidedly conservative; for it is not uncommon to see the vital forces take on this kind of vicarious action in order to the overcoming of some other diseases whose progress might be fatal to life. Thus, suppose that, from any cause whatever, a girl has suffered great loss of blood, say it has been by a wound, or by hemorrhage from the nose, or bleeding at the stomach or lungs, Nature, in her efforts to save such girl's life, may find it actually needful to suppress the menstrual flow. In such a case, the physician or the mother having the child in charge would be foolish to show any alarm at the non-appearance of this flow at the usual time. Or, suppose that a person has been sick with typhoid fever, or with inflammation of the stomach or bowels, or both, and has been unable for some time to take any food into the system, and so has lost flesh and become deficient in quantity of blood, under such circumstances it is more than probable that the menses would cease. To seek, under such conditions, to force the uterus to action, would be very bad practice. There may be, and in fact

there are, a great many conditions, in which health, to a moderate degree, can only be secured by a suppression of this flux. It is so uniform a result of pregnancy, that the general feeling about it is, that a woman who is in the family-way is more likely to be healthy, if her menses disappear, than she is if they are not suspended; and this may be true of her in other and different conditions of health.

But when the menses are suddenly checked by the intervention of causes, the natural operation of which is to induce ill health, then means to overcome this suppression, and cause the system to resume this function, are not only entirely justifiable, but very important.

For suppressed menstruation arising from fright, from constipation, from cold, from indigestion, from congestion of the liver, congestion of the lungs, from cerebral congestions, — hygienic applications specially made, with a view to the restoration of it, are expedient, and may be adopted after the following general plan: —

1. A daily washing in water at a moderate temperature, followed by soft towel friction and dry hand-rubbing, until the skin has a thorough circulation.
2. Local bathing, once a day, in the form of a sitz-bath, the object of which should be derivative, and which therefore may be as cold as the person can sit in comfortably, or without actual chill, and from five to twenty minutes in length, according to the robustness of the person taking it.
3. Warm foot and hand baths, accompanying the sitz-bath, where the hands and feet are cold; these, however, always to be dipped into cold water, upon coming out of the bath, before wiping.
4. Enemas of water should be administered at least once a day, and oftener if necessary, in order to procure thorough emptying of the bowels.
5. The patient should drink largely of water at such a temperature as is pleasant; but no hard or mineral waters should be used. If soft water cannot be obtained any other way, then it must be caught in cisterns, and filtered.

6. Bandages should be worn about the abdomen; the inner one wet, and the outer one dry. They should be worn all around the body, in case this does not produce any chilliness.

7. As there is more probability than not, that suddenly suppressed menstruation will cause congestion of the brain to a greater or lesser degree; a wet compress laid upon the head will be found of great service.

8. In respect to diet, it should be mostly of the farinaceous and fruit kinds. Especially should this be so if the person has a good appetite for food. If meat is desired, it should be given in the form of soups; and these should be made free from spices, or from large appropriation of salt. On no conditions should the patient eat irregularly, and she should not eat at all after five o'clock in the afternoon. Generally speaking, two meals a day will be found better than three.

9. Her sleep should be regular.

10. Abundant exercise in the open air, by pedestrian and carriage excursions, should be had; and there should be also large cultivation and qualification of the affections.

11. There should be entire abstinence from medicines; for, in their whole range, those are most deadly which are calculated, in their effects, to produce spasmodic action of the uterine system, and of the nervous system at large, and thus to induce a sudden recurrence of the menses. Thousands of girls have had their health permanently destroyed under the administration of *specific* remedies for this disease, the effect of which remedies has been to overcome the difficulties under which they were laboring, by making such drafts upon their vital energies as to establish constitutional debility of the severest kind.

Let no mother, therefore, be in a hurry in the administration of the hygienic treatment to her daughter. Be patient and persevering; and, as soon as Nature *can* rally under the employment of proper means, she will establish healthy and efficient action.

The next form of morbid action, to which I wish to call attention, is called.

## DYSMENORRHŒA, OR PAINFUL MENSTRUATION.

This form of uterine disease is quite common, often producing not only great suffering, but very serious results. It is not, however, frequently a fatal malady, though sometimes very unmanageable morbid complications grow out of it. It appears in both married and single women; but the latter are the most liable to suffer from it. All temperaments and habits of body are liable to it; but persons of scrofulous constitution, and of the nervous build, and who are disposed to hysteria, are more frequently troubled with it than others. Perhaps the most exciting causes in producing it are exposure to cold, while menstruation is in progress, or such mental excitement as arises from frights or shocks of any kind. It may occur at any period of a woman's life, and it sometimes begins with the beginning of the menstrual habit. It varies greatly at times, those who suffer from it being very much afflicted at one time more than another. With some, the habit is quite well established of suffering for a few hours at the commencement of each monthly period, followed by entire relief. With others, the torture is extreme at the very beginning, and continues throughout the whole term. In some cases, faintings and retchings follow; and the cases are not by any means uncommon where it induces permanent ill-health.

Dysmenorrhœa has been classified under three forms, by medical men, as follows: the Neuralgic; the Inflammatory; and the Mechanical or Obstructive.

In the case of the first, the subject almost always shows nervous headache. The pain commences in the small of the back, and passes around the lower part of the abdomen down the thighs. In some instances it is unremitting or constant, and in others it is remittent. Often, a bearing-down sensation is felt. This makes a lodgement low down in the pelvis, and impresses the sufferer with the idea that she has prolapsus. Generally in this form the pain precedes the discharge for a day

or more ; and, when the flow begins, it is usually scanty, often pale, and contains clots or shreds of membrane.

The common remedy for this particular form of painful menstruation is opium, in some or other of its forms or preparations ; and I have no hesitancy in saying, that no remedy is more delusive, and, in the end, more productive of permanent injury, than this drug is. One becomes at length so dependent upon it as to be unable to live without it ; and, where this condition exists, health is altogether impossible. The whole nervous system becomes abnormal in its exhibitions ; and, in the intervals of menstruation, the patient finds life endurable only as she is constantly under the influence of her medicine. The remedy which was at first taken as a specialty, and with a view to improve her *particular* conditions, has come to be a necessity to her *general* comfort ; and she cannot eat, drink, sleep, or act efficiently anywhere, nor for any purpose, unless under its influence. I have seen so many women, not to say young girls, actually habitual drunkards from having become addicted to the use of opium, administered for painful menstruation, as to make me feel that I shall not be justified without warning all those, who may be in need of assistance in this direction, against the use of this poison in any form, or for any purpose, however temporary.

A far better remedy than opium is the application of warm cloths, made so by wringing them out of hot water, wrapping them around the body, in the region of the abdomen, and keeping them there, if need be, for hours. There is no danger in it, even if the person should sweat therefrom ; and there is no need of sweating, provided there is proper care taken to have the room well ventilated, and the face, hands, and chest, if necessary, kept cool by the application of cloths wet in cold water, and laid upon them.

As a mere expedient in the relief of pain, nothing, in the whole range of agents that I have been able to use, has ever met such conditions like fomentations in the manner described. For efficiency, all hot teas or poisonous narcotics cannot be compared with it. But no expedient is as good as the applica-



tion, in the intervals of menstruation, of hygienic means, whose legitimate effect is to change the conditions of the system, so that these painful reactions shall not be necessary; and for this, just such a course as I have prescribed for the overcoming retention of the menses is one which I can recommend. And if, beyond the application of warm cloths, any other special appliances are necessary, then let the course, in the main, be such as I have suggested for the overcoming of suppressed menses; and these two will have so beneficial an effect, if pursued persistently, as greatly to change the susceptibilities to suffering whenever the monthly periods occur.

### MENORRHAGIA.

This is a term used by medical writers to describe uterine hemorrhage. A stream or flow of blood from the uterus may take place at any time of life, and under every variety of constitution. However, the ordinary or common kind of menorrhagia, to which physicians have their attention called, is that which happens during the monthly periods, and which is caused by a congestion or relaxation of the secretory vessels of the uterus. How much of menstrual fluid shall be secreted each month is to be determined by the constitution, temperament, and habits of living of each individual. Largely built women, of full habit of body, who live upon highly-seasoned food, and are addicted habitually to the use of the milder forms of stimulating beverages, will be very likely to have a full discharge of blood at each monthly occurrence; while persons of a different habit of body, and different habits of living, will probably have less.

Whether the indications shall be unfavorable or not, will depend upon the peculiar constitution of the person; and the symptoms preceding the flux easily determine this point. In ordinary cases, those which precede the hemorrhage are generally uneasiness, sense of weariness, fulness and oppression in the head, fugitive pains in the back and loins, and a bearing-down weight and pressure in the pelvic regions, cold feet, high

pulse, and capricious appetite. When the hemorrhage is very serious, the patient becomes extremely pale in the face, on the lips, and general surface of the body; and great prostration follows. I have seen cases where an attempt to move or talk would bring on fainting fits. Sometimes there is temporary delirium, and ringing in the ears; and the respiration and circulation become exceedingly feeble.

Menorrhagia sometimes originates in organic derangements of the uterus, such as cancers, tumors, ulcers, and indurations; and, where these exist, the symptoms peculiar to such morbid conditions will also be indicated, in addition to the common or usual signs of the disease. If it happens to depend upon scrofulous diathesis, then the case is all the more dangerous; for we have not only a bad habit of body to deal with, but we have also a constitutional tendency that is decidedly unfavorable to a happy termination.

The treatment which I recommend for this particular form of uterine disease, when not specially complicated with organic derangements, is, in the intervals of the flux, to build up, by the use of every available means that are hygienic, the general strength. Of such means, daily exercise in the open air, together with the use of foods which are nutritious and easily digested; the entire absence of all foods which are irritating, and of spices, condiments, and salt; the avoidance of stimulating beverages and drinks, such as wines and beers; the entire disuse of poisonous medicaments, and in their place the application of gentle ablutions of the whole body, or local applications of water, such as sitz-baths of a mild temperature, enemas of water up the rectum to remove any accumulations of fecal matter, and vaginal injections to produce a healthy tone of the lining membranes of that cavity, and a healthy condition of the neck of the uterus, are the most important.

