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MANHOOD

Wrecked and Rescued

HOW STRENGTH, OR VIGOR, IS LOST, AND HOW IT MAY
BE RESTORED BY SELF-TREATMENT

BY

REV. W. J. HUNTER, PH.D., D.D.

A SERIES OF CHAPTERS TO MEN ON SOCIAL PURITY
AND RIGHT LIVING

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PREFACE.

This book is the outcome of an extensive experience in the study of human nature during many years of pastoral service in the principal cities of the Dominion of Canada. It has been my privilege to address from pulpit and platform, great assemblies of men and women, on questions of vital importance to the life that now is and that which is to come. On the subject of personal and social purity, I have spoken to congregations of men only, numbering as many as fifteen-hundred persons.

At the earnest solicitation of friends whose judgment I value, including clergymen, philanthropists, moral reformers and Christian Temperance workers, this book is given to the world with a sincere desire to save men from the pit-falls of sensuality.

W. J. H.

MONTREAL.

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THE WRECK.

MANHOOD: WRECKED AND RESCUED.

CHAPTER I.

THE WRECK.

“AND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Gen. i, 26.

“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the

works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psalm viii, 4–8.

I accept as rational and trustworthy the Bible account of the creation of man. It is in harmony with well-established scientific truth, and is confirmed by mythology and tradition. It is impossible to conceive of the dignity and purity of man as he came from the forming hand of the Creator and while yet unstained by sin. A fine writer has given this pen-picture of the first man: "He was placed in a world of grandeur, beauty, and utility. It was canopied with other distant worlds to exhibit to his very sense a manifestation of the extent of space and the vastness of the varied universe; and to call his reason, his fancy, and his devotion into their most vigorous

and salutary exercise. With a body perfect in form, full of vigor as of life, he had an intellectual power that grasped all created objects, and ranged the loftiest heights of sublime inquiry and research."

That glory has passed away, and we must study man as we see him to-day, with his long train of diseases, infirmities, and impediments. And yet, even now, in this world of marvels and of beauty, there is nothing to compare with the human form and face divine.

There are specimens of manhood whom we cannot pass on the streets without admiration; we involuntarily turn round and look at them as they move on with the tread of a giant. There are kings of the stage, the platform, the pulpit, the bar, and the senate, who need but to speak and stand erect, when all eyes are riveted and all hearts are carried away into a sweet captivity. These men inherited

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noble forms and high intellectual faculties, and have lived in obedience to natural law, and are examples of what following generations might become if people were properly educated, and if the same care and common sense were exercised in the propagation of the race as in the breeding of cattle, sheep, and horses.

DETERIORATION.

The causes of deterioration are numerous and perplexing. Ignorance of the anatomy, physiology, and functions of the human system is a most prolific cause. Sanitary science is doing much to remove this cause, and the time is approaching when in the homes of the people, as well as in colleges and universities, these important subjects will be studied and understood.

Poverty and consequent lack of wholesome food is another cause. The human body is the most delicate and exquisite

piece of mechanism in the world, and can be sustained in strength and beauty only by regular and proper quantities of nutritious food. An engine cannot work without fuel; a horse cannot work without grain, and a man cannot work without waste-repairing food. More than half the human family are inadequately fed, and fifty per cent of the remaining half are improperly fed. Poverty is the mother of dirt, vice, and crime; and the attention of the Christian, the statesman, and the philanthropist must be directed more than ever to the elevation of the masses. They are fast filling the world with a race of imbeciles and incompetents who are becoming a charge on the State and a tax on the generosity of the thrifty and benevolent.

Stimulants and narcotics are another cause of physical and national deterioration. Strong drink works ruin everywhere, and tobacco, opium, and morphine are sap-

ping the foundations of health and threatening national existence itself.

The habits of modern society in the matter of dress, recreation, late hours, and sensational literature tend to deplete vital force and convert men and women into pygmies and puppets.

But towering high above all these, sometimes growing out of them, sometimes giving rise to them, and always associated with one or more of them, is sexual perversion in its multitudinous forms and with its concomitant army of shame and degradation. The subject is one of great delicacy, and hitherto has received but little attention save in publications of limited circulation ; but of late it has engaged the thought of the Church, the pulpit, the platform, and social reformers in Europe and America.

It is safe to say that sexual perversion in its various forms touches more than half

the population of every city, town, and country in our modern civilization. It shortens human life, burdens it with infirmities and diseases, depletes its working power, enfeebles its mentality, and makes it a drudgery and a sorrow. Look at the men whom you meet day after day, and how few specimens of perfect manhood do you see! Note their walk and bearing; how shilly-shally the gait, how lusterless the eye, how utterly devoid of snap and spirit the whole demeanor! Contrast men with the males of the brute creation—the lion, the tiger, the bull, or the entire horse. What a majesty there is in the movements of these creatures, what fire in the eye, what thunder in the voice!

“Hast thou given the horse strength?
hast thou clothed his neck with thunder?
canst thou make him afraid as a grass-
hopper? the glory of his nostrils is terrible.
He paweth in the valley, and rejoiceth in

his strength: he goeth out to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting." Job xxxix, 19-25.

That is Job's description of the war horse, and it is the climax of sublimity. And shall not man, standing at the head of creation, excel in beauty and in bearing all lower animals? The eunuchs of the East were castrated and appointed to the care of bed-chambers in palaces and in the homes of the wealthy. They were effeminate and harmless creatures with smooth faces and without force and energy of

character; for when sexual power is destroyed or depleted there is always a lack of force and energy.

A CRITICAL PERIOD.

At the period of puberty, explained in a subsequent chapter, the seminal fluid is secreted; at the age of twenty-five virility is well and fully established, and at the age of fifty the sexual passion begins to abate, and after that period it should never be stimulated, and seldom gratified. Then life retains its brightness, and a long and happy old age awaits the man who has been observant of nature's laws. Think of Gladstone bearing the weight of an empire on his shoulders at eighty-four, and then think of the thousands of men who are superannuated and withered at forty, and see the difference between manhood retained and manhood wrecked.

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Now this period, from puberty to forty-five or fifty years of age, is the critical period in the life of man. If boys were properly instructed by their parents or by the family physician before they attain the age of puberty; if, in simple language, they were told what self-abuse is, and what its terrible consequences are, most of them would be saved from this first step to ruin. And if at the age of puberty a book like this one were put into their hands, they would see the sin and peril of illicit intercourse in all its forms, and be saved from the second step to ruin, and they would come to the marriage altar pure in body and in mind, govern their married life according to the laws of health, and thus secure to themselves a heritage of happiness, and bequeath to their offspring a mind and body fitted to the discharge of life's high and dignified responsibilities.

AN HONORABLE MISSION.

I know of no mission more honorable than that of guiding the people into paths of virtue, chastity, and purity. It is the mission of parents, teachers, and Christian ministers. As yet we have touched only its fringe. • It is a subject that cannot be dealt with in minuteness of detail in the public press, in the pulpit, or even on the platform; but in a book written in a plain, simple style that even the unlettered may understand, we can use that plainness of speech which we could not employ in addressing a promiscuous audience.

An Italian mother said of her sons, "They are my jewels," and this book is sent forth to protect and save the jewels of the household and the State. I have no shadow of apology to offer for its publication. My only regret is that I did not sooner give wings of type to the startling

and momentous truths herein contained. The pressure of duties inseparable from a busy pastorate is my excuse.

REBUKES TO THE CLERGY.

The demands upon the pulpit increase with the increasing advancement of the age, and I am in perfect sympathy with the opinion expressed by a medical writer when he says: "All ministers and teachers should be as well learned in the laws that govern the sexual organism, and in other departments of human physiology, as they are in the supposed legitimate pursuit of their lives." Dr. Jackson deals with this thought in a plain, outspoken fashion sufficient to paint a blush of shame on many a clerical cheek. He says:

"As a class clergymen are honest men, earnest in their efforts to bless their fellows; but I have not much respect for their sagacity. They seem to me to lack insight

to human nature. They fail in adaptation, and take altogether too narrow views of their sphere of activity, and of the depravity which it is their object to combat. They chiefly confine their efforts to saving of souls; whereas Christ instituted the ministry to save *men*. As God created him, man has a body as well as a soul, and without which body it were a misnomer as truly to call him a man as it would be to call an angel a man. As Christ's minister the clergyman is to look after the redemption, not of a human *soul* simply, but of a human *being*.

“The clergymen seem utterly ignorant of the fact that the bodily organization can become depraved, and so force the soul to abnormal conditions. They seem, judging of them by their conduct, not to have the least information respecting the laws of hereditary descent, or the transmission of physical and moral traits. True, they see children looking like their

fathers or mothers, or both, having their tones of voice, color and texture of hair, shade of eye-coloring, shape of mouth and lips, or feet and fingers, and they take it for granted that these resemblances happen according to law. But when they see children with habits, tendencies, appetites, predispositions all wrong, they are not sufficiently informed to inquire whether these developments in children have not for long years been cultivated in their parents as the alpha and omega of their existence. Can they not be made to see that a mother liking rum can communicate her appetite to her unborn babe as easily as she can the features of her face? that an appetite for tobacco is as easily transmissible as the color of the hair? that a strong lurch toward licentiousness can be given to one's firstborn as readily as the tones of the voice?

“Now, would ministers give their atten-

tion to physiology, and, in connection with their spiritual exhortations, press home on human beings the law of personal purity, the world would be nearer heaven."

The late O. S. Fowler strikes squarely from the shoulder, and speaks like one of the old prophets, when he addresses himself to clergymen. Listen to these clarion tones:

"Are you not volunteer watchmen placed on the sightly watchtowers overlooking the public good, for the specific purpose of warning your congregations against sexual sins as much as against falsehoods and cheater? Yet in this respect are not almost all dumb dogs that will not bark against this vilest of all vices? How can you possibly reconcile this ominous silence, either to truth, to your clerical vows, to public morality, or even to the dictates of unordained humanity, much more ordained? Your silence is a crime against

truth, humanity, and God. Either discharge this your solemn duty or else resign your commission."

It is but fair to say that the charge of ignorance, on the one hand, and of timidity, on the other hand, is not by any means universal in its application. The White Cross movement, which has girdled the world, owes its inception to a clergyman, and in all lands Christian ministers, with few exceptions, stand in the front ranks of social and moral reform. But it can be seen at a glance that these subjects cannot be dealt with in detail in our ordinary pulpit ministrations. Ministers can address the sexes apart and do much good, and they can use the pen as I do in these pages, and speak with all freedom, but beyond that they cannot go in a public way.

In private they can do more; and if their pulpit discourses show that they have given attention to these subjects

they will have more patients coming to them for counsel and sympathy than any doctor has for opinion and medicine.

Henry Ward Beecher, in one of his published sermons, says :

“Young men want to act upon their feelings. They are for joy. They are for outspring. And I like to see young men full of life and vigor and elasticity. And it is not their racing, or wrestling, or riding, or shooting, or fishing that breaks them down. It is *leaking*. It is wasting the nerve substance by pleasures that draw out the very vitality of their life. I wish I could read you the letters that come to me with implorations and supplications that I would save the writers from the evils into which they have fallen, as they say, through ignorance.”

Mr. Beecher does not stand alone in this particular. Every pastor in large cities, whose sermons and addresses show

that he is in touch with the young, and that he knows the perils which beset them, has a like experience. Canada is a young country, and its moral atmosphere is supposed to be the purest in the world, but after a pastorate of eight years in its rural districts, and thirty years in its principal cities, the publication of letters which have come pouring in upon me in response to pulpit and platform appeals for social and personal purity, and a narration of personal interviews, in which the unhappy victims of sexual perversions have implored me to help them, would fill a large volume and make any pure heart sick.

These considerations have prompted the publication of this book. There are not a few publications on sexual science, and some of them are not devoid of merit. Some are written for the profession, and are comparatively useless to the ordinary reader; some are written by specialists

with a view to secure patients, and those who have taken treatment from these specialists know how expensive it is, and how transient the relief obtained. But many of these publications are written by unprincipled charlatans, whose sole object is money. Millions of dollars are paid to these charlatans every year. Their advertisements are found in every paper and magazine whose columns admit them, irrespective of cost, and their pamphlets flood the land, like the locusts of Egypt, and, like them, eat up "every green thing."

MONEY THROWN AWAY.

And I now solemnly declare that every dollar spent on medicine for the cure of seminal weakness, nocturnal emissions, errors of youth, and loss of manhood is so much money thrown away; for not one drop or grain of medicine is needed to effect a cure. And not more confidently do I offer the

salvation of God as a panacea for the soul than I offer hope and health and happiness to every sufferer who conscientiously follows the directions contained in this book.

This is a strong and unqualified statement, but I know whereof I affirm, and my character and standing in the community are involved in the statement, and I do not fear the result.

AN ANCIENT WRECK.

CHAPTER II.

AN ANCIENT WRECK.

SENSUALITY is the sin of the ages ; it is the sin which God hates and visits with special punishment. Let us begin at the beginning and examine a remarkable and somewhat obscure passage in the Book of Genesis :

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair ; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh : yet his days shall be a hundred and twenty years. There were giants in the earth in those days ; and also after that, when the sons

of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Gen. vi, 1-7.

The opinion of some of the ancients that these sons of God were fallen angels who had illicit intercourse with women is now set aside as utterly without foundation. The supposition that these sons of God were the male children of Seth, and the fair women the female children of Cain, is

equally untenable. Adam had other children than Cain and Seth, and how would this interpretation designate *their* offspring?

CRITICAL EXAMINATION.

It is necessary, in order to understand this remarkable passage, to turn to verse 26 of chapter iv, where we read: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." What do these words mean? They cannot mean that now for the first time men began to worship God and pray to him, for Adam and Abel had certainly worshiped God and called upon his name long before this. The marginal reading casts some light on the passage: "Then began men to call themselves by the name of the Lord;" and this reading has suggested the opinion that at the period alluded to the descendants of Seth formed themselves

into a society, or church, which they called after the name of the Lord. But this opinion breaks down in the light of history, for in none of the subsequent writings of Moses do we find reference to any such society, church, or organization; nor is there any reason in nature why the children of good men and bad women should more than others become "mighty men, men of renown."

At this point I beg to submit a critical examination of this passage which meets us at the very entrance to the history of sensuality and its work of desolation and ruin. It is from the pen of a most scholarly man, a member of the Royal Asiatic Society of Great Britain and Ireland—George Smith, F.S.A. In a lengthy and exhaustive exposition of the passage in question Mr. Smith says:

"There is, however, another rendering of the text which some of the best scholars

contend is not only allowable, but required by the original words. They say that the word which we render *began* should be translated *began profanely*; and that we are therefore led to the belief that the Holy Spirit marks out in this Scripture the beginning of that awful profanation by which proud and wicked men arrogated to themselves and to each other the names, titles, and attributes of Deity. 'Then men profanely began to call themselves by the name of the Lord.' If this be the true sense of the passage, we can easily offer a consistent interpretation of the text to which our attention was first directed. If proud and powerful and wicked men were called after the name of God, then by the 'sons of God' we should understand the sons of these mighty and profane men. These, we are told, 'saw the daughters of men that they were fair; and they took them wives

(the word means "to ravish, to take by violence") of all which they chose.' Inflamed by passion, their desires were unchecked by the dictates of reason, the claims of right, or the principles of religion. They were given up to unbridled licentiousness. The latter part of the passage states that the issue of this connection were 'mighty men, men of renown.'

"In favor of this sense it may be urged that it accords with the conduct of those powerful but wicked men who in later ages acted in exact conformity with the letter of the text, according to this last rendering; it affords important information respecting those vices of government and society which soon after filled the world with violence; and it presents a consistent account of the origin of those men whom the Scriptures call 'giants.'

"We should not have been so particular in our examination of these passages had

they not involved a most important feature in the history of this age. According to the reading of these texts in the Authorized Version, although we are told that previously to the deluge the earth was filled with violence, we have not a single intimation of any deterioration of morals, or of the existence of any religious or political causes in operation, likely to lead to so serious a result. But if the interpretation now advanced be received, we have a clear notice of a combined religious and political deterioration which, rising into vigorous action with an increasing population, at length overruns the whole surface of society, and introduces and confirms the most fearful and extensive corruption."

ADDITIONAL TESTIMONY.

In confirmation of this view of the passages under consideration, the author of *Ancient Universal History*, speaking of

Jewish authorities such as the Targums of Onkelos and Jonathan Ben Uzziel, says :

“They suppose by the ‘sons of God’ in this place are meant the princes, great men, and magistrates of those times, who, instead of using their authority to punish and discountenance vice, were themselves the greatest examples and promoters of lewdness and debauchery; taking the daughters of the inferior people and debauching them by force.”

