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FOR
Young Men.

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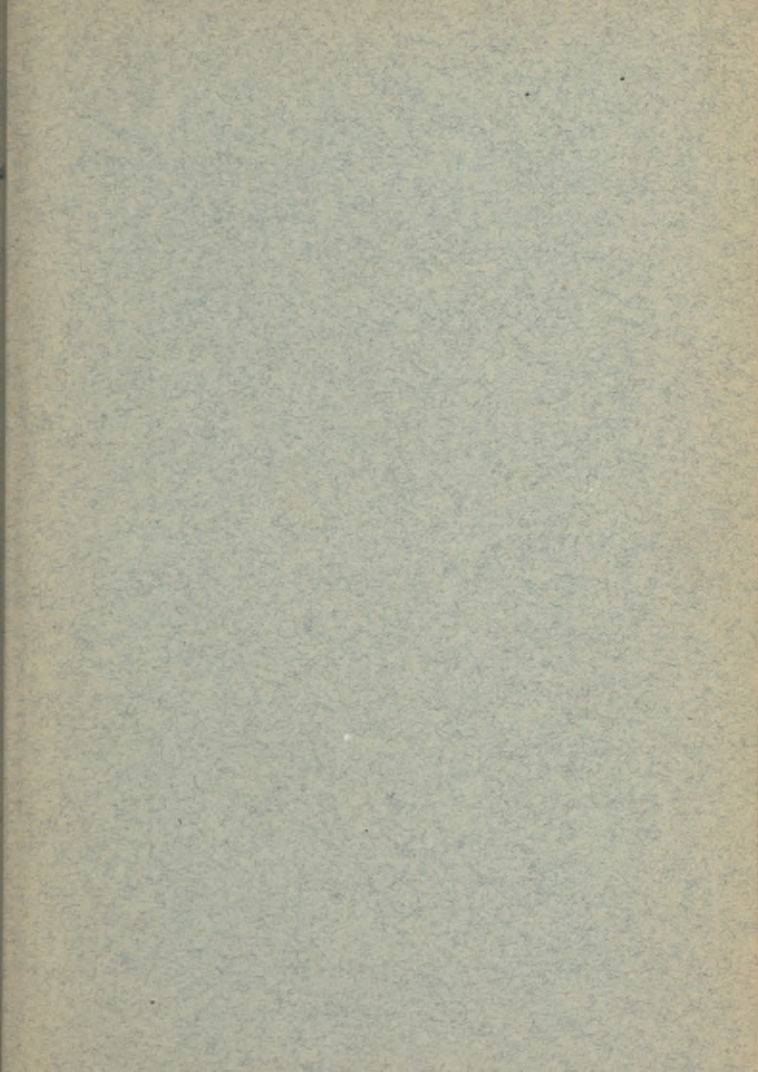
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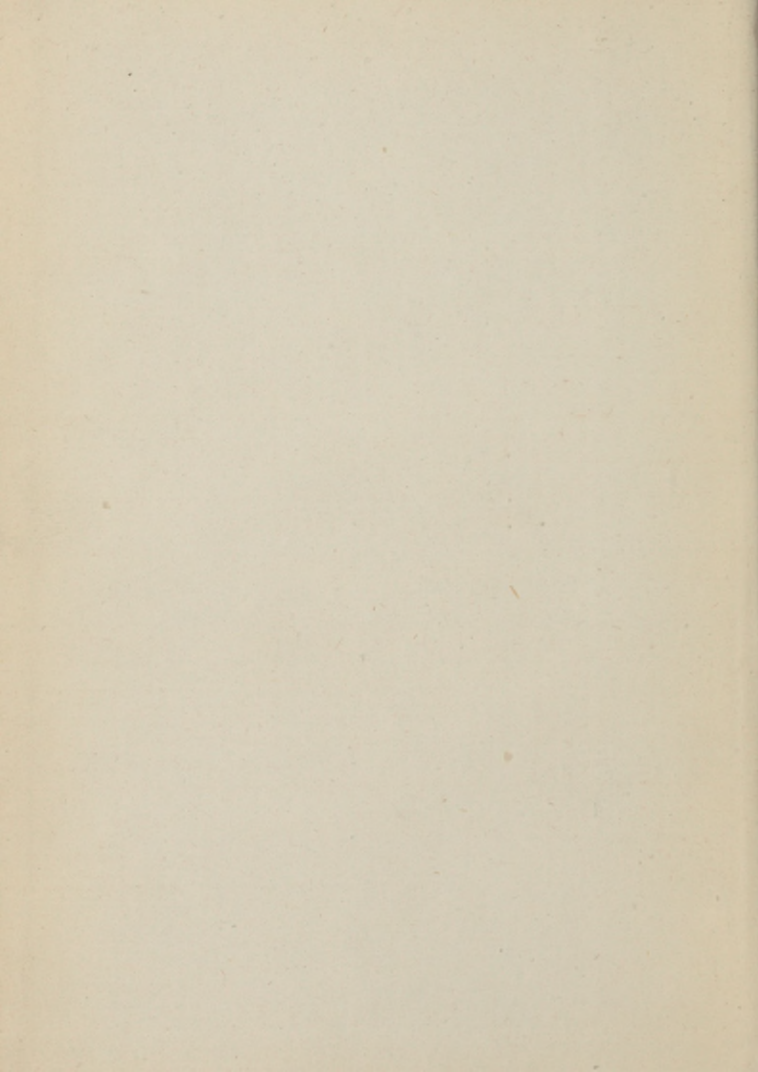
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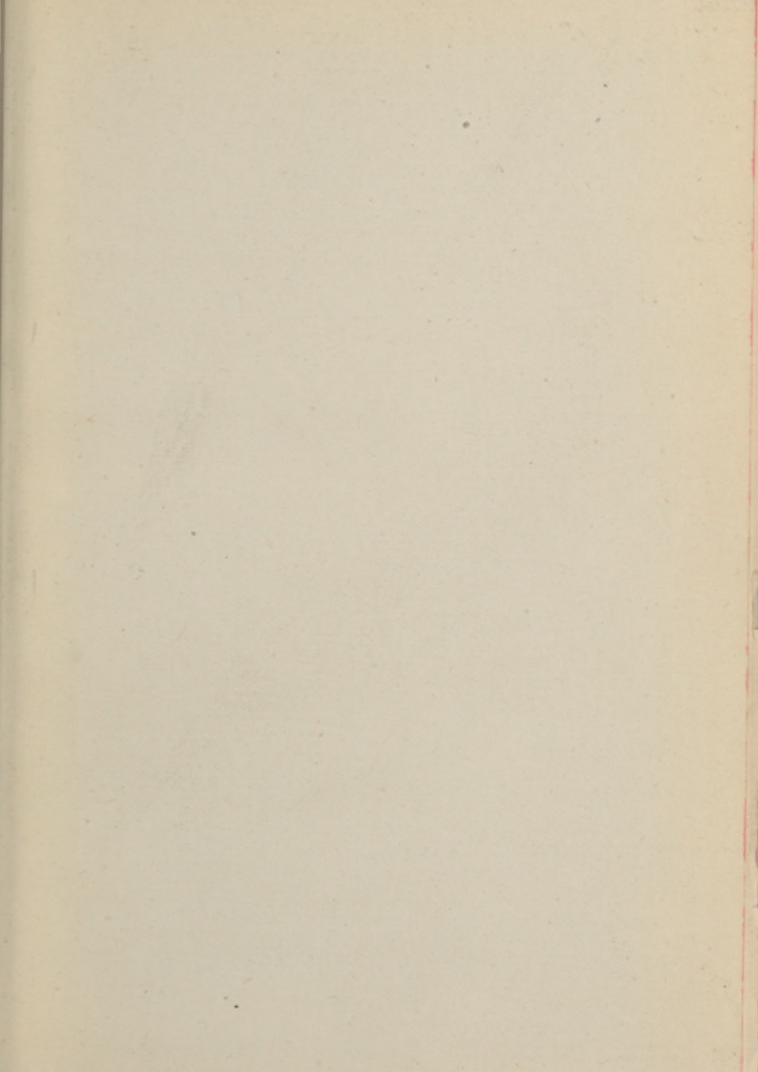
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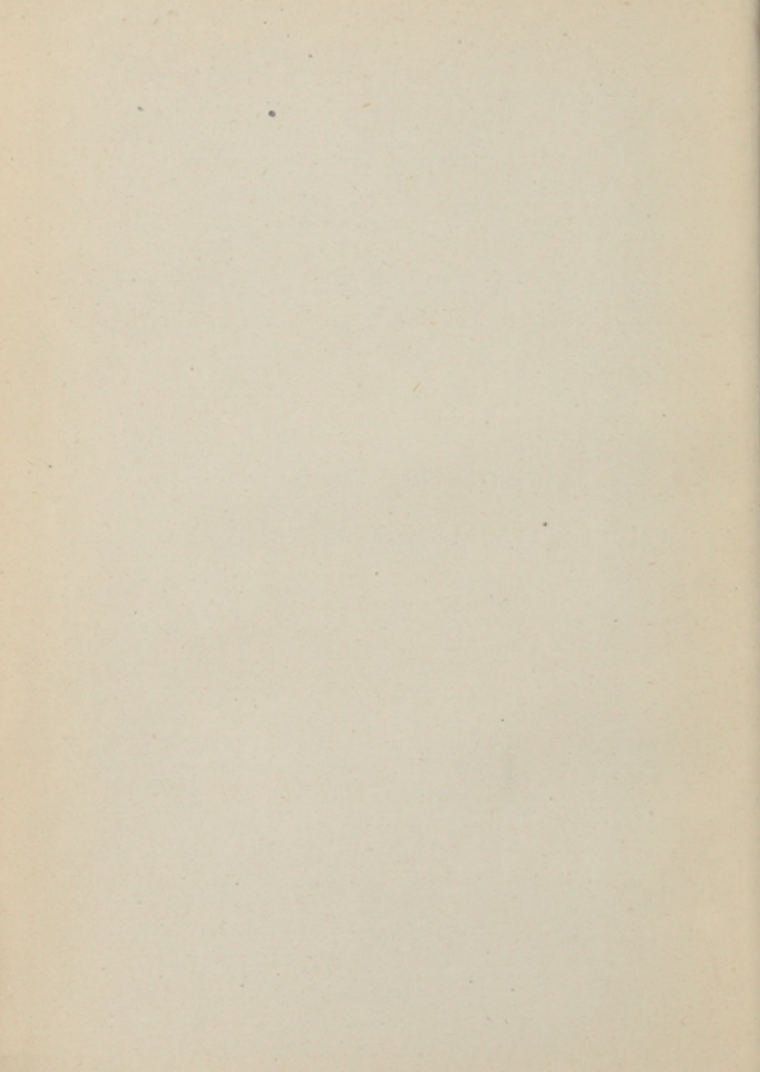
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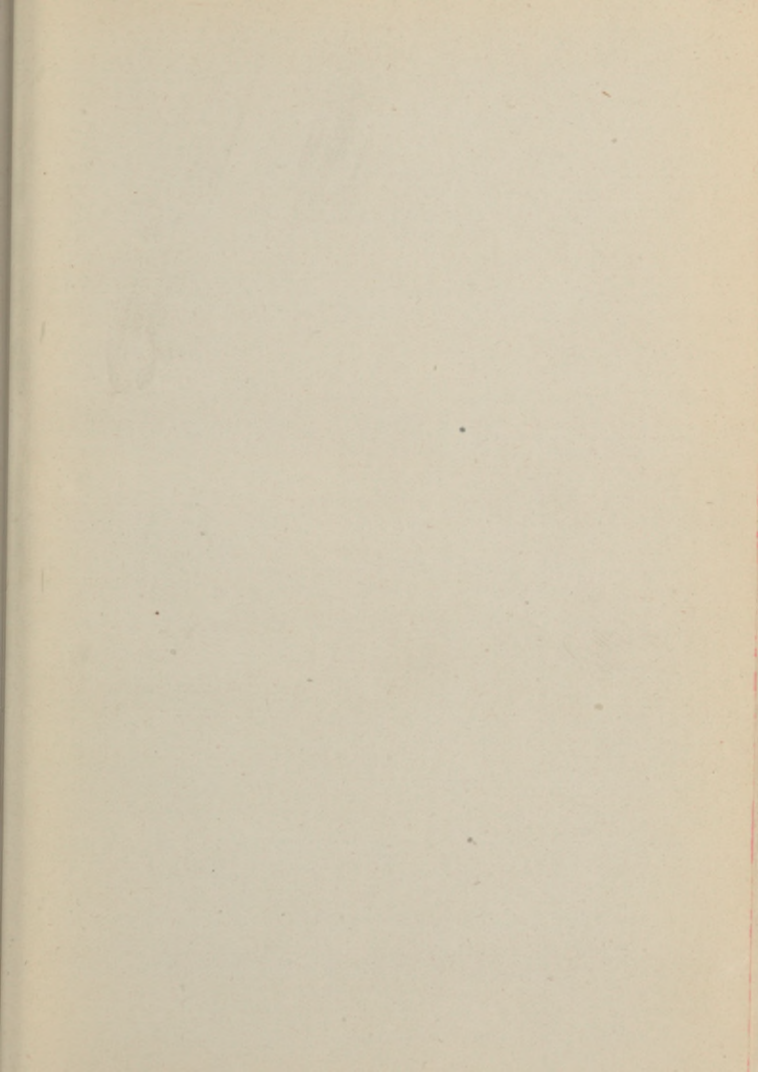
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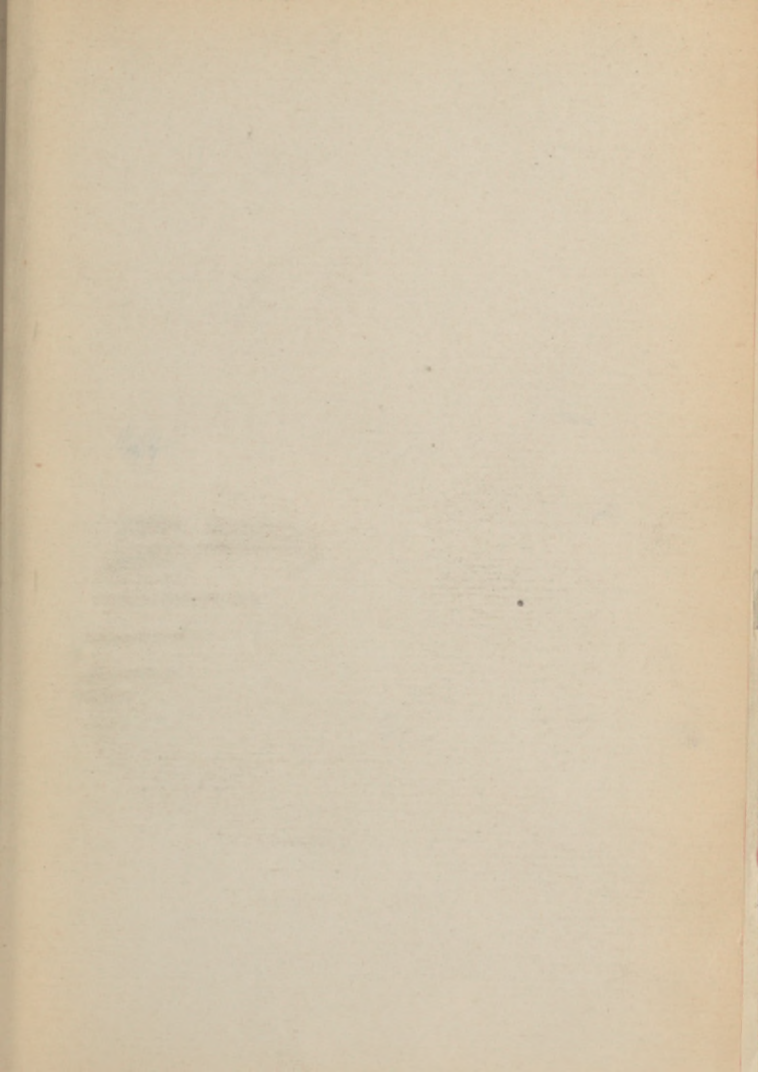


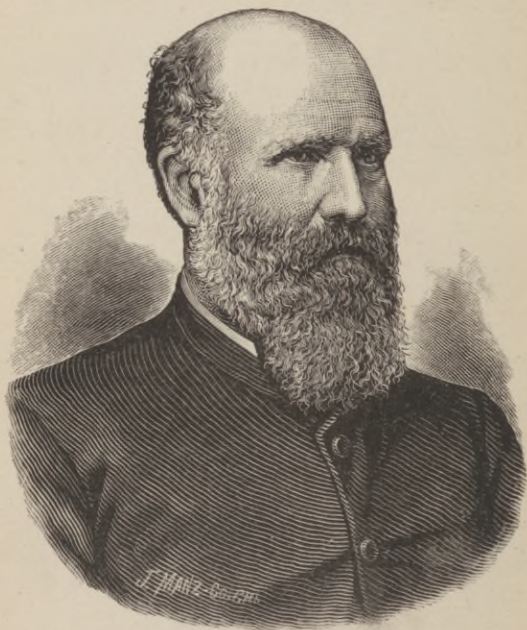












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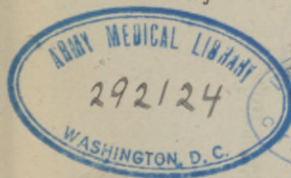
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SEVEN STUDIES

FOR

Young Men.

By MELVILLE C. KEITH, M. D.

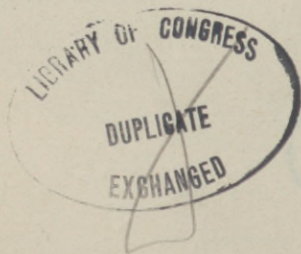


BLOOMINGTON, ILL.:
PANTAGRAPH PRINTING ESTABLISHMENT.
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PREFACE.

"AND NO MAN CARED FOR MY SOUL."

The most pitiable and unhappy of all creatures are those who truly feel that no one cares for them; those who have experienced that utter loneliness of heart which assures itself that no one cares for their temporal, bodily or spiritual welfare.

Such, I believe, is the feeling of many a youth who has erred in the laws of life, erred through ignorance, and who, if properly instructed would have lived a truly good life. To such young men I address this book. I have endeavored to make the pages bear such instruction as, if followed, will raise them from the feeling of loneliness and homelessness, to a self-confidence of a prince of God, only a little lower than the angels. I am ready to accept any degree of opprobrium which might attach to one who

writes upon such a subject as specially "private" lectures to young men, and also perfectly ready to be called "superstitious" for any religious opinions advanced; but I have one short, earnest assertion to make, both to critics and friends. I know whereof I write, and I intend that the world shall be the better for my having lived in it.

I believe some One does care for us. In order to feel and to appreciate that care, we must have our *bodies pure*, and this is a most important knowledge, which, so far as I know, is not very freely distributed at the present. Knowledge moves the world. Ignorance means poverty, distress, anxiety, disappointment, and unhappiness, in a thousand different ways. Ignorance is premature death. No one volume, nor any one man's experience, can explain and point out the quicksands of life. All contribute something. This is *my mite* to the common stock.

It is written and published to help young men *who desire to live rightly*. It will not be necessary to inform any one that it is not perfect; but it does fill a place which has never been occupied, and a place that is yet vacant in regard to the methods of properly *taking care of the body*. This, the writer thinks, is of the

very first importance. It is true there are dozens of "marriage guides," and "secret counselors" by the hundred, "sent sealed" from some association or some "retired missionary," whose "sands of life are almost run out;" and all that class of advertising one may see in nearly all the ir-respectable journals in America (England, also); but they are all, so far as the writer is aware, not excepting the swindling fellow in the "Bible House" at New York, a set of unblushing advertisements for a set of cut-throat quack doctors, whose "office" is in a convenient location to cheat young men out of their hard earnings. So, too, these institutions "chartered by the state legislature," are run by a devil in human shape,—an ignorant fraud, ready to frighten the unfortunate young fellow into delivering up his money, and who "is chartered by the legislature" for this purpose.

The facts are that *virtue is not to be bought*, and *continence or chastity is not obtainable by taking medicine*. This little truth seems to be forgotten. When Daniel and the other young fellows were in captivity, and the king sent out his baked meats, and (probably) pies, and other goodies, they refused the goodies and "*ate pulse*." So, too, when the apostles could not perform a certain act, and our blessed Lord was

able to do it easily, He said "This goeth not out save by *fasting* and prayer."

There is a lesson, also, to be learned from some other place in the Bible, where the Israelites were commanded to "come not near their wives" for a certain time.