During the period of hemorrhage, a reclining posture should be assumed. Cloths wet in cold water should be laid over the abdomen, and covered with dry ones. They should be kept there constantly until the flow has ceased. If the hemorrhage puts on more than an ordinary exhibition, then injections

should be given, and the body should be wrapped entirely about with wet cold cloths; while the feet, hands, legs, and trunk of the body, should be kept warm, and the head cool.

All mental excitement should be avoided; and the common social interchanges should be suspended, except so far as the necessities of the case require.

In cases where uterine hemorrhage arises from morbid growths in the uterus, from indurations of its walls, or from ulcerations of its neck or mouth, these are to be met by applications suited to the conditions. If excision is needed, then it should be had. Or if the growth is not such as to justify surgical interference, then any acknowledged remedial force may be brought into use. I have had no difficulty, up to this time, in managing very many organic derangements of the uterus by means that are entirely unexceptionable from a hygienic point of view. Some of the worst tumors, indurations, and ulcerations of the neck and mouth of the uterus have been cured entirely by vital reactions, without the application or intervention of any special surgical means. But where such conditions exist, they force the case out of the range of home-treatment, and compel the sufferer to advise with some physician or surgeon, who is better qualified to draw right conclusions as to what ought to be done, and decidedly better qualified to do it, than the patient can be. In ordinary cases, however, by careful living, and strict attention to the laws of hygiene, with patient continuance in the use of such means as are common, and therefore available, menorrhagia may be cured, so as that the monthly flux will not be more than the temperament and constitution of the person will clearly indicate as natural.

### LEUCORRHŒA, OR WHITES.

This disease, according to the definition of a distinguished English medical writer, "consists in a light-colored discharge from the female genitals, varying in hue from a whitish or colorless to a yellowish light green, or to a slightly red or brown; in consistence, from a limpid serum to a tenacious

ropy substance ; and, in quantity, from a slight increase of the healthy secretion to several ounces in twenty-four hours.”

There is a great difference of opinion in respect to the source or seat of this disease, and to the circumstances connected with its production. By some, it is considered to arise from local relaxation ; by others, from general debility. Some say that it results from excitement of the vagina ; others, that it is entirely accidental ; others, that it is constitutional ; others, vicarious. I have no great interest in these speculations, nor would any discussion of this point here be particularly beneficial. All I need say is, that it does depend for its appearance upon particular conditions of the female organs of generation ; but whether the result of general or of functional disturbance is not of so much matter to the sufferer, as to understand what it is, and how to apply proper means for its cure.

It may occur at any period of life, though generally it is not seen before puberty, and does not affect girls who are inside of twenty years of age, as it does women from that age onward. Whenever it does occur in childhood, it creates such disturbance of the parts affected by it as not infrequently to set back unfavorably upon the general health. In my own practice, I am of the opinion, that it is dependent for its activities upon such derangements of the general system as to produce impairment of the general health ; and that the best method of treatment for the disease is so to invigorate the whole body as greatly to increase the general health ; and that, with improvement in this direction, the local difficulty may be expected to be greatly mitigated, or entirely to disappear.

The disease may affect any part of the genitals. Thus, it may confine itself to the orifice of the vagina. In such cases, it will be found that there are corresponding deviations from natural states or conditions in organs that are immediately connected with this structure. Where the external structure of the genitals is affected, particularly in children, I have noticed, as a correspondent morbid condition, that they were troubled with worms, and that the removal of these almost

always caused irritation at the mouth of the vagina to cease, and along with it the secretion dependent upon that irritation. Where the irritation is considerable, fomentations of the parts, applied two or three times a day, are excellent; but nothing will cause such a ready subsidence as the administration of means calculated to overcome the morbid conditions of the bowels and rectum.

Let the food of the child be changed from that which it usually eats, which is gross, to that of a light kind, made up largely of fruits; and let enemas for the bowels be administered freely; while, at the same time, such general ablutions of the whole body are given as will keep up a healthy action of the skin. These, in connection with the warm, local applications, will soon overcome the irritation or sensitiveness of the parts; and, with the cessation of this, the secretion will cease. There should be care taken, under such conditions, not to have the parts become more highly irritated, or actually inflamed, by friction; and especially should there be frequent evacuations of the bladder. If needful for any immediate temporary purpose, any oily applications may be made to the parts, with a view to relieve the uneasiness consequent upon their chafed and inflamed condition. In sleeping, the child should be placed under light bed-clothing, and charged to keep the hands away from the parts, so as not to irritate them by rubbing.

Of vaginal leucorrhœa, it may be said that the disease is more frequently chronic in its character than acute. When acute, of course it is caused by inflammation of the mucous surface of that organ, and is readily cured by any means which in themselves have any bearing whatever to the improvement of general health, and that from their hygienic nature are proper to be used locally. When the disease becomes chronic, it is one of the worst forms of sexual derangements, syphilitic diseases out of the question, that we have to deal with; and I do not think it was ever cured by the use of poisonous administrations, whether taken internally, or applied to the parts affected, without forcing the system into such abnormal condi-

tions as resulted, at no very remote period, in loss of life. I am confident, and I do not mean to speak rashly, that a very large proportion of the women in *our* country, who die of pulmonary diseases in some or other of their forms, are forced into such conditions by the administration of poisonous remedies, with a view to overcome sexual derangements; and that, of such derangements, leucorrhœa — especially with married women, or women who are unmarried and who are constitutionally of large amativeness — is the most common and frequent form of disease: so it is from remedies taken to cure it, that consumption, more frequently than from any other cause, results.

The fault in the usual method of treating this disease lies in recognizing it as one of *local* origin, whereas it is manifestly a result of *general* ill-health, and may be considered particularly as an effect of an effort on the part of the system to relieve itself of conditions, which, while they exist, must be productive of loss of general energy, and ultimately end in extensive complications. So, by a grand salvatory effort, Nature concentrates and focalizes the derangements of the general system upon a particular structure, and at this particular point. In proof of the correctness of this view, I offer the fact, that where there has been, one after another, a variety of manifestations of the disease for which the patient has taken a variety of remedies to little or no purpose, and where these derangements have produced such indications of ill-health as to characterize those having them as decidedly sick persons, upon the appearance of the leucorrhœal discharge, all the other morbid conditions have suddenly disappeared, and the patient has improved generally; the substitution having been made with the view of relieving organs heretofore diseased, and which could not remain affected without much more serious consequences than would be likely to result if they were relieved, and the vaginal structure made to carry the load.

If this view is at all correct, one can see at a glance how unwise that method of practice must be, which proceeds to recognize this disease as purely local; and, so recognizing it, uses remedially such means as are to have only a local effect.



There would be less criticism to be passed upon this view, when made practical, if the local means generally in use by medical men were of such a nature, that, if not beneficial, they necessarily would be innocuous; but, for leucorrhœa, the remedies prescribed by all the physicians of the drug-giving schools are the most powerful and most poisonous of any that they give for any form of disease with which the system is afflicted. Poisons are administered internally often, after the style or method of giving them of the school which administers them; and local applications are not infrequently made of such substances as, just in the proportion that they produce an effect, tend directly, not to the cure of disease, but to the suppression of it at this particular point, and its removal to some other part of the organism; and as there is a very strong organic sympathy between the genitals, the stomach, and the lungs, so in this metastatic action which the system is forced to set up by reason of the assault made upon the part diseased, the stomach or lungs or bowels are forced to become abnormally excited, and to take on conditions which they cannot long carry without having the derangements which they suffer become organic. Hence, as I have said above, thousands of women are cured of leucorrhœa, who are cured of it only to die, at no remote period, of pulmonary diseases.

Now, I have admitted that this form of disease, when chronic, is one of the most difficult that the hygienic physician has to treat; and it is so because it seldom comes until the whole system has been deranged for a long time previous to its appearance. All derangements of any organ of the human body are difficult to overcome, just in proportion to the length of time preceding their appearance that the system has been generally deranged. And, where this has been the case, it may with entire truth be said, that such *local* disease is not strictly and specially local in its character; it is only local in appearance. The morbid conditions of the entire structure focalize themselves at such point, and this morbid manifestation is rather an indicator of the fact, that the system is more or less extensively out of health, than it is that the patient is troubled with derange-

ment of some particular organ, while her general health is good.

That the hygienic treatment will cure the worst forms of leucorrhœa, if there is vitality of organization left sufficient to produce the necessary changes, there is no manner of doubt; and that, after drug-remedies have failed to cure the disease, it has been cured again and again by this treatment, I do positively know. But never have I seen it cured by proceeding to treat it upon the hypothesis that the leucorrhœal discharge is caused by a simple chronic derangement of the vaginal coats, and that, therefore, the treatment should be purely topical. That the reader may have an understanding of my view of the nature of this disease, and the usual involvements whenever they exist, I have offered this explanation of it; and I now present for consideration, in terms as minute as the nature of the case will admit, the treatment which I pursue, and which I can confidently recommend to every woman who has this form of disease.

#### TREATMENT.

First and foremost, the patient should proceed to secure as active and thorough circulation of the blood in the skin as may be. To this end, nothing is more valuable than packing in a wet-sheet as often as twice or three times a week, for a period of from twenty to fifty minutes, to be followed by a dripping-sheet, administered at a temperature of 85° by an attendant, followed by dry towel-wiping and hand-rubbing, and by exercise in the open air; the patient being so warmly dressed as that she may not receive any chill by exposure.

Sitz-baths should be taken twice or three times in twenty-four hours, at a temperature of from 85° to 80°, continued from twenty to forty-five minutes; and, always upon going to bed, the patient should take a vaginal injection, so copious and thorough as to leave the surface of the mucous structure perfectly free from any accumulations of acrid secretion. In the morning, after breakfast, the bowels should be emptied, if necessary, by means of enemas of a mild temperature. If the hands

and feet are cold, they should be warmed by friction, or by warm foot and hand baths, followed by cold ones ; after which, there should be sufficient rubbing to induce a glow. If congestion of the brain, slight or severe, is an attendant symptom, the wet-cap may be worn to great advantage.

With respect to diet, the food of the patient should be farinaceous, and made up largely of unbolted wheat-meal in its various preparations. The fruit used should be of a sub-acid kind, and eaten as nearly as it can be in its natural state.

Mental excitement, unless pleasurable, should be sedulously avoided ; and great regularity of habit in every direction should be had.