Then, in the *Essay for a New Translation*, the author says: “It must have been observed further that the verb *Labach* not only signifies ‘to take,’ here, and in several other places, but ‘to take by force or surprise, or to ravish.’ So that the words should be rendered: The sons of the sovereigns, seeing that the daughters of the inferior sort were fair, took them by force and ravished them at their pleasure.”

Dr. Adam Clarke, in allusion to this interpretation of the passage, says, "Most of the Jewish doctors were of this opinion."

This terrible sin, therefore—unbridled lust and passion—was the sin which, in this early age of the world, provoked God to shorten the period of human life and drown that polluted generation with a flood of water.

WHY NOAH WAS SPARED.

In Gen. vi, 9, we find the reason why Noah and his household were saved from the general ruin: "Noah was a just man and perfect in his generations, and Noah walked with God." What is the meaning of these words, "perfect in his generations?" It is not enough to say that the word generations means the offspring of Noah. It is not enough to say that it means the age in which Noah lived. It may include all these, but it includes much

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more than these. In the margin of the Revised Version the words are: "Noah was blameless in his generations." The idea is that Noah was blameless in his sexual relations; he observed the law of chastity, and remained uncontaminated by the prevailing pollution around him, and God spared him and made him a kind of second Adam to begin the race over again. He was blameless in his *generations*.

AN IMPORTANT INCIDENT.

It is clear that Noah's sons were not as pure in thought and life as their father, but had suffered more or less from the associations inseparable from their early life. At least one of them had so suffered. The proof of this is found in an incident recorded in Gen. ix, 20-25. We are told that Noah "planted a vineyard: and he drank of the wine, and was drunken." This incident is sometimes cited by tem-

perance lecturers and ministers to show that drunkenness is as old as the flood, and that even Noah, who walked with God, was guilty of the sin of drunkenness. But the history does not warrant such conclusions. It rather suggests that now for the first time wine was made from the juice of the grape. It would naturally ferment and become intoxicating if the means to prevent its fermentation, now so well known, were not employed; and thus Noah may have become drunken because he was ignorant of the intoxicating properties of the wine which he drank.

There is no record that he was ever intoxicated again; and the fact that the spirit of prophecy came upon him immediately after he awoke from his wine is sufficient proof that, as Dr. Clarke expresses it, "of the crime of drunkenness he was innocent as a child."

But an incident is recorded in connec-

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tion with Noah's intoxication which reveals the displeasure of God at any breach of that instinct of modesty which is born in all of us. This is the record :

“And Noah began to be a husbandman, and he planted a vineyard : and he drank of the wine, and was drunken ; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father ; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan ; a servant of servants shall he be unto his brethren.”

This malediction was not the utterance of an incensed father in a moment of anger.

It was the spirit of prophecy, divinely imparted, and foretelling the future of the descendants of Ham and Canaan, in whom the old devil of indecency and sensuality had survived the flood and found a foothold. Neither was it a direct infliction from the Almighty, but a prediction of the consequences—the outcome of a life of impurity and sensuality. And this is an additional proof that sensuality is the sin which God hates and visits with punishment prompt and severe.

CIRCUMCISION.

The waters of the flood did not extinguish evil passion. Soon we find the tower of Babel in course of erection—a daring project to defy the God of heaven to send another flood; and even the posterity of Shem fell into idolatry and its associate corruptions.

Then followed the call of Abraham, and

his separation from his kinsmen, that he might be placed under a system of tutelage and receive instruction direct from God, and so become the head of a branch of the human family, from which should come the Redeemer, in whom all nations should be blessed. Looking at the call of Abraham in this light, and noting the purpose of God to preserve one pure branch of humanity, we cannot fail to be impressed with the significance and importance of the rite of circumcision, which became the seal of the covenant made with Abraham. The account is furnished in Gen. xvii, 10-14: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every

man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant."

MEANING AND INTENT OF CIRCUMCISION.

The literal meaning of the word circumcision is *cutting around*, and refers to the act of cutting off the foreskin of the male organ. It is claimed by Herodotus that the Egyptians and Ethiopians observed the rite of circumcision from the remotest period, and that other nations borrowed it from them. But when we consider that Herodotus flourished but four hundred and

eighty-four years before the Christian era, and that Jacob and his family lived in Egypt 1800 B. C., and that the rite of circumcision was transmitted to them from Abraham, the presumption is that the Egyptians received it from the Israelites, and not the Israelites from the Egyptians.

It was unquestionably a divine institution, and its introduction so soon after the terrible dissolution of manners and morals which grew out of sexual perversions is significant in the extreme. It is clear that circumcision involved more than personal cleanliness. It is still resorted to by physicians in some cases in order to keep the parts free from offensive and irritating secretions; and this cleanliness is important in all cases of seminal weakness. But the original rite implied more than this. Its deeper meaning was purity in thought and word and action. The operation was delicate and painful, and it pointed to the organs of

generation as the instruments for the transmission from parent to child of the qualities inherent in the parent. That was at least one great lesson. It was the voice of God calling men away from the sensuality and impurity which had resulted in the destruction of former generations by the judgments of heaven.

A FLOOD OF FIRE.

We need but to turn from the sixth to the nineteenth chapter of Genesis to learn that the flood had not extinguished evil passions. The destruction of Sodom and Gomorrah by fire and brimstone was a judgment on their inhabitants for their degrading sensuality.

The corruption of morals was well-nigh universal. Look at the picture. The sacred narrative informs us that "the plain of Jordan was well watered everywhere, before the Lord destroyed Sodom

and Gomorrah, even as the garden of the Lord." The limpid stream, the quiet lake, the hill and dale, with their variegated loveliness, are there; the homes and palaces and towers of the young cities throw back, in diamond brightness, the rays of the rising sun. And yet these fair cities are the home of abominations deep and foul as hell. They have become so utterly corrupt that God must wipe them out of existence, and convert the site which they occupied into a sea of death.

THE SIN OF SODOM.

The sin of Sodom cannot be mistaken. It is clearly indicated in the Epistle of Jude: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." One cannot read the inspired

account of that last night in Sodom without a sense of horror at the depths of depravity to which its inhabitants had sunk; and the closing scene in the history of Lot shows that even his daughters were contaminated by the corruption of the age and the place.

THE HEBREW PEOPLE.

Following the stream of history in the line of Abraham, we have first of all the patriarchal age, when society existed in a very simple form, and the habits of the people were principally pastoral. They dwelt in tents and raised large herds of sheep and cattle, and the heads of families conducted religious worship, adjusted disputes, and presided over family and tribal matters in general.

The history of this period is condensed and fragmentary, but enough is revealed to show that marriage was respected and prostitution was punished by heavy pen-

alties. And although polygamy existed to a limited extent, yet not with the divine approval, and subsequent events show how disastrous it was to all concerned.

CHASTITY OF JOSEPH.

The chastity of Joseph is one of the brightest incidents of the patriarchal age, or of any age. A young man full of life and blood, with all the natural appetites in a state of perfection, solicited by a lady of rank, and with no probability of detection; and yet he stands in his virtue firm as a rock and says, "Can I do this great wickedness, and sin against God?" The fear of God was in his heart as a controlling principle, and before *it* human passion stood rebuked and withering.

A MODERN INCIDENT.

Some years ago a friend related to me the following, which he received from the

lips of the gentleman who was the principal actor in the scene. This gentleman was in Europe on a three months' business engagement, when passion was awakened by the thought that in the high class houses there was supposed to be neither danger of detection nor infection. His conscience rebuked him, but passion rose high above the voice of the faithful monitor. He made his way to one of these houses, selected a partner of his guilt, and retired to a room, when, quick as a flash of lightning, there rose up before his vision the sweet faces of his pure and confident wife and three happy children praying for him every night and waiting for his return. In a moment desire was gone, the great drops of perspiration stood like beads upon his brow, and he rushed from the house thanking God that he had escaped from the jaws of hell.

STILL AT WORK.

But all men in the patriarchal age were not like Joseph, and through the side lights of Scripture history we see enough to warrant the conclusion that the old demon of sensuality was still at large, and that the vices which are rampant to-day were doing their deadly work in that early age. One of these side lights opens to us in the thirty-eighth chapter of Genesis, and reveals the fact that at least one method for the prevention of conception was already known and practiced. It was a law of that period that when a married man died childless his brother—if he had one—must marry his widow, and if children were born they were considered as the children of the first husband, and inherited his property. Judah's eldest son had died, and it became the duty of Onan to marry the widow and raise up seed unto

his brother. The inspired writer says: "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore he slew him also."

The sin of Onan was not, as is commonly supposed, the sin of masturbation, but the sin of "withdrawal," or incomplete coition.

Then in this same chapter we learn that prostitution existed; for we have the story of Tamar, Judah's daughter-in-law, disguising herself as a harlot and seducing Judah to illicit commerce. So that even in this simple age sensuality was the sin before which, above all other sins, men and women fell.

THE MOSAIC ECONOMY.

When we come to the age of Moses we find the Hebrew people emancipated from

long years of slavery, but not from consequent lax morality, and we can imagine the magnitude of the task assigned to Moses as leader and instructor of these millions of people.

It will assist us to the end in view to digress for a little at this point and glance at the condition of the tribes and nations dispossessed and driven out to make place for the Israelites. We shall find that moral causes were at work, as they always are, in determining national existence.

In the fifteenth chapter of Genesis, when God promises that the land of Canaan should be given to the posterity of Abraham, he intimates that possession must be delayed for a long period, and at the same time assigns a reason for the delay: "For the iniquity of the Amorites is not yet full." The inhabitants of Canaan were wicked, and their crowning sin was sensuality,

but so long as there remained a fragment of virtue and a hope of reformation not even the Israelites could dispossess them.

Then, if we turn to the Book of Leviticus, we find a long series of laws and prohibitions and penalties—a series of laws which, the more it is studied and understood, commands the admiration of the world. The eighteenth chapter deals with unlawful marriages and unlawful lusts. In verses 24, 25, it is written, “Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.” What were these terrible crimes which rooted out these great tribes and nations? Not simply idolatry, but incest, adultery, fornication—every species and form of sexual perversion.

SEXUAL PURITY.

And therefore when we examine the sanitary laws of Moses we are not surprised at the space and prominence given to sexual purity. Referring to these laws a medical writer says :

“The Old Testament by its clear and sublime teachings preserved the Israelites from the contamination by which they were surrounded. Situated in the midst of nations by whom an unlicensed debauchery was regarded as a part and parcel of religious life, the chosen people successfully retained its purity; and even in the darkest hour of its history there were found four hundred men who had never bowed the knee to Baal. The doctrines of Moses are most explicit in what relates to individual purity. Far from passing by in silence those delicate relations as indifferent, or of doubtful utility,

or as possibly harmful if discussed openly—as the modern fashion widely prevails—the sacred word enters with singular minuteness into the admonitions for chastity, for temperance in the marital relations, and for sanitary precautions connected therewith. Anyone who will take the pains to examine the various chapters in Leviticus and Deuteronomy which contain the directions to single and married men will there find an explicitness and a minuteness which writers of the present day cannot attempt to imitate.”

How sadly these laws were neglected in the reigns of Ahab and Solomon, and how degrading and destructive this neglect was, the history of those times abundantly testifies. And when we approach the advent of Christ we find the world tottering to its fall. The religions and civilizations of men had lost their hold on the faith and affections of the people. Vices foul

and black as hell devastated the nations and, like a mighty volcano, were burning out their strength and vitality. A Deliverer must come, else the world must perish.

A MODERN WRECK.

CHAPTER III.

A MODERN WRECK.

WE have followed with hasty glance the stream of history in the line of the chosen people, and have seen that sensuality was the sin which broke out again and again, working disgrace and ruin. It would be a tedious and painful task to give even a sketch of the history of sexual perversion in ancient nations outside the line of Abraham. As I write I have before me a volume of 685 pages, entitled *The History of Prostitution: Its Extent, Causes, and Effects Throughout the World*. It was published in 1858, and was written by William W. Sanger, M.D., resident physician, Blackwell's Island, New York city. After tracing the history of prostitution in Egypt, Syria, and Asia Minor, in Greece

and in Rome, Dr. Sanger approaches the Christian era in these words :

“THE CHRISTIAN ERA.

“Perhaps the most marked originality of the Christian doctrine was the stress it laid on chastity. It has been well remarked that even the most austere of the pagan moralists recommended chastity on *economical* grounds alone. The apostles exacted it as a moral and religious duty. They preached against lewdness as fervently as against heathenism. Not one of the epistles contained in the New Testament but inveighs, in the strongest language, against the vices classed under the generic head of luxury. Nor can it be doubted that, under divine Providence, the obvious merit of this feature in the new religion exercised a large influence in rallying the better class of minds to its support.

“From the first the Christian communities made a just boast of the purity of their morals. Their adversaries met them on this ground at a great disadvantage. It was notorious that the college of vestals had been sustained with great difficulty. Latterly, it had been found necessary to supply vacancies with children, and even under these circumstances the number of vestals buried alive bore but a very small proportion to the number who had incurred this dread penalty. Nor could it be denied that the chastity of the Roman virgins was, at best, but partial, the purest among them being accustomed to unchaste language and unchaste sights. The Christian congregations, on the contrary, contained numbers of virgins who had devoted themselves to celibacy for the love of Christ. They were modest in their dress, decorous in their manners, chaste in their speech. They refused to attend the theaters, lived fru-

gally and temperately; allowed no dances at their banquets; used no perfumes, and abstained generally from every practice which could endanger their rigorous continence. Marriage among the Christians was a holy institution, whose sole end was the procreation of children. It was not to be used, as was the case too often among the heathen, as a cloak for immoralities."

In the light of this testimony consider the condition of morals when the apostles began their mission of reform and salvation. Take, for example, the picture sketched by Paul in Rom. i, 24-27: "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen. For this cause

God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."

NO COMPROMISE.

How did Christianity meet this awful corruption of manners and morals? Did the apostles advocate a system of licensed and regulated prostitution? Did they teach that, the sexual appetite being natural and God-given, its gratification must be innocent and natural, out of wedlock as well as in it? No: they reiterated the commandment, "Thou shalt not commit adultery." They declared that "whoremongers and adulterers God will judge."

They proclaimed that "they who commit such things are worthy of death." They taught the sacredness of marriage and the purity of the conjugal relation; and these teachings were the salt which prevented the utter corruption and consequent extinction of the race.

And in all subsequent ages, in proportion to the diffusion of the system of morality taught in the New Testament, and the hold which this system has taken on the heart and conscience of nations and individuals, has been the degree of national elevation, as well as the standard of social and domestic purity, which have distinguished Christian from non-Christian communities. Let no student of history pronounce Christianity a failure even if limited to this single line of improvement. It has elevated woman, sanctified marriage and the home, driven adultery and fornication into the darkness to which they belong,

and placed on the statute books of civilized nations laws which protect virtue and punish rape and seduction.

SUPPRESSED BUT NOT EXTINCT.

The passions which the waters of the flood could not quench, and which the fire of Sodom could not burn out, have survived through all ages. Stimulated by wealth and luxury, on the one hand, and by the poverty which drives to despair, on the other hand, the old sin of sensuality is making such strides and working such havoc in our age as may well awaken the apprehension and excite the alarm of the Christian, the philanthropist, and the statesman.

The revelations of the *Pall Mall Gazette* a few years ago startled the civilized world. That such a condition of society could exist in Christian England, not among its criminal classes, but amongst its nobil-

ity and the higher classes, was a revelation which made the pulse of the world stand still, and its face pallid with alarm. It is the boast of the nineteenth century that ours is the richest inheritance bequeathed to any generation ; that the wisdom and learning of all past ages have come down to us, and a beacon light has been erected on every rock and shoal on which immortal cargo has been wrecked. But alas ! the sins and follies and evil habits of the past have come down to us as well ; and to-day sensuality, the sin of the ages, lives in the midst of our boasted civilization : in our great cities ; in the presence of wealth and luxury ; under the very shadow of our churches and schools and colleges. Open prostitution, secret and illicit commerce, and the solitary vice are destroying the sanctity of the home and threatening the security of the nation. Shall we sleep while this ruin goes on ?

STATISTICS OF PROSTITUTION.

It is very difficult to obtain statistics of prostitution. It is absolutely impossible to obtain exact statistics, for this sin is committed in secret. In Montreal, with its population of some 220,000, there are 218 houses of shame known to the police; and I am not aware that Montreal is worse in this regard, in proportion to population, than the other great cities of the American continent. Of course the number of such houses, in any city, known to the police will not by any means represent the extent of this vice.