Of course, such eminent gentlemen as Ingersoll, Schmidt, and other prominent evolutionists, would suggest that an allusion to the Bible evinces a superstitious belief. The writer will at once confess to his belief in the scriptures, and share the odium of being "superstitious," if a belief in the Bible is so regarded. But this class of gentlemen are so very scientific, and choice of belief, that they *do not believe in the existence of chastity*. And, it is a point to be well considered, that *all libertines, whore-masters, drunkards, and prostitutes, deny the existence of God*. Another fact that cannot be gainsayed is the fact that Christ, of all the world, is the *great example* of a pure, cleanly life. His example to-day stands out as one bright flame in history of a perfect, continent, clean, pure life of a chaste man, and He paid attention to his diet, — his food and drink. I *know* the book is destined to do good, and I will say to every reader, that while there may be many mistakes in theory, there is no mistake in the fact that *virtue is*

health; virtue is manhood; virtue is the possession of the highest knowledge; virtue is obtained only by constant striving for it, and there is no manhood without the possession of virtue. There is no possibility of virtue without a *particular care of all the organs of the body, and the most absolute cleanliness of body and purity of mind.*

To point the way and assist the young is the writer's first object, and while he does not claim any special gift that will make him become a conspicuous Medicine Man, he does claim, and truly believes, that very many ideas will be new and to the subjects appropriate, to every young man who is trying to live better.

STUDY I.

THE GENERAL MAKE UP OF THE BODY.

The body may be considered as a complete mechanism, composed of many parts. In anatomy and physiology, these different parts are considered under different heads, as for instance:

1. The bony part, or skeleton.
2. The ligamentous system, which consists of the ligaments binding the bones firmly one to another.
3. The circulatory system, including heart, arteries, veins, and capillaries.
4. The nervous system, including the brain.
5. The lymphatic system.
6. The dermoid system, which includes the skin, nails, hair, etc.

Each of these systems require infinite study, and can not be mastered by reference to a "fourteen weeks' course," as adopted in the schools

of to-day. The reader, who desires to study physiology, is advised to get Draper if he can get but one of the many physiologies, but if he cares for the study, let him have all—Flint, Carpenter, Dalton, Marshall, Todd, Bowman, and Kirke. None of them know it all.

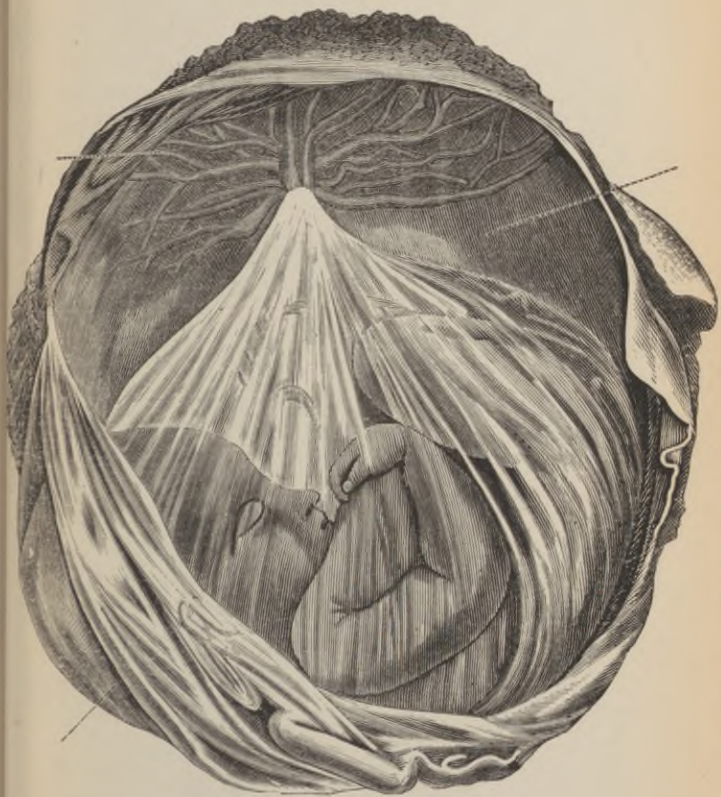
For our purpose, we may state that all of these systems are in harmony with each other. They work together, one part being dependent upon, and at the same time helping all, the other parts. They appear to be acting under a general supervision of some vital power, but we are assured by high authorities that all the acts of the body are in obedience to chemical, electrical, or natural laws.

In the face of all authority, chemical and physical, it would seem that there is a power innate, that so far is inexplicable in regard to the operations of the body as in harmonizing all the elements of the mass into one uniform being. It is certain that one part cannot exist without the other; one part cannot suffer without affecting the other parts, or the general whole. This sympathy is in a direct and most sensible manner.

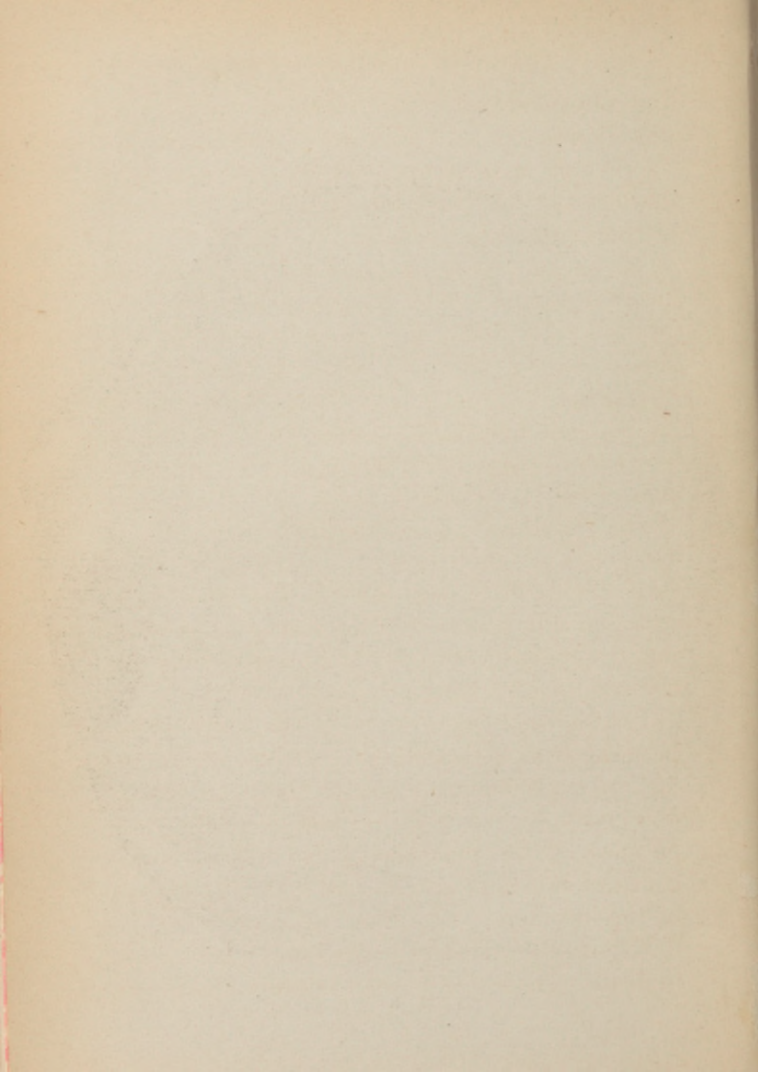
A moment's reflection will convince one that this statement is correct. A man gets drunk. His entire body and brain suffers. He absorbs the syphilis. He is mentally and physically

ruined. Or, he eats measly pork and has a tapeworm. His body becomes emaciated, and his intelligence is always weakened. One of the most striking illustrations of all suffering, for one part, or the entire body going to decay because of one part being unable to exist, is found in the early mortality of certain child-bearing women, who have not been properly nourished. These women have a bony skeleton, one-tenth of their entire weight. They bear children. Each child demands from two to four pounds of bony material. That is, the child, from conception to weaning, must imbibe about four pounds of bony material to supply the teeth and bony frame. To this demand of the child there is no other provision but through the mother. If, now, she has not sufficient nourishment of *phosphate of lime*, she must yield up her own bones, which she often does, so that her bony frame becomes light, her teeth decay, and she goes into a decline. In this condition, all other organs suffer, although, presumably, they may all have had sufficient nourishment, except that destined to supply bone. This is the true explanation why so many young mothers lose their teeth after child-bearing.

One of the most speedy and visible proofs of this state of the body is to order soups, contain-



"THEY BEAR CHILDREN."



ing phosphate of lime (made by long boiling the bone), at each dinner. The emaciated mother at once recuperates, gaining in weight, hardness of flesh, and her muscles become firm;—the teeth cease to decay.

If, on the contrary, she is deprived of the necessary ingredients (phosphate of lime or salts of lime), she wastes, goes into a hopeless decline, and dies.

Another cause of general decay from the irritation and annoyance to one part is from the presence of parasites, or worms. They are much more frequent than is imagined, and often cause death, which is reported something else. Worms burrow in the intestines; the sympathetic nerve is irritated; the head aches; the heart beats more quickly than natural; the tongue is coated, and the appetite variable; the brain softens, and the whole body decays.

In this case, all portions of the body suffer, because, first, of irritation; secondly, from the lack of nourishment, which the worms destroy; and lastly, from a sensible loss of vital power, because of the presence of the worms, and a constant effort of the vital power to rid the body of the intruders.

Extensive scalds or burns upon the skin result in death. This result is not because all the sys-

tems of the body are directly implicated, but because some or all the other parts sympathize with the skin, or outside covering, and large ulcers are formed on the intestines from sympathy, and from other physiological reasons.

There may be two modes of examining the facts concerning the body—special and general.

By the general mode we should examine classes, nations, sects, races, latitudes, geographical positions of humanity, and draw our conclusions from historical statistics and other general facts.

By the special mode, we should examine individual characteristics, special habits, special organs, special classes of food, articles of dress, and all the various items going to make up the life of a special man or a class of men.

In this special mode we should discover that there are two parallel and remarkable starting points from which to commence all our theories, and from which we must necessarily make a beginning. These are hereditary and acquisition. By examination of the special man, we should examine his race, family, father, and mother. But in one of these commencements, we should find that the commencement of a man is, or was, *in the testicle of the father*. In this

laboratory of the human race the future man is fashioned.

Of course, the man who decides that this world is "evoluted" from nothing into something, and who belongs to that wise class denying God or the Great First Cause, will inquire about the "primal man." I believe, because I cannot do better than to so believe, that God made man, and man, as we know him, transmits his progeny constantly in the same manner. Physiology teaches us that the spermatozoa are elaborated in the testicle of the father. Hence, I assume that each individual is endowed, and possesses two completely distinct and harmonious powers, or forces, constituting what we term conscious self-existence.

These two powers may be described as, first, hereditary, or transmitted from the father and mother, and, second, as acquired since birth, from educating, training, or circumstances, over which he may or may not have had control.

Of heredity. When a man in mental soundness and physical health has sexual intercourse with a woman at the proper time, favorable for conception, the result of the union will be a perfectly formed, healthy male or female child.

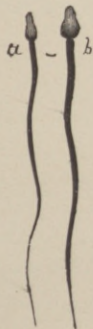
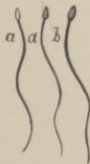
This is a hereditary transmission of a perfectly formed body from father to son. More than

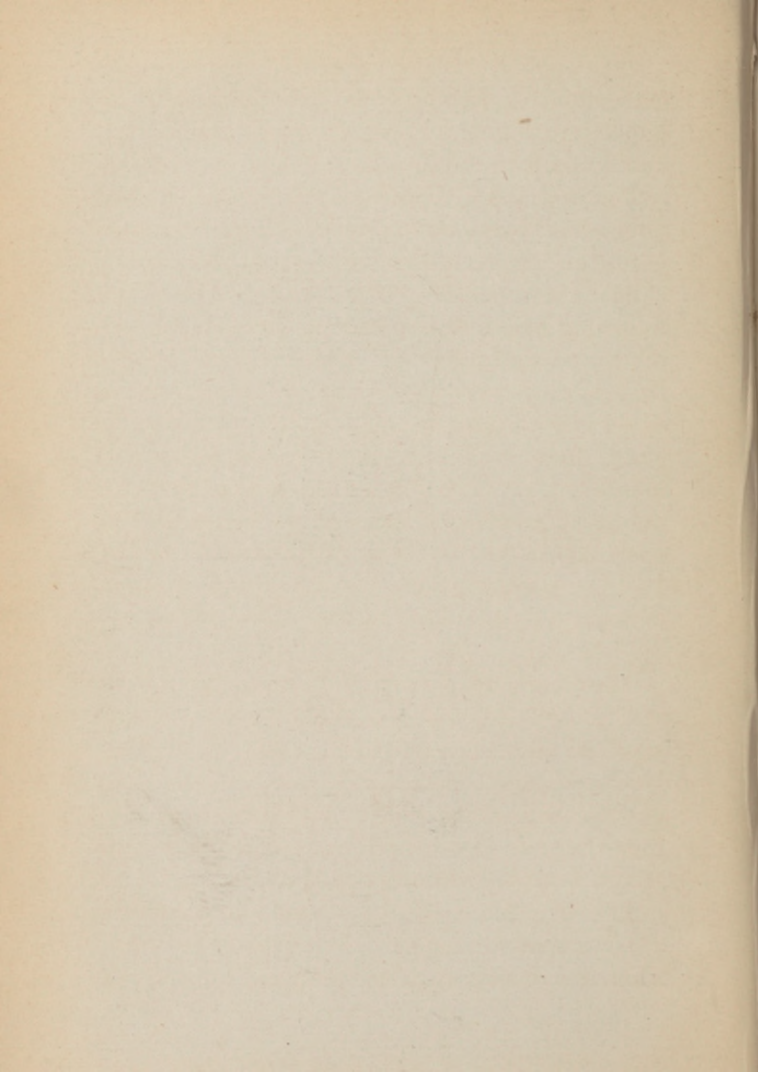
this, if the father is, or has been, actively engaged upon any kind of labor, or is a mechanic, or a professional man, he will transmit the traits of character directly to his offspring. It does not matter what the father may have professed to be, the offspring will be just as the male parent was, mentally as well as physically, at the time of conception.

This is a law. As the spermatozoa are in the father (in the testes), at the time of transmission, so will be the children.

If, at the time of intercourse, the father has the syphilis, the children will have the traits of syphilis, even though the man may have thought himself cured, and although the intercourse did not convey the disease directly to the mother. The mother will probably have it at about the third or fourth month of gestation. The child will have several syphilitic teeth, and other syphilitic characteristics which, in the general make up of the body, will reveal most assuredly the condition of the father at the time of conception.

If the male parent, at the time of conception, is possessed of any special traits of character, of body, or of mind, he will certainly transmit those traits to his offspring. This is the law of heredity,—a law which is, as yet, but little





cared for, or thought of, or understood, as applied to humanity, although we think of it and apply it to the breeding of hogs and horses.

Perhaps I may make myself more plainly understood by assuming a case. Suppose a man with the consumption well developed, has a child by a woman in perfect health. This child, following the hereditary law, has consumption of the law of heredity, and I do not believe that by any possible means the child can be made to grow up, live, and enjoy a healthy old age. This is a direct result of some peculiar inherent power (or a lack of power) in the spermatozern previous to conception, and while the spermatozoa are yet in the testicles of the father. In the general make up of the body we must look at these hereditary facts as one of the powers of life.

The young man must, in a measure, decide for himself whether he is adapted to one or another kind of profession, trade, or calling. He must also decide how far his hereditary powers will carry him. Circumstances, surroundings, and influences, may bias the general result, but they cannot change it.

The conclusions may be summed up as follows:

Is the nervous system hereditarily irritable?
Then the young man should avoid all nervous

stimulants, as tea, coffee, tobacco, opium, and all and every form of alcohol.

Are the bones small? He must have *soup* containing phosphate of lime, oatmeal, cracked wheat, good cow's milk, and coarse foods, as corn bread, mush, honey, etc.

Are his lungs hereditarily weak? He must exercise with dumb bells, Indian clubs, the trapeze, horizontal bar, etc. Of these, my preference is for the dumb bells as being handy, cheap, always in order, wet or dry.

Is he hereditarily sluggish, sleepy, and dilatory in his actions? Let him rectify this by *immediate attention* to everything pertaining to his business. Let him eat *acid fruit*, as lemons, sour apples, tamarinds, strawberries, currants (always choose *ripe fruit*, never being wheedled into a green gooseberry pie, tart, or sauce).

Is there any hereditary disease of the skin, as salt rheum, impetigo eczema, or whatever name may be given? Bathe daily. Keep the bowels open by appropriate means and acquire a good clear skin.

In short, strive to acquire, educate, train, and elevate the body, more especially in the parts which are possibly deficient in hereditary vigor. You can do it. Only commence now. Do not

wait for a moment of time to elapse. *Resolve and act.*

In the acquisition of muscular development there is a law of compensation which must not be forgotten. Thus, if one determines to use his arms he will acquire stout muscles, but possibly may neglect his head. The best pugilists are often very deficient in mental power. A cripple, unable to walk, may educate his mind to almost any degree he chooses. The book-keeper may acquire an immense power, quickness, and correctness in figures, but by neglecting to breathe pure air he may acquire consumption, or by not standing straight may acquire a stooped shoulder.

The mind has much to do with the general body. The whole body, in all its parts, suffers if the mind is not at ease. The body needs food appropriate for all its systems, but the mind must be at ease to allow the body to properly assimilate that food. The body is a whole, composed of parts, each of which must be nourished, and all must be cared for as a whole body, supervised by mind.

STUDY II.

THE GENERAL HABITS OF THE BODY.

There are four habits indispensable to the health of the body.

1. Breathing.
2. Eating and drinking.
3. Voiding the fæces and urine.
4. The free transmission of insensible perspiration.

No one can breathe impure air and live in health. Such, for instance, as may be found in coal shafts (although I know of coal shafts and coal banks a thousand per cent. more free from impure air than many sleeping rooms I have seen), match factories, cellars, etc., some of the rooms in a cotton factory, and kitchens where they cook pork, and wash occasionally. This impure air is disintegrating, ruinous, and destructive to the lungs.

A man, to be a man, must have pure air to breathe, night and day. Any active young man may have good air in the day time, but in the night, he may be, and often is, cooped up in a little room 8x10, six or seven feet high, doors fastened, windows closed; in a bed whose outside spreads are seldom aired and never washed. In this condition he passes seven hours of unconscious suicide. He breathes his own impure breath as air, over and over again, until his lungs are full of poisonous material, his body is deprived of the sufficient quantity of oxygen necessary to keep the red corpuscles full, and he awakens with a throbbing headache, or a dull, heavy sensation over the eyes, which he is liable to attribute to any other cause than the right one, viz., *the lack of pure air.*

I have not space to do justice in elaborating this very important subject, but this may be stated most emphatically: Do not sleep in a close room unless there are, at the very least, three thousand cubic feet of pure air when you close the door, and if the room is of less capacity than that, have the window, door, or transom open. The only possible way to have a ventilation, if the room is closed, is to have a fire-place or special ventilators in the wall. A man who builds a house without a fire-place is a fool.

As to the question whether there shall be a stove in the room, I say, *no*, especially a coal stove; and least of all, a soft coal heating stove. The gas from these stoves is murderous. A young man should not allow himself to have a fire in his room during his sleeping hours, unless there is an open fire-place, and then, if it smokes, be it ever so cold, he will do better to rake it up and open the window. Cold air is not to be dreaded. Neither is warm air, provided it is free from miasma or malarial influences, such as rotting wood, decaying vegetation, or exhalations from willow, peach, or orange trees. In fact, all shrubbery near a window opening into a sleeping apartment should be avoided. I have noticed more especially, the lilac bushes of the north, and the orange and magnolias of the south, as being among the most ready conducive to sickness. A willow tree near a window, is a cause of chills. This may appear a new and eccentric statement; but a willow tree, or willow shrubbery, north or south, within twenty feet of a chamber window, is sure to produce the chills. I say this, not that I am able to account for it, but because I have verified the fact by a thousand instances in the States of Louisiana, Nebraska, Illinois, and Maine. There is something in the exhalations of willow detrimental to the body.

After one is sure of fresh air from outside, the next thing is to feel certain of being free from mephitic influences inside the room. I know well enough that it is very indelicate to speak about such matters, but I am not writing for the rotten, modest, lying, hypocritical, black-veiled mourning whores, or the self-abusing pork and potato eating owls who finger young girls. I am writing for young men who want to be *men* and I say, be sure you have your room clear of bad smells. Have the chamber clean. Have the slop bucket sweet. Have the dirty linen rolled up and in a bag or a box away from the animalcules. If you are unable to have a wardrobe in which to hang your clothes, at the least have a stout piece of cotton cloth to cover them up so that they may not be impregnated with your breath or the emanations from your slop jar and wash bowl. I know of young men who think they are nice and sweet, but of whose clothes you can define several distinct perfumes—of corned beef and boiled cabbage, codfish, potatoes, and fried pork with burned fat, added to terrible personal effete smell of their unwashed arm pits and the slop jar. When these perfumes are supplemented by the odor of unwashed feet, uncleanly rectums, and decayed teeth, the situation is sufficient to dissolve the very best batch

of Christianity that ever was baked. In short, such a young man breaks the plan of salvation into smithereens, provided he accepts of it. But he cannot touch this salvation, since next to Godliness is cleanliness.