If the patient will pursue this formula of treatment, with such modifications as her case may require, and will be suggested to her own mind or to those of her friends, she will find very beneficial results. True, if her case is severe, it will challenge her patience largely ; because no effect can be gotten by hygienic treatment under such circumstances, without proper opportunity, and sufficient time for the natural and healthy reactions to become fixed conditions ; but it is better, so it seems to me, infinitely better, to take time and get well, than it is to use drug-poisons as remedies, and not get well. I am sure that if this suggestion is heeded, and the patient does not get discouraged, but will recollect that what I offer here in the way of a remedy is nothing more or less than the appropriation of means, such as, had she been in the habitual use of them, would have kept her from ever being troubled with this disease ; and that, therefore, they are naturally and essentially beneficial to her, — she will be encouraged to persist in their use ; and, if so, she will quite surely get well.

I have often said, and perhaps it is as good a place here as any other for me publicly to repeat it, that a large proportion of the sick people of our country could recover from the diseases with which they are afflicted, without the special aid of physicians, or without going to public hospitals or infirmaries or health-institutions, if they only knew how ; — the means lying all around them, and being ample for their use, were they not ignorant of the proper method of applying them.

The milder forms of leucorrhœa will give way to the hygienic treatment in a period of from six weeks to four months usually. The severer forms of it, where the whole system seems to be in morbid and greatly debilitated conditions, will, if curable at all, give way in the course of from eight to eighteen months. And the necessity of this long-continued treatment should not discourage the sufferer; for not uncommonly have persons afflicted with the severer types of this disease been troubled for ten, fifteen, or twenty years. So, let all who suffer in this direction take courage; and — remembering that “Nature, as a mistress, is gentle and holy; and that to obey *her* is to live” — proceed to the use of the means which she employs, and so recover their health.

## CHAPTER IV.

THE UTERUS, AND ITS DISPLACEMENTS, AND THE DISEASES  
CONSEQUENT THEREON.

It is not my design to go into a minute analysis of the anatomy and pathology of this organ. Suffice it to say, that it is situated in the pelvic cavity, and is sustained by ligamentous attachments to it and to the walls of the abdomen, and is mainly supported by resting on the upper extremity of the vagina; in its shape pear-like, the fundus or large end being upward, and the smaller or stem-like end downward. When in natural conditions, neither diseased itself nor affected by diseases of other organs that are in close proximity to it, its functions are performed with great regularity, and but little sensibility; and perhaps there is not an organ within the abdominal walls better fitted for the purposes for which it is intended than is this, nor one so little likely to take on disease readily; evidently, throughout the whole human structure, it being the design of the Creator, that those organs, which play the most important part in maintaining the health of the body, should be best protected against disease. And as the uterus has, under special conditions, to perform the highest possible vitative relations; so in ordinary states or conditions, as well as in its extraordinary states, it resists disease with a tenacity and force scarcely less than that which the stomach shows. Hence it is only under very great deviations from the relations to health which it is intended to bear, that it can be made diseased. That uterine diseases are so common among women as to be elevated to the rank of fashionable diseases, is quite presumptive evidence of their wide departure in their habits of living from the general laws of health, which no protestations to the contrary, on their part, can in the least degree weaken; and when I see a woman suffering from any morbid conditions of

this organ, — or of organs immediately adjacent to it, growing out of preceding morbid conditions of the uterus, — I am as certain that, in her general style and habits of living, the sufferer is in constant and wide violation of the laws of health, as I am that I have become aware that she is sick.

To come, at the very outset, then, to the position which I am to take in respect to diseases of the uterus, either mechanical or of any other form, I wish the reader to understand, that just in proportion as this organ is indisposed to take on disease, so it is disposed to throw it off; for, wherever any organ of the human body is so arranged to the exercise of its natural offices as that it will seek to perform them faithfully under very disadvantageous circumstances, that very intrinsic power of self-preservation works curatively, whenever opportunities are presented for it to do so; and with rapidity and success just in proportion to those opportunities.

The common practice, therefore, of treating diseases of the uterus by means that are considered or proclaimed to be special, is a practice fraught with ill-success, as well as with ultimate consequences, which are not only to be deplored, but to be dreaded; for by undertaking to deal with diseases of this structure, which can only exist under very wide departures from the rules of health given to govern its action, by means that in themselves do not recognize the authority of such rules, is not only to fail in securing the ends sought, but is quite certain to insure results that are very undesirable. The common medical practice, then, of treating diseased states of the uterus by means which are in themselves special, and which are therefore supposed to bear some peculiar, special, or intimate relations to this organ, whereby its altered conditions are to be overcome, and healthy action is to be restored, is in its very nature indefensible, and decidedly quackish.

Diseases of the uterus may be divided into three classes: those which are organic, affecting its structure; those which are mechanical, affecting its position or location; and those which are functional, affecting its offices.

Of the first, I have but little to say; from the consideration



that my aim is to aid, by the publication of this book, those who may be suffering from diseases of the sexual organism, only so far as treatment may be brought to bear to that end under my suggestions, independent of the daily oversight and attention of a physician; and all organic diseases of the uterus involve the necessity of close medical supervision and medical aid.

Leaving out of the question, then, those diseases which ought not to be treated without the aid of a physician or surgeon, I come to the consideration of a class of ailments which arise from mechanical displacements. These are such as show the uterus to be altered in its natural relations, and thereby to have changed its position. The first to which I will call attention is what is commonly called

### PROLAPSUS UTERI.

This is a medical phrase, and denotes a "falling of the womb," — a disease which has come to be, with the women of the United States, very common, or which at least is *supposed* to exist very commonly. The manner in which it shows itself is by a dropping-down of the uterus into the vagina, so as that in its fall it is pressed upon by the parts lying immediately adjacent to, and outside of, the vaginal walls, in such a manner and to such a degree as to create a sensible effect; causing the person to feel as if there was a foreign body in the vagina, which, at every motion, is a source of irritation and suffering. The feeling is described by a bearing-down sensation, as if a heavy weight were suspended from above, and hanging within the vaginal cavity. In some instances, the ligaments which hold the uterus in its place, as well as the walls of the vagina which support it, become so relaxed, as that the organ drops down into the vagina until its neck protrudes through the labia, or outer covering of the genitals, and becomes visible, or easily discerned by touch. Generally, however, the prolapsus does not allow the uterus to descend into the vaginal passage more than one-third of the way from its upper end; but this is

sufficient to create a very uncomfortable feeling, and, in some instances, to induce such irritation and inflammation as to force the patient into very uncomfortable states of body and of mind.

Simple falling of the womb does not connect with it, as many suppose, great complications, either in fact or in feeling; and is attributable more to mechanical causes operating from without, than to all other causes combined. Displacements produced by pressure, brought to bear from above continuously and steadily on the contents of the abdomen, from a point as high up as their upper surfaces, are mechanical, and are generally caused by faulty dress. And, in a very large majority of the instances in which women suffer from prolapsus of the womb, while the predisposing causes may exist to some degree in their general habits of living, the direct and exciting cause is pressure upon the upper portion of the walls of the abdomen by their dress; forcing the bowels themselves out of their natural place downward into the hip-basket, or pelvic cavity; and, as a matter of inevitable necessity, carrying along in their descent the organs immediately beneath them. How, when the bowels are crowded out of their place, it is to be supposed that the uterus can be kept in place, is a matter beyond my comprehension. That just to the degree that you force a movable structure, located above, out of its place downward, you must carry all structures below, which are capable of being displaced, out of their natural position, is to me quite self-evident.

Just see, then, how quackish and foolish is the practice among physicians in respect to the treatment of prolapsed conditions of the uterus. Without understanding, in nine cases out of ten, just what has caused it, or if, understanding it, without having the courage to undertake to cure the difficulty, by reference to the great vital organic arrangements which Nature herself has established for the maintenance of healthy conditions of this organ, they adopt *special* methods of treatment, in the hope of getting beneficial results; while they leave untouched, and in full operation, the very causes that have produced the difficulty. Of these special means are to be reckoned mechanical supports

brought to bear from below, such as PESSARIES introduced into the vagina, as a support for the uterus in a way entirely foreign to any which the body, in any of its structural relations to it, offers; and while medical men thus apply their art, and think they are likely to be successful, they leave the patient in the use of such a form of dress, as by its natural, steady operation, creates the difficulty which they are seeking to overcome. From this point of view, is it not apprehensible to the common reader, that if a woman has falling of the womb caused by the pressure of her bowels on it, which pressure is caused by their displacement under external force, brought to bear on them by the style of dress which she wears, — the bodice waist, for instance, — that the true method of relieving her is to go back to the starting-point, and there commence the reformation? Years ago, this thought struck myself and my associate, Dr. Harriet N. Austin; and as a fact having its significance in considerations purely philosophical, and therefore quite sure to be true, we proceeded, in the treatment of this disease, upon this basis; and, instead of supporting the fallen womb by mechanical appliances, made from below, we took off the weight and pressure from above, and allowed nature to do the rest. So, hundreds and hundreds of women, who have suffered intensely from this difficulty, have been cured — thoroughly and perfectly cured — by means purely hygienic, including a change in their dress; so that, to all intents and purposes, their ability to labor and to exercise the organs of locomotion by continuous walking is as good as it ever was. Out of reflections that we were compelled to make on this subject, did our idea of creating the “American costume,”\* as a style of dress for woman, spring. It had no reference in our minds primarily to the question of taste, nor yet to the question of beauty, but simply and solely to that of woman’s health; and, in the first stages of our thought upon the subject, especially to the health of those women who were suffering from prolapsed conditions of the uterus.

And to every woman who reads this chapter I wish to say,

---

\* Bloomer, or Short Dress.

that I would rather have, as a means of curing prolapsus, the steady wearing of the American costume for three months, than all the special appliances of the united medical faculty, designed to reach, as a given end, restoration of the uterus to its place and its maintenance therein. I hold it to be quite impossible for a woman to wear long skirts, and for any length of time have her uterus keep its proper place, unless it be done at such expense of vital energy as ultimately to induce disease of some other organs in the body, whose healthy action is quite as necessary to the general health of the structure as the healthy action of the uterus itself is. It does not necessarily, and in fact it does not ordinarily, follow, that to violate the laws of health of a given organ is to induce exclusively diseased conditions of *that* organ: substitutive action may be set up; and, instead of having morbid states of it appear, it may retain in good measure its power to perform its offices healthfully and satisfactorily, but at the expense of the healthy action of some organ, corresponding in its effects upon the body at large to those of the organ whose laws have been disobeyed. For an illustration, simple in its nature, let me say, that an outrage of what may be called the laws of health of the stomach does not always induce disease of *that* organ. The result may be seen at the throat, which becomes sore, inflamed, and not uncommonly ulcerated; while to all appearance the stomach is as healthy as ever. So, by wearing long skirts, the direct and primary effect is to derange and displace the uterus, inducing diseased conditions of it; but this need not necessarily be the case. The lungs may be affected instead; or the liver, the kidneys, or the bladder; and under such complications, sooner or later, the uterus itself comes to be diseased; and if it does not show it in the form of prolapsus, it shows it in other forms to which I call attention.