Dr. Foote, of New York, bears this testimony to the physical and national effects of prostitution :

“The blood of the whole human race is becoming contaminated with venereal poison. Do you question this? Look at the fact that in the United States there are

not less than 100,000 harlots, and in London alone nearly an equal number, nightly dealing out sensual pleasure and physical death to a still greater number of inconsiderate men. It is computed that in the ten chief cities of England there are about 300,000 prostitutes. Cincinnati is one of the smallest cities on this side of the Atlantic, but a paper published there remarks that the amount of property, personal and real, invested in the traffic of prostitution in that city, as revealed by late police investigations, is one million of dollars, and it places the annual expenditure in this direction at one million two hundred and fifty thousand dollars. But they are not all diseased, says one. Admit that; but it is safe to infer that one third of the whole number are, and a little exercise in simple division shows to us that the seeds of venereal poison are communicated nightly to over thirty thousand

persons in our country alone, many of whom have wives or bed-companions to whom they are liable to impart the disease.

“I have not the least doubt—and my estimate is based on authoritative figures which cannot lie—that *thirty thousand* males are daily infected with venereal poison in the large cities of the United States, a majority of whom are residents of inland towns, whither they return to spread the seeds of the loathesome disorder. In the public institutions of New York city about 10,000 cases of venereal disease are treated annually, to say nothing of those who seek the advice of their own physicians. The reader cannot fail to see from the foregoing that prostitution is a prolific source of blood disease, and that it is rapidly converting the great fountain of life, as originally imparted to man by his Creator, into a slough of death. Of all

blood impurities, there are none which lead to such endless varieties of disease as those induced by the virus with which whoredom is inoculating the whole human family."

It is said that for years past a little pamphlet of less than twenty pages—price, one dollar—professing to give prescriptions and directions for the cure of venereal diseases, has sold at the rate of twenty thousand copies per month in the United States and Canada alone. Think of it! Two hundred and forty thousand copies a year. That means two hundred and forty thousand new cases of these horrible diseases every year. And the victims who purchase this pamphlet represent but a fraction of the total contaminated each year.

Does one need to present further proof that sensuality is sapping the very foundations of national life? When cholera or smallpox threatens the land Congress and

Parliament and boards of health rush to the rescue; but this deadly plague is going on by night and by day, and we close our eyes to its widespread desolation.

HISTORY OF VENEREAL DISEASES.

No authentic history of venereal diseases exists. At one time it was the opinion of the medical faculty that they were of comparatively recent origin, and that the sailors of Columbus contracted them from the aborigines of this continent; but this opinion does not rest on any solid basis, and is now generally rejected. It is a well-established fact that venereal diseases existed in Europe as early as the fifth century, and Dr. Sanger remarks, in his work already referred to, that "the presumption from an imposing mass of circumstantial evidence is that venereal disease has afflicted humanity from the beginning of its history."

BIBLE LIGHT.

I ask the reader to examine carefully the fifteenth chapter of Leviticus, where he will find the law given by Moses for the uncleanness of men and women, and for their cleansing: "When any man hath a running issue out of his flesh, because of his issue he is unclean."

There can be no doubt that the issue here mentioned was gonorrhœa, or syphilis. The Septuagint version renders the word *gonorrhœa*, instead of *issue*, nine times in this chapter. Dr. Adam Clarke, in his *Commentary*, says: "The disgraceful disorder referred to here is a foul blot which the justice of God in the course of providence has made in general the inseparable consequent of these criminal indulgences, and serves in some manner to correct and restrain the vice itself. In countries where prostitution was permitted, where it

was even a religious ceremony among those who were idolaters, this disease must necessarily have been frequent and prevalent. . . . That the Israelites might have received it from the Egyptians, and that it must, through the *Baal-peor* and *Ashteroth* abominations which they learned and practiced, have prevailed among the Moabites, etc., there can be little reason to doubt."

Physicians tell us how infectious these diseases are, being communicated by intercourse, by vaccination, by utensils, and even by a kiss; and when we consult the Mosaic laws we find a perfect system of separation enjoined, so as to preclude the possibility of infection and contagion.

This awful disease, this subtle infection, is God's immediate penalty attached to a violation of the law of purity; and if I could speak with a voice of thunder I would peal into the ears of the world a

solemn warning: Abandon all hope, ye who dally with illicit pleasure, use what preventive and precaution you may. Presently you will awake to the consciousness that you have been stung by the fangs of a scorpion whose poison no *materia medica* can extract.

A STATE DOCUMENT.

State documents are not platform orations, but sober, solemn utterances of men who study the public weal. When they convey public warning the warning is the outcome of facts carefully gathered and tabulated. Listen to these notes of warning from one of the annual reports of the Board of State Charities of Massachusetts anent venereal disease: "Woe to the bodily tabernacle in which it once enters; for it is one of those evil spirits which not even prayer and fasting can cast out. With slow, painless, insidious, resistless march it

penetrates into the very marrow of the bones, and poisons the fountain of life beyond purification. All may look fair without and feel fair within, but the taint is there, and it affects the offspring. The effects of this disorder in corrupting the human stock and predisposing offspring to disease are more deadly than is usually believed. They are hardly exceeded by the effects of alcohol. Nature readily forgives unto the sons of men other sins and blasphemies wherewith soever they may blaspheme; but this one, like him that blasphemeth against the Holy Spirit, hath never forgiveness, but is in danger of eternal damnation, for he hath an unclean spirit."

THE RIVER OF DEATH.

Dr. Dio Lewis calls the sensuality of this age "a deep, swift river on which *half the race* is being borne away into the darkness." O, that deep, dark river, the river

of death ! Hear what Solomon says about it under a change of figure : " For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil : but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death ; her steps take hold on hell. . . . Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honor unto others, and thy years unto the cruel: lest strangers be filled with thy wealth ; and thy labors be in the house of a stranger." Prov. v, 3-10.

NATIONAL DECAY.

All history teaches that national decay follows in the wake of this vice. The enfeeblement and corruption, the deterioration and collapse, of the nation in which this evil is allowed to work out its consequences are as certain as the law of gravity. Surely the time has come when pul-

pit, platform, press, church, and legislature, in a word, when all good citizens should unite in the demand for the enactment and enforcement of such laws as shall make this vice a *crime*, and thus arrest the stream of poison which is contaminating the blood of the nation, and which must ere long consign it to a like oblivion with the old empires which were consumed by the flames of lust and passion.

PREVENTION BETTER THAN CURE.

Happy is the man who retains the purity of manhood. My heart's desire is to so impress the readers of these pages with a loathing and abhorrence of sexual impurity in all its forms as to create in them a purpose lasting as life and strong as death that they will never violate the laws of personal and social purity.

I make my plea, first of all, on the ground of self-preservation. You cannot

afford, for the sake of momentary gratification, to imperil your health and happiness, and even life itself. Let no man deceive you with the suggestion that there are reliable preventives of infection, either mechanical or otherwise. There is no safety for the man who consorts with women who sell their virtue for money. There is no safety for any man save in obedience to the law of purity.

LICENSE AND INSPECTION.

The attempt to escape the penalty attached to illicit commerce by a system of license and inspection has not proved a success to any appreciable extent. Roman laws governing prostitution date as early as the reign of the emperor Augustus.

The object of these laws was, first, to preserve Roman blood from pollution, and, secondly, to degrade the prostitutes. To this end the marriage of citizens with prostitutes,

or with the descendants of women of loose virtue, was strictly prohibited. The woman desiring to be licensed as a prostitute had her name registered as such, and by that registration incurred a brand of reproach which could never be wiped out. No repentance and reformation could restore her to society. Even when she married and became the mother of children the brand of reproach remained. No laws could be more deterrent, and yet Rome failed to regulate this vice by license and registration. Lust and sensuality became regnant over intellectual culture and national ambition, and destroyed that mightiest empire of the world.

STILL A FAILURE.

The New York *Medical Record* contains the following facts and figures, which show how completely the system of license and regulation fails to save from contamination

and disease. The article in question states:

“1. During the last twenty-seven years that he has been practicing, Dr. Fournier has been consulted by 887 women afflicted with syphilis. Of this number 842 cases were of sexual origin, and in 45 cases, which is already a proportion of five per cent, the disease was contracted otherwise than by sexual connection. As regards the social position of the 842 cases, the author divides the patients into three categories: First, women belonging to the *demi-monde*, 366; second, married women, 220; third, women whose social position was unknown, 256. In striking out from the figures 220 a certain number of the cases of married women who evidently got the disease from other sources than their husbands, there remain 164 infected by their husbands.

“2. *Regulating Prostitution.*—Fournier

asked 873 male syphilitics how they had become infected. It was found that 625 got the disease from registered, licensed, and regularly examined prostitutes, 100 from working women, 24 from domestics, 24 from married women, 46 from clandestine prostitutes. The inquiry showed that the licensed prostitute was the most serious source of infection.

“3. *A Protest against Licensed Prostitution.*—A memorial has been presented to the Japanese Parliament praying for the abolition of licensed prostitution in the empire. It is contended by the petitioners that the system encourages immorality, debases women, and promotes, rather than hinders, the spread of venereal disease. There never was a measure, the memorial states, which showed more plainly the sex that devised it than this system of license, and never one which showed more the brutal side of man's na-

ture. It is a scheme to protect man in his baser impulses at the expense of woman, and society is corrupted in the effort."

If men would but use their common sense they would see how utterly impossible it is by any system of medical inspection to make contact with an inmate of a house of shame free from infection, no matter how high the house may be. These women are after money. The doctor may make his inspection at six o'clock, and at seven the woman may have intercourse with an infected man, and at ten o'clock with one free from disease, but who now contracts it from her.

Be assured that God has put his mark on this great sin, and as you value your life and health and happiness make a covenant with your nobler manhood that you will preserve your body in honor and chastity to the last day of your life. For the man who seeks illicit pleasure, whether

in the low brothel or in the fashionable house of shame, there is no permanent escape. God's pursuivant is on his track, and will run him down and run him in; and, with a body reeking with putrefaction, there will come home to the soul the sad retribution indicated in the divine warning, "And thou mourn at the last, when thy flesh and thy body are consumed."

HIGHER MOTIVES.

I plead for purity not only on national and patriotic grounds, not only on the ground of self-preservation, but on higher grounds as well. You are somebody's child; I am somebody's child. Somebody to-day at the old home, it may be, or in the spirit world, used to call you "darling," and you called her "mother." She brought you into the world through the pangs of labor; from her breast you drew the nourishment of your infant life, and she

cared for you in childhood as none other could.

Perhaps, too, you know what the word *sister* means, and what the word *wife* means. Tell me, then, what is the feeling which thrills your whole being like a shock of electricity, and sends the blood galloping through your veins, as you think of the bare possibility of some man violating the honor of your mother or sister or wife. I know what your thought is. You say, "I would shoot him down like a dog." But you are the man who deserves to be shot down like a dog when you violate the honor of another man's mother or sister or wife.

This is not all. Every poor fallen woman, ready to sell her soul for money and jewelry and gay attire, is somebody's child. Some mother pressed her to her heart, and dandled her on her knee, and, perchance, some man of God sprinkled baptismal water on her brow.

Tell me, if you will, that she has ostracised herself from decent society, and put herself into the market, and it is her own lookout and not yours. Ah! my brother, you do not know the history of that sad life. You do not know with what flattery, and protestation of love and promise of marriage, some devil dressed like a gentleman seduced and ruined her,

“ Then flung her off with taunt and scoff,
And bade her work or die.”

You do not know how, with widowed mother or sick sister to care for, or standing behind the counter all day with weary limb, and tired brain, and small pay, the seducer of souls whispered into her ear that the world is cruel, and the church is cold, and life is short, and beauty commands money, and others do it, and why not she?

You do not stay to think of the anguish of that poor soul when the short career of

shame is ended, and the past haunts the memory like a dismal ghost, and the future rises up with its fire of retribution, and the broken heart sobs out its pitiful wailings:

“ Once I was pure as the snow, but I fell,
 Fell like a snowflake from heaven to hell ;
 Fell to be trampled as filth in the street,
 Fell to be scoffed, to be spit on and beat ;
 Pleading, cursing, dreading to die ;
 Selling my soul to whoever would buy ;
 Dealing in shame for a morsel of bread ;
 Hating the living and fearing the dead.
 Merciful God ! have I fallen so low ?
 And yet I was once like the beautiful snow.”

You do not think of all these things, else you would say : Let who will contribute to a ruin so appalling, no hot passion shall make me accessory to an end like that.

But I turn from the outcast to our homes, our offices, and our stores ; for out of all these fair young girls are taken every year by the arts of the accom-

plished seducer. And I say before high heaven that when a man deliberately sets himself to seduce a woman there are no words in our vocabulary which can adequately express the depths of depravity to which he has descended. The libertine, married or single, who plans and perpetrates the ruin of a woman, married or single—does he think of the extent of that ruin. It touches many hearts. Dark are the shadows that have fallen on that home, and heavy is the blow that crushes to the earth the aged parents. Their gray hairs grow grayer, and the sobs of their aching hearts grow louder, as they weep over the fact that now they are worse than childless.

Men may be thoughtless and snap their fingers and say: "She tempted me more than I tempted her, and what does it signify?" I answer that question partly in the language of another;

O man, it shall signify. As sure as there is a God in heaven thou shalt meet again that lost one to whom thou didst open the door of shame, of infamy, and of ruin. Her own lips shall tell thee how thou didst help to put out in her all that was pure, and send her into the streets an out-cast. It shall signify. That child of neglect shall claim thee as its father. . Before God and holy angels it will tell thee of its bare infant feet on snowy sidewalks; of the ignorance and wretchedness and foul examples through which its struggling life was passed, and which left it no chance of virtue. From thee it will demand account of those parental duties thou didst incur but didst not discharge. It shall signify.

A THREEFOLD APPEAL.

I make, then, this threefold appeal for purity. After having traced the windings of the river of sensuality in primitive his-

tory ; after having seen that this sin provoked God to drown the antediluvian world and to burn the cities of the plain ; after having traced this dark river from Noah to the Advent, and on to the present day, noting how sensuality has sapped the nations, and how it threatens our modern civilization, I appeal on the ground of patriotism that you set your face as a flint against this vice of all vices. I appeal on the ground of self-preservation that you vow to God that you will shun every form of illicit indulgence and preserve your body in honor and purity. I appeal on the ground of the reverence with which you cherish the name of mother, sister, and wife that you scorn to soil the white feather of female virtue.

And if these poor words of mine abide in your heart, and come like ministering angels in moments of temptation, I am repaid.

A YOUTHFUL WRECK.

CHAPTER IV.

A YOUTHFUL WRECK.

THAT form of sexual perversion which now invites attention is known as the solitary vice, masturbation, or self-abuse, and is generally included in the familiar term, seminal weakness. The habit is frequently acquired at an early period in life, and in utter ignorance of its sinfulness and its serious consequences.

PUBERTY.

The word puberty means the period in life at which persons are capable of begetting or bearing children. In civil law the age is usually fixed at twelve years in females and at fourteen in males, but the period varies in different individuals and in different climates.

The passage of the boy into manhood is distinctly marked and easily discerned. The muscles become larger and firmer, the skin becomes coarser, the hair begins to grow on the face, the voice changes into deeper tones, a corresponding change takes place in the mental faculties, and the lad reaches one of the most critical periods of his life. If he has already learned the solitary vice God pity him in the absence of some wise friend to counsel and instruct him, and if he has not learned it he is almost certain to learn it now in the absence of a knowledge of its ruinous results.

Alas ! how many boys come to this critical period ignorant of the marvelous powers which now come into operation ! No book like this one is put into their hands, no instruction is imparted by their parents, and they are left to grapple with the new desires and passions as best they can ; and

thousands of bright young lads go down in the struggle, as soldiers fall on the open plain exposed to the fire of the enemy.

SAD BUT TRUE.

It is sad to think that the majority of boys learn the solitary vice even before the age of puberty, and when this change takes place and passion grows stronger the habit is indulged in day after day, and before the age of strong manhood is reached they are physical and mental wrecks. Our cemeteries and graveyards are peopled with the remains of boys and young men who died victims of the solitary vice; yes, and men in middle life too—married as well as single. In all our lunatic asylums its victims are found, while hundreds of the brightest boys in schools and colleges, in stores and offices, in factories and workshops, in great cities and throughout the rural districts, are suffering from a vital

weakness which in many cases will follow them to the grave.

AN ANCIENT HABIT.

Just how ancient the habit of self-pollution is we cannot determine with absolute certainty, but it is clear that seminal weakness, which, although sometimes traceable to other causes, invariably follows the indulgence of this practice, existed in the days of Moses and called forth divine legislation.