In all diseases, pure or impure air forms an important question, and often decides the life or death of the patient, as the air is pure or impure. I have had young men visit me for the "head-ache," for "biliousness," for "bad taste in the mouth," and "tremblings," who had these symptoms of *being poisoned from impure air*, and only needed a change of sleeping room to recover their wonted health. One of the great reasons of people, especially invalids, recovering their health in travels through Colorado and other western States, is because they have a pure air, and which they could have had at home if they had known what they needed.

I remember the wife of a very learned professor of mathematics, who had laid sick eight months, unable to be dressed. I was called to see her and discovered that the mold boards around the room were rotten, and between these mold boards and the floor there was a crevice, letting the foul air in from a closed up cellar. The sleepers on which the house rested were rotten. As soon as this was changed the lady

got well. It was a very remarkable cure, but the good professor did not attribute it to good air, but to the medicine.

A professor in a western city built a house air tight. He had a nervous woman for a wife, an out-and-out potato eater, and the daughter of a tobacco chewer. The nervous wife would not have the windows open, and was afraid of the *night air*. Instead of having a separate bed in a separate room, the good professor slept in the same bed and in the closed room. Two years from the time he had his new house finished, he *died from consumption*. The verdict of an educated physiologist would be that he died of impure air.

I was telegraphed to go to the central part of Iowa to see some patients. Among them I saw the haggard face of a man poisoned by impure air. In my examination, I told him he was liable to die from consumption. Afterwards, one of the friends asked me *what caused* the trouble with his lungs, as none of his family had ever been affected, to which I promptly replied, "he sleeps, or has slept, in a close room; the air is foul with his own breath; in this condition the cells of the lungs are *rotten* from the chemical effect of the carbonic-acid gas which he has breathed over and over again

while asleep. The only chance for him is to get into the woods or prairies." I afterwards saw his house. His sleeping room was 11x14, and *only six and a half feet high*. There were only one thousand and one cubic feet of air in that room, where there ought to have been at least five thousand cubic feet, because his wife, two children, and a baby, occupied the same room. The rapidity with which I answered the question gained me the reputation of being a *clairvoyant*. The fact was that I knew the symptom of poisoning by impure air.

One of the most directly destructive processes is to breathe *air which has been heated by a hard or soft coal burner*. I do not believe anything is so damnable death-dealing in its effects. I confess I do not see how one is to solve the question of house-heating without hard coal burners; but I am sure these stoves have been, and are to-day, the cause primarily, directly, and mainly, of the terrible scourge of consumption in the western States of America. They destroy the oxygen, or rather change the atmosphere into one of the most deadly poisons, carbonic acid. Time after time I have been consulted by bloodless young mothers who have passed the winter in a small house heated by one of the numerous "base burners." Consumption has

seized the young mother, who really required double the amount of pure air, and she is suffering for the lack of pure oxygen. Medicine is of no avail. Air fresh, free, and plenty of it, may restore them, but usually one winter is enough to render them always invalids.

It is a popular expression that "Iowa, Kansas, and Nebraska are hard on women and horses." The unfortunate females who have been deluded into those States, and from circumstances beyond their control have been forced to sleep in "sod" houses (houses formed of sods), where the grass roots were decaying and the air was close, confined, and probably heated from soft coal, breathing impure air until the *lung cells* were decayed, and who have died victims to this horrible, slow suffocation, would, if enumerated, outnumber the armies of the United States. Children and women fill the grave yards; doctors flourish; thievish druggists fatten on the sale of vile patent poison medicines; misery and death abound, because the people do not understand the value of pure air and plenty of it.

VOIDING THE FÆCES AND URINE.

Nothing has surprised me more than the intense ignorance among young men concerning the necessity of having a regular evacuation of the bowels once every day. From the smaller intestines to the larger ones, there is doubtless a periodical discharge, and perhaps a discharge continually. If, now, the larger intestine, the rectum, is not unloaded, or, in other words, if the larger bowel is not relieved, the material is re-absorbed, and the fæces are absolutely and literally re-distributed over the body. It is this lack of a regular habit which is the basis and cause of so much *bad breath*; such a *bad taste* in the mouth, and subsequent weaknesses. By all means, have an evacuation of the bowels each day, and, if it be at all possible, go each day, at the same time, to the water closet, and make a trial. If you find it impossible, I advise the use of an injection of water, cold or warm, to the bowels, by means of a syringe. You can do this without notice, if you are the only occupant of a room; but if you are not alone, find some retired place and use the syringe, with a pint and a half of water, and repeat the injec-

tion until the lower bowel has been well emptied and cleaned.

If this does not act, and by changing the food from wheat to corn meal, and oat-meal mush, or graham mush, I next advise three to five figs, eaten the very first thing in the morning, and a glass of cold water, to be drank one hour before breakfast, or immediately upon rising. If, with this, the bowels remain constipated, I would use as follows:

℞ Podophyllin,	. . .	grains	x.
Apocynin,	. . .	"	x.
Septandrin,	. . .	"	xx.
Capsicum,	. . .	"	x.
Sugar of Milk,	. . .	"	xx.

Triturate thoroughly and divide into thirty powders, and take one in a little sage tea every night, just before going to bed. The dose may be increased gradually.

This should be used strictly as a remedy for constipation. I advise, however, to avoid and shun medicine of all kinds. Try all the other methods before you take medicine. If in a situation where you can do it, eat three or four boiled onions; or, if the scent of the onions is offensive, use a handful of *raw, whole wheat*. If the above-named cathartic remedy must be resorted to, use it to regulate the bowels at first,

and learn to so eat your food—that is, by not drinking too much while eating—that a regular state of the bowels is assured.

Many an estimable young man dies from constipated bowels, afraid to consult a physician, and ignorant of himself. Let him not hesitate to obey the calls of nature, when nature prompts, and have a regular evacuation of the bowels each day. Use the coarsest of food. Use all the remedies, and finally, if, positively, all the hygienic methods have been tried, then resort to medicine. Do not trust to calomel pills, and do not take the patent pills containing strychnia and henbane.

In this place I wish to add a word of testimony against the vegetarians. I tried most faithfully, two years of my life, the vegetable diet. One year, lacking a few days, I ate nothing but hard bread, salt, and water; and while it was a mortification to the flesh, and possibly taught me to control my passions, I say now, that it is an erroneous idea that a body can be properly nourished on vegetables alone. Beside this, the vegetarians advise the use of potatoes, as food. I consider the potato the vilest food on the face of the earth. Measly pork, or rotten whale blubber, can not do more harm to a body demanding fibrin than the peculiar starchy

compound called Irish potato. The vegetarians also advise tomatoes. This is another villainous, unhealthy vegetable, unfit as food for a two-eyed pig. It is a liver-destroying food. Shun tomatoes if you wish to avoid cancers, tumors, and a diseased liver.

Neither are the seeds of tomatoes "good for the bowels," as many affect to believe. The best article of food, in this latitude, is oat meal, well cooked. It may be eaten with milk, honey, butter, or pure syrup. This food cleanses the bowels, and is also nourishing. It furnishes blood, brain, muscular, and bone food. Potatoes, rice, and tomatoes, are fillers of the intestines, and are fit for slaves, not young men. No student can succeed on starch food.

Voiding the urine should be attended to on the instant nature makes a demand. No time should be wasted when the bladder contracts, as it is this distended and stretched condition that ruins the muscular coats of that organ.

If you lay four sheets of paper together, it will give an idea of the coatings of the bladder. The inner coating is called the mucous; the second coating, the sub-mucous; the third, the serous coating; and outside is the muscular coating. All of these coats together form the sac which is called the bladder.

When the organ is full, and the muscular coat of the bladder contracts upon the contents, and the urine is *not* passed off, the muscular coat is kept stretched until it grows flabby, weak, and incapable of again doing as much as before the strain.

Second, the urine is again absorbed into the system, and taints the breath; loads up the blood, rendering it impure, and causing the offensive urinary smell peculiar to some men and women.

Finally, by absorption, the urine is passed directly, or indirectly, to the blood, and renders the blood thinned and poisoned. I have seen scholars have a violent palpitation of the heart, and known of doctors who pronounced this excess of urine "heart disease," when the cause was from *retention* of urine during school hours.

Many young men suffer from incontinence of urine, because their mothers were excessive tea drinkers. The remedy is to bathe the bladder and hips in strong salt and water each night, and after wiping dry, wear a band of flannel around the bowels. Avoid tea and sour fruits for a time. Do not eat much sugar, and if you find then that this treatment does not entirely cure you, make a strong tea of mullein leaves, and drink a small quantity, one to three ounces,

night and morning. The medical formula for this mullein is written as follows:

R Fluid extract verbascum thapsus.

Dose, one teaspoonful twice a day.

The young man who may read this is cautioned against employing the *poisoners* who style themselves homœopathists, as the homœopathic practice is a practice of deadly, minute, brain-destroying poisons, which eventually kill the body and at once commences to soften the brain and weaken the mind. Trust to remedies which are not poison, if you desire health during life. I am well aware that this is contrary to many persons' teaching. The writer, desiring to swim with the tide at one period of life, made a thorough study of the claims of homœopathy as a science. Two full years of study, practice, and an intimate acquaintance with the members of that profession, convinced him that as a subtle system of poisoning, and an *expectant plan*—that is, waiting for the natural powers of the body to recuperate by their own strength—the homœopathic practice is pre-eminently the first. But an honest, educated man, cannot remain a homœopathist.

The question arises, why do not the old, or regular school, expose the errors and mistakes of this homœopathy? One reason is, because

the old, or allopathic school, physicians are fighting with each other. Another reason is because the allopathic gentlemen are themselves guilty of using the same poisons, in very much larger doses, and ruining their patients' bodies and health completely. Indeed, the very incontinence of urine, now under consideration, is often brought on by the inordinate doses of sweet spirits of nitre used and prepared by the allopathic physician. The only method of reforming these classes of poisoning physicians, is to educate the people. And of the people, the young men are to be educated first, and they must *educate themselves*.

The terrible results of irregular bowels is seen in the fistulas (little open passages from the bowels to the outside, where the fæces pass out at each operation of the bowels), in the sallow countenances, coughs, and liver troubles, which end in consumption. Have a regular passage of the bowels each day, at a regular time, and this is one important step toward a long life.

The results of not voiding the urine when nature demands, is seen in the enlarged prostate glands, and the difficulty in passing water when they desire, and the impossibility of holding the water a second after nature calls. This is a habit you do not want to neglect.

THE DERMOID COVERING, OR SKIN.

It is estimated by various physiologists, that from a pound and a half to three pounds of insensible perspiration pass through the skin every twenty-four hours. It is certain that in clogged conditions of the bowels, the skin acts vicariously, and carries off a portion of excrement which should have been voided by the bowels. In obstruction to the kidneys, the skin acts vicariously, and excretes quantities of water that should have been voided from the bladder. So, too, in diseases of the liver, the skin is forced to act, and does excrete materials which should have been passed off through other channels. This may be seen in the diseases jaundice, erysipelas, etc.

We may assume, for our purpose, that the skin passes off thirty-two ounces in the course of twenty-four hours. To have this structure healthy, so as to readily perform its duty, it is essential to have the pores and the capillaries thoroughly clean. If the skin has passed out, or excreted, thirty-two ounces *one day*, it is important that the thirty-two ounces should be *taken away*. This act is, in reality, the secret of

keeping a healthy skin, to keep the pores open, and remove the excreted material from the possibility of being again absorbed into the general circulation. I may remark, *en passant*, that the American physicians who have assumed the title of regular physicians, are, as a class, in the most dense and stupid ignorance upon this subject. If a patient with a clogged skin comes to them with neuralgic or rheumatic pains (which pains are usually caused by a retention of effete materials of the body, which should have been excreted through the *dermoid covering*), these Bœtian *regular* practitioners prescribe calomel, opium, quinine, or the deadly poisons, belladonna and aconite. The true remedy would be to open the pores of the skin and relieve the overburdened tissues and nervous system. Nothing under the face of God's white throne is so wickedly and so densely stupid, so directly death to a man's body, as the old school, or allopathic, calomel and opium practice (which they style "regular") of America. In a word, a *regular practitioner* is one who *poisons to cure*, and who *kills by the rule* of the book. From all such, good God deliver us!

The young man should remember that bathing daily, unless it is too cold, is indispensable to health. First a regular, daily evacuation of the

bowels, and next, a free, quick bath of water, and a good rubbing. My way is to take four quarts of cold water in a big wash bowl, plunge in my head, rub my arms, breast and body, place the wash bowl on the floor, and wash the legs and feet, and rinsing off with a quart thrown quickly over the body, not neglecting the privates, groins, anus, &c. I use four towels, two small ones (cheap cotton ones answer, as they are easily replaced, and easily washed,) to dry the body, one especially to dry the privates, and a general coarse Turkish, worth a dollar, to give the body a thorough rubbing. I also have a small brush, like a tooth brush, to wash out and rub between the toes, and occasionally use a cake of carbolic acid soap, for a good suds, and this little method also prevents corns and bunions. This last statement you are not obliged to believe unless you wish to. The toe nails need looking after twice a week, both on account of your socks and cleanliness, as well as comfort.

To emphasize the importance of the skin, let us examine its structure.

There are two layers, the epidermis, or cuticle or outside skin, and the derma, cutis or true skin. There are two distinct systems of glands. The *sudoriparous glands*, which secrete water; the *sebaceous glands*, which secrete oil, or a fatty

material similar to oil, which is used to keep the skin in a flexible condition. These glands in the ear secrete wax.

The sudoriparous gland consists of a tube wound upon itself, but sometimes dividing into many branches. Physiologists estimate that there are *seven million of these glands*, and that the length of the tubes, if joined together, would extend twenty-eight miles. A man can wash this twenty-eight miles of tubing, and dry it, in less than two minutes.

The skin exhales, or actually throws off, or excretes water, saline, and fatty materials, or worn out particles which the system has no further use for.

In different parts of the body these excretions are different, as, for instance, under the arms and on the feet a different material is thrown off from any other part of the body. When the body is warm the sweat pours out through the perspiratory ducts (*sudoriparous glands*), and at the same time the sebaceous glands send out an oil for the double purpose of lubricating the skin and preventing the sweat from irritating the pores. The sweat, which is of water, is also mixed with oil, or fat, from the sebaceous glands, and also the detritus of the cuticle, and it is said that there are from five to seven, and even twelve

parts of solid material, composed of atoms of worn out, or effete, portions of the human organization.

The skin can also absorb, or suck in, different materials, as, for instance, water. Physicians understanding this, *rub in* their medicines, and get their special therapeutical effects. Thus, mercury can be rubbed in until salivation takes place. Aconite liniment can be rubbed in until the entire body is poisoned. A plaster of belladonna, for the back, has imparted enough poison to dilate the pupils of the eyes, and partially paralyze the ignorant plaster victim. I once knew an old gentleman, who, having suffered from a severe pain in the back, probably a rheumatic pain, instead of bathing and dieting for a cure, as he should, applied a belladonna plaster, and was paralyzed. The good old soul thought this was a dispensation of God, when the facts were patent that it was a dispensation of belladonna, applied through ignorance, absorbed by the pores of the *skin*, affecting the spinal cord, or paralyzing some of the ganglia.

Rheumatism can be permanently cured by a daily bath of cold water, a shower bath, or a quick hand bath, as just described, followed by a thorough rubbing. In fact, I have never known of a rheumatic patient who had a daily

bath, and a daily evacuation of the bowels. The main, or the greatest idea in the care of the skin, is that *you have to attend to it yourself*. You can not get any one to do it for you. You may put it off, and talk of going to some city for mud baths, or Turkish or Russian baths, but when they have been taken the same daily necessity exists in the body for cleanliness, after you have exhausted your vitality in one of these modern bake houses. A great deal of foolishness is constantly being published about certain baths, and certain springs. No doubt some cases are to be benefited by trotting off to the Hot Springs of Arkansas, or German Spas, more especially if the victim has had the syphilis, and been mercurialized at the hands of a regular poisoner of a physician. But a young man, desirous of taking care of his body, can wash where he is as well as to run to the Hot Springs.

The skin contains seven million little tubes (the sudoriparous glands). These glands remove, excrete, or throw out water, saline, or other chemical atoms. The sebaceous glands excrete, or send out, and throw off, fatty substances. If the skin is kept clean, and the pores in good order, the kidneys are enabled properly to perform their functions. The tubes of the skin are analogous to the tubes in the kidneys. The skin

can be cleansed thoroughly in a short time, and exercised by a gentle dry rubbing. All of these pores can be opened with the action of cold water, if you can do it and feel warm after it. If you are a young man, or a young woman, and cannot take a cold bath and get warm afterwards, let me drill a sentence on your brain. *You are now a candidate for consumption.*

Don't be afraid of cold water, if you have plenty of towels and dry clothes to change afterwards. Do not believe the trash written about hot water being the "best for cleanliness." It is not so. Cold water is the best, if you are considering the skin and its health, or your long life and old age.

A writer, John H. Packard, M. D., surgeon to the Episcopal Hospital, writing a Health Primer for the "diffusion of knowledge among all classes," states (page 18, sea air and sea bathing): "Hot plunge-baths are, of course, the best means of cleanliness, but they should be taken usually at bed time, or, at all events, with caution as to subsequent exposure. Many a weary doctor would gladly end the day with a refreshing 'soak' in his tub, but the dread of his night-bell forbids."

Doctor Johnnie H. Packard ought to *soak* his cerebrum in a sixteen-ounce to the pint solution

of "Wasting Diseases," and "loss of weight," by Doctor Dobell, of London, previous to his writing any more nonsense, and more wicked than nonsense, for "all classes."

The facts are, that a *hot plunge-bath*, or a "soak," as this M. D. inelegantly expresses it, *takes out too much fat* from the sebaceous glands, and in a short time *weakens the pancreas* by this excessive *melting* of fats outside the body. The body is equally adjusted, and it does not need an excessive heat, or a "soak," to subtract a useful amount of fat from the skin.

I am probably an older man than this health-primer scribbler, and I know I have seen more. I have bathed in the Kennebec river, in the waters of the Thames, the Mersey, the Loire, the Seine, the Yang Tse Kiang, the Orinoco, three hundred miles from its mouth, the St. Catherine, the Sacramento, the Missouri, the Platte, the Mississippi, and a hundred other rivers over the world, and I say, if experience has a right to speak in the face of regular calomel and opium poisoners, that a cold bath is *the best* for a young man, and a hot plunge-bath is the very worst.

The facts are, that a young man in a hurry, or in business, has no time to examine Dalton and Carpenter, and if he did, he could not tell

whether he ought to take a warm bath or a cold one. The rules are plain.

If one is feverish and chilly at the same time, it is pretty certain that the skin needs to be kept warm, and does not need a bath. The very great probabilities in this fever and chill condition are, that the bowels are loaded, the liver clogged, and that you need a good dose of rhubarb and Culvers root, and to be kept warm until it operates on the bowels. Then you need a warm water bath, in which you dissolve one heaping spoonful of soda to every quart of water.

Wash the body in a hot bath to open the pores of the skin; wipe dry; rub well, and change all clothes. This hot bath, at that time, is indicated by a parched skin and fever. But when a young fellow is in prime health, he needs four quarts of cold water, and lots of towels, and the coarsest flesh brush he can find. He can bathe quick, wipe dry, get himself into a good, warm glow, and his skin is clean. Let him repeat this bath daily, if the bowels are evacuated daily, and he has my word for it that he will never have the asthma, the rheumatism, or the piles.

Now, in regard to the skin, there is a point overlooked by common people, and not mentioned by many writers on health, namely: that

the skin has its own office to perform, but if the internal organs do not do their duty, then the skin has to do double duty. And the skin does that duty. For instance, a man has a clogged gall bladder (or a clogged gall duct), and the skin turns yellow. A young girl takes cold, and the menses are checked, then straightway the skin turns putty color, or leaden, or greenish.