But, in a great many instances, women suppose themselves to have prolapsus of the womb when they have not. Other diseases simulate prolapsus; and, unless she knows how to distinguish minutely, a woman will be more likely than not to declare herself to have falling of the womb, judging from her

feelings, when quite as likely she has nothing but blind piles. I do not know how many persons have made application to me to be treated for falling of the womb, when it was in its place as firmly as it could be, not even jostled in the least from its natural position. But having pain sensibly in the parts immediately surrounding that organ, the sufferer jumped to the conclusion that, as prolapsus is a common disease with women, *she* must have it; and only by the most minute and pains-taking explanation would such person give up the fantasy, and be satisfied with my exposition, that, instead of having falling of the womb, she had piles. Blind piles, when paroxysmally active, will create and establish a class of symptoms, that cannot be distinguished by the patient from those which prolapsus or chronic inflammation of the neck of the womb shows. And I have accustomed myself to conclude, that where there is no evidence of prolapsus, and where no distinct indications of chronic inflammation of the neck of the womb exist, the symptoms discernible by the patient are those of piles; and, acting upon this view, I have found treatment calculated to overcome this difficulty, when successful, entirely to relieve the patient from the mental impression that she was suffering from some form of uterine disease.

#### TREATMENT OF PROLAPSUS.

In addition to a change in the style of dress, as a curative means, sitz-baths may be daily taken, of a gentle temperature, say from 90° to 80°.

Abdominal bandages, worn night and day, wet in front; and, if the patient is not too feeble, worn all around;

Enemas of water thrown up the rectum, so as to keep the bowels in healthy conditions; and injections up the vagina, in order to relieve that structure from any acrid secretions that may be lodged or retained upon its walls, will be found of great service.

Dietetic considerations are not without their importance; because, as I have before said, where prolapsus exists, local



irritation, if not local inflammation, must sooner or later supervene; and just in proportion to the healthy conditions of the blood, is inflammation less liable to exist. Unstimulating foods, therefore, are of consequence, by reason of their general beneficial effects upon the system; and so, by their special effects upon the parts irritated by undue mechanical pressure.

### CHRONIC INFLAMMATION OF THE NECK OF THE WOMB.

This disease may arise from either of three causes, or from all combined.

First, it may occur from general bad habits of living, thus depraving the blood; and, under certain circumstances, determining undue quantities to the region of the pelvis, congestion of the uterus may arise, to be followed by irritation and inflammation of its neck. Where it is found in unmarried females, this is almost always the case. In such instances, it is almost always preceded by more or less displacement of the uterus, arising from improper dress. The type of disease in such cases is mild, and readily yields to correction of those methods of living under which it arose.

Second, it may arise from perverted or obstructed menstruation. In such cases, there is always, or nearly always, as a precedent condition, an irritable state of the uterus; and when, from any cause, menstruation becomes irregular, congestion of the uterus is quite likely to ensue; to be followed by inflammation, and sometimes by ulceration.

The third cause for its existence is irritation, induced by sexual intercourse; and where the disease exists with married women, I take it there can be little doubt, that, in the act of cohabitation, the violent pressure upon the neck of the womb, produced by the organ of the male, may be set down as a powerful cause of the inflammation that exists. Or, indirectly, the inflammation may be established by and through extraordinary conditions to which the uterus is subjected under frequent impregnations and child-bearing.



There are other causes operating more or less powerfully to produce this disease: but they naturally ally themselves to one or all of these which I here mention; and, therefore, any suggestions for the treatment of inflammation of the neck of the womb, which may be proper to these, will also include those.

I have found this morbid state of the uterus to be one of the most difficult to cure of any which has ever come to my knowledge; because out of it grows a large group of secondary or subordinate diseases. Retroversion of the uterus, chronic inflammation of its internal cavity, induration of it, hypertrophy of the upper and lower lip of the mouth of it, cauliflower excrescence in its mouth, and general enlargement of the whole structure, and many others which I might mention, have arisen, and frequently do arise, from it; and while, in the first instance, the morbid appearance may have been slight, and the morbid conditions quite simple, with little or no complication, ultimately these diseases which I have described, together with a great variety of forms of ailment, affect the structures or organs adjacent, or affect the uterus itself; and, in addition, there arise diseases of organs quite remote, and also diseased states of the system at large. In fact, when called upon to discern and describe the disease under which a woman may be laboring, and from which she may be suffering greatly, which she locates somewhere in the pelvic cavity or basin, but which she cannot herself fix as attaching to any particular organ or structure, — the very first thing I am in the habit of doing is to satisfy myself, as a starting-point, whether she has not inflammation of the neck of the womb; and so, upon going into a thorough questioning of her, I more frequently than not find her to be troubled with symptoms most clearly indicating such a condition; and that from it, as a centre, all her subsequent difficulties have grown. I know positively, that, in great numbers, women who have prolapsus have no more of it than one might have, and not be at all troubled by it; while what they do have, is this disease.

Of the three causes that I have given as operating to produce

it, or to permanently establish it, cohabitation is altogether the most efficient. Not uncommonly women are found to suffer from uterine difficulties, which, in their nature and extent, are quite indeterminable by either themselves or their medical advisers, who, under their marriage relation, sustain such physical unfitness to their husbands as to render frequent cohabitation quite impossible, without being followed by the establishment of uterine disease; and where this physical disproportion exists, the woman being of small stature and the man of large build, sexual intercourse, if reference is to be had under its exercise to the health of the wife, should be inconsiderable. Otherwise it will be found quite impossible for her to avoid such irritation of the neck of the uterus as ultimately to result in its inflammation; and, under such circumstances, there is no means of overcoming this condition, and of restoring the organ to a healthy state, that does not involve entire abandonment of this particular conjugal rite.

For the treatment of this form of it, and I may as well say for all forms of uterine diseases, I regard a simple dietetic regimen as of the utmost importance; for I know, as well as a man can know anything, the knowledge of which comes to him by experience, that the great success which attends the hygienic treatment of uterine, as well as of all other diseases, is to be attributed to the disuse of all unhealthy foods, and the use of simple nutrients in their place, combined with such general and topical applications of hygienic agents as are directly calculated to preserve health. And because of its success do I feel at liberty the more earnestly to advise all those, who are suffering from this particular form of uterine disease, to adopt a regimen as strict as may be. Of course, the benefits under such regimen will be in proportion to its comprehensiveness; and, if this is to be considered at all, it will necessarily involve the applicant in the disuse, in all directions, of things which tend to make one sick; and, as far as possible, the use of things which tend to keep one well. As with prolapsus uteri, so with chronic inflammation of the neck of the womb, and with its changes of position, denominated antiversion, retroversion, anteflexion, and

retroflexion, it is true that very much depends upon the healthy states of the parts that are contiguous, as well as sympathetically related, to the uterus. Whatever prescription, therefore, is to be made for the treatment of this disease, or any of its adjuncts, proper directions should be given for maintaining healthy conditions of the bowels, kidneys, and bladder: for the uterus is so situated, when in its natural position, that these organs are in close proximity; and any disturbances they may undergo reflect themselves back upon it easily. For the treatment of chronic inflammation of the neck of the womb, I offer this formula; and, without arrogating to myself any superiority over physicians of other schools, I simply say, that, in my judgment, it will be found more effectual than any prescription can be which involves the use of any drug-poisons, the effects of which are expected to be local, or indirectly beneficial upon the general system.

#### TREATMENT.

1. **DIET.** — The patient should abandon all stimulating foods and beverages; and if, by so doing, she becomes weak, let her go to bed, and lie there until such a reaction is established as shall produce a change from an artificial to a natural state of her nervous system. She need not starve, but only refuse to eat food the direct influence of which is to deprave her blood, and, at the same time, unnecessarily to excite her nervous system.

2. **DRESS.** — She should abandon the wearing of long skirts, no matter what gossips and grannies may say, and wear in their stead a dress which, from its lightness and freedom, will give liberty to the organs of locomotion, and cause the least possible expenditure of power for the accomplishment of a given task.

3. **MEDICINE.** — She should take no medicines which in their constituents are poisonous, nor apply them to the parts affected.

4. She should get into as comfortable and pleasant social relations and mental conditions as may be; avoiding responsibility, casting off care, and becoming like a child.

5. WATER. — Water should be drunk freely, but only that which is soft and unimpregnated with minerals. The liver, kidneys, and bowels are almost always in unhealthy conditions where chronic inflammation of the neck of the womb exists; and I repeat, that, for any diseases which these organs may have, there is no single thing in the whole range of appropriate things, that operates so healthfully as pure soft water. It not only may be, but it should be, drunk in large quantities; not at any single time, but during each twenty-four hours: and if movements of the bowels are caused by it, which is often the case, or increase in the secretion of urine, let the patient be all the more glad, because in these efforts are morbid matters carried off, and morbid conditions of the organs changed; and, where such is the result, the uterus is improved immediately, and commences itself to change from an unhealthy to a healthy state. Water should be applied freely to the skin, from the crown of the head to the toe-tips: and a pleasant way of doing this is by the wet-sheet pack, for a space of from twenty-five to forty-five minutes, unless the patient falls asleep; in which case, the time may be extended to the close of the nap. This should be followed by a dripping-sheet, which form of bath can be given in a house where the floor is covered with the richest carpet without injury thereto.

The patient may take also derivative baths in the form of sitz and foot baths. These should be, in the first instance, of a temperature as high as  $95^{\circ}$  or  $98^{\circ}$ , and continued, according to the general vigor of the patient, from five to fifteen minutes; to be followed by the same bath at a reduction of temperature to  $80^{\circ}$  or  $72^{\circ}$ , as the case may warrant, for five to fifteen minutes.