In Lev. xv, 16, 17, we read: "And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even."

Also in Deut. xxiii, 10, 11, we read: "If there be among you any man, that is not clean by reason of uncleanness that

chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: but it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again."

These passages teach us that seminal emissions were regarded as an impurity, and the treatment prescribed was exercise in the open air and ablutions of water.

IMPOSSIBLE TO EXAGGERATE.

I do not forget that the natural tendency of one who addresses himself to the exposure of a particular vice is to exaggerate, unconsciously, both its extent and its consequences. It is my purpose to avoid this error, and yet when I submit testimony to the prevalence and to the destructive character of the solitary vice I think you will conclude that exaggeration is impossible.

My first witness is the late Dr. Work-

man, for many years the efficient superintendent of the Provincial Lunatic Asylum at Toronto. In one of his annual reports he dwells at length on the causes of insanity. I quote his words in full touching the practice now under consideration. He says :

“There is one cause, of a physical form, which I fear is very widely extended, but which I almost dread to mention, which all over this continent appears to be peopling our asylums with a loathesome, abject, and hopeless multitude of inmates. Its victims are not intemperate—nay, indeed, not unfrequently very temperate—as to indulgence in alcoholic beverages. They are very modest, very shy, very (dare I say it ?) pious—as such, at least, they very often are sent here with sufficient credentials ; very studious, very nervous, very everything save what they really are.

“I have recently made a careful

scrutiny of the character of the cases of insane men on behalf of whom applications have been made, and from whose friends and physicians details, in our circular form, have been received. The result has been frightful. I hesitate to state the proportion in which, I feel fully assured or morally certain, secret vice is present.

“In hardly any instance is it found that parents have any suspicion of its existence when they place the victims in the asylum ; indeed, very many of them appear to be totally ignorant of the very existence of such a habit, and nothing can be more painful and embarrassing to an asylum physician than correspondence by letter with such persons, when the conviction is established in our minds that the insanity of their beloved one is associated with the destructive habit, and in all probability it has been induced by it.

“The very frequent, indeed, almost in-

variable, observance that the habit of secret indulgence is encouraged, not in persons of rough manners and what are called coarse morals, but in those of an opposite character; not in the grossly ignorant; not even in the profane, but in the better informed and passingly religious; not in the lover of manly sports and invigorating enjoyments, but in the ostensible economizers of constitutional power and the shunners of youthful frivolities; not in those who, in language or in acts, are regarded as overstepping the limits of modesty or chastity, but among those who evince no wish to mingle with the other sex, or sometimes, indeed, evince an utter aversion to it—the observance of these, and many other related facts, has constrained me to the belief that modern society, modern training, and modern exaction are all too severe upon youth.

“The skillful physician, who measures

the feeble, paltry, accelerated yet lazy pulse—who notes the pallid countenance, the waxy features, and frequently foul breath—who tries to gain one steady, confiding, open look from his patient, and whose questions in a certain suspected direction are met with hesitation, equivocation, or affected mortification, well knows how much truth there is in the charge against love; and he will, in similar cases, acquit religion.

“I have in strong remembrance a case apparently chargeable to religion. The patient, before entering here, did hardly anything but attend prayer meetings and preachings; he was away from one church and off to another as fast as open doors permitted him. In the climax of his fervor he was sent to the asylum. *We* know how much religion had to do with his insanity—not more than smoke has in kindling the fire from which it proceeds.

“What is to be done to check the progress of the evil?—for that it is progressing and accumulating is beyond doubt. Surely the right course cannot be to avoid all notice of it, or to do all we can to ignore its very existence; much less to manifest disapproval of those who proclaim the evil. Yet that is exactly what many do. It is unnecessary to speak more pointedly; those who have so done will be able to apply these remarks—it is to be hoped profitably—and see that they have erred in believing that their mistaken delicacy is to be regarded as the equivalent of their neglect of duty. The first rational step toward the removal of an evil is the recognition of its existence and the ascertainment of its magnitude. Can it be right that, through fastidious delicacy on the part of those possessed of information, the youth of our country should be permitted to fall into the traps and pitfalls with which their

paths are studded? Of all the hidden dangers besetting them, assuredly none is of a more hideous or more destructive character than that here alluded to."

AMERICAN TESTIMONY.

Side by side with this Canadian testimony I place that of American witnesses equally competent and trustworthy.

Dr. Woodward, during his superintendency of the Massachusetts Asylum for the Insane, said: "Those who think that information on this subject is either unnecessary or injurious are hardly aware how extensive this habit is with the young, or how early in life it is sometimes practiced. I have never conversed with a lad twelve years of age who did not know all about the practice, and understand the language used to describe it."

Dr. Snow gives his testimony in these words: "Self-pollution is undoubtedly one

of the most common causes of ill health that can be found among the young men of the country. From the observations that I have been able to make I am satisfied that the practice is almost universal. Boys commence it at an early age, and the habit once formed, like that of intemperance, becomes almost unconquerable. In boarding schools and colleges it obtains, oftentimes, without an exception. Hence the many sickly students, and the many young men of the most brilliant and promising talents, who have broken their constitution, and ruined their health, as it is said, *by hard study.*"

The late O. S. Fowler devoted a long life to the lecture platform and to the private delineation of character, and was brought into personal contact with people of all ages, sexes, and nationalities; and whatever we may think of some of the *hobbies* discussed in his voluminous writ-

ings, his utterances are true and telling on all questions of personal and social purity. His little work on self-abuse reached a sale of more than half a million. Let us receive his testimony on this subject:

“While sexual sin is the most destructive of all human vices, this personal form is by far its worse form, because it is the greatest outrage on nature’s sexual ordinances which man can possibly perpetrate. It is man’s sin of sins, and vice of vices, and has caused incomparably more sexual dilapidation, paralysis, and disease, as well as demoralization, than all the other sexual vices combined. Neither Christendom nor heathendom suffers any evil at all to compare with this, because of its universality and its terribly fatal ravages on body and mind, and because it attacks the young idols of our hearts and the hopes of our future years. Forty years of personal observation, with the best of facilities, war-

rant the solemn declaration that *few escape its ravages.*"

He cites many incidents in those forty years of personal observation, and I quote one at this point for the benefit of parents and guardians. It is the experience of a lady who was determined to save her three adopted boys from this vice. This is her own language :

"I warned my eldest son on his sixteenth birthday, but was too late, as he had perpetrated it for years. Determined to be in ample season with my other two, I warned the next youngest at thirteen, never dreaming that it could be practiced before puberty, but found myself again too late. Half frantic with disappointment, and determined to make sure of seasonably warning my now only undefiled, I warned him at ten, but, horrible to relate, was still too late; for he had already learned and perpetrated it."

ADDITIONAL TESTIMONY.

Dr. Sylvester Graham, whose pamphlet on *Chastity* is one of the best in print, speaking of the prevalence of this habit, says :

“The common notion that boys are generally ignorant in relation to this matter, and that we ought not to remove that ignorance, is wholly incorrect. I am confident that I speak within bounds when I say that seven out of every ten boys in our country, at the age of twelve, have at least heard of this pernicious practice; and I say again, the extent to which it prevails in our public schools and colleges is shocking beyond measure.”

TESTIMONY OF AN EDUCATIONIST.

The Rev. E. M. P. Wells, a distinguished educationist, says :

“From an intimate acquaintance with

about seven hundred boys for the past nine years, from the recollections of a pretty extensive acquaintance in boyhood, and from information derived from gentlemen of the highest distinction and most eminent success in the great subject, not of learning only, but of education, in my own country and several nations of Europe, I am fully convinced that the practice of the self-gratification of the sexual desires is more common than any other indulgence which we consider at all wrong."

These are my witnesses, and not one of them is a quack or a charlatan seeking to make money by alarming the fears of the suffering; but they are men who have studied the subject and know whereof they affirm. It would be easy to multiply such testimonies, but it is not necessary to do so.

To be forewarned is to be forearmed, and the question is, Who shall give our boys and young men instruction on these

subjects? Shall they receive their first knowledge from playmates and companions ever ready to initiate them into practices which, before we know it, will lay the foundation for physical, mental, and moral bankruptcy, shame, and disgrace? The White Cross movement, the Young Men's Christian Association, and the Woman's Christian Temperance Union are doing a noble work in the supply of addresses and the circulation of literature on social purity; but all this is not enough. Christian ministers must come to the front, and, by voice and pen, exert the great influence God has given them. They must study these subjects and speak on them to congregations of men, who will crowd to hear them and profit by what they hear.

THE DUTY OF PARENTS.

Fathers and mothers must instruct their boys and girls, and supply them with

books on this delicate and important subject. Surely no father can be too bashful, no mother too modest, to tell their children what self-abuse is, and warn them against companions who would tempt them to commit this sin against God and against their own bodies. But again I say, ministers must lead in this as in every great moral reform. "The leaders in health must set a warning everywhere. They must make it impossible for a single youth to walk into the pit with his eyes blindfolded, or for one man to enter the door of shame and incurable disease without a full knowledge that he is taking the express train to ruin."

Speaking of this whole question of purity, the Rev. Dr. Wardlaw says: "I make my first appeal to the pulpit. The theme, I am well aware, is one on which the ministers of the Gospel cannot dwell, frequently or freely, before promiscuous auditors, yet

there is danger of excess of squeamishness such as it is not easy to reconcile with faithfulness." And the Rev. Dr. Dwight is most emphatic in his views of the duty of the pulpit on these subjects. He asks: "Is it a plain and prominent part of the counsel of God to forbid, to discourage, to prevent this profligate conduct of mankind? Why else this precept, the seventh commandment, inserted in the decalogue and promulgated amidst the lightnings of Sinai? Why else is it, throughout the Scriptures, made the subject of such forcible prohibitions and the object of such awful threatenings? Is it fit, is it safe, is it not preposterous, is it not ruinous to the best interests of mankind, to leave the whole management of it to loose and abandoned men, and to suffer them, from year to year and from century to century, to go on in a course of corruption, seducing and destroying thousands and millions, especially of

the young, the gay, and the giddy, while we, ministers of Christ, divinely appointed to watch for the souls of men, quietly sit by and see them hurried on to perdition? Shall we be awed by the cry of indelicacy? Shall we not infinitely rather lay hold of every opportunity to rescue our fellow-creatures from destruction?"

The Rev. Dr. Adam Clarke's *Commentary* finds a place in thousands of Christian homes, and is read by boys and girls and pure-minded women, and he does not think this subject too indelicate to deal with. Speaking of the solitary vice, he says: "The sin of self-pollution is one of the most destructive evils ever practiced by fallen man. In many respects it is several degrees worse than common whoredom, and has in its train more awful consequences. It excites the powers of nature to undue action, and produces violent secretions which necessarily and speedily

exhaust the vital principle and energy; hence the muscles become flaccid and feeble, the tone and natural action of the nerves relaxed and impeded, the understanding confused, the judgment perverted, the will indeterminate and wholly without energy to resist; the eyes appear languishing and without expression, and the countenance vacant; nutrition fails; tremors, fears, and terrors are generated, and thus the wretched victim drags out a miserable existence, till, superannuated even before he had time to arrive at man's estate, with a mind often debilitated even to a state of idiotism, his worthless body tumbles into the grave, and his guilty soul—guilty of self-murder—is hurried into the presence of its Judge.”

STRONG BUT TRUE.

This is strong language, but true in the case of those whose eyes are open to see

that self-pollution is a sin against God and nature. But it is only fair to emphasize the fact that in multitudes of instances the habit is contracted and continued in absolute ignorance of its destructive results. No one who reads this book can plead such ignorance. The lad who for the first time excites his sexual organs and causes the seminal fluid to flow has taken a long step to ruin. It may not be until after the lapse of months, or even years in the case of strong and vigorous constitutions, that the debilitating effects of the habit begin to manifest themselves; but at length they come like an avalanche, that first moves, then rushes, and then roars down the hillside to crush and be crushed at the base.

LOSS OF BLOOD.

Loss of semen is loss of blood. The blood is the life, and if you drain off a sufficient quantity life becomes extinct.

Dr. Miller says: "The semen, or male principle, is composed of the elements which form brain, nerve, muscle, bone—in short, every tissue of which the body is composed; and by parting with it a portion of the life principle is lost; and a constant loss of the life principle, whether for purposes of generation or otherwise, must invariably drain the system of a vast amount of life force, and render it an easy prey to the innumerable diseases to which humanity is subject."

Dr. Woodward says: "Nature designs that this drain upon the system should be reserved to mature age, and even then that it be made but sparingly. Sturdy manhood, in all its vigor, loses its energy, and bends under the too frequent expenditure of this important secretion; and no age or condition will protect a man from the danger of unlimited indulgence, though legally and naturally exercised. In the

young, however, its influence is much more seriously felt. No cause is more influential in producing insanity."

Some eminent authorities claim that an ounce of this fluid is equal to forty ounces of blood, and that in a well-regulated life it is reabsorbed or taken into the circulation, its vital elements going to the vital centers to strengthen them, and its earthly elements feeding the bones, hair, nails, etc., and building up the masculine properties of the man.

SEMINAL EMISSIONS.

The opinion prevails in some quarters that the loss of semen is not, in itself, a serious injury or a source of physical and mental weakness, but that the nervous excitement induced by masturbation and by the sexual act works all the mischief. It cannot be denied that the strain upon the nervous system is more destructive than

the loss of semen, but the latter is a positive and a very great injury. When we read up this subject and consult physicians personally we are somewhat perplexed at the diversity of opinion expressed. I have consulted more than one hundred volumes in the preparation of this book. On the one hand, I find an authority of the rank and standing of Dr. Gross writing as follows on the question of nocturnal emissions:

“In a general way, I should say that in single men who lead a continent life and possess a sound nervous system emissions at intervals of two weeks are indicative of excellent health. In such persons they are merely reflex signs of fullness or distension of the seminal passages. Even if they occur several times a week, provided they are not followed by symptoms of nervous disorder, they are not at all inconsistent with temporary good health.”

Dr. George M. Beard coincides with this

view when he says: "Some are injured by one emission a week, while others have several weekly and maintain perfect health and strength. Seminal emissions should never excite any alarm so long as our health in other respects remains good."

On the other hand, I find a large number of authorities who agree with Dr. Graham, who devoted much attention to the subject, and whose views I now submit:

"Health does not absolutely require that there should ever be an emission of semen from puberty to death, though the individual live a hundred years. The frequency of involuntary nocturnal emissions is an indubitable proof that the parts, at least, are sufficiently under a debility and morbid irritability utterly incompatible with the general welfare of the system; and the mental faculties are always debilitated and impaired by such indulgences. The plain truth of the matter is this: An

individual in what is ordinarily called good health may, sometimes, on account of some disturbing cause in the alimentary canal, some particular position in which he lies, or some other cause, experience an involuntary venereal paroxysm in his sleep, without any very serious injury to health, and without justifying the conclusion that any of his organs are in an actual state of disease. Yet even in these cases the individual ought always to consider the fact of so abnormal or irregular a character, and so pernicious a tendency, as to require that he should, if possible, ascertain and avoid a recurrence of the cause and a repetition of the effect.

“But as a general fact, when the involuntary venereal paroxysms are frequent, it is entirely certain that the sexual organs are in a state of debility and preternatural irritability inseparable from that general condition of the nervous system which is

wholly inconsistent with the pathological welfare of the body. It always evinces that there is more or less of an unhealthy debility and irritability in the sexual organs, and a preternatural sympathy between them and the alimentary canal and the brain. So that irritations in either of these parts serve to induce that train of physiological and mental exercises which result in the involuntary venereal paroxysms. *More generally, however, disturbing causes in the alimentary organs are the sources of these paroxysms.* At any rate, they are always an abnormal or irregular result, and afford no evidence that nature required an emission of semen, nor the least evidence that any semen was secreted when the individual retired to rest."

Dr. Trall confirms the thought contained in the last sentence quoted, and speaks with great positiveness when he says: "A general error has prevailed among young

persons, that the seminal fluid, after the full development of the sexual apparatus, is constantly accumulating, and that unless it is occasionally or periodically discharged its superabundance will produce injury. The fact is, the semen, in its perfect state, is never secreted, except during the period of sexual excitement. Its elements may pervade the whole circulatory system ; be diffused throughout the entire organism ; and any detrimental excess may be deterged through the various excretory functions ; but it is only during venereal excitement that they are secreted by the proper organs in the form of semen."

A FALLACY NAILED.