If one has worms, the skin has a dirty white appearance. If the liver is clogged up, the skin turns dark, or brownish, or spotted. If one is constipated, the skin is roughened, scaly, hard, and liable to pimples, boils, and all the disagreeable look of impregnated manure. These facts should be more generally known. Hundreds of so-called humors, "impetigo," "scald head," erysipelas, etc., are from filth in the bowels, that should be passed off *through the bowels* by a gentle continued food that would cleanse the bowels of its nastiness. Say a diet of oatmeal mush and milk, or bread and applesauce, or prunes, or figs, or something that will pass down, and on its passage cleanse the intestines.

The entire system works in harmony, but if the body is employed with one task, another task should not be applied. In case the body is making an effort to carry away the surplus

and worn-out material from the bowels, one should not force the skin to act at the same time, more especially if there is a clogging of the bowels, liver, spleen, or kidneys. There should not be a bath *after* a meal, since the increased action of the skin prevents digestion, and sometimes will cause colic. My way has been to take my bath daily, immediately upon rising. If however, from causes I have been delayed, I usually take it before dinner. If one cannot find the time during the day, no night should pass without a wash of the bowels, the feet, and the privates. Sometimes the washing of the bowels favors a healthy movement of the bowels, because, possibly, of the rubbing over the abdomen, and because of the water being absorbed. Indeed, I very frequently have the bowels bathed in three quarts of hot water in which a double handful of salt has been dissolved, because I think the salt has an effect in hastening the expulsion of the worms as well as favoring the peristaltic motion of the bowels. I have hot water, or water as warm as it can be borne, because it is usually more pleasant, and warmth opens the pores of the skin, and also, because in many instances of worms, their contraction caused from cold, causes a severe pain in the bowels.

But this *hot water* is for *weakly* people and those who are not able to have a reaction, otherwise, as I said before, cold water is the best.

Some one may suggest that there is a great deal of "I" in this bathing, but the writer has seen so very many who are afraid of water, or who do not know how or when to wash, and are yet desirous of keeping clean, that the repetition of a personal experience of one who has lived half a century, seemed advisable. Another fact: I have advised girls to take a bath each day, except during the time of menses, either of warm water just before dinner, or cold in the morning, rubbing themselves well dry, and changing all clothes, and I have seen a wonderful improvement from this cleanly habit. Now, if a delicate girl can be benefited by a daily bath and rubbing, how much more an energetic young man. Some of the fairest and best women I have ever seen were in the habit of taking a *warm bath* each afternoon, and changing all clothes.

Soap is not necessary for a daily bath. In general, the soaps are made of impure lard and potash. I advise against the use of them on the body as long as a daily bath is used. Of course, of one only washes once a month, soap is necessary to get the dirt off. Many soaps are com-

posed of fats tried out from choleric hogs, or from hogs dead from the "hog diseases," and in my estimation, these impure soaps are a prolific cause of many very lasting and unpleasant skin diseases. More than this. I believe I have seen severe headaches, and partial paralysis of the arms, in consequence of having washed in strong soap suds where the soap was probably impure, or had been manufactured from a lot of fat from diseased hogs. Except for the hands, soap should not be used on the body.

Sometimes a young fellow has pimples on the face very troublesome. If they are from eating improper food, as buckwheat cakes, glucose syrup (syrup made from corn starch and sulphuric acid), or from sour apples, cider, or hot biscuits made of a vile baking powder, or from any other cause arising from impurities of the blood, a proper attention to the food and drink will soon right it. Nothing so loads the blood with impurities as coffee, beer, potatoes, and pork. A fair, clean skin does not exist where these abominations are turned into the stomach. The drinking of tea renders the skin yellow, tawny, wrinkled, and toughened, because tea acts upon the kidneys, assisting to eliminate more water from the kidneys than proper, and in this manner dries up the skin, because it does

not allow moisture to go to the skin, and prevents the two systems of glands from properly acting. Coffee retards the wastes of the body, and hence is apt to produce redness of the face, and especially a red nose, and possibly by stimulating the arterial system, fills the arteries, and prevents the veins from carrying off waste material. This, in the nose, would be congestion,—hence the redness.

There are, however, several other causes for pimples on the face. First, the parasites of the skin, or fungi, growing in and from the skin. This fungus is most commonly known as the *achorion schænleinii*.

In different situations it has different names, as for instance when it attacks the hair follicles, it is called the *favus pilaris*; when scattered, it is called *favus lupinosa*, or *favus dispersus*. When it assumes a putty, yellowish-white tint, scaly or crusty, then it is called *favus squarriosa*. This fungus can be communicated from one person's face to another, and causes much trouble.

Another fungus is called the *trichophyton*. Some authors declare that all fungus are from the yeast fungus, or the *aspergillus glaucus*, and it is quite certain that any fungi may produce these affections and afflictions of the skin. The best of all remedies are strict cleanliness and

frequent bathing, as well as the most particular attention to all clothing and the bed clothing.

The best remedies for these parasites are as follows :

℞ Sulphate of Soda, 1 drachm.

Distilled water, 3 fluid ounces.

Mix well, and add one ounce of pure glycerine. Shake this up well, and apply to the face three to six times a day.

Another one, which is a universal cure-all, and a really good article, is

℞ Carbolic acid, 1 ounce.

Glycerine, 7 ounces.

Mix and shake well. Apply to the pimples and blotched face and hair, at night, after you have washed the face in warm water.

Oil of Juniper, oil of Erigeron, and oil of Cade, are all serviceable to kill these parasites, and when they are killed, you must keep the skin clean by washing each night, either with a cake of carbolic acid soap, or by first washing the face with corn meal and warm water, and then applying carbolic acid, one part to thirty parts glycerine. This keeps the skin free from the presence of these fungi.

In young men having whiskers they sometimes itch intolerably from either fungi or an unnatural congestion of the pores. The remedy

is to apply freely of the carbolic acid, diluted with eight parts glycerine, and then rinse off with clear water. Or, make a strong lather of carbolic acid soap, and rub well in and rinse off well, dry, and brush thoroughly.

A very unpleasant itching also occurs at the anus in the summer. This is usually caused by a very fine worm. The remedy is one part of carbolic acid to six parts olive oil, to be well mixed and applied after the parts are washed thoroughly clean. This smarts a little, more especially if the skin is raw before, but it soon passes off, and the application will be so beneficial that you will apply it until you are well.

If the head becomes dry and scurfy, take the whites of two eggs (not the yolks), and rub the hair until it gets a most thorough lather; brush in and rinse off with cool water, and dry the hair. This is one of the best cleansing, at the same time assisting the roots of the hair, that I know of, and one that you may rest assured will be a benefit to the hair, as well as cleansing the scalp.

EATING AND DRINKING.

Eggs, cheese, fish, lobsters, oysters, clams, pork, potatoes, tomatoes, canned peaches, all fried cakes, all bread made with soda, saleratus or baking powder, China tea, beer, and all forms of spirituous liquors, are most positively *forbidden to be used* in any form.

This is my general direction to all who follow my dietic rules. No young man can be virtuous and contain himself while he eats potatoes. A man or woman who sucks down a mess of oysters is impure. Clams and fish are poor diet for any young person who intends to live long and lead a virtuous life. The best food is that which nourishes the body in such manner as will cause that body to last long. The classes of food as beef, mutton, game, and vegetables, not containing too much starch, are the best for the body.

I have detailed my objection to potatoes in a larger work than this, and will not do more than repeat that potatoes, rice, China tea, are the cause of more seminal weakness and catarrh in men, and the whites, or leucorrhœa, in women, than all other causes combined. My objections

to baking powders and saleratus, as bread-making principles, are that they, as *alkalies*, destroy the substance of the wheat and give a chemical compound unfit to be eaten. "Salt-rising," or "hop yeast" bread is only fit to be eaten. Bakers' bread is an abomination to the stomach. It destroys the tissues of the entire body in a short time and leaves it dissolved by the powerful alkalies entering into the composition of the "baking powder," or the "yeast of the baker." Alum is also largely a compound of bakers' bread, and is a villainous compound for one's stomach.

This statement is not alone my own, but is borne out by every physiologist and every chemist. The very best food is that furnished by clean beef and mutton, as meats, and good wheaten, corn meal, oat meal, rye or barley bread, and the vegetables, onions, cabbage, carrots, turnips, parsnips, squash, beans. All fruits are advisable. Not too much sweet. Avoid the sugar that is formed of glucose and sulphuric acid. Avoid all candies and hog fat goodies. Eat plain food and have good blood; have good muscle, good bone, and a good body, and snap your fingers at the doctors, the drug stores, and the diseases of the world.

No young man can afford to eat "bakers'

bread." In the first place, the baker uses *alum* to whiten the loaf, and even small quantities of alum daily taken into the stomach, are highly injurious to the coatings of the stomach. But beside this, bakers' bread is a filthy compound.

The bakers strip to knead the dough and rub their hands and arms in the mass. They sneeze, and the contents of their nose goes into the batch; they perspire freely, and their sweat goes into the dough; even their spittle, hairs, pieces of finger nails—all, can be found in the bakers' bread. I had an idea once that *some* bakers' bread might be healthy; but I knew a good Presbyterian baker who hired men, and one of these men came to me to be treated for the gonorrhœa (clap), and while under my treatment he acknowledged that he mixed bread up every day, and often had to go out and dress his organs and come back to work *without washing his hands*. I don't want bakers' bread in mine.

Possibly some critic may sneer at this, so we will insert a little English authority to give a little flavor to our assertions.

"Pure bread is rarely procurable in our towns and cities under the present system that prevails of 'flesh dough-kneading.' The cellars employed as bakehouses in London and other cities, are generally filthy places, with drain

smells, infested with beetles, mice, and rats, which make playful incursions into the kneading-trough and flour sack. The work of kneading is so laborious as to excite profuse perspiration, which drops into the dough. The flour rises in clouds, and the workers begin to cough and sneeze. When the process is almost finished, the dough adhering to their arms is scraped off, and the flour that has settled on their hair is brushed off with a coarse brush into the kneading-trough. This cast-off epithelium from the skin, hairs, head scurf, nasal and pulmonary excretions of men, the majority of whom are dirty and unhealthy, are mingled with the dough that forms our daily bread. Fifteen years ago these revolting disclosures were made, *apropos* of the grievances of journeymen bakers, and are to be found on the Government Blue Books. Notwithstanding the publicity given to these facts, the manufacture of nearly all bread is carried on at the present time in the same disgusting way.” —*Air, Water and Food*, C. B. Fox, p. 455.

This subject of bread, is one thing which causes me to perfectly despise the ordinary doctor. This intense ignorance of our daily habits, and his persistent aim to get a living from the credulity of the people. These doctors write their prescriptions in Latin (and that is all of

Latin they know). They *appear* wise as owls while, as a matter of fact, ninety-seven out of a hundred are as ignorant as mud hens. I would have these physicians learn something for themselves and then give their patients some knowledge in return for the patients' money. In the article of bread, the ordinary pill prescriber does not know the difference between one kind of bread and another, and if he does, he is too careless to say anything about it. I advise you never to eat bakers' bread. If you are boarding where they have bakers' bread, leave the place and board yourself, and eat mush of oat meal, cracked wheat, graham or rye. Shun bakers' bread. The writer believes that he has better teeth, better eyes, better hearing, for having been in the early part of his life forced to eat the *hard bread* in the navy—a bread made of flour, water, and salt, rolled out flat and baked hard enough to last twenty years.

Fish, if fresh or well preserved, salted should not be objectionable; but they are easily spoiled, and "renovated" by the aid of smoke and saltpeter, and half the time not well cooked, and for these reasons I object to them. Especially if the young man has pimples on his face or warts on his hands he may be assured he does not need any fish in his diet. Once a week

is often enough to eat fish. There was formerly an idea that fish made *brain material*. Man, to a certain extent, makes his own brain material, and the very first step of acquiring an abundance of brain, is to stop the *wastes of the body*, and especially seminal wastes, of which I have spoken elsewhere.

I advise against the use of much sugar. Use none if it is possible, and if you have a rough skin, or pimples, or boils, stop eating all sweets—honey, syrup, and everything containing any sweets, as well as candy of all kinds. Stop eating sweets if you desire a fair skin.

What of coffee and tea? I advise totally and forever against the use of tea, especially China tea. It is a vile, filthy drink. I visited China once and saw the most important steps taken in the curing of tea. It is well understood *all China has the syphilis*, and the people who pick the tea leaves are in many instances simply rotten with this filthy disease. To see these objects, with grimy hands and rheumy, mattery eyes, the droppings from whose eyes and nose being caught by the tea leaves; to smell the excretions and emanations from these pitiable objects as they gather the "crop;" to see the manufacture of the leaves under the drying process, was enough for my use. I never drink tea unless I

wish to be humiliated. Tea is often faced with ferro cyanide of iron, to give it a bloom; colored with arsenic, dried on copper, and a hundred other methods, to flavor, color, or weight it.

The objection to tea as a drink, provided it were pure, is as follows: Tea, as a beverage, long continued, *destroys the action of the kidneys*. This destruction to the kidney is directly weakening to the brain, and lowers the mental power of the individual. If you want to see the effect of tea, hunt up an old, sallow-faced, wrinkled person, trembling, blear-eyed, and charge them with tea-drinking. You will be right. Tea makes the skin sallow, wrinkles the forehead, and causes premature old age. Let it alone.

I advise the use of coffee, sparingly. It is better to let it alone and drink warm or cold water, or milk. You will be safer in body. But I have also a word to say in favor of coffee. It is a *remedy for worms*. Many a man suffers from intestinal worms and does not know what is the matter. The ignorant allopathic or homœopathic doctor can not tell. In such a case, coffee is a direct vermifuge. To a man cold, hungry, down-hearted, coffee is an excitant and a stimulant, and it does not intoxicate as alcohol; therefore I permit it. I drank coffee thirty-two years,

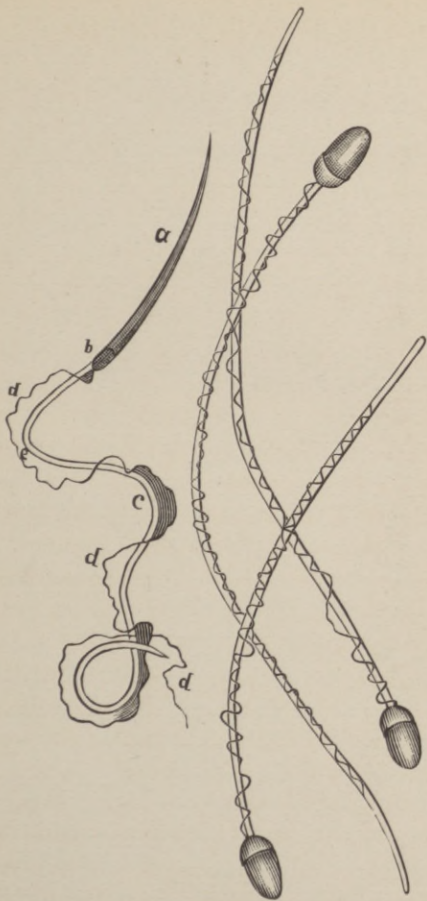
and have only recently discarded it. Coffee should be washed before it is browned, in two or three waters; roasted, not burned, and should *always* be drunk *without sugar*. Coffee and milk is the appropriate way to drink it. *Cafe au lait*, the French call it, is a drink that is, in a measure, permissible at times. It is just as much superior to beer, wine, and all sorts of alcoholic drinks, as good clear spring water is superior to a solution of decayed and putrefied hog meat. I abominate beer. Alcohol is destructive. All the wine is doctored (what an appropriate name, *doctored wine, doctored gin, doctored drinks.*) You can not purchase a pure article of spirits, except pure alcohol. Shun it all. It cannot aid you in any manner. It is not tonic. It is not anything but destructive, and sooner or later you pay the penalty with disease and death. I hope every reader of this book will be a radical, fearless, temperance man. It is the only true way to succeed in this life, and the drunkard has no hope in the future. He is destroyed. I despise the term "a glass of beer once in a while." Beer is a filthy mess, dosed with aloes, or poisoned hemp, calabar bean, and other poisons. It tastes good, possibly, but it means ruin to the body and ruin to the mind. It is poverty, unhappiness, and disgrace, with a vile ending.

Of all the boys who were young with me, I do not know of any temperance boys but what succeeded in life. I do not know of one who "took beer occasionally," but what is either in a drunkard's grave or in the penitentiary. It may seem hard, but it is the plain truth. There is no such thing as being a temperate drinker. *Alcohol destroys the nerve tissue*, and one can not take it and be *as well* as if it was left alone. Be a man. To be a man, YOU MUST BE a *total abstinence man*.

STUDY III.

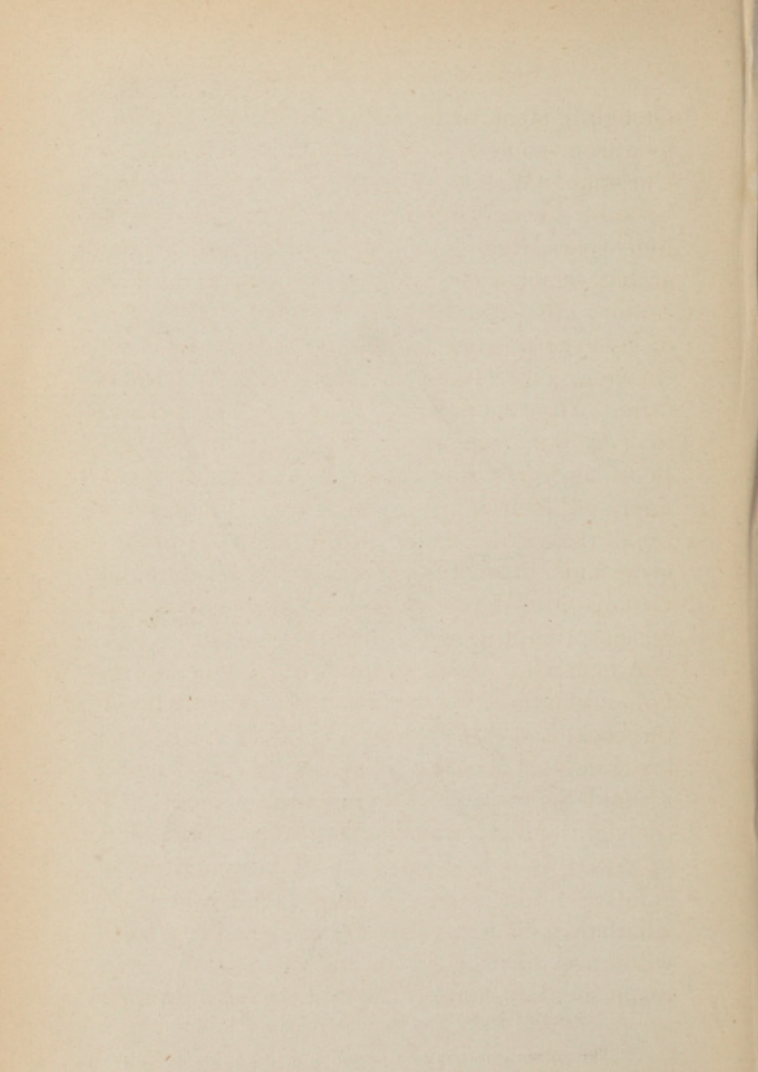
CONTINENCE OR CHASTITY.

I can think of nothing more deplorable in a young man than to be incontinent or unchaste. Every act in life is governed by this fact of being virtuous or otherwise. A man's body is well or ill, according to the control of his sexual passions. His brain, in a great manner, depends upon his continence. No man can accomplish any heroic act, can aspire to success in life, who is impure in his thoughts. One who is already an adulterer is already dragged down from the standpoint of manhood. A man can not be a man, truly, whose semen runs away from him; or who loses it nightly, or daily, in any manner. The world is full of fool wrecks of men who are sons of Sodomites—slaves to sexual passions, with their solid brains leaked out, or run out of them. Hollow, weak-kneed shells, cunning



Human Spermatozoa, magnified 2500 times.

“The father who has lost semen until he is weak, and then begets a child, is a thief.”



enough to steal, or lie, or leech, or swindle their food from some honest plodder, or soft-hearted Christian. Wrecks, did I say? No; not wrecks, because a wreck implies that there was once a hull, spars, rigging, and an outfit; but the miserable semen-losers and semen-wasters of this century are rotten abortions of men. Children of sly-eyed prostitutes, and hypocritical tobacco-chewing, jelly-backed animals, aping the human form. Hard language? Why, my dear reader, look at your minister of the gospel of Christ! Look at your acquaintances, and reflect how many of them are pure in heart. I can count up all the virtuous men I ever knew on my fingers; but I have known many who tried to be virtuous and didn't know how, and that is one reason prompting me to write this book.