Abdominal bandages, the inside one wet, should be worn around the body constantly.

Vaginal injections I have found to be more valuable when applied at different temperatures, — say, first at a temperature of  $100^{\circ}$  for a couple of minutes, and then at a temperature decidedly cold, — than when applied cold only. Enemas for the

bowels will be readily suggested, and their use should be so frequent as to insure entire relief from fecal matter.

6. Where only inflammation of the neck of the womb exists, walking, habitually and frequently, short distances, may be considered advantageous; but, where ulceration has taken place, this condition indicates exercise, and rest is very desirable. If, from any cause, walking seems to be exhaustive rather than invigorative, then exercise should be had by riding in a carriage; and this should be increased, under favorable circumstances, until the patient comes to need it by the force of habit: the benefit arising from it not being confined to the exercise which the patient gets, but extending as well to the exposure to the open air which is involved.

Where abnormal mental conditions exist, manifesting themselves in high exaltation, to be followed by corresponding depressions of mind, the wet-cap is very useful, and subserves an important purpose.

In order to make this formula successful, *patient continuance* in its application is essential; and, for the encouragement of any sufferer who may be disposed to use it, let me say, that she may gather up courage as she may need it, in view of the fact that it will cure her: not in the narrow sense of that term alone; but that it will *so* cure her as to make her not only well, but also know how to keep well.

Of the other forms of uterine disease, caused by change of position, I have nothing further to say than what has already been said under the head of treatment for prolapsus uteri.

It is common with medical men to use mechanical means, of which the reader is already aware from what I have said, if not from her or his own personal knowledge. Of these the chief is the pessary, which is made in every variety of form, according to particular fancy: but their use for this purpose is a failure; and the best informed physicians know it. I could quote largely in support of this view from the writings of many distinguished men. Let me give two or three extracts.

Dr. West, of London, who has had great experience in the

treatment of uterine diseases, remarks in his "Lectures on the Diseases of Women," published in 1856:—"In regard to displacements and flexions of the womb, though I have tried every form of uterine supporter, I have for some time quite given up its employment, and contented myself with a mode of treatment, which, though it seems to promise less, yet almost always affords great relief; which, in a large number of cases, quite removes the patient's suffering, and is not infrequently followed by a complete rectification of the position of the womb. The principle on which I act in the management of these cases amounts pretty much to this: that, to the best of my power, I take care of the general symptoms, and leave the displacement to take care of itself."

Professor Scanzoni, a distinguished Italian physician, now residing in Paris, says: "The observation of fifty-six cases of displacement of the uterus during the past four years compels me to express my decided conviction, that the mechanical treatment of this affection is either useless or positively mischievous."

Dr. Copland says: "It is obvious that attention to the improvement of the general health, to the removal of local lesions of the uterus, with which displacement is often associated, as they admit of being removed by local and constitutional treatment; to alleviation of the more painful and distressing symptoms, and to the improvement of the secretions and excretions,—are the true principles which should guide the physician in the management of these complaints."

Now, if these gentlemen are right, I am right. And if I am right, then nothing further need be said on the subject of the treatment of diseases of the uterus, which result from mechanical displacements, than this: that any person suffering under any such form of displacement need not seek the employment of means which involve large expense, and the constant supervision of a physician; always provided she can have the use of hygienic means, and made to subserve the purposes of improvement of the general health, and will have the courage and force of character to employ them persistently. And hav-



ing said this much, I leave the subject; for I have no suggestions to offer in this book as to the treatment of such diseases of the uterus as involve organic changes. These must necessarily pass under the supervision of the surgeon, and be subjected to such treatment as his art involves.

## CHAPTER V.

MARRIAGE; SEXUAL INTERCOURSE; PREGNANCY;  
ABORTION; CHILD-BEARING.

It is not every woman who ought to be married, nor yet who, when married, ought to bear children; and few women, if reference is to be had to the preservation of their health, ought to bear children as often as is common to women in the United States.

Marriage has a twofold object, — that of relating the parties to each other from social considerations, and therefore taking into account their individual comfort and happiness; and also that of propagating the species, which involves the happiness and comfort of the offspring as well as of the parents. Now, far be it from me to urge a single objection against the entrance into this very important relation by any woman, who, however feeble in her own personal health, may think that her advantages in life are to be increased by such relation. Wherever this is considered as the *chief* reason why a woman consents to enter into married life, I have no argument to urge against it; but where along with this, or intimately connected with it in her own mind, is the idea of having children, I object, so far as I, as an advocate of truth, have a right to object, to any such relation being established by her, and in fact by the man who is to become her husband; unless they are, if not in good health, capable of being so. For, as he is interested in the well-being of society, has every individual man a good right to look after the interests of children.

It does not comport with the prescribed line of thought which I have marked out in this volume to discuss at length, upon broad and comprehensive grounds, the nature of marriage, its peculiar and specific, as well as general pleasures and duties; nor the constitutional grounds upon which the parties may

enter, or may refuse to enter, into it. There are very grave considerations connected with it, which perhaps at some future time, and in precise form, I may be allowed to urge upon public attention; but here I have no further privilege than simply to affirm my conviction, that, in very many instances, parties enter upon married life whose happiness is not by any means insured thereby.

### SEXUAL INTERCOURSE.

To parties who enter into marriage, the question may be properly raised, at what times and under what circumstances cohabitation should follow. Of this I have to say, that most manifestly the law of sexual intercourse has a twofold bearing; that of propagation, and that of allowing a freer and more decided interchange of social feeling to take place, thus adding to the happiness of each and of both; and under these respective views should the intercourse proceed, either to what may be called a full or partial consummation. Now, when it is to be had complete on the part of the male and the female, the law obtains, absolutely, that it should only be had at such periods or times as may be followed by the female becoming pregnant: Nature never intending that a man should lose his semen for any other purpose than that of propagating his species; or that woman should ever exercise her sexual faculty so as to reach her highest paroxysm of feeling, unless with a view to conception. Artificial considerations come in, I am aware, to modify and qualify this statement: and I do not mean to be understood as affirming, that, where this rule does not obtain, great injury to health always ensues; but that this is the law, and that, abstractly considered, it is better to obey it than to violate it. I know that writers of decided ability combat this view, declaring that, while the rule obtains in regard to lower animals, it does not obtain in regard to man; and the distinction which is clear in their minds is to be drawn just at the point of separation between the lower animals and man, as indicated by his possessing an order of faculties higher than theirs. To them there is

no liberty given, they argue, because they do not possess reason, and therefore must be governed by instinct, which is always exact and precise; but to man, who is clothed in addition to instinct with reason, liberty of action has been given. In other words, that man is organized in this, as in every other direction, with discretionary power; and that this law cannot be said with propriety to operate with the same strictness of construction, with regard to him, as in the case of living organisms which are below him.

But I apprehend, that the fallacy of this reasoning is to be found in the extent to which it is carried. The reasoning faculties in man bear so close a natural relation to his moral sentiments, as that they are to be considered as constituting one, or nearly the same, group of organs or forces; and therefore are not to be separated. Now, man, as a human being of the male gender, in his individual and moral nature, cannot by any means receive the highest culture without daily association and intercourse with a human being of the opposite sex; and woman, as a human being of the female gender, is subjected to the same great necessity. This is true of both, from a period as early as the dawning of responsibility to the close of life. This view I have elaborated in a variety of ways in previous chapters, and endeavored to show that the sexes, in order to their highest individual development, should associate and be educated together; and that at adult age, other things not being in the way, marriage comes in as a consummation, and is therefore to be regarded as a sacrament as well as a civil transaction: carrying with it great force, imposing great duties; and, when properly lived out, affording the means of very great progression and happiness. But, because these two parties are thus necessitated to live together by an organic arrangement which is vital, it does not follow that they are to violate that law of their natures which has reference particularly, and I may say exclusively, to the propagation of the species; or, in other words, to the reproduction of themselves. Intercourse can be had, and, if people were properly educated and trained, would be had, short of all this. The man and his wife can be brought

into sexual embrace without reaching the point of orgasmic action, and, in truth, inside of a full coition, — where the relation may be said to be cohabitation simply; and where the means of pleasurable enjoyment, as well as of such interchange of thought, sentiment, feeling, and impression, can be made much more permanent, and productive of much higher good, than possibly can result from the exercise of the act to its fullest extent. I urge this view because I am satisfied, from a thorough study of the organic relations of the sexes, that the faculty of amativeness has a twofold purpose, and should be always gratified by either sex from this point.

Where, then, the aim and intent are to have children, coition under sexual intercourse must take place. But, where only the gratification of the parties is to be had, cohabitation simply, and not coition, should take place.

The physical and moral results under this view are found to sustain it. Where coition takes place, the parties feel, subsequent to it, a decided lassitude. Evidently, the nervous system has been so taxed as to subject them to extraordinary expenditure of force; and this can only be justified under the necessities of the case: that is, it can only be justified when the parties intend to have children. So to relate themselves to each other as to be subject to this taxation twice a week, or once a week even, is surely to induce impairment of general vigor, and almost surely, at no distant day, to induce particular disease in some direction. Physicians know full well that a class of diseases arises from undue sexual gratification, such as congestion of the brain; pulmonary diseases; dyspepsia; liver complaint; irritation of the kidneys; irritation of the bladder; irritation of the urethra; stricture; impairment of the nutritive organs; wasting away of the flesh; premature decay, indicated by mothly conditions of the skin; corrugations and wrinkles on the face; exhibitions of posture, indicating debility. These, and many others, are the direct result of great taxation of the nervous system, by and through the inordinate exercise of the sexual function. Now, there is no justification for this in reason, certainly; nor is there in the moral sentiments: while, on

the other hand, both protest against such use of this faculty as is legitimately productive of such results. And yet this is the only view that married people understand. They do not seem to know, or, if they do know, they do not educate themselves to act from any other view than this. Men do not know how to cohabit without they exercise the coitive function; and women do not know how to be cohabited with, unless they submit to the fullest completion of the sexual processes. And, for want of this knowledge, great evils flow out of the marriage relation, — so great, as in reality to be the cause of great unhappiness between the parties. I know that I but speak the truth when I declare, that, of married women, a large proportion live on terms of mere sufferance with their husbands: for the most part feeling toward them no high instinctive longings, but, contrariwise, feeling disgusted rather; and are very glad when, from any cause or circumstance, a temporary separation from their bed and their embraces is compelled.