Dr. Ritter, an eminent German physician, says : " We sometimes meet, in common life, with stories of the terrible evils which have befallen young persons on account of their excessive chastity. Nay, we have

been told that the seminal fluid has even occasionally entered the brain of one or other of these unfortunate beings, and rendered him insane, with many other things equally silly and equally untrue. *Chastity can never be excessive.* It is always advantageous. It always promotes health and happiness. It never will nor can become the cause of injury or disease."

I have been thus particular to present these somewhat conflicting opinions, alike for the encouragement of those who are on the border of despair because of nocturnal emissions after the practice of self-abuse has been abandoned, and as a warning to those who, in vigorous health, indulge the habit and feel no immediate evil results. Whatever may be said of occasional emissions in the case of men of full blood, nothing is more certain than the fact that emissions which are the result of masturbation or of excess in the marriage relation

are a positive injury, a source of physical and mental weakness, as every victim of these destructive practices well knows.

CONSERVATISM OF NATURE.

Nature makes provision for the expulsion of all effete and injurious properties which may accumulate in the body; but on the other hand she retains and utilizes all life-sustaining properties. She does not cast off elements which make brain, and nerve, and bone, and muscle. Semen is such an element, and nature uses it for the purposes intended; and when we needlessly expend it we pauperize nature and she pauperizes us.

In addition to all this, remember that the secretion of this life fluid does not take place without a *mental act*, either in our sleeping or in our waking moments. You will hear men say, "I am so constituted, so organized, that it seems impossible for

me to control this passion." The difficulty with such men is that they do not control their thoughts. They are always thinking and talking about women, and so they set fire to their sexual passion. There is true philosophy in that remarkable passage in James i, 13-15: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death" (Revised Version).

The meaning is that we are to look for the cause of every sin in ourselves, and not outside of ourselves; and when we cherish an evil thought it will blossom into an *act* of sin, and sin, when it is full-grown, will bring forth death.

THE NERVOUS SYSTEM.

We derive our most simple and impressive view of the human nervous system from the analogy between it and a telegraphic system. Think of a thousand wires entering a central office in a great city and connecting this central office with smaller offices all over the land; think of many thousands of cells generating electricity in these offices, and you have some idea of the nervous system in man. The brain is the central office, and in it there are nine hundred million cells generating nerve fluid, and apart from the brain a still larger number; so that in the entire human body there are some two billion cells generating nerve fluid to keep up a current of sensation and supply motor power to the muscular system. Thus the several parts of the body are connected with the central office in the head.

A BUNDLE OF NERVES.

For a long time the opinion prevailed that the nerves were solid threads like the strings of a violin, and a sensitive person was spoken of as "a bundle of nerves," operated upon by change of weather, or by stinging words, just as a musical instrument is affected by the condition of the atmosphere, or by the manipulation of the artist.

But a better knowledge of anatomy and physiology reveals the fact that each white thread of nerve is a minute tube filled with substance through which nerve force is communicated, and which makes the nerve threads look like a glass tube filled with a clear liquid.

DOUBLE NERVE SYSTEM.

The brain with its twelve pair of nerve cables, and the spinal cord with its thirty-

one pair, compose the cerebro-spinal system. They embrace the nerves of sensation and the nerves of motion which communicate directly with the brain, and to which they go for information, orders, and commands.

Then there is the sympathetic nervous system, binding together all parts of the body; its fibers forming an interlacing network, penetrating and uniting the internal organs. The nerves of the sympathetic system are not under the control of the will, and do not receive their commands and directions from the mind and through the brain, but from God himself. We breathe and digest food, not by an act of the will, but by the action of the sympathetic nervous system, which receives its commands from God, "in whom we live, and move, and have our being;" and when he ceases to issue the commands we cease to breathe and live.

STOP AND THINK.

Think for a moment of this marvelous nervous system—this network of telegraph wires running from head to foot—and learn some important lessons. The brain is constantly secreting nerve fluid to supply these nerve tubes throughout the body; and when the body and mind are active this fluid is rapidly consumed, and we become tired and exhausted, and sleep comes to repair and restore the friction and waste. During sleep the brain accumulates a fresh supply of nerve fluid, and the morning finds us equipped for the duties of the new day. Refreshing sleep at night and seasons of vacation are absolutely necessary to the man of study and the man of business.

THE CASE IN HAND.

When we come to apply these physiological facts to the case in hand the con-

clusion is so obvious that no lengthy exposition is required. The excitement of the sexual organs attracts an unusual flow of blood to the parts, and makes a tremendous draft upon the nerve fluid. This strain upon the nervous system is even more injurious and debilitating than the loss of semen involved.

Dr. Graham recites the rationale of the sexual act in these thrilling words: "The convulsive paroxysms attending venereal indulgence are connected with the most intense excitement, and cause the most powerful agitation to the whole system that it is ever subject to. The brain, stomach, heart, lungs, liver, and the other organs feel it sweeping over them with the tremendous violence of a tornado. The powerfully excited and convulsed heart drives the blood in fearful congestion to the principal viscera, producing oppression, irritation, inflammation, and,

sometimes, disorganization. And this violent paroxysm is generally succeeded by great exhaustion, relaxation, lassitude, and even prostration."

ITS MOST DEADLY WORK.

And here it is that the solitary vice does its most deadly work. It is a mental as well as a physical act. The imagination is whipped and spurred into activity; thoughts of female form and beauty fill the mind until it becomes a playground for unclean devils; and when at last the unhappy victim seeks to expel the fiends they refuse to be exorcised, and come into the chambers of his soul in his sleeping hours, and torment him with lascivious dreams and involuntary emissions, from which he arises in the morning exhausted and nerveless, utterly unfitted for the duties of the day. And in the daytime, too, these fiends flutter around him like devils

from the pit; he cannot look upon a fair woman without lascivious thoughts. With what terse and vivid language does St. Peter depict the men who have reduced themselves to this wretched condition: "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls." 2 Peter ii, 14. The Greek is more literally, *having eyes full of an adulteress*; the images of nude women and sinful acts are constantly before their disordered imagination.

TO PARENTS AND BOYS.

Let no boy or young man imagine that his sin can be hidden from an experienced eye. And let parents, guardians, and teachers be careful to learn and note the first symptoms of masturbation, and administer counsel and rebuke at the very beginning. The first indication is frequently a strange bashfulness. The boy becomes

shy and reticent, and seeks to be alone; his eyes do not meet yours with a steady, frank, and honest gaze, but he looks sheepish, as if conscious of wrongdoing and fearful of detection. Now is the time to question and warn him against the practice, and point out its evil consequences.

Do not scold or upbraid him, but speak kindly to him, for the strong probability is that he is entirely ignorant of the sinful and ruinous character of the act, and felicitates himself on the fact that he has discovered this easy and agreeable method of allaying strong and tormenting desires. The bashfulness and sheepishness, and apparent consciousness of wrongdoing, may not result from any feeling of guilt, but from innate modesty. No words of censure should be uttered, but in tender, loving words the sin of the act and the destructiveness of its character should be

pointed out before the habit puts its hooks of steel into his very soul.

Another indication may be seen in the appetite, which becomes variable—to-day voracious and to-morrow defective. The mind, too, feels the effects of this drain upon the system; the speech is embarrassed and the memory is impaired, and as the sickening work goes on the whole system is deranged; the boy becomes an invalid; the face is pale, and sometimes pimpled; the hands are cold and clammy, and he is unfit for work or study.

Conscious now of the injury wrought, he resolves to abandon the habit, when, to his horror and amazement, he finds himself polluted by nocturnal emissions accompanied by lascivious dreams; and as the weakness progresses the semen passes away without dreams, and he wakes in the morning tired and unrefreshed, and finds the stains upon his linen.

Then his agony begins in earnest. He becomes nervous and despondent and irritable in temper, and longs to be free from the body of death which chains him to its foul carcass.

QUACKS AND CHARLATANS.

He is now an easy prey for quacks and charlatans. He is ashamed to tell his father, and ashamed to consult a resident and respectable physician; and he reads the advertisements of the sharks and sends for their pamphlets, and if he can raise the money he puts himself into their hands, and his ruin is complete.

I have secured hundreds of these pamphlets, and I pronounce them without exception a snare and a delusion. They so depict the symptoms as to work upon the fears of the man while he is in a condition of bodily and mental weakness, and their authors never let the victim go until his

money is exhausted. I do not deny that seminal weakness may result in death, but it is cruel to associate with it almost every disease that flesh is heir to.

The victim deserves our pity and our sympathy, and needs to be told that if he will but abandon the habit there is hope, and life, and joy for him. As I have already intimated, it is generally contracted in ignorance of its sinfulness and its consequences. It is indulged in by young men who are Church members, Sunday school teachers, theological, art, and medical students. It is indulged in by men who would scorn to visit a house of shame, or seduce a virtuous young woman; and, when at last they find their very life draining away, they would give their weight in gold, did they possess it, if they could only be men again.

To all such I say, avoid the quacks; if you must have medical advice, consult some respectable physician in your own

neighborhood. You need not fear to give him your confidence; he will not betray you, neither will he poison you with drugs, but give you some simple medicine, and the real benefit will be his sympathy and his words of encouragement. But again I affirm that not one drop or grain of medicine is needful in the treatment of seminal weakness. Dr. Kellogg tells of a quack who advertised himself as a returned missionary from South Africa, and who offered a free recipe for the cure of seminal weakness. The ingredients could not be found in the drug store, and the swindler intimated in his pamphlet that in case a local druggist could not put up the preparation he would supply it at \$3.50 a package. When some time ago this scoundrel died he was found to be worth half a million dollars, and it was also ascertained that he was neither a missionary nor a clergyman, and had advertised under an assumed name.

A WRECK ESCAPED.

CHAPTER V.

A WRECK ESCAPED.

I DEEM it desirable at this stage of the discussion to introduce a short chapter on the continence of young men, and in that phrase I include the continence of all unmarried men. Webster says: "Content without lawful venery is continence; without unlawful, is chastity." But just now I use the word continence in the sense of abstinence from all sexual indulgence, and from self-abuse as well. I do not speak of conjugal continence, as I propose to deal with that subject in a subsequent publication.

IS CONTINENCE POSSIBLE?

At the outset we are met by this pertinent question: Is continence possible? Can

a well-sexed and healthy young man live a chaste and continent life from the age of puberty to the time of marriage, which may not take place before his thirtieth or even his fortieth year?

Let it be remembered that the sexual appetite is the strongest in our nature; there is no other appetite to compare with it; and herein we see the wisdom and goodness of God, for if it were not strong beyond compare the human race would soon become extinct. Witness the wretched devices of modern society to prevent conception and thus escape the trouble and expense of raising a family; but in spite of all these the population of the world is maintained, although in some localities these devices are blotting out the native population, and handing the country over to foreigners. I simply note the fact that the sexual appetite is superlatively strong, and may well evoke the

question, Is continence outside of wedlock possible?

The first answer to this question comes with an emphasis which startles, and it comes from a thousand lips: "No, it is not possible, and not one young man in a hundred lives a continent life; he either visits the house of shame, or keeps a paid woman, or practices masturbation, and in this way keeps his passion down."

Now I most emphatically deny that statement. It is a libel against God, who never created a human being with an ungovernable appetite or passion. It is a part of the discipline of life to grapple with and bring into subjection every part of our animal nature. Paul said, "I keep under my body, and bring it into subjection;" and it is the glory of man that he can do this.

There are thousands upon thousands of young men who live a pure, chaste, and

continent life. They have escaped the perils of masturbation and fornication because they were early instructed and cautioned. It is only when a man gives license to his passions that they become regnant and lead him captive at their will. When you hear one declare that no unmarried man can live a continent life, and that in fact all young men have sexual intercourse occasionally before marriage, you may set that man down as an impure man. He judges others by himself; he associates with young men like himself, snaps his fingers and curls his lip, and says, "They all do it." He is a liar, and libels thousands of pure men who would sooner pluck out the right eye than defile themselves by illicit intercourse.

Human nature is sufficiently degraded, and sensuality is sufficiently rampant, but, thank God, all are not vile and impure. There are thousands of men who never

know what sexual intercourse is until marriage, and who struggle heroically against their passion and conquer manfully. There are well-sexed men who never marry and yet live a pure, chaste, continent life to the day of their death. But if a young man give reins to his imagination, and associate with vulgar, foul-mouthed companions, whose conversation is principally about women, no wonder that he cannot control his passion, for he is pouring oil on the fire all the time.

ANOTHER QUESTION.

Another practical question arises at this point, and is sometimes presented in this form: When a young man makes every honest effort to control his passion, but fails, what is he to do? Shall he resort to masturbation, or seek connection with some woman free from disease and who may be willing to indulge him for money? I an-

swer, he must do neither the one nor the other. Let us, first of all, understand what he means when he declares that he has made every honest effort to control his passion. The whole question of diet, recreation, amusements, literature, companions, manner of life and habits of thought, is involved in an honest effort to control desire and live a virtuous life. But just now I invite attention to the testimony of a few scholarly men who have made sexual science a specialty, and who, while they recognize the tremendous power of sexual appetite in some temperaments, do not hesitate to assure us that this powerful appetite may be subdued, regulated, and controlled.

I begin with the sentiments of Dr. Kellogg: "It would be just as reasonable to offer the appetite for liquor as an apology for its use, and a good evidence of the physiological necessity for alcoholic stimu-

lants, as to argue that sexual indulgence is a physiological need for the individual, whereas no such necessity exists unless produced by erotic thoughts or other conditions within the individual's own control, or by morbid and diseased conditions, and which will be aggravated rather than relieved by the gratification of the desire for indulgence."

In the next place we have so high an authority as Mayer declaring that: "At the outset the sexual necessities are not so uncontrolled as is generally supposed, and they can be put down by a little energetic will. There is, therefore, as it appears to us, as much injustice in accusing nature of disorders which are dependent upon the genital senses badly directed as there would be in attributing to it a sprain or a fracture accidentally produced."

And then we have the testimony of that distinguished English physician, Dr.

Acton, who gives his personal experience for the encouragement of others. He says:

“You may be surprised by the statement I am about to make to you, that before my marriage I lived a perfectly continent life. During my university career my passions were very strong, sometimes almost uncontrollable, but I have the satisfaction of thinking I mastered them. It was, however, by great efforts. I obliged myself to take violent physical exertion. I was the best oar of my year, and when I felt particularly strong sexual desire I sallied out to take my exercise. I was victorious always, and I never committed fornication. You see in what vigorous health I am ; it was exercise that saved me.”

Dr. Carpenter says: “Try the effect of close mental application to some of those ennobling pursuits to which your profession introduces you, in combination with

vigorous bodily exercise, before you assert that the appetite is unrestrainable and act upon that assertion."

A DISGRACE TO THE PROFESSION.

If all medical men were as wise and honest as these witnesses, it would be a blessing to society; but it is a lamentable fact that there are men bearing the diplomas of respectable medical colleges, but who are utterly devoid of moral principle, who actually encourage their patients to gratify their desires outside of wedlock. I have had sad cases brought under my own observation; young men deeply convicted of sin have confessed to me that for months and years they have again and again committed fornication on the advice of a doctor. The doctor has told them that inasmuch as the Creator has implanted these desires he intends their gratification, and therefore it is law-

ful to keep a woman for this purpose, only be sure that she is not contaminated by disease. The penitentiary is too good a place for such creatures, and medical councils ought to expel them, as a disgrace to the profession.

Dr. Dio Lewis deals out merited rebuke to these scoundrels when he says: "There is a vast deal of loose and most reprehensible gabble among doctors of a certain class about the dictates of nature. In the case under consideration they will shake their wise heads, and draw down their *honest* faces, and talk solemnly of following *nature*—that *nature* knows what she is about. I know one of this fraternity, doing a large and very profitable business (to himself), who constantly advises young men to keep a mistress, and gravely warns them against the danger of accumulation of semen, which may attack the brain. Is there

no law by which such miscreants may be suppressed ?”

DIET AND EXERCISE.

If a young man would subdue and regulate his passions he must attend to his diet as well as exercise. Strong drink, even in its mildest forms, inflames the passions, and tobacco is only second to strong drink, and both should be rigidly abstained from. All rich and highly seasoned foods must be avoided. With proper diet and bathing, constant employment or hard study will consume the vitality which each day supplies, keep the mind free from lascivious thoughts, and make sleep sweet and refreshing.

Add to all these right conceptions of the purity and dignity of womanhood. It is true that some women are giddy and foolish, some are loose and immoral, and the market is always full of wretched

creatures willing to sell body and soul for money; but women are not half so bad as men. Where is the young man who would marry a woman who has lost her virtue? Then why should you offer your hand to a virtuous woman when you have sinned against virtue? Where is the husband who would live with his wife if he knew that she admitted other men to her embrace? Then why should he seek clandestine pleasure with other women and still claim the confidence and affection of his wife?