A man who is an adulterer is a living lie. The father who has lost semen until he is weak in the back, and then begets a child, is a thief to his children. He is a robber of his child's life; a fraud upon society; a villainous scoundrel in the sight of God, and has the immediate curse of the Holy Ghost upon his life at once, constantly, and in future. I do not think it matters whether it is weakness from ignorance, from wilfulness, or from deliberate wickedness. The result is the same. The penalty of a broken

law must be paid. It is an inexorable law, written upon all histories; stamped upon all the actions of the world; burned in on the brain of the student; fashioned in letters of all languages; modeled in iron, brass, and granite; before our eyes at every turn; with us in all stations; evidenced by our houses, lands, clothing, and the air, water, animals, birds, day in, day out, that *man should be virtuous*.

Yet how few know anything of virtue! How ignorant are the children growing up; how weak the parents; how dreadful the record of cruelties and crime; how agonizing the wail of poverty; how disheartening the cry of unfortunate humanity, because they, or some one they are depending on, *are not virtuous!*

Can a man be perfectly chaste, pure in mind, or continent? I say yes. The facts are these: If a man can control his mind, he may not be able to control his body. If he can control his body, he may not be able to control his mind. Hence, there are two distinct propositions to the question of continence or chastity.

First, the mind.

Second, the body.

David, when he was congratulating himself about his success, said he had "made a covenant with his eyes that he should not look upon

a maid." This is precisely the mental condition that every man arrives at when he has determined to be virtuous. But not alone his eyes, but his *mind* must be completely under control. He must decide that he *does not want* a woman's body *in his mind*. Hence, he must shun the approach of a thought of woman. He must keep his mind upon every other subject on the face of the earth but that. If surrounded by books, let him choose those where the lascivious views of the writer is not expressed. Let him shun all voluptuous pictures. Above all, hasten out of the companionship of those who repeat smutty stories and indecent jokes. When a story commences that is to end in an allusion to women or girls, that moment take your hat and leave. Choose companions pure in mind, or have none. Of the books you read, select those which show force of character and success. Avoid the abominable effusions of Joe Miller, and the liar, Mark Twain, as well as the novels of more lofty writers, as, for instance, William Black, Alphonse Daudet, whose stories are not alone false to nature, but have a teaching, a bias tending to suicidal thoughts. I do not believe in the character of revenge, as painted by Alexander Dumas in Monte Christo, but the habit of courage, continence, perseverance, virtue, pa-

tience, and knowledge, bringing success from patient study, is excellent. Read, therefore, *Monte Christo* and the *Wandering Jew*, as well as the *Self-Help* series, especially *Thrift*, *Duty* and *Character*, by Dr. Smiles.

But, above all, surround yourself with works concerning your profession, trade, or business. Learn all about it. If you make shoes, seek to know everything about every branch, not alone of shoes, but of the iron from which your awls are made; the growth of flax and cotton, and the habits of the bug that colors the morocco red. Are you a grocer? Study all the adulterations of food; chemical properties of your staples; history of their manufacture, and the good from bad. You shall become a prince. In short, learn all possible about your life business. *This study keeps lascivious thoughts away.*

As for recreation, save up your money for a good organ, or a piano, or a fiddle, and learn music, if it suits you. Study anything, rather than become idle for a moment. One of the best and purest of men, a lawyer, told me that he "read always until midnight, to keep the thoughts right. Hard study and reading kept the devil out of my head."

Draper's *Intellectual Development of Europe*, Draper's *Human Physiology*, Lea's *Super-*

stition and Force, should be in every young man's trunk, and read and re-read. Gibbon's Decline of the Roman Empire, and Froissart's Chronicles, will furnish a goodly amount of brain recreation. After reading, then music, drawing, or mathematics. Let the croquet parties go to the devil. Shun the social gatherings of the churches, firemen, or your acquaintances. Never touch a card. Never bet a straw, even with the most trivial, and never think of betting for the low, thievish reason that you may get money by the action, if you are sure of winning. Before you touch politics, read history. No man can be honest and be a place-hunter. A most deceitful, treacherous lot, is my experience with politicians of every party. Of religions, stick to your faith, whatever it may be. Be assured, however, that there is *no religion* that can *of itself* render your mind pure. *You must make your own mind pure. You, yourself.* It depends entirely upon yourself whether you are pure in heart or not. *You need not blame God,* man, nor the devil, for your thoughts. You can suit yourself. You are a free moral agent. Holy water, blessed candles, or horse-shoes, cannot save you. You must make an effort of, and for yourself, if you would be pure in your mind. Without this effort you are a moral

leper; a jelly-fish; a slave; a bunch of matter; a nonentity; a rotten, stinking corpse, waiting to be buried out of sight. *With this effort* and *will* you can aspire to conquer the body, and also conquer the material circumstances of this world, and all that is in it.

But this is not the end. There must be a God. He must be pure. He must be intelligent. It is not at variance with our ideas of Him that we read, "He that overcometh shall inherit all things." It is in accordance with the purposes of nature and God. If you are a Christian, and pretend to have any knowledge of a Christian experience, you will know you have experienced the innate love of the Holy Ghost as you live virtuously and pure. "All things work together for those who love and serve God;" so runs the text. All things work in harmony for those who live pure and virtuous lives. I add my testimony to that of others, when I say that I have never known a virtuous man to remain in an obscure position, or remain embarrassed, or unhappy. And I believe that a virtuous man, or a virtuous woman, will never have difficulty at the gates of heaven. Christ was virtuous. He was continent. He will never despise His followers. Death comes to all. The virtuous man is

already a Christian. I firmly believe one of the most firm barriers of Christian experience is a want of *virtue*.

Ministers and laymen indulge in thoughts of sexual intercourse until they are unfitted to pray, unfitted to act their part in life. To be continent, to be chaste, to be pure in heart, is the great secret of happiness, for the "Pure in heart shall see God."

This is the effort of the mind. In addition to all these, you have a still greater and a more powerful aid than any already named. It is *prayer to God*. He lives. The essence of purity was Christ, our very leader of all purity in the world. Prayer to God for help in this struggle for personal purity is an anchorage, or holding ground. Pray to God; you shall receive your certain help. Pray. The Invisible shall telegraph the angels of heaven to compass you about, lift you up, and drive back the phantoms of desire. Pray, and continue to pray, and the inevitable result will be purity of the atoms of the brain, and ultimately you will be a temple fitted for the dwelling of the Holy Spirit of the Most High.

These may appear to be foolish reflections to those who have never given attention to faith in the Most High, or to those who do not believe

in a God. I do. I believe in the Bible, so far as I understand it, and I know from personal experience that there is no one fact in nature more certain than that a man can gain personal purity, personal help, from a direct appeal to Christ for help. I am not to argue about a supposition. I assert, as my experience, the fact that the man who appeals directly to God in prayer for help, in his desire to lead a life of purity, continence, virtue, and health, has no greater aid than the answers he will most certainly receive. How long should he pray? Pray constantly. Keep on. At one time I prayed steadily for seven months, repeating each moment I was conscious the *desire for aid*. The *answer came in a second*, but I was not ready for it, and so did not profit by the result as I ought. In relation to a special life of purity the answer comes *at once*. The Shepherd never forgets His sheep. Christ comes instantly. You cannot pray, but what, before rising from your knees, Christ's Comforter is *with you*. "God be merciful to me a sinner" was the prayer of old, and that prayer was heard, answered, and placed on record in a millionth part of a second. I can imagine the poet's desire to sing after he had been in despair, anguish; utterly friendless, homeless,—thrust out in the

dark, cast off by his most trusted friends; cold, naked, hungry; burdened with grief, and he had "cried to God" and received an answer to his soul. Then when all the world had refused him, God "sent His angel," "touched his lips with a coal of fire," and "bid him rise and eat;" and when he had eaten he could not contain his joy at being delivered, and commenced to praise, from his filled heart :

"Oh for a thousand tongues to sing
My great Redeemer's praise."

Of this I am assured, God may not visibly answer prayer instantly, but I am sure that He hears it *instantly*, and that the answer is as certain as life itself. Your answer is coming. God's wires are never down. Prepare for your message. I know that many writers sneer at religion being an aid to virtue, and they say so. Dr. Black says:

"As a matter of course, religion has been assigned, by some writers, a prominent place among the aids to continence. This trading upon religion, which unfortunately obtains to such extent in these latter days, is, in my opinion, unmitigated cant of the most detestable description. Religion, a thing between man and his own conscience,—the mental resting-place between humanity and the eternal,—should

surely be held in a more sacred light by its professors and the dignitaries of our churches, than that it should be flaunted like a red rag in a bull's face before soft-headed specimens of humanity, whenever the most prurient or selfish object has to be subserved."

But while Dr. Black is so pronounced against religion being held out as an aid to continence, we must acknowledge that, if we are to judge from his book, neither does he believe in strict continence, nor does he hold out any inducement for that state, and I think he errs in that he says "Particular instructions as to diet are totally uncalled for," for in my experience, particular instructions *are called for* as to *diet* as well as for the mental condition of the young man.

I *know* he errs when he says (page 253): "A moderate allowance of wine or malt liquor need not be denied." And I know that one *cannot be continent* and drink wine or malt liquor. In fact, I should as soon think of seeking a virgin in a house of prostitution as to expect a malt liquor-drinker to be continent.

And so I repeat what I have said before, pray to God earnestly, quietly, faithfully, and have patience. The answer will come, and your mind will be like a rock.

But no person can truly be a servant of God

with a foul, corrupt, diseased body. One cannot shout the praises of Christ with a mess of rotten, wormy teeth in his head. And the Holy Ghost cannot have great affinity for a tobacco-chewer. A Christian cannot smoke. The chances are that every smoker is a seminally weak man. There cannot be a man truly virtuous who eats hog meat, drinks whisky, and has a diet in which Irish potatoes are a constituent. In short, a tobacco-chewer, a whisky or beer-drinker, and pork and potato-eater, must of necessity be a lewd person, and the body *must be* debauched and vile. This brings us to the second part of continence or chastity—how to take care of the body.

STUDY IV.

THE CARE OF THE BODY.

From time immemorial, the care of the body was considered of the first importance. Now, however, the education of mind seems to have superseded this beneficial care, which should be bestowed on "the temples of the Holy Spirit." Instead of cleanliness, we are taught politeness; in place of exercise of the muscles, we are taught to make money. We are no longer taught not to commit adultery; we are taught how to do it so as *not to be found out*.

The crime itself is not considered reprehensible, but the discovery by society is heinous. It is wonderful that God, looking down from heaven on the iniquities of the so-called Christian church; the crimes of professors who are adul

terers; members of the choir, singing *Te Deums* in the morning and murdering the unborn babe in the evening, and guilty of too many unnamable crimes,—incest, abortions, adulteries,—I say I should think the lightning blast would be sent down and shake up the true inwardness of these Henrys and Elizabeths of the church. But if God so loved the world that He sent His Son, and allowed the crucifixion to transpire without an awful judgment on the perpetrators, no one now has a right to complain of these minor evils. I believe there is a “better way,”—a happier life than committing crimes and submitting to the passions. There is no one so low, or so degraded, that he or she cannot change their course, rally, and become comparatively honorable, physically sound, and well. “I bring you glad tidings,” said the Great Messenger; not medicine, but “tidings of great joy,” and that message included the command to “live aright.” How to live is a puzzle to most of men. We are all blind, groping for a little wisdom, day after day. But the first great step in the path of wisdom is to care for the mind, and the second is to take care of the body. Hundreds go to the grave because they do not know how to take care of themselves. Many are sent to a corrupt den to commit adultery by the medical

men, themselves ignorant of the true laws of life. And for this I write.

“I must; above me hovers
A world of dreams,
Bright maids and laughing lovers,
Life's morning gleams.”

I have detailed elsewhere my diet system, and my idea of cleanliness, in the chapter on the skin, and now I come to specially consider the sexual organs as to be cared for; especially cared for as the organs to be watched and guarded in the desire for a life of continence and chastity; and more particularly for young men who desire to live virtuously.

The first question which comes up is, whether a young man should have any *seminal emission*, or whether he should not.

The arguments that he should have, occasionally, a seminal emission, are best set forth in “Diseases of the Urinary Organs,” by D. Campbell Black, M. D., of Glasgow. He says:

“*Do the testicles constantly secrete semen?* Judging from analogy, no one would hesitate to answer this question in the affirmative; but, like many other secretions, that of the semen is regulated by certain conditions, so far as the rapidity and quantity of the secretions are concerned. It is the opinion of Kirkes that ‘the seminal fluid is, probably, after the period of puberty,

secreted constantly, though, *except under excitement*, very slowly, in the tubules of the testicles. From these it passes along the vasa deferentia into the *vesiculæ seminales*, whence, if not expelled in emission, it may be discharged as slowly as it enters them, either *with the urine*, which may remove minute quantities, mingled with the mucus of the bladder, and the secretion of the prostate; or from the urethra, in the act of defecation.' To the proposition that the secretion is influenced by mental excitement, I assent; from the assertion that *in health* semen is removed from the vesiculæ seminales during defecation, or micturition, I unhesitatingly differ."

After going most thoroughly over the ground of seminal emissions, and showing the relation in the male of the corresponding organs of uterus, ovaries, vagina, etc., and the monthly discharge in the female, *Dr. Black says, page 182: "Hence, I contend that seminal emissions, in continent individuals, within given limits, are rather significant of health, and that their absence, under these circumstances, would be cal-

* Both of these books, viz., Black, on the urinary organs, and Acton, on the reproductive organs, should be purchased by every young man, and read through carefully. They are the best books on this subject that I know of. The price of the former is \$1.25, cloth; 75 cents, paper. The latter, \$2.50, cloth. Address, Presley Blakiston, Son & Co., Philadelphia.

culated more to surprise, than their presence to excite, alarm. The theory of absorption of semen is maintained, I believe, mainly for the following purposes: In the first place, to alarm young men, chiefly; and, on the other hand, to square matters with certain angles of the moral law; and, consequently, ten chances to one, it is my impression, that he who advocates it must either be a fool or an imposter."

In plain English, Dr. Black says a man in health *must have* seminal emissions.

On the contrary side I might adduce Dr. Wm. Acton, who asserts that there should be strict continence, and *no* seminal emissions.

I do not think Dr. Black's argument, drawn from the corresponding organs of the female, and the flow of the menstrual excretion, tenable, because, first: there is no *pleasurable* feeling with the flow of the menses, as there is with an ejaculation of semen; second, experience proves that men *can be perfectly continent*—not losing any semen; and thirdly, because girls who are guilty of self-abuse still have the monthly secretion in addition to the orgasm.

I think, however, both of these authors are correct in their assertions, as we look upon the case from different standpoints.

I do not believe a healthy man, who eats an

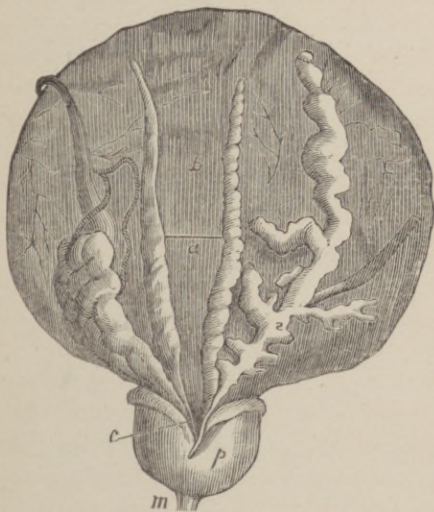
excess of starchy food, can avoid seminal emissions. Nor is the assertion of Dr. Black too strong, if we look at a healthy young man as a tea and coffee-drinker. The seminal emission is a *consequence which must follow* the swallowing of any excess of starchy or gelatinous food. But, on the other hand, if one is a temperate eater and drinker; if one eats only such food as goes to build up the general system, there can be no necessity for seminal emissions, and *he can* attain perfect continence, retaining all the semen within the body. In a proper condition, a man could retain all his semen, and be as Dr. Acton advises, perfectly continent; while, in the ordinary diet which we have as *society food*, a man *must have* emissions of semen. I know there is a great deal of very extraordinary lying on this very subject, and a great deal of dull, stupid ignorance, a great share of which is attributable to the self-assumed regular physicians, who assume to teach, and teaching their doctrines of poisons also, sow abroad the seeds of incontinence and immorality. The facts are, and this is agreed by every physiologist, that a man should remain perfectly continent until he is twenty-five years of age. Losses of semen previous to that time are losses of brain power, and truly losses of manhood. But we must not

forget that if one chews tobacco, smokes, is fed upon oysters, eggs, drinks China tea, coffee, beer, etc., he *can not be continent*.

One of the members of my own school of medicine undertakes to assert that the chemistry of life differs from its physiology, and hence *food* does not matter, if in quantity sufficient. But all experience, and all history, so far as I have read, go to prove that the food question is the great underlying question of intellect and development. I consider myself but a very novice on this subject, but except Hippocrates, the Bible, and the crazy vegetarians, medical students have no authority in this matter.

My assertions are from the experience of myself and patients.

Whether certain kinds of food causes seminal emissions is undoubtedly a complex question, which can only be unraveled by taking the entire subject in its details, and, one by one, mastering each step as we proceed. We have already seen that the *mind* is of the first importance. Now, we shall see that the body is a whole, acting on particular parts. Thus, a man might be a devoted Christian, and drink a half gallon of beer a day (because of some allopathic or mineral doctor's advice), but he could not help losing semen. He would, of necessity, lose semen,



Showing the Seminalis Vesiculæ, or Semen
Reservoirs, on the base of the bladder.

because, under this beer influence, or under this beer stimulation, *an excessive amount of semen would be produced in the testicles, and the vesiculæ seminalis, becoming full, would have to ejaculate, or expel the semen which was in excess of the requirements of the system.*

In other words, a man's mind might be right, and his food or drink wrong, and his body would follow the law of nature in producing excesses of certain materials.

Let us take another and a different instance. A little child, under three years of age, is fed principally upon a diet of eggs. Eggs are principally albuminous. After a few months, upon this diet of albumen, the child has a croup. The doctors pronounce it *membranous croup*. They say they have no idea of the cause, and the child dies (and it dies as sure as you live, if it is true membranous croup).

In this case, the *food of albumen* caused the *beginning of the croup*.

Another case. A young girl, fed upon a varied and nutritious diet, is perfectly sound and well. She goes into a milliner or dress-making shop, sits down twelve hours a day, and is fed on Irish potatoes and pork. A short time suffices to produce catarrh and the whites. If the poison mineral, old-school calomel, jalap,

and arsenic doctors have any remedy that will cure catarrh, or cure the whites, I am not yet aware of it. But let the young girl eat oat meal, drink soft water, and avoid all starchy food, and I will swear that she shall recover from both whites and the catarrh. Here the *food* was the cause, and the *effect* was disease. Remove the cause and the effect ceases.

To apply this to the subject we are now considering, we state that seminal emissions are caused by *excesses of starch, gelatinous or albuminous food*, and especially by stimulating drinks, or when the diet mainly consists of these classes of food, seminal emissions are certain; and when one does not partake largely of this class of food, one is not likely to have seminal emissions.

I am not attempting to argue virtue down to a food question, but I assert that virtue depends upon the food more than upon any other one condition of the human race. More than this, *one can not take care of the body* and not at once take the food question into serious consideration. The semen, at the time of emission, is also mixed with secretions from the *prostrate gland*, and also from *Cowper's gland*. *All these secretions*, mixed together, form the semen. Although the presence of spermatozoa may not be

detected in the urine, yet a man can lose semen very frequently, because it is not always that semen contain spermatozoa. Acton gives a number of symptoms that are similar to spermatorrhea, but which are "shreds from the bladder," "excess of lithates, or urates, or phosphates," and which "often alarm the young man, but which do not constitute spermatorrhea." It is *only* the *emission of semen* that constitute the spermatorrhea, and incontinence as well. The man who loses semen by emission when in sexual contact, ejaculates all of the semen. The one who gratifies his passions otherwise *does not* ejaculate all his semen, and consequently some of that semen remains in the *vasa deferentia* and decays. This is the cause of the dull, putty-yellow, and doughy color of the masturbator. He has *rotten semen* in his body, and his blood is poisoned. The emission or ejaculation of semen may be at times performed either by the *will power*, affected by the *imagination*, and once started cannot be stopped. (We can see with what Divine Wisdom the Carpenter, never having studied physiology in a medical school, spoke when he said "Whosoever looks on a woman to lust after her, already committeth adultery in his own heart.")

The emission of semen must therefore be

because of the *power* to emit semen, and because of the *presence* of semen in the vesiculæ seminalis.

We have seen that Kirkes says "the semen is secreted very slowly," *except* under excitement. When the semen is secreted it passes along the tubules seminiferæ to the vesiculæ seminalis, and here stops. The vesiculæ seminalis are *reservoirs*. Excitement, friction, *will power*, *imagination*, *heat*, all, or separately, help to open these reservoirs, and permit the escape of the semen.