And so, too, do men, when disassociated from their wives, often feel themselves wondering that while, notwithstanding they cherish toward them only the most decided conjugal fidelity, they have no particular desire to enter into any close or intimate exhibitions of husbandly love, outside of the spasmodic manifestations in actual embrace. Many are the husbands who, from week's end to week's end, show none of those exhibitions of attachment which they were so fond of bestowing during the period of courtship; and ignorantly and falsely attribute the lack of such feeling on their part to their discovery, subsequent to marriage, that their wives were lacking in the graces of character which they supposed them at that time to possess; when nothing is the cause of all this disrelish — I will not call it dislike — but a too frequent coition. No man can keep up in his own consciousness a desire for close and intimate high association with a woman, who plays the part toward her of husband chiefly or entirely from the animal point of view. He must, in all his relations to her, seek to stop short of this; and instead of depression will come exalta-



tion; and instead of his loving her less after sexual embrace, will he love her all the more. For there is such a difference in the moral sentiment or emotion of husband and wife, when sexual intercourse has been merely cohabitative, from what it must be when coition has been performed, as to make the distinction perfectly clear between the desire to remain in each other's presence, and the positive desire of getting away from each other. I do not believe that there is one case in a thousand where men and women so cohabit as to have coition, that they do not instinctively retire, feeling towards each other a state of indifference, and sometimes of disgust; whereas, were they to relate themselves to each other from points of strong spiritual assimilation, they would retire from such embrace with gentler and finer feeling than when they entered upon it: passing through, as it were, a group of desires, which relate the sexes to each other as animals, to a level of desire where the higher faculties come into play, and thus finding themselves by the process actually cultured and trained to a better order of growth and moral feeling.

Besides, the law of sexual intercourse, which has reference to the propagation of the species purely, and which therefore culminates in coition, cannot be violated without moral deterioration. This is to be seen in a great variety of manifestations, and might be enlarged upon extensively. I shall leave it to the reader's own good sense to carry out minutely the point already suggested: which is, that whenever such intercourse is had, from considerations that do not have reference to the propagation of the species, more likely than not the indifference or disgust which arises as a moral sentiment is to be found in close and intimate connection with the physical lassitude consequent upon such act. Take the view from this plane; and, carrying it into its radiations, see what must be the effect ultimately on the relations and happiness of the married pair who live thus fourteen, fifteen, twenty, twenty-five, or forty years. Instead of growing toward each other, they inevitably grow away from each other. Instead of becoming like, they become unlike; and instead of finding that mar-

riage, though it has been productive of offspring, has been to them a source of comfort and of increased enjoyment, — they find it to have been not only a tax upon their freedom, but also upon their moral virtue. The exercise of forbearance, and of all those qualities which teach us to be patient under afflictions, has steady and large drafts made upon it; and they live together rather by endurance than by mutual sympathy and affection.

If, therefore, married people will consent to be taught; and, being taught, will practise what they learn in this direction, — they may have all the pleasure arising from the use of their sexual forces, without the thousands of discomforts and the positive diseases which now rise up to curse them; while, at the same time, they may have an almost unlimited freedom of exhibition.

### PREGNANCY.

At the very outset of the discussion of this subject, the question arises, — and I am sure is of more interest to the married women of this country than any other point which could be brought to their notice, — how shall women avoid this condition? For that they are desirous, while living in conjugal relations of the closest endearment, to know how they can continue to do so, and yet not be *compelled* to bear children as frequently as they now do, is well known. I might refer back to the suggestions in the chapter just closed, calling their attention to the views therein expressed, and saying that if married people knew how to have sexual intercourse as Nature intends they should, there need be no hap-hazard pregnancies. Women, under such circumstances, would become pregnant only when the desire was mutual. Now they become pregnant, in a majority of cases, where neither of the parties desire it; and in instances when, if they knew how, they would take means to avoid it.

Various suggestions have been offered by writers in the way of guarantces against pregnancy; but all of them either involve

the parties in discomfort or in self-denial; and, for myself, I do not know of any means whereby, under coition, a woman can be guaranteed against pregnancy. But, for the information of those who may be interested, I will mention such means as are *said* to offer security.

Some medical writers affirm, that a woman will not become pregnant, if, for ten days previous to her monthly period, and for ten days subsequent to the entire cessation of it, she refuses to have connection. Now this may be generally true, but it is not inevitably so; and therefore will not amount to insurance against conception. There are women who have accepted it as an infallible guide, and have found themselves in pregnant conditions notwithstanding.

Another method offered as a security is the use of mechanical contrivances. Of these, a covering for the organ of the male is supposed to be entirely protective; but this may not in all cases be relied upon, as those who have used it have found. Great attention to all the concomitants that belong to the use of such means is essential; and, in the act of coition, both parties are more likely than not to be so related as that this would be quite difficult.

Another means offered is, to cohabit without any fear, and for the woman, immediately upon the consummation of the intercourse, to rise from a reclining to a perpendicular posture and commence dancing, or violent jumping, or lifting with her hands some substance, so as to cause contraction of the abdominal muscles, thus pressing the uterus heavily, and ejecting the fluid from the upper part of the vagina towards its mouth; to be followed by copious injections of cold water thrown into the upper part of the vagina, laving the mouth of the uterus, and by its coldness contracting it, so that there shall be no absorption of seminal fluid. This is far safer than either of the other methods alluded to; but is not actually and positively certain, and cannot therefore be relied upon. For no woman can enter upon an act involving, in every direction, such weighty consequences to her as does sexual intercourse, with any peace of mind, unless she is either so related to the transaction as

that she cares nothing about the results, or as that she has an absolute security against them. The only sure way, therefore, that I know of obtaining security against pregnancy is by abstinence from *coitive* intercourse. And this is not at all difficult, after the parties have educated themselves to it. It is surprising, as I have had opportunity to know, how, under proper restraint, the desire in sexual intercourse to complete the process dies out of the parties, and how soon they learn to relate themselves to each other very intimately, and to their great mutual satisfaction, at a point this side of actual coition, and therefore entirely free from all liability to pregnancy on the part of the woman.

How often women should become pregnant, cannot be determined by any abstract reasoning. There enter so many sidewise or secondary considerations into a decision of this point, that, necessarily, they must very greatly qualify it. The rule, however, should obtain, I think, that no woman, however robust and vigorous she may be, should bear children succeeding each other so rapidly as to allow no period of time for her to rally from the special taxation and labors of maternity.

With us, however, there is no rule about it; women bearing children as rapidly as it is possible for them to do it. This is the reason why children are generally found to be separated in their ages by about two years; this being the shortest space in which a woman can bring forth children in succession. As for instance: a child is born to-day, and ordinarily it will be suckled from twelve to fifteen months. After nursing has ceased, from one to three months will elapse before menstruation takes place; and if conception is had as soon after menstruation as possible, then nine months, which is the usual term of time for a woman to carry her child before birth, will make the period between the birth of the first child and that of the succeeding one about two years. And so, all along the period of child-bearing, women are subjected to taxations of their bodies which are extraordinary, and must result in extraordinary expenditures of energy, and consequent rapid decay.

Without feeling myself authorized to lay down a rule that

shall be specific and exact, I think I may offer, without officiousness, the following suggestion ; that there should be, between the time at which a mother ceases to nurse a child and her next pregnancy, a period as long as that which intervenes between conception and the close of the nursing. This would make women have children once in about four years instead of two ; and would greatly add to their securities for health, or at least would relieve them from the pressure of such conditions and influences, as, when uninterruptedly operative, induce not only loss of health, but actual decay and premature death. All medical writers agree, that pregnancy renders a person much more susceptible, in certain directions, to diseases not only of the general system, but also to morbid conditions of the reproductive system, than she otherwise would be ; and that she cannot be habitually and permanently subjected to such liability without inducing at length a change in her constitutional relations to health, such as to render its existence much less certain than it would be, were she between each period of pregnancy to have a term of time elapse sufficient for her to recover from the extraordinary circumstances in which she has been placed.

Let us consider, for a moment, what are some of the changes to which a pregnant woman is subjected. In the first place, the uterus itself indicates, during this period, a very great change in its structure, as well as in its relations to organs that lie in contiguity to it. It becomes, during the period of gestation, twelve times its usual size ; and rises out of the portion of the pelvis, in which it is naturally found, to positions in the abdomen, that can only be maintained while in its gravid state, and where it necessarily presses upon, and very frequently displaces, to some extent, the organs that are located within the abdominal walls. During the period of gestation, therefore, women often exhibit morbid conditions in a great variety of form, some of which are exceedingly difficult to be borne, and tax the vital energies in large measure.

One of the first of these states that is seen, upon a woman's becoming pregnant, is nausea. This usually shows itself in the

morning upon rising. Various speculations have been had as to its cause, but none have yet been offered that are universally accepted as satisfactory; and I shall go no further than to say, that my experience has gone far to justify me in the conclusion, that in great measure this exhibition can be kept down by proper hygienic regimen.

### TREATMENT.

On rising in the morning, which, by the way, should be performed with great regularity, let the subject be washed all over in water at a temperature of, say  $90^{\circ}$  to  $85^{\circ}$ . The body, after the bath, should be covered with a dry sheet, which should be made, with the assistance of an attendant, to absorb all the moisture; and, as soon as the skin becomes quite dry, it should be rubbed with the naked hand of an attendant until the person feels entirely warm, and expresses pleasurable sensations as arising from the bath. Then, dressing, she should walk in the open air slowly, until this sensation of warmth has become, under the action of the muscles, fixed; for it will not do to take a bath, the immediate sensation after which is warmth, while the ultimate sensation is that of loss of warmth, though this may not amount decidedly to a chill.

The food of a pregnant woman should be by all means unstimulating, and so far unconcentrated in its nutrient qualities as not only not to cause constipation, but, on the other hand, to tend to aperieney of the bowels. Hence, bolted wheat flour, common salt, spices, narcotic drugs, and stimulating beverages, should be discarded; while freedom of range in the department of foods which are not stimulating, but sufficiently nutritious, and which, when properly cooked, are relishable, should be had. Various forms of preparation of grains, fruits, and vegetables are at her option; and taste may be brought to bear in their selection and appropriation. As an essential requisite in the avoidance of nausea, she should refuse to eat food at a period of each day later than three o'clock in the afternoon. Late suppers, or eating before going to bed, are inadmissible; no



matter how light the food eaten, or how little of it. The primary processes of digestion should be complete before sleep for the night is sought.