Womanhood is a pure and holy thing until man seduces and ruins it.

MARRIAGE.

Marriage is a divine institution for the propagation of the race, and for the natural gratification of sexual desire. Paul says, "To avoid fornication, let every man have his own wife, and let every woman have her

own husband." That does not teach that marriage is a refuge house for lust. It simply points to the fact that the sexual appetite is to find its legitimate gratification only in the marriage relation.

But some young man says, "I cannot afford to marry; I am not in a position to support a home. I am a student, and my education is not completed. Must I struggle on against these tormenting desires which almost drive me crazy?"

Shame on you! What is your manhood worth if, after the experience of Dr. Acton, and after the rules here laid down for the regulation of this passion, you still whine out the complaint, "What can I do?" Be a man. Drive out impure thoughts; avoid impure companions; work hard; study hard; and look forward to the time when, with your business established or your profession acquired, you may select, as the companion of life's joys and sorrows,

some pure and noble woman to whom you can bring a mind unpolluted and a body unstained, and enjoy the pleasures of the marriage relation in love and not in lust.

THE RESCUE BEGUN.

CHAPTER VI.

THE RESCUE BEGUN.

MAY I hope that the reader who has fallen into the snares depicted in these pages is now convinced that his course is leading him directly to ruin, and that with this conviction established he earnestly and honestly asks the question : Is there rescue from such a wreckage, is there a way back to purity? My brother, there is, and I now proceed to point it out. Listen :

“If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live.” Ezek. xviii, 21, 22.

That is God's word of promise to every sinner. But it is sometimes said that while God forgives, nature never forgives. But what is nature but God in action? Natural law is simply God's method of operation. Forgiveness in the moral realm may be of a higher type than forgiveness in the natural realm, but they are both *divine* forgiveness. A man may, in consequence of a course of dissipation, break down his constitution, so that, for example, one lung may be gone; no repentance and forgiveness can restore that lung, but the new life which the man now lives will help him to preserve the lung that remains. In all cases of weakness and infirmity brought on by violation of natural law, the moment a man ceases to violate the law nature comes to the rescue and begins the work of repair. If nature does not forgive, as God forgives in the moral sphere, she repairs and restores. There is a merciful and restorative

principle at work, and ready to cooperate with man, in every department of God's natural and moral government. The recuperative power of nature cannot be overestimated, and to the victim of seminal weakness it is the very inspiration of hope.

I take it for granted that the facts set forth in the preceding pages are sufficient to deter the man who has not as yet entered the house of the harlot or contracted the habit of masturbation, but who may, at times, be sorely tempted in one or the other of these directions, or in both.

My brother, let me plead with you as you value your health, your manhood, your purity, resist the temptation. Fight against it with the energy of an unconquerable will, and you will come off victorious.

But when I address myself to those who have already yielded to the tempter, and are now anxious to escape, I would

speaking words of sympathy and encouragement, for the enemy is a giant and you are a weakling. Take the following as samples of a flood of letters which came pouring in upon me during the delivery of my addresses to men only, in St. James Church in the autumn of 1892 :

“ MONTREAL, *Nov.* 28, 1892.

“ REV. W. J. HUNTER, D.D.—

“ DEAR SIR: Since you have inaugurated your Sunday evening talks to men I have attended each one, and have been very much struck with the able and lucid way you have treated each subject. Now, sir, I was specially struck last Sunday with your address. It is perhaps humiliating to confess, but I have been for years a victim of the sin of masturbation; the consequence is that often work has become distasteful; and loss of energy. Will you kindly still further advise me as to the

best method to adopt to avoid a recurrence of this evil, and also let me know if by discontinuing now a young man can regain that lost vigor? I do not wish you to be put to the trouble of communicating with me personally. Perhaps you will be kind enough to enlarge on this subject next Sunday night.

“Yours respectfully,

“—— ———.”

A WORD OF COMMENT.

Here is a letter written in a fine business hand, and, as the style of composition indicates, by a young man of good education ; and yet, with a knowledge of the sinfulness and consequences of masturbation, he is still a slave to it. Could there be a greater proof of the tremendous power of this habit when once it has taken a firm grip of its victim? Now to the question of my correspondent, which is the question

asked by every man who seeks my advice, "If by discontinuing now can a young man regain his lost vigor?" In answer let me say that some men practice masturbation for years and are not afflicted with *involuntary* emissions. Why? because they expend the semen as fast as nature manufactures it, and not until they wake up to a consciousness of the fact that this incessant drain upon vitality causes "loss of energy" and makes "work distasteful" do they resolve, if possible, to abandon the habit. But no sooner do they carry that resolution into practice than they find themselves the victims of emissions during sleep, and they go back to self-pollution in order to prevent involuntary emissions.

That is a fatal mistake. The emissions are not a *cause*, but an *effect*. The sinful practice is the cause, and when the cause is permanently removed, in due time the effect will cease, because the source of supply is

cut off. Let me say, therefore, under no circumstances must you revert to the practice which you have resolved to abandon. Burn the bridges behind you and cut off all possibility of retreat, and your ultimate cure is as certain as the rising of to-morrow's sun if you carry out the directions given in subsequent chapters of this book.

ANOTHER LETTER.

Here is a communication that is tinged with sadness; for while it contains some of the elements of genuine repentance it lacks, to a large extent, the element of *hope*:

“MONTREAL, Dec. 6, 1892.

“DEAR SIR: I was present at your last lecture to men, subject, ‘The Solitary Vice.’ It was with much interest, and also sadness, I heard you speak of what was meant for me. At an early age I learned self-abuse, and practiced it up to the age of

nineteen. From nineteen to twenty-two years of age I led an immoral life. No doubt many of your congregation would say, if they heard this statement, I was a foolish and vicious young man. Perhaps so, but I say to you, sir, my surroundings at a public school were anything but good. I emigrated alone to Montreal, and have hardly any friends I can call friends here. The church I was recommended to was a fashionable church, and its minister and congregation cared little if I went in or out of its doors. Now I am more settled, but am a physical and mental wreck, and can you blame me entirely, Dr. Hunter? In conclusion I will say, I don't mind your reading this out, as I know you would not give me away, and it may help some young fellow there from going to the same excess as I did.

“I am, sir, yours respectfully,

“_____.”

There is indeed a tinge of sadness, almost despair, in this letter. As I approach the end of a pastorate of thirty years in large cities I feel most deeply that the Church must direct her attention and her energies more and more to the salvation of the young. The great mistake of the Church is in the erection of costly buildings, with heavy debts and large current expenses, and no funds for the employment of qualified assistants. Every large city church should have a man of age and experience devoted to pastoral work alone, leaving the minister in charge to prepare and deliver his sermons and superintend the church work in general. The man devoted to the pastoral work would then have time to find out and visit every young man and woman in the congregation; he would become their friend and adviser, and the next generation would be saved from the pitfalls into which

our young people are slipping in thousands.

But the great question for every man who finds himself in the condition of my correspondent is not, What contributed to my fall? but, How can I get up and be a man again? Do not despair. Do not say, Nobody cares for me. God cares for you, and if you are determined to lead a new life you will soon find human hands stretched out to help you and human hearts ready to sympathize with you.

STILL ANOTHER LETTER.

“MONTREAL, *Nov.* 23, 1892.

“REV. DR. HUNTER—

“DEAR SIR: I write this letter to thank you for that grand address which you gave to men on Sunday evening last. I am a young man of twenty-three years, and I have been leading an immoral life ever since I was eighteen years, and I have

tried to give it up, but O how hard ! and how many times I have fallen I am unable to tell. I went down on my knees and prayed to God to give me the strength to resist this evil habit of sexual intercourse, but the strong desire would overmaster me, and I would fall again and again, until at last I gave up all hope of ever mastering it. But on Sunday evening I remained to hear your address to men, and I have a resolution, God helping me, to break this awful chain that is fast dragging me to an early grave. I would ask you to pray to God to give me the help that I need to overmaster this demon. I will be at your service next Sunday evening to hear your next subject, God sparing me till then. I trust you will forgive me for writing such a letter, but something is telling me ever since Sunday evening to do it.

“I remain, ———.”

A DIFFICULTY.

I am fully aware of the difficult task assumed when I promise you recovery from an infirmity with which you have grappled for years, and that, too, without a grain or drop of medicine. If I should announce the discovery of some plant from which a medicine at five dollars a bottle had been prepared for the cure of all forms of seminal weakness I could make a fortune in a year. But when I promise a cure without medicine you think it too good news to be true.

I do not say that the effects of a long course of self-abuse can be entirely blotted out. You may never be the man you would have been but for this practice, but you may arrest the process of debility, husband your remaining vitality, and add to it as the years go by.

NOT GOING TO DIE.

Settle it in your mind at the beginning that if you see the sinfulness of self-pollution and determine to abandon it you are not going to die from the effects of your past misconduct. But do not men die of this disease? Yes, they do, and hundreds go to the lunatic asylum demented for life. But you are not among that number if you are alarmed at your present condition. If you have intelligence enough left to read and understand what I write you need not die from the weakness engendered by masturbation. No; you are not going to die if you "cease to do evil and learn to do well." Banish your fears and say, "With God's help I will be a man again." That is the first victory in the battle for life, the first step back to purity, the first note of the rescue song of manhood regained.

ANOTHER DIFFICULTY.

Another difficulty which I desire to remove at this stage is a difficulty growing out of the simplicity of the cure and the treatment prescribed.

It is the old story over again. When Elisha the prophet sent his servant out to Naaman the Syrian and bade him go and wash in Jordan seven times and his leprosy would be cured, "Naaman was wroth, and went away, and said, Behold I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." He could believe in Elisha's *touch*, but staggered at his simple *word*. So it is with you. Pills, powders, galvanic belts, vacuum appliances—something with a high-sounding name and an air of mystery about it—O, how you clutch at these, and throw away your money for

that which is nothing and worse than nothing!

CUT LOOSE FROM CHARLATANS.

I ask you, therefore, at the outset, to cut loose from charlatans. Do not read their advertisements in the newspapers; burn their pamphlets as fast as they come to you; save your money and your life. I am not a crank; when I have sickness in my family I call in a doctor, but seminal weakness needs no medicine.

Dr. Kellogg says: "If drugs, *per se*, will cure invalids of any class, they are certainly not satisfactory in this class of patients. The whole materia medica affords no root, herb, extract, or compound that, alone, will cure a person suffering from emissions. Thousands of unfortunates have been ruined by long-continued drugging."

Dr. Dio Lewis was not a man to trifle with suffering humanity; he was a scholar

and a gentleman, and stood in the front rank of his profession. These are his words anent the subject now before us: "The victims of spermatorrhœa must not hope for relief in the use of medicines, but must seek restoration in determined abstinence from all sexual indulgences and libidinous fancies, conjoined to a faithful observance of the laws of health. One of the obstacles to cure in this common and afflicting malady is the notion that the disease may be got rid of by opening the mouth and swallowing medicine. The patient cannot understand you when you assure him that he *must cure himself*. All the specific medicines, patent rings, cauterizations, etc., *are each and all a deception and a snare.*"

Now I ask you to ponder this testimony. It comes from the heart and head of an honest man—a man who made sexual science a special study, and who might have

filled his pockets with thousands of dollars every month, by imposing on the credulity of the suffering ; but he scorned to do so, and accepted only the usual consultation fee, and told his patients to live in harmony with the laws of nature.

There is, in many cases, great benefit in consulting a respectable physician, but the benefit lies in the fact that while he may give you some harmless medicine he will encourage you to cultivate pure thoughts, and teach you how to live, and this will be worth far more than his medicine.

IS MARRIAGE A CURE?

Every man who has given me his confidence and sought my advice has asked this question. As preparatory to a direct answer, and as a further protest against the vicious advice of unprincipled or ignorant physicians who recommend illicit intercourse as a remedy for seminal

emissions, I append some testimonies additional to those given in a former chapter:

“In all solemn earnestness I protest against such false treatment. There is a terrible significance in the wise man’s words, ‘None that go to her return again, neither take they hold of the path of life.’”
—*Dr. Alton.*

“It may cause a diminution in the number of emissions, but this is only a delusion; the semen is still thrown off; the flame still continues to be exhausted; the genital organs and nervous system are still harassed by the incessant tax, and the patient is all the while laying the foundation of impotence.”—*Dr. Milton.*

“In pursuing this course, one form of emission is only substituted for another at the best; but more than this, an involuntary result of disease is converted into a voluntary sin of the blackest character,

a crime in which two participate, and which is not only an outrage upon nature, but against morality as well.”—*Dr. Kellogg.*

“It is hardly credible, and yet it is true, that there are medical men of respectability who do not hesitate to advise illicit intercourse as a remedy for masturbation. In other words, they destroy two souls and bodies under pretense of saving one. No man with Christian principle, or even with a due respect for the commonwealth, can approve for a moment such a course as this.”—*Dr. Napheys.*

Now, all this may throw some light on the question of marriage as a remedy for seminal emissions, and yet we enter a very wide field when we touch this question. There are marriages, and marriages. There are marriages which contemplate only a good settlement in life, and all such are a prostitution of a holy institu-

tion to a most unworthy end. There are marriages which are the outcome of mere animal love, and such a marriage is the worst possible thing for one afflicted with seminal weakness. It gives license to his passion, and in excess of riot he hastens to the grave, ruins the health of his wife, and entails weakness and disease on his offspring, if, indeed, offspring result from such a marriage.

But I have known a good many men afflicted with emissions, and who have married pure, virtuous women, the marriage being the result of soul love, and who have been moderate in marital relations, and marriage has made men of them. So that while I would pronounce it wrong and perilous for one with pronounced seminal weakness to marry, yet a man with emissions which do not materially affect his general health will find in marriage a help and a safeguard.

BACK TO PARTICULARS.

We are speaking of the rescue from self-abuse. I have given as the first direction, that you cut loose from charlatans and quacks; and now I give as the second direction—nay, demand as a condition of recovery—that you promise and resolve, by the help of God, that you will abandon at once and forever the habit of masturbation, and that you will forego all illicit intercourse. I have no prescription for the vile and abandoned, who desire restoration to health and sexual vigor only that they may again indulge their lusts and passions. If you belong to this class we part company right here. Close the book or burn it; there is nothing in it for you. *No power on earth or in heaven can save you until you abandon the cause of your wreck.* Turn to the fifth chapter of Proverbs, and read it over and over

again. It is the sad, bitter experience of Solomon. He speaks of the strange woman, and declares that "her feet go down to death; her steps take hold on hell." He asks the question, "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" And then follow two verses containing a philosophy true as God, and a law exact as gravitation: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray." The words need no comment. If a man will deliberately cherish a habit which, by the operation of a natural and necessary law, gathers strength and facility by repetition, he puts himself beyond all help, human or divine.

When I insist on the abandonment of

the practice of masturbation as a necessity to recovery your common sense assents to the requirement. If you are subject to bleeding at the nose, and if the blood always starts when you blow the nose violently, you will learn to treat the nasal organ with tenderness and consideration.

Promise me, then, before we take another step, promise in the name of mother, sister, wife, God, and heaven, that you will sooner cut off your right hand, and your left one too, than again make them the instruments of an act so vile and polluting and degrading. But you say, "I will forget the promise, and break it when the passion comes on." Very likely you will, again and again, but that is no reason why you should despair and hesitate to renew the promise. It is the renewal of the promise and the reassertion of your manhood that will give you the victory at last. And when for the first time you gain the

mastery you will feel like a new man; it will give you new hope; it will elevate, strengthen, inspire you.

BE A COWARD.

Cowards are usually despised, but it is wise to be a coward sometimes and under some circumstances. Better run out of the back door and live than face an armed burglar at the front door and die. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished."

The man who is never a coward is a fool. You have reason to be a coward in the face of a passion which has mastered you hundreds of times. And therefore I say, run away from it if need be. If it seize you in the daytime, in leisure moments, go out for a walk or visit a friend or go to work. If the paroxysm come on in the night, rise from your bed in a moment.

Do not dally with the tempter ; in summer or winter, late or early, spring out of bed in a moment, walk briskly across the room a few times, bathe the parts in cold water, and sit down and read a few pages of this book. It is intended to be a friend and companion to which you may turn for sympathy and direction in the climax of your embarrassment.

What if you do have a horrid dream and a debilitating emission when you fall asleep again? Never mind that just now. What you have to settle is the resolute determination that if you perish it will not be by your own hand. One thing at a time ; and a long step toward final rescue lies in this—HANDS OFF !

BE A MAN.