In the nocturnal emissions there may be a pleasurable emotion, or there may not. Before the age of puberty there is a pleasurable emotion, but no emission of semen. Yet the habit of masturbation at this early period of life is terribly destructive to the unfortunate youth; I believe far more so than when the age of puberty is reached, although really between the two there cannot be much choice, since both are directly productive of self-murder.

But the emission, when involuntary, acts, or is produced, in the same manner as when voluntary. *The vesiculæ seminalis, or the semen reservoirs, are emptied.* Almost every man who has been continent for a length of time, knows that the ejaculation is burning, and possibly

somewhat painful, until the habit is again acquired. Now, the point of chastity, or continence, lies in the fact of *containing this semen* in the reservoirs, or not having it secreted. Dr. Black is of the opinion that it is impossible to *reabsorb* the semen, and hence he contends *for* an occasional emission. But, the fact is, all cavities in the body are capable of absorption. The bowels absorb the watery parts of the fæces. The bladder absorbs urine; or, more properly speaking, these cavities allow their contents to pass through their walls. Thus, if urine of an effete and worn out, detrimental substance, can be reabsorbed, we should judge that semen could pass through its cavities as well. I acknowledge the arguments *against* the absorption of the semen are very many, and weighty, but *I know* a man can retain his semen. *I know* he can be perfectly chaste and continent, and that there is no need of any seminal losses in any manner. And, moreover, I know that if a man desires a good memory, he must be continent. He must retain his semen within himself. For this reason, in my opinion, Dr. Black errs when he states that a man can not be perfectly chaste, or that seminal emissions are significant of health.

Suppose, for instance, a man guilty of mas-

turbation three times a week, sincerely desires to stop. Upon the premise of Dr. Black, one of the three seminal emissions might have been necessary, or natural. Dr. William Acton would favor perfect continence. The facts are, that there having been a habit of secreting semen, and it having been a habit to emit semen, he can not *stop the emission*, because if the reservoirs, or vesiculæ seminalis, are full, they will discharge their contents, and there will be a daily or a nocturnal emission, *because of the habit*. But if he is still desirous of becoming perfectly chaste, he again essays to stop. As soon as the reservoirs are full, he will have another emission of semen, and so continue until he becomes discouraged, or falls into the hands of some villainous thief of a quack doctor, and is poisoned, burned, or cauterized, until he is a wreck. There must be some remedy for this state of the body, and we believe we have found it when we state that after the proper regulation of the will power, *continence depends upon the quantity and quality of the food and drink taken into the body*.

We believe it possible to be perfectly continent; or, in other words, to be able to avoid all seminal emissions, provided the food and drink are properly controlled. We believe, as a mat-

ter of fact, some *could be* continent on the same diet that would render another one subject to seminal emissions. I shall not attempt to lay down a law for every man, but shall so state the general law that every young man can profit by it.

First, any food that contains a stimulant, as beer, cider, spirituous liquors, is favorable to rapid secretion of the seminal fluid. Hence, these articles are incompatible with continence, chastity, or virtue.

Second, all starchy food, as potatoes, rice, plantains, corn starch puddings, are directly productive of the material forming semen. Hence, a diet upon this class of food is incompatible with strict continence.

Third, eggs, pork, cheese, fish, oysters, eels, crabs, lobsters, clams, are all semen producers, and some of them, as oysters, eggs, and lobsters, are direct sexual excitants and stimulants, and should not be eaten by any one desiring continence. It is quite possible that some of these articles *may be* eaten and the person remain continent; but *with this diet*, I believe, as Dr. Black has stated, that ninety-nine out of every one hundred are the victims of seminal emissions.

Fourth, tobacco, in all forms, tea, coffee, and chocolate, are direct sexual stimulants; hence,

a person can not be continent and use these articles. Without these four lists, and with proper food, any one can be continent. But with these articles as food, or with any of these four named lists, I do not believe an angel could be continent. So, for the young man who has endeavored to be virtuous while he ate or drank these articles, and failed, I say let him shun them and try again.

The next step in our endeavor for continence is to strengthen the seminal resevoirs so that they may not emit the semen, which, physiologists tell us, is "slowly secreted."

[And here I wish to say that I have no patience with those miserable and hypocritical contrivances made to swindle the ignorant, as, for instance, "seminal pastiles," rings, strings, and other abominable devices too numerous to name over, whose virtues are extolled to every fool who reads a newspaper. They are absolutely of no benefit whatever in the weakness of the seminal glands, but rather a hindrance and a detriment, because of their poisonous or irritable nature.]

The very best first step is to wash the glands twice a day. To do this, take a common wash-bowl and half fill it with water. Add a handful of salt or soda, a tablespoonful to every quart

of water, if you have been sweating, and wash the testicles, the anus, and the region of the vesiculæ seminalis, well, and rub dry. Do this just before going to bed, if possible, and wear a night shirt. In connection with this washing it is important to wash the prepuce clean, and soap is necessary at least three times a week. It is best, if there is a long prepuce, to perform circumcision; that is, cutting off the extraneous skin. I am satisfied that circumcision is a good thing, and if possible, I strongly recommend it to the young man as a great aid. But it is *not essential*, while it is very convenient.

After the washing, sleep in a night shirt, on a hard bed, and head to the north. Now comes the struggle. All the dreams, all the lascivious thoughts imaginable, come unbidden to the brain of the youth. But he shall succeed, certainly, if he only succeeds at first for twelve hours. I am satisfied of this. I have had many young men succeed, who, at the first two months, were ready to give up in despair. I would recommend the young man to get a note book; set down the dates of the emissions, and the food and drink for supper, and, I venture to say, each space of the times of emission will be longer and further apart, until you are entirely cured; until you are a perfectly continent and

chaste man. But I do not believe a man can retain his semen and drink tea at supper. He cannot retain his semen and fondle women. Oysters, eggs, potatoes, etc., cannot be indulged in without a loss of seminal fluid. And, possibly, there may be other influences, and other food, having as much detrimental effect upon the body as those I have named. I am only stating the facts I know to be true.

I should not close this chapter without stating a common cause of undue erections of the penis; erections which are very troublesome, and which often precede a seminal emission, and this is worms in the alimentary canal. Indeed pinworms are more frequently the cause of sexual irritation and amorous feelings than is imagined, and cause great distress to a pure-minded individual. The remedy for pinworms is as follows:

Take, once a day, internally, one-half to a whole teaspoonful of tincture of wormwood, in a half cup of sage tea. Or, if you cannot get that, go to a drug store and get equal parts fluid extract of sage and wormwood, and take one teaspoonful in a little water before eating. Follow this daily for six weeks, and after that one dose a week for six months. At the same time, use a pint of water to the bowels, in which you

dissolve a tablespoonful heaped up with fine salt. The better way is to provide yourself with a syringe and then place a heaping spoonful of salt in a pint of warm water, dissolve it well, and strain it through a cloth; use this to the bowels each night a little while before bedtime. This, with the wormwood and sage, will rid you of the troublesome pests.

Sometimes, and a great deal more frequently than is imagined, the young man has the long, round worms. The remedy for these intruders is pepper on the food (which should be well cooked in all cases). Chew up and swallow pulverized slippery elm bark—a teaspoonful very early in the morning. The following is a very good vermifuge:

- ℞ Fluid extract wormwood.
Fluid extract sage.
Fluid extract asclepias incarnata.
Fluid extract apocynum androsemifolium.
Fluid extract pink root, a $\frac{3}{4}$ 1.

Mix. Dose, one teaspoonful once a day.

You must be careful in taking this, however, for any length of time, as the pink root is destructive to the eyes, and in some manner weakening to the bladder. You need only take this as long as you think you have worms, and then stop.

MARRIAGE.

There are many doctors who advise marriage because a man can not retain his semen; because he has lascivious dreams; because he does not know enough, and the doctor cannot tell him how to keep himself virtuous. "Go and get married," is their final prescription.

There are whole families of girls who "get married" to have some one support them, some one to work to find them in finery, as a payment for the use of their body.

These are the unhappy marriages of the world. Such matches end in suicide or divorce. The children of such unions are uneasy, unhappy, and shortlived.

The only true marriage for happiness and success, is based upon a true respect for the mental qualities of the other. Not that I object, and I would have a girl physically robust and capable of bearing a family, but if the woman has not mental qualities which causes admiration, respect, esteem, before marriage, there will be hell in the house after marriage.

Another class of women which cause murder, suicide, and the devil generally, are those who

are always wanting something as nice as Mrs. Jones or Mrs. Smith. They are chronic *wanters*. They always want something and are always unhappy. These girls can be picked out before marriage by their always wanting something,— a new bonnet, a new pair of shoes, new jewelry, or something. By the way, I advise you to never pick out a girl with bracelets, rings, and earrings, for a good help mate. You will be deceived every time. A sensible girl does not wear them. Every time you see a woman with bracelets on, and pendants dangling from her ear, you can safely decide that the chances are two out of three, if she had the opportunity, she would be a prostitute. I'm awful sorry to say it, but it's true as you live. A woman with ear rings, bracelets, and gew gaws, generally, will play the whore when her husband is away.

In these latter days, when Grantism is not out of sight, and Henry Ward Beecher is not paralyzed, it is well for the young man to look a little out in the choice of a wife. Marriage need not be a lottery. It is a life partnership, sanctioned by the Divine blessing. The care is to select your partner. Choose your wife of a family of whom you are not ashamed. Choose a woman who can work if it is necessary; one who can dress well on a little; one who reads

good books; one who is not ashamed of praying to God; one who is not always craving a house, or a dress, carriage, or horses, or diamonds, like some other woman. Don't marry a simpering, giggling animal, although a simpleton, a dunce, is a thousand times better than a society belle—a cunning, well-dressed bauble, that will be a couple of mill stones about your neck in the race for life, or distinction, or happiness.

Never marry a woman who declares she don't want children. You will find her to be prostitute on the first chance. Be severely careful about marrying a woman whose father was a tobacco-chewer and a drunkard. In such a case you stand an excellent chance of knowing how to describe a hell on earth. Talk all these matters over before you tie the knot. Have air in all your rooms, and have a wife that is a believer in God, conscientiously a Christian woman, with only fear to do wrong. A brave woman is the best help a man can have on the earth, and the very worst thing for a wife is a hypocritical whore and a beer-drinker.

In short, consider marriage as a state of loving, respectful, mutually-forbearing partnership, and it is a smart thing for you if you can select an industrious, virtuous, Christian girl, for I have every reason to believe that such a girl is

hard to find, and harder to win as a wife. And when you do get her, the odds are that she will be a better woman than you are a man.

THE VOICE, MEMORY, AND COURAGE.

It is perfectly safe to assert that one can not be a good singer, or retain a sound or a pleasant voice, and be guilty of sexual indiscretions. Nothing has so direct a tendency to dry the throat as the loss of seminal fluid. Nothing gives a young man such perfect control over his voice, nor renders that voice so sweet, and yet powerful, as the retention of semen.

Acton devotes a short section to this subject, arguing that many lose their voice from masturbation, and publishes a letter from a clergyman. Here it is (page 152, sixth edition):

“When I began the practice of masturbation, at the age of 16, I was in the habit of exercising my voice regularly. The first part in which I felt the bad effects of that habit was in the organs of articulation. After the act, the voice wanted tone, and there was a disagreeable feeling about the throat which made speaking a source of no pleasure to me, as it had been.

By-and-by, it became painful to speak after the act. This arose from a feeling as if a morbid matter was being secreted in the throat, so acrid that it sent tears to the eyes when speaking, and would have taken away the breath if not swallowed. This, however, passed away in a day or two after the act. In the course of years, when involuntary emissions began to impair the constitution, this symptom became permanent. The throat always feels very delicate, and there is often such irritability in it, along with this feeling of the secretion of morbid matter, as to make it impossible to speak without swallowing at every second or third word. This is felt even in conversation, and there is a great disinclination to attempt to speak at all. In many instances in which the throat has been supposed to give way from other causes, I have known this to be the real one. May it not be that the general irritation always produced by the habit referred to, shows itself also in this organ, and more fully in those who are required habitually to exercise it?" (Acton on reproductive organs.)

Clergyman's sore throat is simply a reflex disorder arising from loss of semen. It may be asked, Why is it that girls who do not lose semen have the same weakness of voice and

sore throat? Girls who are guilty of self-abuse, it is true, do not lose semen, but they lose a mucous secretion, and the shock to the nervous system is just as great and just as fatal to health in the girl as in the boy. The girl's voice also changes. *A masturbating girl can not sing well.* Her voice becomes squeaky and rasping. Tonsils enlarge, and she has a tickling of the throat, "down palate," and a whole category of minor evils.

The moment a girl quits this habit, she commences to improve, and she continues to improve as long as she is pure. The same rules for diet exist in the girl as the boy; the same necessity for total continence. The voice of a woman, unless very carefully attended, is ruined by sexual intercourse. The voice of a man is weaker after every emission. Weaker, thinner, and shriller.

I remember the case of a young lawyer who lost his voice, and was treated by quite a number of eminent men for *aphonia* (loss of voice). He consulted me for a weakness of the eyes. I accused him of masturbation, but he denied that, while he acknowledged he had intercourse three times a week with a servant girl. Upon remonstrating with him against the loss of semen, he said: "Why, the eminent Doctor

C—— told me to do it, to prevent emissions.” I prescribed for him, gave the most explicit directions as to diet, and he recovered from the eye trouble, and also *recovered his voice*. He had given up the study of law previous to this, but, upon the recovery of his voice, he renewed the study, was admitted to the bar, and is now a successful attorney. I need not say that he is now a virtuous man.

With the *loss of voice* comes a *stooping of the shoulders*, or *roundness of the shoulders*, which is in some manner indicative of bodily debility. I do not believe a voice lost from masturbation, in a case where the shoulders are rounded, or after the victim is twenty-five years old, can ever be regained.

With the loss of voice there is a corresponding loss of memory, arising directly from *loss of semen*. This loss of memory is fully as observable in girls as in boys, and I have no hesitation in saying that a good memory is never present where the man or woman has committed self-abuse, or has been addicted to sexual excesses. Perhaps the proper solution to this problem—why sexual excesses cause a deficient memory—would be found if we could examine the condition of the cells of the brain before and after the sexual orgasm.

The reader who is curious is advised to study Carpenter's Physiology. I believe, although I can not prove it, and have no authority for the statement, that semen is reabsorbed, and goes to nourish the nervous system. But what shall be said of the girl who loses her memory from self-abuse, and yet has no semen to lose? Evidently the "shock to the nervous system" is as bad for one as the other. Hence, it may be possible that it is not the retention of semen so much as the avoidance of shocks to the nervous system, which causes confusion of the mind and blurred memory.

I do not understand this myself, and I will not write of it. The facts are visible to every one. A man or a woman who is sexually inclined, and gratifies that sexual passion *excessively* (and *any* indulgence under the age of twenty is excess), can not have a good voice, a good memory, or courage. I know this to be true. Over and over again I have seen girls whose voices were weak, trained, after strict continence, to reach an octave higher. One of the best actors on the American stage told me that he learned from older teachers that strict continence was the surety of a powerful, flexible voice.

In regard to courage, I believe all the cowards

are semen-losers. The very shock to the system is destructive to some element of firmness and capability in the brain. If one has ever read of electrolysis separating the atoms by electricity, he will understand what I mean when I say that I believe the nervous system is decomposed by the electricity which passes off in the orgasm of the sexual system, either from marital excesses or from self-abuse. Hence, a masturbator usually is a coward in addition to all the other losses he entails upon himself.

Now, I know these facts are not generally known, and I consider it an eternal shame that medical men, pretending to be scientists, should not give the young man this knowledge instead of advising, as I know they do, the young fellow to commit adultery. There is not a young fellow in America who, if he were properly acquainted with the horrible train of evils which follow upon self-abuse and sexual indulgence, would ever indulge in it again. But the devilish doctor advises "intercourse with women," and too many of the doctors are libertines and cohabiters with prostitutes themselves.

You can pick up a tobacco-chewing preacher (but not a follower of Christ) any time you choose. You can find a whisky and beer-guzzling doctor in every rural town you pass through; but

you never saw, or at least I never did, a man who had any remarkable talent in the pulpit or in the medical profession, who was a tobacco-chewer or a drinker of beer or whisky. And this fact, that they have neither a good memory, a good voice, nor remarkable courage, comes, not solely because of their filthy habits, but because their filthy habits cause them to be semen-losers. In other words, they waste semen, and wasting semen they waste their brain power. You can smoke this with your next pipe.

The question whether insanity or idiocy, arise from loss of semen or from masturbation, is always answered by physiologists in the affirmative. It is not alone the loss of semen, but the nervous shock, the electrolytic effect of the momentary pleasurable feeling, which destroys the voice, the memory, courage, and will power.

Sexual intercourse in excess destroys the courage as certainly, though not so rapidly as masturbation. As long ago as the time of Hippocrates, it was stated that a young man, newly married, had what they now call *Tabes Dorsalis*, or locomotor ataxy, and which is caused by excessive sexual indulgence. But it remained for these days and times for the blind leaders of the blind, in face of all experience, to recom-

mend to young men (who ought of all others to remain continent), indulgence of a passion which is stronger and more imperious every time it is indulged.

Even Dr. Black asserts that "prostitution is an appanage" of the society of to-day. So far as my experience goes, the doctors are more guilty of advising sexual commerce than any other class. A professor in a medical college told me the other day that he had a good home and a good practice, and did not propose to imperil it by entering into any warfare or controversy with any one. These easy-going, tobacco-chewing, beer-drinking, and adultery-advising doctors will be superseded one of these days by a set of iron-hearted fellows, who will ride over them rough-shod. The world advances. The men who cannot take care of their bodies, must go to the wall or to the grave yard.

STUDY V.

THE TEETH.

On each jaw of the adult there should be sixteen teeth. On each side of jaw there should be one incisor, one lateral incisor, one canine, two bicuspids, three molars, or two molars and one wisdom tooth—eight teeth on a side, sixteen on each jaw, and thirty-two in all.

Children have what is termed a *temporary set*, consisting of only twenty teeth. They are also called *milk teeth*. The teeth of the adult consist of the three molars in addition to the same number as of the temporary set.

The time for the appearance of these teeth varies in different individuals, but is usually stated that the first molars come at the age of six years, and the wisdom teeth at from seventeen years to twenty-five years of age.

In order to fully understand the formation of

the teeth, we must understand the terms used by the dentists and anatomists.

The outside of the tooth, which is in sight, is called the *enamel*. The outside of the tooth, out of sight, protected by the gum, is called the *cement* or *cementum*.

The top of the tooth is called its crown. The lower part is the *fang*, or *fangs*, or are sometimes called *roots*. Molars have three roots or fangs, incisors have one, bicuspid may have one or two. Between the root and the fang is a space called the *neck*.

Each tooth has a center, or a cavity, filled with pulp, which is called the *pulp chamber* or *pulp cavity*.

The pulp chamber contains bundles of nerve fibres, extremely fine, which are composed of cells. The pulp chamber also contains blood-vessels. In aged persons, the pulp is more dense, tenacious, and contains, also, a larger quantity of fibrillated connective tissue (Wedl). Between the pulp and the enamel, are the dentine cells, familiarly called the dentine.

Water is not absorbed or taken up by the enamel, because it is too hard, being the hardest substance in the human body; but as soon as the enamel is broken, the *dentine* absorbs water, or any other liquid.

The tooth grows from *inside*, and from the blood vessels supplying the pulp chamber, and also, possibly, from absorption; most likely from materials supplied by the blood vessels.

The material, *phosphate of lime*, from which the most of the tooth is made up, is derived from the blood, and the blood is derived from the food and drink taken into the stomach. This is a very important fact to be remembered.

A young man with good teeth, should thank God, and revere the memory of his father and mother. Because if his father and mother were sound, his teeth will be sound. If the father was a weak man seminally, the children's teeth will be weak or hereditarily rotten, and be certain to go rapidly to decay.

Perhaps this is not plain enough. Let me make it plainer. If, at the time of conception, the father is suffering from an attack of gonorrhoea, or syphilis, the child's teeth will be ready to decay, or show most plainly the disease of the father. The teeth will go early to decay.

If, however, the father was a good, pure-minded, and virtuous man, the child will have good, sound teeth. This is the law. A tobacco-chewer's children are quite certain to have early rotting teeth. A mother who has not sufficient tooth material while she is carrying her children

(or during pregnancy, or gestation), is likely to have children whose teeth will rot early.

In many of the cases where the teeth are hereditarily soft, it is certain the hardness and density of the teeth can be very greatly improved by attention to the proper food, and *more especially*, during the time of the first, or temporary, or milk set. This milk set usually comes out about the sixth or eighth year. Before that time, the food should be of oat meal, good milk, cracked wheat, corn meal, hominy, grits, beef soup, and avoiding potatoes, rice, fine flour bread, pastry, gravies, sugar, hash, and slops.