Enemas of water thrown up the bowels daily, so much as to keep them free from any accumulations of fecal matter, should be had.

Abdominal bandages, worn wet in front, are of very great service.

Mental conditions that are pleasant, and social relations that are inspiring, are correlative forces not by any means to be overlooked.

If, during the later periods of pregnancy, there shall be exhibited any want of proper action of the liver, kidneys, or bowels, consequent upon the pressure of the uterus upon those organs; or if there shall be swelling of the lower limbs, or disturbance of circulation, such as is sometimes shown by congestion of the brain, — then packing, every other day, from thirty to forty-five minutes, followed by a dripping-sheet or half-bath, when such appliances can be had, is very desirable. And a sitz-bath, each alternate day, at a temperature of 90° to 85°, extending over a period of fifteen to thirty minutes, as the patient may be able to bear it, will prove of exceeding great relief, and of great ultimate benefit.

I do know from actual observation, that the hygienic treatment pursued in general terms after the manner herein described has been productive of relief from so many of the unpleasant conditions to which pregnant women are, in their ordinary methods of life, subject, that I feel myself justified in declaring, that it amounts practically to a removal of what is, by some persons, supposed to be the curse inflicted by the Creator upon woman in connection with child-bearing. I have seen great numbers who were intense sufferers, during their whole period of pregnancy, who actually had their lives endangered at each confinement, and at best recovered from it only in the slowest, most laborious, and imperfect manner, who, after their acquaintance with this method of treatment, and their adoption of it, became pregnant, passed through its various

stages, and came to the birth of their children with little or no discomfort. And it is because of my knowledge in this respect, that I so earnestly recommend its adoption to all those who may have any direct interest in the matter.

### ABORTIONS.

There are two classes of women, who, finding themselves pregnant, are liable or susceptible to miscarriage. They may be classified, first, as those who, being unintentionally in a family way, are disposed to relieve themselves of the condition, and who therefore use either mechanical or medicinal means for this end; and, second, those who, finding themselves in that condition, are constitutionally, or from disease, predisposed to abortion.

Of the first class, I have nothing further to say, than that they run great risks in so changing their uterine conditions, as to produce relief in the manner in which they seek it; and that from all points of view, whether the considerations be those having reference simply to health, or moral in their nature, it would be better to allow their pregnancy to pass on to the time of birth, than to overcome it by forcible appliances. I am not unaware, that, in instances not a few, women find themselves pregnant outside of the formal marriage relation. In such cases they are the victims of misplaced confidence, and frequently have received such pledges and promises at the hands of the men whom they have trusted, as to relieve their conscientiousness in respect to the impropriety of sexual connection; and therefore have yielded to conjugal rites before conjugal formalities have been expressed. Then, as one might almost naturally suppose, finding themselves disappointed in the fulfilment of such promises on the part of the men whom they have loved, and finding themselves in a family-way, they seek by violent and dangerous means to overcome their pregnancy, and thus save themselves from public exposure, and the shame which they feel would follow it. For my own part, viewing all illicit intercourse between the sexes as open to crit-

icism and censure, I regard the responsibility of the man, wherever such circumstances as I have just alluded to exist, to be so much above that which rests upon the woman, that I cannot but call upon society not to shame down into hopeless sorrow a female who has been unfortunate, and of whom it may be said, that she has "loved not wisely, but too well;" but to consider the relations, temptations, and influences which were brought to bear upon her, in order to induce her to yield up her maidenhood before she had fairly given up her liberty. And I would most sincerely advise all such persons not to take to themselves such a sense of shame as to induce them to fall into morbid states of mind, such as will prompt them to risk their health and their lives, as well as to commit a great crime; for I cannot but feel, that abortion, when produced forcibly, ranks among the greatest of crimes; far exceeding in turpitude all those deviations from strict propriety and right which may lead women into unexpected and undesired maternal relations.

Of the second class of women who suffer, or are liable to suffer, from abortion, the courses that predispose to it are quite numerous and various. Among them may be considered predispositions which are inherited, and which are to be seen in build of body; in having the predominant nervous temperament, with feeble digestive organs, and irritable uterine system. Where serofula mingles itself up with such conditions, it is almost impossible for a woman, finding herself in a family-way, to go to the turn of pregnancy, unless she lives very differently from what most married women do.

As a security against loss of the embryo or fœtus or child, persons who are constitutionally predisposed thereto should avoid as much as possible a hard and laborious life, involving them in long-continued exercise while upon their feet. They should also avoid extreme sedentary habits inducing determinations of blood to the pelvic organs, and especially inducing severe constipation of the bowels; and should never, if possible to avoid it, go so long without urination as to subject the bladder to great distention and pressure, and the nervous system to irritation therefrom. They should avoid, after preg-

nancy is established, all sexual connection; should make their diet unstimulating, and free from irritating substances; should live in the open air habitually; take no medicines; keep their skins entirely healthy by frequent ablutions of soft water, and their minds as free from irritation and unnecessary excitement, whether from business or from ennui, as they possibly can. Where, from irritable uterus, women are liable to abortion, immediately upon finding themselves pregnant, with symptoms of over-action of the uterus, they should take a recumbent position mainly; having wet cloths wrapped around the body, kept wet and cool; and if anything like hemorrhage shows itself, though in incipient stages, sitz-baths should be had of a cold or low temperature; or, if the person finds a recumbent position so essential as to make a sitting posture dangcrous, then ice-water should be applied to the bowels, or injected up the vagina; or, what is in some instances better than either, picces of ice, one succeeding another, should be kept in the vagina as high up as they can well be placed.

There is but little danger of abortion where these methods are pursued, unless the women have become habituated to it. That they do become so, physicians, who have any knowledge in respect to the particular susceptibility of the female organism, are well aware. Men very eminent in the department of mid-wifery have reported cases of women who have successively been subjected to ten, twelve, twenty, and twenty-five abortions, extending after conception, before the loss took place, over periods of from three weeks to six months; and yet, upon improvement of their general health, who conceived, gestated up to their full period, brought forth children who were healthy, and were healthy thereafter themselves. Wherever, then, any great predisposition or susceptibility to abortion exists, every means tending to strengthen the bodily health, and add to its habitual vigor, has a direct effect to overcome such susceptibility; and as medicines, under such circumstances, do no good, no matter by whom administered, and in most instances do harm, there is nothing left for such persons but to accept and follow out, as best they can, the hygienic methods of living

recommended in previous chapters of this work. No specific rule or formula for the prevention of abortion can be recommended, because the difference in temperaments and in general habits of expending power is very great with different women. Hence, only general rules can be offered, and general suggestions made, which, with the exercise of judgment and common sense, can be so applied and adapted as to be of very great good.

## CHAPTER VI.

## PANACEAS, FEMALE PILLS, QUACKS AND QUACKERIES.

JUST to the degree that people lack intelligence on any subject, are they liable to be imposed upon; and as women are less intelligent on all subjects, or nearly all subjects, than men, and are so chiefly from want of opportunities, so they are more likely to be imposed upon. And in matters pertaining to health, and especially to healthy conditions of their special organism, they are so untaught that nothing else can be looked for, than that they should become the dupes and victims of shrewd and cunning impostors.

I have been greatly interested, though painfully so, to see to how large a degree the practice of drug-medication, whether of the "regular" or irregular schools, is dependent upon the patronage of women. If, instead of being in *their* hands, it were left to the decision of men, whether persons when sick should get along with or without medicine of any kind, much less of it than at present would be taken; for although men are not well informed in respect to the uselessness, to say nothing about the injuriousness, of drug-poisons, their habits of living are so much better than those of women, as to render constant and almost uninterrupted medication unnecessary. True, men do take a great deal of medicine; but they do not take anything like as much as women take. It has been said by a distinguished writer, and I am disposed to confirm his assertion, at least so far as my own personal observation will allow me, that nine-tenths of the drug medical-practice of this country is confined to the female sex. So little opportunity have they for natural life, that artificial means become seemingly necessary; and from want of occasion to be healthy, and from want of knowledge how to be healthy, they are necessarily shut up to the use of such agents as are special, in order to



overcome their unnatural, unhealthy, and artificial conditions. They are therefore just in such relations to life as to make them dependent upon, and therefore confident in, the use of remedies which purport to be specifics or universal curatives; and it is because of this peculiar state of dependence exhibited in woman's unhealthiness, and in the mental feelings which her diseases create, that the drug-medicator finds himself at liberty to offer her his panaceas.

Now, if the reader will turn back and read what I have in a previous chapter said upon specifics, no matter in what form they may be administered or presented to the consideration of the invalid, she will find that there is no such universal remedy as he who offers for her use a panacea warrants to exist; and that she is justified by the logic of common sense to conclude, that to the degree of pertinacity and officious impudence wherewith he presents to the consideration of the public a medicine in the shape of a panacea, is his medicine worthless. And, were worthlessness all that could be said to characterize such nostrums, I should feel myself at liberty to close this chapter at this point. But it is because they are not only worthless, but very dangerous, and oftentimes deadly in their effects upon the health and lives of those who take them, that I cannot pass the subject by without uttering the most solemn protestation and warning against their use.

For purposes that are supposed to be justifiable, and for ends which not infrequently women feel themselves at liberty to seek to accomplish, there are offered by some physicians of the "regular" school, by nearly all the physicians of the homœopathic school, and by quacks universally, remedies for diseased states of the uterine system, which are by their makers and venders declared to be thorough and efficient, and not in the least degree detrimental to constitutional vigor or to general health.