What is the distinguishing characteristic of a man, that which separates him as by a gulf from all other animal orders?

We say it is the gift of speech ; or we say it is the marvelous endowment of reason, the ability to analyze and compare and judge, the capacity to invent and improve ; the almost unlimited capacity to acquire knowledge and apply it to the practical affairs of life. In a word, it is his higher mental nature and his purely spiritual nature. I have said in a former chapter that the sexual act is a mental as well as a physical act. It is an act of the soul as well as the body, and the relation between soul and body is so intimate that they constantly act and react on one another. The intimate and mysterious connection between soul and body is a factor which cannot be overlooked in the discussion of a subject like this. You sit at the table very hungry, and have just commenced to eat, when a telegram is put into your hand announcing the death of a dear relative, and in a moment all relish for food is gone.

You watch at the bedside of a dying friend and refuse to eat or sleep.

Now this phenomenon is most important to the subject in hand. If you keep your thought and imagination pure the demon of sensuality can have no power over you. Dr. Dio Lewis says: "Where one person is injured by sexual commerce many are made feverish and nervous by harboring lewd thoughts. Rioting in visions of nude women may exhaust one as much as an excess in actual intercourse. There are multitudes who would never spend the night with an abandoned female, but who rarely meet a young girl that their imaginations are not busy with her person. This species of indulgence is well-nigh universal, and it is the source from which all other forms, the fountain from which the external vices spring—the nursery of masturbation and excessive coitus. I am surprised to find how little is said about it.

I have looked over many volumes on sexual abuses, but do not recall a single earnest discussion of this point. Believing that this incontinence of the imagination works more mischief than all other forms of evil—that, indeed, it gives rise to all the rest—I am astonished that it has received so little attention. All overt sins and crimes begin, we know, in the thoughts or imagination. A young man allows himself to conjure up visions of naked females; these become habitual and haunt him, until at last the sexual passion absorbs not only his waking thoughts but his very dreams.”

A COVENANT WITH THE EYES.

As a general rule, and at the first, temptation comes to us from without and through the senses. Thus it came to Eve. She “*saw* that the tree was good for food, and that it was pleasant to the eyes, and a

tree to be desired to make one wise," and "she took of the fruit thereof, and did eat." The temptation came through the eyes. In this way temptation came to David in the case of Bathsheba. He saw the beautiful woman in a state of nudity taking a bath, and instead of turning his eyes in another direction he gazed on, till a spark of passion wrapped his soul in a flame of lust, and the strong man fell and lay prone.

OLD-TIME PHILOSOPHY.

No one can doubt that Job was a philosopher. His knowledge of the laws of nature, and of men and things, is a marvel to the diligent student of his wonderful utterances. There are some remarkable verses in the thirty-first chapter of the book which bears his name. In verse 1 he says, "I made a covenant with mine eyes; why then should I think upon a maid?" In verses 9-12 he says: "If mine heart have

been deceived by a woman, or if I have laid wait at my neighbor's door ; then let my wife grind unto another, and let others bow down upon her. For this is a heinous crime ; yea, it is an iniquity to be punished by the judges. For it is a fire that consumeth to destruction, and would root out all mine increase."

He speaks like an expert who has studied physiology and sexual hygiene. He speaks of illicit intercourse as "a heinous crime." It inflicts the deepest wound ; it destroys virtue and home ; it covers two souls with shame and dishonor, and is well termed *a heinous crime*. He speaks of a double punishment due to this crime : first that of civil law, and secondly that of natural law. "It is an iniquity to be punished by the judges." Among the Jews it was a capital crime in some of its forms, and in all civilized nations it is an offense against law and order. As a sin against

nature he calls it a "fire that consumeth to destruction, and would root out all mine increase." How full of meaning these words are, and how true to nature! Sensuality is a fire that consumes health, happiness, home, family, and at last the soul itself in eternal perdition.

But I ask you to note specially Job's recipe for chastity: "I made a covenant with mine eyes; why then should I think upon a maid?" He recognizes the eye as the inlet of lust. We have seen that Eve's looking at the forbidden fruit let sin into the world and laid the family of man beneath the curse; David's looking at Bathsheba let sin into his heart and culminated in murder and adultery. Lot's wife looked back on Sodom and perished, and Dinah's idle curiosity to see the heathen women cost her the loss of her own virtue. The eye is the inlet of lust and sin, and if you would keep out evil thoughts and cherish

good ones you must make a covenant with your eyes that you will not look upon any thing that is immodest or impure.

A BIG CONTRACT.

Now that is a big contract. It covers impure literature ; it covers many dramatic representations ; it covers many of the social manners and customs of our modern society. This book is not written as a critic and judge of society in general, but I shall not be deterred from expressing the conviction that the social customs of society need a radical reformation if following generations are to grow up pure in thought and virtuous in life. Woman ought to prize what Christianity has done for her, but when woman appears in so-called full dress she appeals to passions in the opposite sex which must respond so long as human nature is human nature. Many of the plays put upon the boards of

modern theaters, and the costumes of the actresses, are a direct appeal to man's pas-
sional nature, and make masturbators, lib-
ertines, and fornicators of thousands of
young men, while the round dances of so-
ciety have a tendency in the same direc-
tion.

The posters which adorn the fences and
bill-boards of our cities and towns are, in
many instances, an insult to every instinct
of modesty, and even the pictures in some
of our society papers are an outrage on
modesty. The novels which abound with
sensational love stories, elopements, and
betrayals add fuel to sexual passion and
set it on fire of hell.

To all these the eye becomes the inlet
of lust and passion, and if you would get
back to purity you must make a covenant
with your eyes that you will not look
upon anything that begets impure thoughts
or awakens impure desires.

AN AMULET.

And now I give you an amulet that you may wear near your heart in moments of temptation. It is composed of five words which I ask you to photograph on heart and memory and repeat over and over again when the paroxysm of passion assails you: MOTHER—SISTER—WIFE—GOD—HEAVEN. Pronounce these words, and go to the embrace of a harlot if you can. Pronounce these words, and betray an innocent girl if you can. Pronounce these words, and use the hand of the masturbator if you can. Nay, you cannot. You will think of your own mother, wife, or sister, and say, "God forgive me!" and once more you will gain the mastery and say, "HANDS OFF!"

PERSEVERANCE.

You must not expect to be cured in a week or a month; perhaps not in a year.

That will depend on the progress which the disease has made, and the resolution and determination with which you address yourself to the work of restoration. But do not be discouraged. Consider for how many years you have outraged nature's laws and diminished her vital force, and do not ask her to restore all this in a month. Consider how the parts affected are irritated and inflamed, or weakened and relaxed. Consider how your will power is correspondingly weak, and your resolution enfeebled, and do not despair at apparent delay in the improvement of the symptoms.

The cure is as certain as if you had it in your hand and could look at it this very moment. *Courage, my brother!*

THE RESCUE CONTINUED.

CHAPTER VII.

THE RESCUE CONTINUED.

HAVING begun the work of self-rescue in earnest, you will be ready to continue it if your resolution is such as I have dwelt upon in the preceding chapter, but you will not succeed without patient perseverance. And right at this point lies your danger. The man whose health is completely broken and who looks down into his own grave, who is utterly unfitted for work or business, is willing to do anything, and spends his last dollar, if he can be assured of restoration to health. How careful he is in the matter of diet and exercise, and with what fidelity does he carry out the directions of his physician! But you are not sick enough for that. You are able to attend to your work or business,

or to pursue your studies after a fashion, though you do sometimes feel dead and alive, and live under the shadow of a great fear. And the danger is that as soon as you find vitality and sexual power returning you will hasten to use them up again, and not give nature a chance to reestablish you in perfect manhood. Or, if you do not go back to your old habits, you will grow tired of living by rule, relax your efforts, and arrest the health-restoring process. This would be a great blunder, for not only do I insist on the conditions and requirements of the last chapter, but now proceed to give some further counsel and directions.

We have seen that excesses of this nature produce an irritation and engorgement of the parts, on the one hand, or an extreme relaxation, on the other hand. There is also a derangement, more or less marked, of the entire nervous system, oc-

casioned by the expenditure of nerve fluid or semen which ought to be reabsorbed and taken into the circulation to impart strength and vitality.

IMPERATIVE.

What is imperative, therefore, is the avoidance of anything and everything which has a tendency to provoke and keep up nervous irritation. I would have you note carefully the following facts: Nothing but rest and nourishment can recover a man from nervous exhaustion. By the word rest I do not mean, in the case of seminal emissions, idleness, or freedom from useful employment, for work, study, recreation, exercise, are of great importance in all these cases. I speak now of a general physiological law touching the nervous system in general; and its application to seminal weakness will be readily perceived by the intelligent reader. The

law and its rationale are clearly presented by an eminent physiologist in calling attention to the difference between nervous function and muscular power. He says:

“By frequent exercise the muscular system *increases* in strength, and *decreases* in irritability; but the nerve force, by repeated calls upon it, *increases* in irritability, but *decreases* in strength. The more frequently sensation is evoked in a nerve the greater is its sensitiveness and its debility. This physiological law, first distinctly enunciated by a celebrated French anatomist, is constantly overlooked. From it we learn that, in order to preserve in the greatest vigor and most perfect health any nervous function, our aim should be to *excite and stimulate it as little as possible*. Nowhere does this law find a more striking illustration than in those functions which pertain to sex. And the secret, therefore, of preserving their activity to advanced years

resolves itself into avoiding all stimulants and excitants; to observe temperance and discretion, to limit one's self in the use of those articles of food or drink which by stimulating ultimately debilitate, and to govern one's life by sound laws of health and morals."

That paragraph needs to be read and studied with great attention, and if acted upon in life it will be worth more than gold, in the length of days it will bring to the man who observes it. The law is simple, and we know how true it is. Exercise increases the strength of the muscular system and decreases its irritability, but exercise increases the irritability and decreases the strength of the nervous system. This does not imply that the muscular system can endure any amount of exercise, for it may be broken down by hard work or violent exercise. And on the other hand it does not imply that no tax should

be put upon the nervous system, for brain and mind need exercise as well as bone and muscle. But the general law is true without exception: "The more frequently sensation is evoked in a nerve, the greater is its sensitiveness and its debility." This is why worry and grief break men down, and why incessant mental application breaks men down, and why preachers and statesmen who must appear so often before the public are liable to break down from nervous exhaustion.

Masturbation and excess in the marriage relation are a tremendous strain upon the nervous system, producing at once debility and irritability.

TWO BAD HABITS.

I come now to speak of two bad habits, one or the other of which—both in many instances—is very often associated with sexual perversion. I refer to the drink

habit and the tobacco habit, and the word *bad* is scarcely strong enough to fitly designate them. It would be more correct to call them fatal habits, for, alas! they are fatal in thousands of instances, as is the opium habit in all its forms. Alcohol is said to possess stimulant, narcotic, and nervine properties, and the same is said of tobacco; but while alcohol is said to be also caustic and irritant, tobacco is said to be sedative and anti-irritant. It is not difficult to distinguish between a stimulant, an irritant, a narcotic, a sedative, and a nutrient. A stimulant increases the activity of the system, or of one or more parts of it. A narcotic depresses nervous action by its influence upon the brain and spinal marrow. An irritant causes heat, or inflammation, or pain. A sedative diminishes the nervous, muscular, and arterial forces. A nutrient nourishes by promoting growth or repairing waste. Anything which

creates an appetite for itself, or which either irritates or depresses the nervous system, is destructive of health and life. But a nutrient never does this. You never hear of a man becoming addicted to the bread habit, the meat or potato or fruit habit. Some people prefer one kind of food to another; they may eat this from childhood, but it never creates what we call a habit or an appetite. Not so with alcohol, tobacco, opium, and the like. They are not foods, but sedatives, narcotics, or irritants as the case may be; they depress and stupefy the nerves, or they excite them and produce a momentary exhilaration, followed by relaxation and exhaustion which call for a repetition of the sedative or excitant, and that, too, in gradually increasing quantities. I have not met with a work on seminal weakness which does not prohibit strong drink in all its forms. Even the quacks and charlatans prohibit

liquor and tobacco, and furnish rules of diet and bathing, and depend on these, and not on the medicines they supply.

TOBACCO.

It is not probable that the reader will stumble at these remarks about strong drink, for all intelligent men know that it is a great evil. But the tobacco question is a more difficult one, for its use is so general, and by all classes of the community, including clergymen, physicians, professors, and teachers. Its effects are not so immediate and destructive, but, in spite of all this, it is a great nerve destroyer, especially when used to excess or used at an early period in life.

WHAT IS IT?

Let us see what tobacco is. Authorities tell us that its active principle is a deadly narcotic poison. The minute glands which

dot its surface contain a peculiar liquid known as the essential oil of tobacco. It is composed of a bitter, dark, resinous extract, a volatile substance of peculiar odor, and a transparent fluid alkaloid called *nicotine*. The leaf contains a large amount of salts, consisting of chlorides, sulphates, ammonium, malates of potassium, and other destructive elements.

In Brown's *Elements of Physiology and Hygiene* we are told: "Tobacco is among the most powerful of the narcotic poisons which the vegetable kingdom affords. As alcohol is the active poison in all the various forms of intoxicating drinks, so *nicotine* is the exhilarating agent in tobacco, whether it be chewed, smoked, or taken in snuff. Tobacco exerts its characteristic influence on the intellectual faculties. Its action is slow, and its exhilaration at any time almost imperceptible; but in a series of years it works most disastrous conse-

quences, impairing first the power of decision—the will power; after that the memory feels its effects, the finer moral feelings are blunted, the mental perceptions are impaired, and the whole mental fabric, slowly undermined, falls into ruin. So steady is its approach, so insidious its march, that neither the victim nor his friends suspect the cause of his feeble health and failing mind; and even when the faithful physician has the sagacity to detect the cause, and the professional honor to tell the whole truth without concealment, the chances are greatly against the patient's being able to exercise self-control enough to apply the proper remedy."

In the *London Lancet* Dr. Pidduck writes: "In no instance is the sin of the fathers more strikingly visited on the children than in the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the suffering lives and

early deaths of the children of inveterate smokers bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Gunn says: "Tobacco has spoiled and utterly ruined thousands of boys; inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal marrow, the brain, and the whole nervous fluid."

Dr. Bremer writes in the *Hartford Journal of Inebriety*, July, 1892: "All observers agree that in our country many conditions conspire to make us a nervous people, to produce what has been styled *American nervousness*. This nervousness, in other words, means a weakness, an instability, a vulnerability of the nervous system. Add to this the unquestionably strong quality of the tobacco which the taste of the American public exacts from the manufacturer, and it becomes

plain that there exist two cogent reasons why we should be on our guard against the indiscriminate use of the article. French medical observers are of the opinion that one of the factors causing the depopulation of France is the excessive use of tobacco; for the offspring of inveterate tobacco consumers are notoriously puny and stunted in stature, and lack the normal power of resistance, especially on the part of the nervous system. Again, it is a significant fact that an astonishing percentage of the candidates for admission at West Point, and other military schools, are rejected on account of tobacco-heart. Some persons labor under the delusion that tobacco increases their working power, that the flow of thought becomes easier, and that without tobacco they are unable to do any mental work. Instances are cited by them of great men, inveterate and excessive tobacco consumers. They do not consider

the possibility that these men accomplished what they did in spite, but not in consequence of, or aided by, their habit. There is only one way to lessen the evil—it is the dissemination of knowledge of the baleful effects of tobacco among the rising generation, initiated and sustained by teachers, clergymen, and physicians. Of course, they ought to practice first what they are going to preach.”

HOW TO CURE THE HABIT.

I have heard men say, “I can give it up any day,” and ten years afterward I have heard these same men say, “I would give a thousand dollars to be free from the habit.” If you can give it up to-day, I beseech you do so, for I know by experience what a tremendous struggle awaits you when you make the effort in earnest. Men who have got free from the liquor habit and the tobacco habit have assured me

that the latter was the most difficult to master. Again and again the victim will resolve to quit it forever; he will fling a plug of tobacco into the lane or into the back yard, and in a day or two he will search for it as for "hid treasure."

THE GOLD CURE.

We hear a great deal about the gold cure, the Gale cure, the German cure for alcohol, opium, and tobacco. I can only hope that they may prove effectual, for the world is full of men and women who would give their last dollar to be free from these awful habits. When the tobacco habit is not one of long standing a resolute determination of the will may enable a man to break it; but when it has grown for years the strength of a Samson is needful to break its iron fetters.