The teeth are one of the most important factors of good health. They are the prime elements in a man's life with which to fight dyspepsia, colic, piles, and bilious troubles. A man who has sound teeth and chews his food well, will not have the dyspepsia to begin on. And it may be truly premised that a man can not have good health and a pack of rotten teeth in his mouth. In fact, good health can not exist while an organ is rotten. A tooth rotting in the buccal cavity affects every organ in the body.

The teeth rot or decay because of three conditions.

First. Because there is not sufficient tooth material in the body or in the food eaten.

Second. Because of external injury.

Third. Because of parasites, worms, or vegetable growths.

Caries, or rotting of the teeth from insufficient material, is more familiarly seen, and more universally experienced, in the woman who bears children and is fed with scanty tooth material while the child is growing within her. The skeleton of the child demands bone, and it is not in sufficient quantity in the blood of the mother. And, the mother's body being unable to respond to the demand for bone material, her bony system is drawn upon, and hence the disintegration of the teeth to supply the child with the needful bone material. So, also, are her bones absorbed for the same reason.

This direct cause and effect are to be seen in the shell of an egg. Take a hen and deprive her of all materials containing lime, and the egg will be so very soft shelled as to mash up when it is laid. Not having shell material enough, the *egg shell* is deficient, and the hen, if not supplied, will die after laying a few months.

When the shell is very soft, give the hen pounded oyster shells, or lime, or old bones, in a shape for her to swallow, and the eggs will soon have a tough, thick shell.

So with cattle. I have seen cows on the prai-

ries of St. Landry, Louisiana, devote a couple of hours to chewing up a bone while they were carrying a calf. The proper thing in these cases is to supply these animals with bone producing material.

I am awful sorry to say that too many of the dentists have not yet learned of this important fact. But I am sure that a great many dentists do not yet know of the *first law*, viz., that all *tooth material* comes from the body, and in reality, from the blood, and from the food we eat or the water we drink. A very marked exception is a little work by J. W. White, of Philadelphia (Health Primer, No. 7. Price 50 cents. Address Presley Blackiston, Son & Co., Philadelphia), on the mouth and the teeth. He says (page 78): "If, therefore, the quality of the blood, which distributes the elements of nutrition, depends primarily upon the food, it follows that if food, defective in quality, or deficient in quantity, be supplied to the mother during gestation, the child will have imperfect teeth. So if the food of the *nursing* mother be wanting in the materials of which the teeth are formed, there must result a deficiency in the child's dental organs, just as, when the food of the child at a later period is lacking in bone-producing elements, the later erupted teeth will be defective."

There must be an abundance of *tooth material* in the system for the tooth to *acquire* and *obtain* tooth material, or else the tooth will decay. If a rat be taken up and fed on boiled potatoes for a few months, the teeth of the rat will become soft and brittle, although the rat may have plenty of exercise for his teeth. *Tooth material must be in the body.*

The writer gained a new idea from a gentleman of forty years of age, a conductor of a train running out of Indianapolis, whose name is unfortunately forgotten. This conductor said in substance: "I visited many dentists, and paid great attention to my teeth. In spite of everything I could do, my teeth would soften around the fillings, and it seemed as if every tooth was certain to rot out. I had had them filled and refilled, cleaned, and in fact, had taken the very best care of them that the best and most eminent dentists had suggested, without for a moment arresting the decay. One day while thinking of my teeth, I saw a squirrel take a nut in his two paws and gnaw the end off. Something suggested the idea that the food which produced the teeth in the squirrel would, also, produce tooth material for me. I took to eating nuts in small quantities, and also an acorn occasionally, and my teeth commenced to harden. The decay

ceased almost at once, and what teeth I have left are as hard as can be desired."

The writer tried this nut diet and found it of great benefit. There is a true philosophy in it, and a reality that one can try for themselves. I have also prescribed this occasional nut diet to many patients, in something like the following: "Get an almond, walnut, filbert, or a chesnut, eat it after dinner or breakfast; not more than one kind a day, and no more than three or four at a time." I am satisfied that many have derived great benefit from this simple and easily-tried proceeding.

I can not tell how the oil of the nut, or indeed any portion of the nut, produces hardness of the enamel or hardness of the dentine cells, but I am sure it does. I am sure, also, that corn bread-eaters, and people who live on oat meal, have excellent teeth; while a potato and pork-eater, more especially if he assist the potato and pork diet with soda biscuits, or saleratus or baking powder bread, or cake, will have a mouthful of filthy, decayed teeth, and this will be the case, notwithstanding all the care he may give them, and all the washes, dentifrices, powders, soap, emery, etc., he has time to use.

Sooner or later the pork and potato-eater has his teeth gone and then has to gum it, or intro-

duce into his mouth the last vile abomination of civilization, "false teeth."

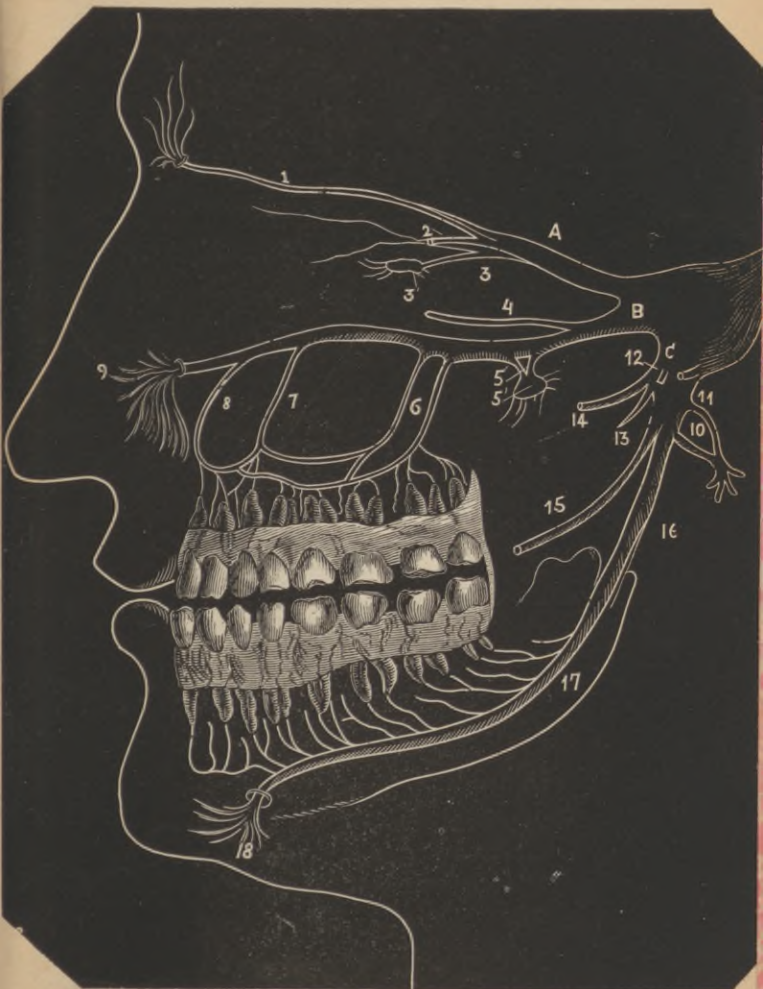
Bakers' bread does not contain tooth material.

I was acquainted with a family, the man was a hard-working baker, a pious devout member of a Protestant church, the mother an economical careful, industrious wife. They had lived on their "bread from the shop," until their teeth were out and they had false sets, both of them.

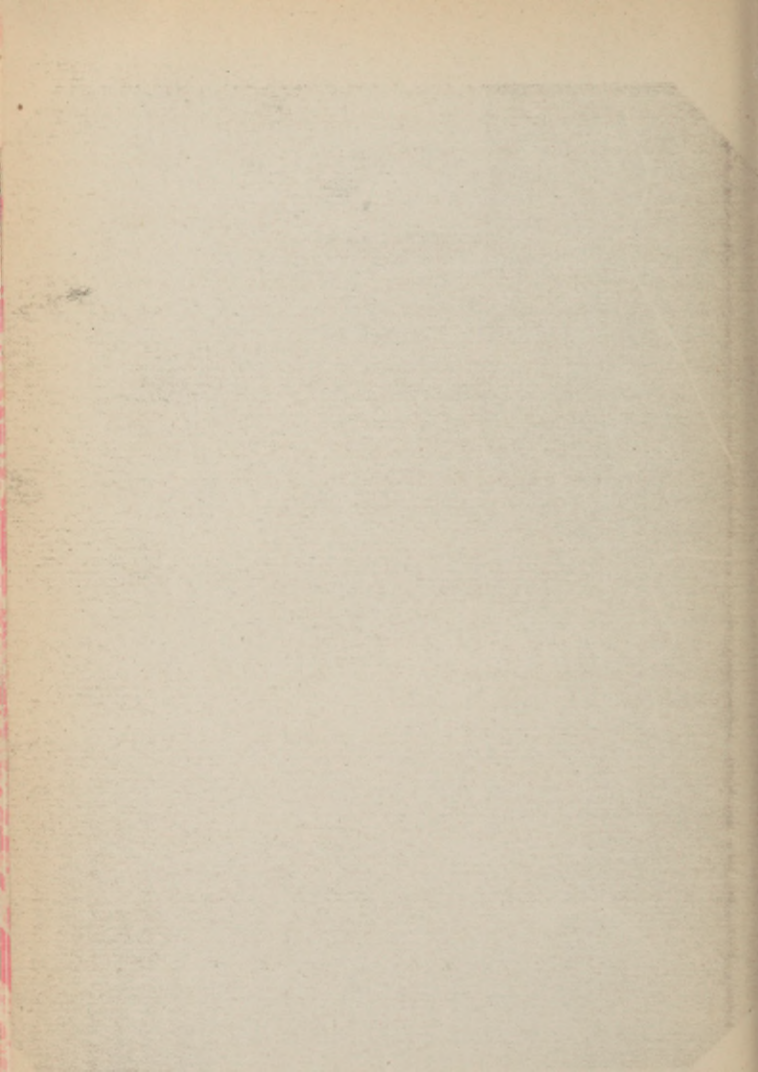
The mother was taken sick and I was called. The "bread from the shop" was stopped, and the oldest girl was to make the bread. She improved a great deal, but as soon as her health was restored, they returned to the "bread from the shop," because it "was so much easier." The woman died of consumption, and two years later the father followed with the same disease. I was well acquainted with the family and their history. They ate flour bread almost exclusively and *lost their teeth*. They could not masticate their food and they still lived on "bread from the shop," and they died just at the time they ought to have commenced to enjoy life. I assert that, apart from hereditary weakness of the father, previous to birth, the miserable classes of food, deficient in phosphate of lime, on which

we are fed because "other people do so," are the causes of early decay of teeth.

The only way I see is, to advise each young man to study dentistry enough to *protect his own teeth*. I know the crowd of miserable tooth-doctors will never do it, for they *don't know themselves*. Oh, I know it is dreadful to say this—that the dentist does not know his own business—but I assure you that the dentists are a terrible ignorant set. When you realize that now, in this year of grace, 1882, dentists are stuffing hundreds of tons of zinc, mercury, tin, copper, and other metals, into the teeth of as ignorant people as they themselves are; and when you further reflect that these minerals, by the action of acids in the mouth, compose a galvanic battery which *ruins the eyes*, destroys the hearing, makes one nervous, downhearted, sad, and destroys the memory, then you will agree that the dentists are an ignorant set. Nay, you will agree with me that the young people should study dentistry enough to save and protect their own teeth, and enough to know what the dentist is about. You can believe me or not, but I tell you there is no more need of having a tooth in your head decayed, than there is need of having your brain decayed. And, moreover, if you will take care now you need never lose another



"KEEP YOUR TEETH CLEAN."



tooth, or suffer a moment from the toothache.

The second cause of decay of teeth, or caries, is external injury.

The hot drinks, tea, coffee, and chocolate, crack the enamel, and allow the water and food to reach the dentine, where it is absorbed and destroys the dentine cells. Hot salt meat, hot soup, hot biscuit, hot cakes, all have the same effect, especially when one eats these hot-spiced or hot-salted articles of food and then wash them down with *iced* tea or excessively cold water, the tooth structure is destroyed.

Sugar, manufactured by the honorable citizens of Peoria, Illinois, from glucose and sulphuric acid, will destroy the teeth of any creature that has teeth on this planet, provided the sugar is placed in contact with the teeth.

Candies of all kinds, mixed with white earth, colored with vermilion (this vermilion is from mercury and sulphur, and is a mercuric sulphide chemical, symbol H. g. S., sometimes called cinnabar).

Hot smoke from a pipe or a cigar is rapidly disintegrating to the enamel. (I am very sorry to say that tobacco is not injurious to the teeth. I hate tobacco so much that I would be glad to say that tobacco ruins the teeth, but it does not.)

All the mineral acids used by the poison doctors—in plain English, all the acids derived from minerals, and very many powerful vegetable acids, given by the self-assumed regular allopathic school of doctors, viz., acetous acid, muriatic acid, nitrous and nitric acids, sulphuric and sulphurous acids, and very many others, are directly destructive to the life of the tooth, in many instances immediately disintegrating the enamel. In short, I assert a well-known truth when I say that in all the world the most destructive agents, both to the teeth and the rest of the body, are found in the medicines of the old school, the mercury, arsenic, and potash doctors. If you care for your teeth, shun a poison-giving doctor. Mercury, in every form, is a tooth-destroyer.

One of the main reasons why the dentist is so reticent about the destructive qualities of these terrible medicines is, because the dentist is *afraid of the doctors*. If the dentist should say what he knows, the allopathic-regular-mineral-poison doctors, would slander him until he would not have a particle of work. They would crucify a dentist that talked about their devilish medicines. Besides this, the dentist usually is not a chemist, nor a physiologist; and, as I said before, he is too often an ignorant brute, a tooth-fixer, only

caring to make a living out of his dental chair and dental engine.

Worms in the intestinal canal cause, more particularly in children, gritting of the teeth. This *gritting* destroys the teeth mechanically by rubbing the enamel off the crowns. The remedy is to give sage and wormwood tea. This simple and safe remedy will destroy the worms and the gritting will cease.

I can not think of any one article that has, by itself, destroyed more teeth than mercury, given in the form of calomel. As the allopathic-poison doctors prescribe this constantly, I desire to assist in partially educating their patients.

Take of *mercury* (quicksilver), four pounds; *sulphuric acid*, three pounds; *salt*, one and a half pounds; distilled water, a sufficient quantity. Boil two pounds of the mercury with the sulphuric acid, until a dry white mass is left. Rub this, when cold, with the remainder of the mercury, in an earthenware mortar, until they are thoroughly mixed. Then add the salt and rub it with the other ingredients, until they cease to be visible; sublime (this word means to volatilize and condense on something above it) into a large chamber that the sublimate may fall in powder; wash it with boiling distilled water

until the washings afford no precipitate upon the addition of water of ammonia.

The dose of this stuff usually given by the allopathic-poison doctors of the old school, is *two grains* at bedtime *until the patient is salivated*. This is also called a *mild chloride* of mercury. Dunglison's Medical Dictionary says, "Children bear larger doses than adults." I take notice, also, that the grave yard holds more children than adults. When a man or a woman has been salivated, that is the end of the teeth.

When I see a man who is a scholar, one of the old school, one who acts like a gentleman, I forget the history of medicine and think he is human—perhaps has some pity in his heart; but when I remember the struggles of humanity to rid itself of superstitious bondage, and look at the wrecks of humanity made by these poison-dosing fiends of the old school, I say curse these poison-prescribing descendants of the Pagan priesthood.

Then, too, there are the unscrupulous druggists who style themselves pharmacists, and dose out their poison-pills containing some preparation of mercury. These classes are robbers of life, leeching their existence out of the ignorant public.

Another cause of external injury is from

fumes of matches, gas from any source, and *breathing through the mouth*.

This mouth-breathing is ruinous, because the teeth are subjected alternately to the *hot breath*, the *carbonic acid* from the lungs, and the cold air. *Shut* your mouth sleeping and waking. If you do not know enough to breath through your nose you ought to lose your teeth.

The habit of breathing through the mouth should be enforced upon children while they are a few weeks old; there is more sound sense in it than is found in three or four practices of medicine that I could name. And it is one of the methods of preserving the lungs as well as the teeth. You never saw a smart man who kept his mouth open, nor you never saw an idiot that kept his mouth shut. Bring your memory to bear on this subject and apply it to the care of the body.

Prof. Chapin H. Harris, in his *Principles and Practice of Dentistry*, p. 230, says: "Among the indirect causes of caries, the following may be enumerated: Depositions of tartar upon the teeth; a febrile or irritable state of the body; a mercurial diathesis of the general system; artificial teeth improperly inserted, or made of bad materials; roots of teeth; too great pressure of the teeth against each other; in short, everything

that is productive of irritation to the alveolo-dental membrane, or to the gums."

"The doctrine here advocated is one which, we confess, we were for a long time unwilling to believe, because it was opposed to all our earlier preconceived notions upon the subject; but long and attentive observation has forced us to acknowledge its truth."

The third cause of decay, or parasites, will be briefly mentioned. The *leptothrix buccalis* is a parasite described by Dunglison as a microscopic plant, "developed in some forms of apthous inflammation, but detected also in the buccal secretions of healthy persons."

Leber and Rottenstein call it a "fungoid growth, an active agent in dental caries, whose presence may be detected some distance beyond the zone of softened dentine." This fungus attains its growth in filthy teeth, and when the enamel has been softened by any acids, it goes through the softened enamel and rapidly effects the destruction of the dentine under the enamel. In short, the *leptothrix buccalis* is a parasite, or a fungus growth, that is fed by the dentine when once the enamel gets softened, and is a *direct cause*, after the softening of the enamel, of the decay of the teeth.

Dr. Bowditch asserts that *leptothrix* were

found in myriad numbers on every person's teeth who did not use soap at least once a day. The use of soap kills these fungi. Leber and Rottenstein are German authorities, and they recommend the use of soap. I use a little castile soap on my tooth brush twice a day, a thread of floss silk after every meal, and a soft brush four times a day.

Wedl, in his pathology of the teeth, does not think these fungi can pierce the enamel, but, when once the enamel is softened, then the *leptothrix buccalis* rapidly perforate the dentine and destroy the teeth. But let the young man take a very particular notice that this fungoid growth can be transmitted from one mouth to another, and hence, promiscuous kissing is frequently the cause of *contagious rotten teeth*. You are not obliged to believe this, and no one cares whether you do believe it or not. It is a fact, as you can prove by experiment.

Finally, the last cause of unsound or softened teeth is self-abuse. There is not a doubt of this in my mind. I have never seen a persistent masturbator who did not have softened or rotten teeth. It is not a popular subject to lecture from, but is a stubborn, hard-faced, rocky fact, that can not be crawled over or walked around. A man who abuses himself or a girl, will have

the molars soften and decay. If she perseveres in this habit, she will lose every tooth in the head. I can not explain it satisfactorily, but I know it to be a fact, and you can notice it for yourself.

Finally, we must speak of the care of the teeth, and their preservation.

First, have every stump extracted. Have all the teeth possibly fit to save filled with *gold*—pure gold without alloy. It may cost a little sum, but it is far better to do it well, at once, than to be doing it always.

Many ignorant dentists may suggest to you that amalgam is very much cheaper and just as good. The dentist who says this is a liar, and the dentist who will put amalgam of zinc into a man's mouth, is a thief and a robber. Amalgam is a vile compound, and while it has its advocates by the hundreds, every advocate is either interested in the sale of some patent "cement," or belongs to that careless, ignorant, and unscrupulous class of tooth-fixers who are ambitious of earning a dollar by stuffing some zinc and mercury into a "cavity." I have no patience with a dentist who fills this stuff into the teeth. It has ruined more eyes, caused more deafness, and more feelings of "down-heartedness," and anxiety, without cause, than any other one

mechanical injury that I know of. The silver united with the zinc forms a battery the moment the saliva touches the metals. This is a constant battery, destructive to the nervous tissues, and especially to the brain, the aural and optic nerves. But the effect of this so-called amalgam, or silver-filling, is also directly detrimental to the nerves, bloodvessels, and the fangs, or roots of the tooth. The amalgam is absorbed, or its properties are absorbed, and the first effect is to turn the tooth black. The tooth is killed; the dentine cells are destroyed. In a healthy man or woman, the nerves supplying the fangs of the tooth become irritated or destroyed. "Electrolysis" (dissolved by electricity) takes place. The cement around the root is inflamed, and so irritates the gum which in turn affects the covering of the jaw, called the periosteum, or covering of bone. I have seen hundreds of bony tumors of the jaws caused by dead teeth, killed first, and then filled with damnable destructive amalgam, composed of zinc and mercury.