Of the forms in which such remedies are advertised, that of "Female Pills" is most common and popular. They are represented to be, just as the nature of the case may demand, very powerful in the production of suspended or suppressed

menstruation; perfectly safe to take with a view to induce miscarriage; just the thing whereby conception is to be prevented, when desired, and not less efficacious in the prevention of abortion; while at the same time they are particularly well adapted to the regulation of all the secretions of the system during the period of pregnancy; overcoming torpor of the liver, giving tone and vigor of action to the stomach, keeping the bowels in a healthy state, having a proper effect upon the kidneys, and so arranging and equalizing the circulation as to give entire freedom from anything like cerebral congestion or nervous excitement. Thus heralded in every newspaper, and so introduced into every family, these "Female Pills" are the reliance of all those women who, finding themselves in such relations to health as any particular disease of the uterine system or sexual organs may show, are, by their general temperament and habit of thought, progressive, and ill-disposed to trust physicians of well-established reputation of the "regular" school. It is a pity, though it seems to be inevitable in the present state of knowledge on subjects pertaining to health, that women of a reformatory tone, and progressive in their natures, should become the dupes of such impostors, and should be made, by their credulity, oftentimes to suffer ill-health, when they might just as well be healthy if they only knew how.

Let me say, then, in conclusion, that there is no quack-medicine — and for that matter no remedy in the *Materia Medica* of any drug-school — that can be relied upon to produce any specific changes, or to secure specific results, that shall be healthful; that the whole thing is a pretentious and unsubstantial falsehood, having no basis in science, and not at all entitled to a moment's consideration. Nature knows nothing about specifics in the department of her vital economies. Where chemical laws obtain, specific results can be produced by the use of specific or particular agents; but, where *vital* laws obtain, specific results can be produced only by the use of general agents: and these results must in all cases be brought about by the operation of forces whose remedial effects are such, in their natural order of application, as to be regarded

as *preventives* of disease. Nowhere can it be found that Nature cures a sick person, no matter what may be the ailment, by means unfriendly to health ; and if women, starting from this as a cardinal principle, would only exercise their judgment and common sense in fair measure, they would entirely forswear the use of all remedies claiming to be entitled to their confidence and patronage, by reason of their particular, special, or specific virtues.

I have had a good deal to say upon quacks and quackeries ; but I would not conclude without reminding my readers, that, in my opinion, quackery is not confined solely to the medical practice of those who are not members of the "Regular" school of medicine ; nor are *quacks* to be found entirely outside of that school. I know that the members of the medical profession, who practise after the Allopathic method, accustom themselves to consider and to treat all other practitioners of the "healing art," as quacks. To the "Regular," "Old School," or "Allopathic" practitioner, the Homœopathic physician, or the Hydropathic physician, or the Botanic physician, or the Eclectic physician, is a QUACK. This conclusion is reached in his mind, not so much by reason of any evidence which may be furnished to him of the unfitness of the representative of some other school than his own to practise the medical profession, as it is because of his education into what may be called prescriptive right on his part, and on the part of physicians of his school, to monopolize all medical practice. And whenever a man allows himself to receive conclusions as true, based upon such data, and drawn for such a purpose, it seems to me that he is more exposed to become the subject of dire delusion, and at length to represent actual imposture, in a degree more intense than the individual or individuals are likely to be against whom he utters his criticisms. If I am right, then the members of the medical profession, who range under the allopathic flag, are quite as likely to be essentially quacks, as are those who make less pretensions than they do to scientific knowledge and medical skill. For, without reference to the bearing of the position upon any particular class or

school of medical men, it may be said that he is a quack who seeks to accomplish any given end by means that are in themselves ill adapted to the end he seeks, and altogether incommensurate to it, if not positively destructive of it. This being admitted, I am unable to see how any man can, in his own person, represent quackery more decidedly than he who offers to a sick person, as a remedy for his sickness, a substance which, in its nature, is calculated to do the very thing, or, if not the very, yet a similar thing, and to produce the same, or, if not the same, a similar condition, to that in which the patient, to whom he offers the substance as a remedy, is found.

Far above all such narrow and circumscribed methods of treatment or philosophies of action ranges the hygienic school of practice. In conformity with Nature, it teaches its practitioners to follow her. Starting out, as it does, with the acknowledgment that the curative force is to be found only in the living organism, and that the means to be used by it are always in themselves, and in their ordinary application, promotive of health,—the practitioners of this school abstain from the use of any substance or thing, the legitimate or natural effect of which, when taken into the human system, is to impair its vigor, derange its functions, or in any way, shape, or manner, tend to weaken its efficiency.

The success of this method of treatment, within the last twenty years, has been proportionally greater than that of any other medical school. It is growing fast in public estimation. It has its chartered college, and able representatives of it as teachers; and its practitioners are steadily making their way to the popular confidence, and winning for themselves and their opinions, theories, and practice, the good-will of all who are disposed to investigation, and who are willing to follow Truth wherever she may lead.

As a bottom or basis of the philosophy of treating diseases of the human system by means that are hygienic, rather than destructive to the health of those who use them, a great popular movement has arisen, known in common phrase as the "Health Reform Movement." Its aim is to teach the people

how to live healthfully; how to avoid sickness; how to dispense with the use of drugs and poisonous agents; how to render the common daily employment of the physician's advice and skill unnecessary; how to live, from birth to death, happily, cheerfully, and usefully; how to live so as that death shall not take place until old age. And the advocates of the hygienic treatment declare themselves confident, from the stand-point they at present occupy, to be able so to change the habits of living, common to the people of the United States, as to diminish, within the limits of a single generation, one half the diseases now existing; and, before the close of this century, to add one-fourth to the sum total of the life of a generation of our people. True, in thus affirming their confidence, they do not intend to overlook the obstacles in their way; but they are so certain, that, to insure the public approval of the hygienic philosophy of living and of treating diseases, nothing is necessary but an understanding of it: and so determined are they to make all needful sacrifices in order that such knowledge may be had, that they cannot but have faith in the progress of their cause, and in the future of the people. God does not intend nor ordain, as a necessary concomitant to human existence, that human beings should have the ruling and habitual condition of their lives that of sickness. On the other hand, he intends that it should be that of health. If this is so, then sickness is a forced condition, and therefore is to be regarded as unnatural; while health should be regarded as the ordinary, and therefore the natural, condition. Hence, in order to make such changes as would result in having the people healthy instead of sick, all that is necessary is to bring them back to Nature, making their habits and ways of living, in all directions, simple and true. That, in order to do this, the aid of well-educated and intelligent physicians is needful, I cheerfully admit; but such physicians must have more faith in simple things, and far more communion with all things natural; must be, in their own personal lives, better representatives of the laws of health; must be men who regard these laws with more conscientiousness, and consecration of spirit; must be more magnetic and



spiritually minded, than at present they can be said to be. As they are found now, they rank in the forefront as violators, despisers, and contemners of the laws of life and health. Personally, they show no respect to them. Professionally, they seem to be given over to such delusions as force them into daily and almost constant defiance of their authority. And it is because of such relations to life and its laws, — to Health, and the great blessings which she carries wrapt up in her bosom, — that we of the hygienic school have to pass them by, and appeal to the people at large: calling upon our fellow-men to listen to the voice of Truth and Wisdom, and to heed their teachings, “that their days may be long in the land which the Lord their God giveth unto them;” and that they may go down to their graves in peace, and in a good old age.

As one of the public and professional representatives of the hygienic school of practice, and on my own personal responsibility, I freely avow my intention to be, in occupying the position I do, to create such distrust on the part of the people in the efficacy of all drug-medicines as remedies for disease, as to lead to the abandonment of them; feeling sure, that just so far as I am successful in bringing about such disuse of them, I am proving myself to be a benefactor.

In addition to this, and as a corollary to it, I avow my intention to be to teach the people how to live, so as to *avoid being sick*; — in other words, to make them so intelligent as that they may be able to *prevent* disease.

The motives that prompt me to this labor will be supposed by many to have their root and force in considerations personal to myself, and therefore selfish; but I disavow such motives, and claim, on the other hand, that my object is to assist in the regeneration of mankind; believing as a Christian, as I claim to be, that the greatest obstacles that exist in this country to the spread of the Gospel are to be found in the depraved physical habits of my fellow-men; and that it is altogether vain and useless for men and women to associate themselves for the purpose of circulating the Bible, or making more common the means of grace, or bringing to bear special moral means for the



benefit of mankind, so long as they fail to consider how intimately connected are the depravities of the human heart with depraved physical habits. And as it is true, not only by revelation, but metaphysically and philosophically true, that "with the heart man believeth unto righteousness;" so it is as certainly and extensively true, that man's heart takes on extraordinary depravity by the reflex influence upon it of depraved passions and propensities: and that as these are the means through which his bodily life, in great degree, expresses itself; so they become the means of obstructing and hindering in him the evolvment and unfolding of his spiritual life, just as they become perverted. To eat like a glutton; to drink like an inebriate; to indulge in sexual excess; to have one's appetite and taste so abnormal as to be entirely unfit to appreciate things that are natural and healthful; to live in constant rounds of fashion, which means nothing more nor less than to live artificially and falsely; to have one's *special senses* all deranged, and one's body sick,—is not to have such external conditions as are favorable to the growth of the higher faculties, or of those graces of the Spirit, which, to the honest inquirer and searcher after the RIGHT and the TRUE, come as special gifts of the good God.

I appeal, therefore, from the *Doctors* to the *PEOPLE*. And I appeal from the people at large to that portion of them who have been made the subjects of Divine grace. I call upon Christians, especially, to come up to the consideration of this great and portentous fact,—that sickness, which is one of the forms in which sin shows itself, is the habitual condition of our people. I entreat of them, both ministers and laymen, to take an honest, earnest, truthful view of their relations to this great Health Movement; to remember that they, particularly, are as "a city set on a hill, which cannot be hid,"—a light shining in the surrounding darkness, and representatives of that Great Light, "which lighteth every man that cometh into the world;" and that they, by their very professions, are bound to glorify God in their *bodies* as well as in their spirits, which are His.

When we who are now the advocates of this Hygienic

philosophy shall have impressed upon our fellow-citizens the correctness of our views, to the degree that they shall consent in the main—in all essential points—to coöperate with us; to the degree that our principles shall no more be considered as the outgrowth of fanaticism, but on the other hand will be recognized as the outgrowth of an honest faith in the Gospel of Christ; then shall we have seen such results as will more than compensate us for whatever loss of reputation or character or fame or worldly consideration or wealth we shall have undergone. We shall be rich, then, in the reward of our labors, and in the consciousness that, in God's providence, we have inaugurated a revolution which shall not cease its whirl until the "kingdoms of this world become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever!"