As a Christian and a minister of the Gospel, and a firm believer in the efficacy

of prayer and in the almighty power of God, I must here state my conviction, based on personal experience, and on a most extended observation, that when we are brought into right relations with God we shall find his grace sufficient to overcome this and all other habits which we know to be sinful and injurious. And I must testify to the fact that thousands of men have been rescued from this habit by renouncing it in the name of God, and looking to him for "grace to help in time of need." But all men have not this faith, and to such as have it not I recommend

THE GRADUAL CURE.

The gradual cure is a natural cure ; it is coming out as you went in. One who has had large experience in helping men to get free from the tobacco habit quotes the scriptural injunction, "Let him that stole, steal no more," and proceeds to re-

mark: "That is good doctrine in regard to *crime*, but we are dealing with a physiological question, and with a habit gradually and ignorantly, and therefore in most cases innocently, acquired. The craving for the drug, whatever it may be, is not moral, but physical, and always the habit is gradually formed; and the sure, and natural, and easy, and permanent way to become free from it is to go out of it as we came in. No man at once becomes a heavy smoker, chewer, snuffer, drinker, or user of morphine or arsenic. Boys or men see others smoke or chew, and they will nibble moderately as a matter of social imitation. It takes a whole year to form a clamorous habit, and the amount used is increased from week to week. Meanwhile the nervous system gradually becomes able to bear it, and the habit is a disease, and the nervous system is the victim. I quit the use of tobacco sud-

denly many a time, but only those who have tried it can imagine the mighty struggle, and the despondent and hopeless desperation with which one turns back to his foe. If I were a user of tobacco now I would adopt the gradual method of quitting it. For more than thirty years I have recommended to individuals the gradual method when I had doubts if the victim's strength of purpose, constitution, and nerve were equal to the task, and hundreds of cases have proved the virtue of the prescription."

I accept that presentation as a rational and physiological statement of the case.

HOW TO DO IT.

You are ready to ask, How shall this method be reduced to practice? My answer is, Do not reduce it to practice at all unless you are in *dead earnest*. You must honestly desire to be free from the habit,

and you must make a covenant with your manhood that you will conscientiously obey the following directions:

If you smoke, count the number of cigars or weigh the quantity of tobacco consumed in a week, and then take off ten per cent the first week, and the following week ten per cent off the remaining ninety per cent, and so on, week after week, and when you come to the last ten per cent you will throw it away and say, "I can do without it altogether." Adopt the same rule in regard to the quantity of tobacco chewed in a week. Be in earnest; be honest; do not waver, and your complete and easy emancipation is as certain as the rising of the sun and the flowing of the tide.

WHAT TO EAT AND DRINK.

It is of vital importance that the system be supplied with good, nourishing food.

The human body is composed of cells filled with protoplasm, and these are constantly breaking down and passing away, and are replaced by new cells made out of the food we eat. It is a matter of great importance, therefore, to all people, sick or well, to know what kind of food to eat, in order to repair the constant waste going on. Every thing taken into the circulation exerts an influence, beneficial or harmful, on every part of the body in general, and on some parts of it in particular.

Seminal weakness is a disease which specially requires care and wisdom in regard to food and drink. I am not a crank on the diet question. Every thing which God has given to man for food in the vegetable and animal kingdoms is good food in its proper season, in proper quantities properly prepared. This book may fall into the hands of vegetarians; if you find that you can sustain nature on a vege-

table diet I congratulate you on that fact, while I am of opinion that most persons in northern climates require a meat diet as well. God knew the requirements of the human system under the changed conditions of life after the flood, when he said to Noah: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. ix, 3. He did not mean that toads and reptiles should be eaten, but that clean flesh meats should be eaten as well as the green herb. If the reader will consult the eleventh chapter of Leviticus he will find a minute inventory of what animal food may, and what may not, be eaten; and we shall find it in the interest of good health to limit ourselves to the meats allowed in that inventory. Clean animals feed on grasses, and animal tissues are similar in structure and composition to those of the human body, and why should we not let the ox

with his enormous digestive power make these tissues for us, rather than make them for ourselves?

Dr. Forrest displays much sagacity when he says: "Life is too short, and man's work in the world is too important and pressing, to spend unnecessary time and force in changing the raw material into brain, nerve, and muscle in deference to a theory. These remarks apply specially to nervous, sedentary people who have weak digestive power, on the one hand, and increased demands on the nervous system, on the other hand. They should take a moderate quantity of concentrated, easily digested, and easily assimilated food; in other words, their diet should be largely composed of meat and bread. Bread is made from wheat, which contains in concentrated form all the elements necessary to support life. Good meat, such as beef and mutton, is a highly concentrated food,

very similar in character to the human tissues. Milk and eggs may be taken if they agree. Fruit in season, in moderation, and vegetables in small quantities are not to be barred, unless dyspepsia be present."

But in the case of strong sexual passions meat must be eaten in small quantities, and the starving process for a time will prove highly beneficial. I do not mean abstinence from all food, but a reduction to the smallest possible quantity of plain food sufficient to sustain nature. In cases of seminal weakness eat in moderation always, and let the evening meal be specially light. Oatmeal porridge and good milk, dry toast and sweet butter, beef, lamb, and mutton in small quantities, fresh eggs, vegetables, and fruit, are all blood-producing and health-giving foods. Fresh fish and Graham bread may be added to the list, but there must be persistent absti-

nence from pork and fat meats, and all salted meats; from rich pastries, stimulating condiments, spirituous and malt liquors. Drink pure water, and if hot put a little milk and sugar in it.

EMPLOYMENT.

“Satan finds some mischief still
For idle hands to do.”

The solitary vice is most destructive to those who have nothing to do. Let your every waking moment be filled up by some useful employment or recreation. If you are a farmer or a mechanic you will be tired enough when the day's work is done, and what you need is first of all to wash and clean up, and then spend an hour or two in the society of virtuous men and women, or in reading some good book.

If your work is in the office or the store, and you have all the evening hours at

your disposal, it is of the utmost importance that they be filled up with study or recreation. The society of virtuous and intelligent ladies is much to be desired. Innocent amusement should be cultivated, some course of reading marked out and pursued; walking, skating, gymnastic exercise—anything to keep the mind preoccupied by good thoughts. It was to the *empty* house, swept and garnished, that the devil returned with seven other devils worse than himself.

BATHING.

Bathing is always necessary in seminal weakness. Let the water be warm, tepid, or cold, as the system may prefer; a full bath once a week if possible, and a sponge bath night and morning, followed by brisk rubbing with a coarse towel. The Turkish bath is excellent in these diseases.

SLEEP.

Beware of late hours. Retire as early as possible and sleep as long as you can; but if you wake early in the morning get up and dress, and go to work, or read some good book. You will sleep better next night for the early rising. Do not fall asleep again after waking in the morning, for this second sleep is almost sure to be attended by an emission. Never sleep on a feather bed, but select a hard bed and hard pillows, and let the covering be as light as possible, barely enough to keep you from catching cold. Do not lie on your back, but on your side, the right side being preferable.

THE FEAR OF GOD.

“The fear of the Lord is the beginning of wisdom.” Thousands of men have been saved from drunkenness, from sensuality,

from sins of all kinds and degrees, through faith in the Lord Jesus. They have become new men, and have lived and died in the triumphs of Christian faith.

“ Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through.”

CHAPTER VIII.

THE RESCUE COMPLETED.

IN the last two chapters I have marked out the path by which the erring one may come back to purity and health, and before I proceed to indicate a simple natural treatment by a simple natural element as supplementary and auxiliary to all the rest, suffer me once for all to set myself right with

THE MEDICAL PROFESSION.

The science of medicine has reached a very high standard in our day. In the dissecting room and in the laboratory every part of the human body is inspected and analyzed; and the man who attempts to become his own doctor is a fool. We cannot afford to trifle with the delicate

mechanism of the body when it gets out of order; and therefore I say again, if you feel that you would like to have the advice of an educated physician, by all means seek it, but do not put yourself into the hands of medical companies and charlatans whose advertisements you see in the newspapers, or whose pamphlets reach you through the mail. Consult a resident physician; he will be honest with you, and his charges will be reasonable.

But when I have said all this I do not forget that medical works, like those on theology, are within reach of all who desire to read them. Every position assumed in this book is fortified by expert medical testimony, and none more strongly than the position that medicine is not required in the cure of seminal emissions. I have already given the testimony of distinguished members of the medical faculty on this point, and I take the liberty to add the

testimony of Dr. Jackson, of the Dansville Sanitarium, New York State, who is known in every part of the world. His experience has been long, varied, and extensive. These are his words:

“There is no disease prevalent with our young men which is so terribly destructive, because of its widespread blight and blasting of prospects and of character, as seminal weakness exhibitiv of seminal losses. I have given it the best thought, under a very large practice, for investigation of its nature and its legitimate effects on the human organism, and the best means of overcoming it, and I am satisfied that *no plan of medication which involves the taking into the circulation of anodynes, sedatives, excitants, or alteratives will meet the necessities of the case.* It has its origin in bad habits of living, and while these exist the causes exist; and while these exist it is impossible for any man, representing

any school of medicine, however skillful he may be, to make the effects cease. Only by inducing the subject of it to return to great simplicity in all his habits, and to have a much larger proportion of these strictly hygienic, can we hope to be effectually rid of this terrible scourge. . . .

Without wishing to say anything derogatory of the medical profession, I do distinctly declare my conviction that *medicines internally administered, no matter by what physician, of whatever school, for this disease will not produce a curative effect.* I do not believe that out of ten thousand or more young men who have first and last consulted me with a view to their deliverance from this form of weakness, and their possible restoration to health, there have been a dozen who had not, before coming to me, faithfully tried the specific remedies offered them by physicians of almost all the drug schools. In many instances the

medicines which they had taken served only to intensify the morbid sensibility of the genitals and to render their resumption of normal action all the more difficult. They were just so much worse than they would have been had they taken no medicine, as the effect of the medicines taken had been sensibly felt. Every dose they took, whether tinctures or powders, pellets or pills, little or large, did them actual damage. This experience, running over a very wide field, has forced me to the belief that for this form of debility drug specifics are not demanded, but that sufferers from seminal weakness should relate themselves, by constitutional and functional conditions, where their vital energies can begin to work naturally, and after a while reinstate natural relations between the vital force and the organs whose general and specific office it is to express that force according to law.”

Now I think I have sufficiently established the position that medicine is not needful to the cure of this disease. But, on the other hand, I recognize the fact that nature may sometimes be assisted in her efforts to return to a normal and healthy condition. It will greatly assist us to fix our attention for a moment on

THE PARTS AFFECTED

in seminal weakness. The reader who is at all acquainted with the anatomy of the body will understand the intimate relation of the rectum to the bladder, the seminal vesicles, and the prostate gland. It is set forth very clearly by Holden in his *Landmarks, Medical and Surgical*, when he says: "Many valuable landmarks may be felt by introducing the finger into the rectum, with a catheter at the same time in the urethra. About one inch and a half or two inches from the anus the

finger comes upon the prostate gland. The gland lies in close contact with the bowel, and can be detected by its shape and hard feel. The finger moved from side to side can examine the size of its lateral lobes, their consistence and sensibility. The finger introduced still farther can reach beyond the prostate, as far as the apex of the trigone of the bladder."

Now, this will help us in determining at least one great difficulty to be removed in the case of seminal emissions. Dr. Kellogg observes that: "In males, one of the most general physical causes of sexual excitement is *constipation*. The *vesicula seminalis*, in which the seminal fluid is stored, is situated, as will be remembered, at the base of the bladder. It thus has the bladder in front and the rectum behind. In constipation the rectum becomes distended with fæces—effete matter which should have been promptly evacuated in-

stead of being allowed to accumulate. This hardened mass presses upon the parts most intimately concerned in the sexual act, causing excessive local excitement."

Another authority says: "The prostate gland is that bulb-like formation just over the anus or mouth of the rectum. See how, when the rectum is engorged with excrementitious matter, the gland and vesicles are pressed. Unless the person so affected is remarkably strong in these parts there must be inevitably an involuntary exudation of both semen and prostatic fluid. Especially must this be the case at stool, when by straining this pressure is aggravated. Then, too, when the anus becomes irritated and inflamed by the straining and friction, the irritation is almost always communicated to the prostate gland and spermatic vessels, producing, or greatly aggravating, involuntary nocturnal emissions."

This rational explanation of one of the primary causes, and a general aggravating cause, of seminal emissions lets in a flood of light, and suggests a simple and natural method of treatment. The rectum must be kept free from the accumulation of faecal matter, and the bowels must be kept in a condition of great regularity, and in the meantime all irritation or inflammation of the parts must be subdued. How shall this be done? Not by swallowing pills and powders. There is a more excellent way. For the cure of constipation and the regulation of the bowels the simple and natural treatment is to take injections of warm water. The water may be as warm as the hands can comfortably remain in; a little castile soap may be rubbed into it, or if the constipation be obstinate a little molasses may be added. A common bulb syringe will answer the purpose, but a fountain

syringe, which any druggist can supply, is preferable ; and you need not fear to inject a quart, or even two quarts, if necessary to produce an evacuation. A little difficulty may be experienced at first, but perseverance will soon overcome it, and you will never again swallow pills to keep the bowels in a condition of regularity.

SPECIAL FOR SEMINAL WEAKNESS.

But for seminal weakness, for piles, for enlargement of the prostate gland, and for irritation of the bladder, the treatment is special, and a fountain syringe must be used.

I have intimated that in these affections there is irritation, inflammation, or engorgement, on the one hand, or relaxation and debility, on the other hand. And nothing will so speedily and permanently remove these symptoms as applications of warm water. Such applications used externally

will remove the pain and swelling of a bruise and prevent discoloration. But how shall we apply this remedy internally? The answer is simple. Use the fountain syringe; let the water be reasonably warm, but not so warm as that injected into the bowels; each night before retiring, or in the daytime if not convenient at night, allow two or three quarts to pass into the rectum and flow out as quickly as it flows in. A slight bearing down will cause it thus to flow out, and in this operation a constant stream of warm water is brought in contact with the neck of the bladder, the prostate gland, and the seminal vesicles. The effect is most soothing and strengthening; it allays irritation, reduces inflammation, tones up relaxation, and keeps the rectum free from accumulations of effete matter. I could fill pages with the grateful acknowledgments of men who have come to me on the verge of despair, and

who, by a strict observance of the recommendations recited in this book, have in a few months rejoiced in perfect deliverance from afflictions which made life a burden.

To those who live in towns and cities, with closets in the house, there is no inconvenience; to those who live in the country, with outside closets, there need be but slight inconvenience except in the cold winter months, when the treatment may be taken indoors by the aid of suitable conveniences.

PILES AND URINARY TROUBLES.

For piles, enlargement of the prostate gland, and irritation of the bladder, to one or all of which most men past fifty years are subjected, this simple treatment is invaluable. The piles may continue to an extent, but they become soft and are greatly reduced in size, and if they come down at stool may be readily pushed back with the

finger wet and rubbed on a piece of castile soap. I speak from happy experience ; for, after years of martyrdom and three surgical operations, I find no difficulty, with this treatment once or twice a week, in keeping the piles in complete subjection. Great relief is also afforded in all cases of irritation of the bladder and enlarged prostate, and any man afflicted with these maladies may, by this treatment, attend to his business or profession and end his days in peace, so far as these troubles are concerned.

IT IS YOUR LIFE.

In his dying charge to the children of Israel Moses enforced the necessity of implicit obedience to the divine commandments, and said : “ It is not a vain thing for you ; because it is your life : and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.” I say the same to you. Your

life, your happiness, your usefulness in society, and the length of your earthly existence depend on the fidelity and perseverance with which you carry out the instructions given in these pages.

MENTAL, NOT PHYSICAL.

But do not forget that the rules of life and the method of treatment now set before you have reference to *effects* and not to *causes*. The cause is mental rather than physical; certain physical effects follow in its train, and the treatment has reference to these. But the cause lies deeper, and in that direction you must search for the cure.

YOU MUST CHERISH PURE THOUGHTS OR DIE.

Nothing can save you if you allow your imagination to revel in impure thoughts. What I have recommended will remove the effects; you must arrest the cause.

You must make a covenant with your eyes, your ears, your imagination, that you will not look upon, listen to, nor think of anything that is low, sensual, and degrading.

WORTH A STRUGGLE.

Is it not worth a struggle to regain lost manhood—to stand erect in God's image with a crown upon your brow? Is he not a man who says to the demon of sensuality, Begone, foul demon! By the mother who bore me, by the angels who guard me, by the God who made me, I bid thee begone, foul demon of sensuality? Do not despair though you fail again and again. Little by little you will gain the mastery; and at last, adorned with the crown of manhood, your glad heart will say, I AM A MAN! I AM FREE!

THE END.

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