I have seen hundreds of headaches, neuralgias, and bloodshot, weak eyes, from this plastic filling; and my idea is, that when we get above and look back on the sorrows of this world, J. Foster Flagg, the great advocate of this mode of "sav-

ing" teeth, will be regarded with as little compassion as Herod, Judas, the Duke of Alva, or any other inhuman brute. The only excuse J. Foster Flagg may produce will be an affidavit of self-made blindness from ignorance of electricity, chemistry, physiology, or correlation of forces.

But we have said enough on this subject. Let our young friend heed it and shun a silver or an amalgam dentist as he would a common thief.

After the teeth are once in thorough order, keep the food right, avoid hot drinks, and hot food, and after each meal use a brush and a *quill* toothpick, until the teeth are clean. Wherever you can not get the brush, use a silken thread (cost you five cents a skein) to get all the particles out. I hesitatingly advise the use of soap. Good castile soap is best, on the brush once a day. A little discrimination is necessary in the use of soap. Soap prevents friction, and it can not effect more than a mild alkali, although the alkali is shielded by the action of the fat. No doubt a plain brush is best most of the time, used with clear soft water. Sometimes a little piece of pine stick, as for instance, a piece like the clean end of a match (but I do not advise a match, since the phosphorus is destructive and poisonous), dipped in water and then in *pumice stone*, rubbed carefully on the teeth,

rub off the darkening spots. Teeth should be kept clean continually. They should be examined by a dentist and cleaned whenever they feel rough. Even an old man can usually benefit his eyes and his ears by brushing his teeth twice a day. For this purpose he should use a *fine hair brush*, very soft at first, and gradually use one stiffer, of bristles. Friction is of great benefit.

Have a little hand glass, and look at your teeth certainly once a day. Consult a *good* dentist, an honest man, always remembering that a whisky drinker, a gambler, and a man who runs after lewd women, *can not be honest*. Take heed to this and do not trust yourself in the hands of such a man. Even if he is called the best dentist, do not trust him. Get an honest workman and pay his price. "The laborer is worthy of his hire." The drunken, ignorant, amalgam tooth-stuffers are not worth a cent a bushel. The gambler, the drunkard, and the debaucher, believe it a duty to rob you. You can prove this by the time you live as long as I have. Keep the teeth clean. A good cleaning dentifrice can be made of prepared chalk, white oak bark, and pumice stone, equal parts, all finely powdered and thoroughly mixed. It should only be used once a day, and it should

not be used if the gums are weak or bleeding. For bleeding gums, place a teaspoonful of the fluid extract of blackberry root in a half cup of warm water; mix thoroughly, and brush the teeth three times a day. *Do not use salt or soda* on the teeth, as they corrode the enamel very rapidly. Keep your teeth clean and you will have good eyes, good hearing, good digestion, and the first ingredient towards a thoroughly sound mind and body.

STUDY VI.

TOBACCO.

The late J. W. Draper made a remark to the effect that tobacco and syphilis were the curses of this century. I have not a second's hesitation in saying that prostitution, incontinence, spermatorrhea, and in general and special cases, the spread of syphilitic affections, heart diseases, idiocy, Bright's disease, cancer, paralysis, etc., can be traced directly to the use of tobacco used as a snuff, as a smoke, or chewed. It is a fact that tobacco *never does good*. There is not an authority on the face of the earth but what states that tobacco is a special nerve destroyer—a detriment to the man using it, to his children, and to his children's children, by direct descent. I am a radical temperance man. I hope the nation will one day be radically prohibition, but I steadfastly believe that there will never be fewer

drunkards while tobacco is being chewed, smoked, or snuffed.

I have not space in this selection to quote from different authors of the *effects* of tobacco on the human system. I am about to state a law which is well known, and apply the use of tobacco to that law. To this present date I do not think this law has been so applied.

First, an *alkali* joined to a *fat* forms *soap*. This is a law of chemistry. The fat combines with any alkali and forms a soap. The way to make soap in an expeditious manner is to have both fat and alkali melted, at about 212° F., but for any purpose of chemistry the liquid fat will saponify, or become soap, with the presence of an alkali, at a much lower temperature, say 100° F., or even at 70° F., provided the fat is liquid and the alkali can be placed in contact in minute atoms, or in globules sufficiently small to have the fat *in contact*. For instance, a cake of tallow, solid at a temperature of 55° , placed in contact with solid potassium, at the same temperature, would only saponify so much as was in absolute contact. Raise the temperature to 212° and soap is formed from the union of the two elements. Take oil at 100° F., and add alkali in finely minute atoms, and soap is formed at say 100° F., or less than half the temperature. In

man the temperature is about, or near 100° , while in good health. Much above or below 100° F. is death.

Secondly, the nervous system of man is composed as follows: The nerve proper, or a nitrogenized substance called also the *axis band*, or *axis cylinder*; around this is the *white matter* of Schwann, an oleaginous matter, or an *oily substance*. In fact, in the ganglion vesicles "are characterized by containing a large amount of *phosphorized oil*, and it is probable that the oxydation of this material is a condition of their functional activity."—(Draper, Human Physiology, page 263.)

Third, tobacco contains a most powerful alkali. All chemists agree on this fact. This alkali taken in any mode into the body turns that part of the body which is *fatty*, into soap. In plain English, so much of the *fatty atoms* as are in *contact with the alkali* of the tobacco, are chemically changed,—changed according to a chemical law, into *soap*. The effect of tobacco is to make soap of the brain and spinal column. That is the chemical effect of the alkali upon any person who places the fat of his body, whether the fat is of nerves of flesh, glands, skin, or internal organs, tobacco changes it from a good pure fat *into soap*.

The slowness of this action does not controvert the fact. And if the statements already made are correct, saponification *accounts for* the *apoplexy*, the *paralysis*, and the *shaking palsy* of old smokers. They have little or no control over the nervous system, because the *white matter* of *Schwann*, or the oleaginous matter which surrounds the nerve proper, is *already* turned into soap, from the effect of the alkali in tobacco. This soap is a *foreign* body. It is effete. It is useless material. It is deleterious, because it is poison. Nature tries to cast it off, and to rid the system of it. Eventually, the saponification extends to some important nerve and the man is paralyzed, or "the doctors" gather together and call it "brain softening," when in fact it should be called "*soapy formations* of brain from the alkali of tobacco." I am well aware that *not to smoke* at this date (January, 1882) is not to "go with the crowd." "They all smoke," "General Grant smokes," "the best men smoke," "the Germans all smoke," and "why don't it kill somebody quick," are common expressions. I suppose General Grant smokes excessively to prevent himself from getting drunk. There is no fear of my getting drunk, so I will not smoke. "*The best men smoke.*" This is a mistake. The best men, the most intellectual men, *do not*

smoke. Those who do smoke regret that they are addicted to the habit. As for the smoke of the Germans, it is a statistical and recorded fact that the Germans, with their beer and smoke, have, as a nation, the *worst eyes in the world.* Near-sightedness is the rule. Good eyes are the exception. I want my eyes to be good. I am now nearly half a century old, and can read the finest of print. I will not smoke because the Germans do. But tobacco "is so quieting and soothing." So also is opium. So is strychnia, and a thousand other poisonous plants. It is the soothing quiet of the church yard; the quiet of the stupified, saponified brain. It only soothes for a time. It quiets to kill. The fool who smokes because it "quiets" him ought to keep on smoking until he is "quieted" into the grave yard. It is a fact which needs to be written on every young man's brain. *Tobacco destroys.* It destroys the nervous atoms and nerve cells, destroys the power of concentrating the mind on any abstruse subject. Destroys the intense mentality necessary to work out the problems of life, labor, and success. It is extravagantly exhausting the natural powers of the body. It does not do any good. It accomplishes no purpose in the body but ruin. Tobacco is the hand-maid of poverty; the forerunner of distress;

the aid-de-camp and commissary of brain-softening (another name for soap formations in and of the brain), palsy, paralysis, blindness, deafness, incontinence, impotency, debility, piles, diseases fo the bowels, rectum, kidneys, and sudden deaths. More than this, and you need not take my word for it, but look about you to prove or disprove it. The man who uses tobacco is *cursed of God*, and the curse goes to his children.

But my religious beliefs are mine. You are not bound to believe them. The worst cases of bowel difficulties are from those who use tobacco. Chewing is as bad as smoking, and smoking is as bad as chewing. No difference. The man who smokes is a robber to his body. General Grant may smoke twenty cigars a day. The time will come when nature will demand a settlement, and have it. The smoker pays the penalty of a broken law. It cannot be evaded. It cannot be denied. Sooner or later the inevitable law demands and takes its penalty. Sorrows, regrets, necessities, sufferings, pains, agonies, and a shortened life, await the user of tobacco.

Every physiologist is aware that the organs of the body may act vicariously for each other. The tobacco chewer is not an exception. When he chews and spits, his spittle contains a portion of water or fluid that should have been voided by

the kidneys and through the bladder. He spits, and changes the secretion of urine from the kidneys to the mouth. In plain English, and one well enough understood by all scholars, the man who chews and expectorates, or spits, *voids his urine from his mouth.*

With this view it is not remarkable that the American *Spitter* should be held in such detestable aversion among educated Europeans. Lest any person should give me credit with conjuring up this story, I quote from that late eminent physiologist, John William Draper, the following:

“Though so large a quantity of saliva as twenty ounces may be secreted in a day, this being about one-half the urinary discharge, it is to be remembered that the water is not lost to the system, as in the latter case. When the impure habit of profuse spitting is indulged in, it is interesting to remark the reflected effect which takes place in the reduced quantity of the urine, and an instinctive desire for water—a kind of perpetual thirst. It is probable that under these disgusting circumstances, the percentage amount of saline substances in the saliva is increased, and that, so far as that class of bodies is concerned, the salivary glands act vicariously for the kidneys, and the mouth is thus partially converted into a urinary aqueduct.”—(Human Physiology, page 47.)

But the young man who has had the patience to read thus far, shall have an opportunity to see what has been said before this date.

In the *London Lancet*, January 3, 1857, Mr. Fenn thus describes the results of his investigations on the effect of tobacco :

“Tobacco has the effect of relaxing the skin and mucous membranes, causing the latter to pour out their secretions more freely, and to shed the epithelium more rapidly ; at the same time the sensibility of the nervous system is greatly depressed, and the vital force diminished. On account of its softening and relaxing effect upon the mucous membrane of the bowels, it is greatly resorted to in habitual constipation. But it will be seen that this weakening influence is exerted upon the organ liable to be most seriously affected in typhoid, and very frequently is the predisposing cause of the uncontrollable diarrhea and hemorrhage which occur in such cases. *I have seen very mild* cases of typhoid fever rendered fatal from the excessive use of tobacco, either from diarrhea or peritonitis, the result of perforation. Now, perforation scarcely ever occurs until the patient is moribund, and the body is semi-putrid ; but the immoderate use of tobacco will predispose to perforation under very different circumstances. For instance, a gentleman in my practice had

progressed very favorably to the fifteenth day of typhoid fever; the diarrhea was very moderate, and the symptoms altogether so mild as to call for a purely expectant treatment—nourishment, with very little stimulant, sufficing to keep the patient in fair condition from day to day. On the fifteenth day his bowels were relaxed at six in the morning; at five p. m. he got out to have his bed made, and as his bowels had not moved since six a. m., he thought it might save getting out again if he could evacuate them at the same time. For this purpose he made a straining effort, and almost immediately felt something give way; a violent pain ran rapidly across the region of the bladder, and soon diffused itself over the whole abdomen; tympanites occurred within an hour, and *in twenty-four hours he died from peritonitis, the result of perforation of the small intestine.* A milder case than this I never saw, but the patient was accustomed to smoke ten or twelve cigars daily. I could quote other cases, almost parallel, where the immoderate use of tobacco destroyed all the chances of recovery in otherwise favorable, or merely doubtful, cases of typhoid."

The following is from Lizar's work on "Tobacco, its Use and Abuse," page 76:

A merchant in Dublin lately fell a victim to

cancer of the tongue, produced by smoking. A friend, whose authority is undoubted, visited him a few days before his death, but the picture was so appalling that he could not make up his mind to see him again. He was sitting surrounded by an amiable family, writhing in agony, and unable to speak or swallow, from his tongue having mouldered away. He was reduced nine stone in a few months."

I advise everyone to get this little book on tobacco and read it through. Another case is detailed on page 68:

"Mr. A., a gentleman about fifty-eight years of age, of a strong, wiry frame and healthy constitution, none of whose relations had ever had a cancerous affection, was observed to articulate with difficulty, the tongue being too large for his mouth. He was a devoted victim to tobacco. His tongue, at this time, was enlarged, firm, and coated with a white crust. By the middle of August the tongue had *mouldered* away, the stump presenting an irregular lumpy surface. On the second of October all his symptoms became aggravated, the salivation more profuse, the perspiration more abundant, and the difficulty of breathing insupportable, and after three hours of intense suffering he expired. All the death-bed scenes and death-bed sufferings I had ever wit-

nessed were comparatively easy to the individual agonies and gaspings for breath this kind and amiable man was destined to endure."

These cases could be multiplied to a large volume. Tobacco-chewers and tobacco-smokers are always weak in the bowels. About the only answer that any one can get in America is, "Oh, Grant smokes, and look at him!" Now, for my part, I do not admire General U. S. Grant. His life is not written yet. He is not yet dead, but he has not a character to imitate if one wishes to be a happy man, and he will die of disease of the bowels, or of paralysis.

I am not going to discuss the question of Grant's supreme selfishness, because that is to be decided by our posterity. But every intelligent American will say, and his own supporters will acknowledge, that General Grant has not a fine sense of honor, and you will notice that any man addicted to tobacco is always deficient in mental power. Tobacco users are never trustworthy men.

Nothing more plainly damns the medical profession than their comparative stupidity and silence on this subject. Indeed, very many of the ignorant whelps who have received a diploma at some medical college, both chew and smoke tobacco, and drink whisky enough to get blind,

staving drunk. In this condition they write prescriptions and visit patients. It is no wonder that they give ergot enough to destroy the vitality of the child during child-birth, or that they physic the little children, in scarlet fever, to death. Tobacco-chewing and tobacco-smoking drunkards should never be employed to prescribe for children, as their judgment is not good, and they are more liable to do hurt than good. A tobacco-smoker is never a good shot, never a good penman, never a desirable man as a companion, because tobacco destroys the mentality of the man, rendering him insane on many subjects, and liable at any time to errors of judgment. A tobacco-chewing judge is always unjust.

Now, it is not because of the evil and poisonous direct effect of the imbibition of tobacco, but because the peculiar destructive alkalinity of the tobacco plant transforms the fats of the body into a saponaceous compound, which is equivalent to rottenness. This condition of the body affects the mind, and hence, a tobacco-user is always, under all circumstances, *mentally unsound*. And finally, I state, as my deliberate conviction, that there never was, and never can be, a virtuous, continent man, who uses tobacco in any form.

STUDY VII.

A GENERAL REVIEW.

Each young man should know how to take care of and use his body. He should learn how to select the food that is correct and applicable to himself. Possibly, a young working man, placed in a position where pork formed the only food, should eat that villainous food until he can change; but he ought to change in two days. Irish potatoes are the worst of all vegetables, and should be shunned at any hazard. No man who eats potatoes is free from catarrh, and all women who eat potatoes have a vile, foul-smelling discharge, called the whites. In every case; shun the vile food known as Irish potatoes. Sweet potatoes are different, and are quite a good food. I can't say enough against potatoes and tea.

After the food, bathing, clothing. See that your bed clothes are sweet and clean, and fresh

aired. Virtue and dirt do not dwell together. If you have a room to yourself, have a wash-bowl, and own some towels, so as not to be dependent upon your boarding place, or your landlady. Have a flesh brush, a hair brush, two or three tooth brushes, some fine towels, two or three coarse towels, a cake of carbolic acid soap, and a package of bi-carbonate soda.

Never go to bed in the summer without washing your feet and wiping them dry.

Never step into your bed without washing your privates and wiping dry. If you are not circumcised, pull back the skin of the prepuce and wash out the glands with a little soap and water. Wash, also, the testicles, the anus, and rinse them thoroughly. Then wipe dry. You will be twice the man the next day. If this should chance to meet the eye of some hypocritical, over-nice saint, he or she may think the writer is not very nice. But I am, all the same. The fact is, that all men and all women who care for and wash their privates daily, or twice daily, are the ones who *look nice, clean, sweet*, and have no perceptible odor about them; but those who do not wash are those who smell badly under the arms, and have a smell of putridity about them that is most intensely and disgustingly offensive to every clean person.

Another thing. *Any man who washes himself can always control* his sexual feelings, while the dirty man, or boy, cannot help having an erection of the penis, which precedes an emission of semen. This, too, is the secret why some women look nice, and others do not. *It is in the cleanliness of the body.*

Of the effects of losses of semen and self-abuse, are to be noted, *loss of memory, weak sight, sore throat, weakness of the back, sore eyes, dragging of the feet, muscular contractions of the face, a dull, yellow, putty-like appearance of the skin, cold, clammy hands, rotten teeth, foul, bad-smelling breath, a gulping, gurgling noise of the throat, a pale, bloodless appearance in the face, a gradual loss of self-confidence, a tired feeling, a desire to be alone, a friendless, hopeless, downcast, disheartened expression of the countenance, eyes are downcast, averted, sometimes flushed, the eye dull or glassy, a loss of reasoning power, the faculty of ready speech is lost, the hearing is not acute, appetite is sometimes voracious and at other times lost. There is a vacant look, and the young man either commits suicide or goes into a crazy house.*

The young man who loses his semen, is not alone a victim to his passions, but he deliberately cuts his throat, so far as any success of business

or success in life is to be thought of. The moment the emission takes place, the man has lost his *energy*; his *mind* is *weakened*, and with each loss he becomes weaker, but not wiser, but more foolish, more unstable, until he is in his coffin.

Sometimes epilepsy, or fits, is caused from self-abuse; but when the young man goes to such lengths as to become a lunatic from this solitary vice, or a victim of epilepsy, there is usually no recovery.

But before this period, a young man may, BY HIMSELF, *break himself* of this terrible habit and *become a man at once*.

Of course, the *will*, the desire, is of the *first* importance, and a great aid, as I have already said, may be gained by prayer, and then the food and drink.

What a blessing to *know how!* And this I say, *wash*, keep clean, be pure in mind; but above all, shun all drinks of alcohol, curse the tobacco in any shape, and let your food be plain, clean, and not too much at a time. At night, *avoid all drinks*, and do not drink any water after eight o'clock in the evening. The cup of tea is an invention of hell to wean a man over to debauchery. A cup-of-tea-man, or a cup-of-tea-woman, is a victim to weakness of the sexual organs, every time.

The very worst effect of loss of semen on a man, is his *loss of courage*. This is a fact, and not alone with man, but with all animals. It is a subject both interesting and instructive. Loss of sexual power may render one irritable, and it may be a cause of cruelty, but the *will power* is gone. There are absolutely thousands of men "hewers of wood and drawers of water" for other men by far their inferiors, whose position is brought about by a loss of courage, induced first by a continued loss of semen.

Many girls are in the same suicidal category. *They lose their courage*, because they abuse themselves, and then make complaint that they are not well treated, *because of their sex*. And it is an accepted fact, that this loss of courage is a step to insanity. It is this waste of energy, this drain upon the proper life powers of the system, that is so terribly exhaustive to the *nerve power*, and the reception of new ideas upon the brain. The law of nature is, that a man should only lose semen when in intercourse with a woman, and he should not have that intercourse until he is twenty-five years of age. A woman should be at least twenty years old before she commences to bear children. It is this early and premature sexual intercourse that begets the little runts and weeds of boys and girls who think it

smart or cute, and evidence of intellectuality, to strut around the street corners with a cigar or a cigarette in their mouths. You may set it down as a certain fact, that when a man smokes he loses semen, and is becoming enfeebled in mind and body. Many young men will refer at once to General Grant and his career. But General Grant's life is not yet written. If you want to know of General Grant's private character, read the life of Charles Sumner.

There is a class of religious fanatics who make a terrible ado about "forms of godliness," but who neglect to educate their children in relation to their bodies. They are good, but ignorant. They mean well, and live as purely as possible on a pork-and-potato diet. But no one *can* live a virtuous life on pork or potatoes. The children, who are boys, will have excesses of starch in the body; and a stimulating diet causes erection of the penis, and this, in turn, calls for the habit of masturbation, and then the downward road is traveled rapidly. I knew a case of this kind. He was a student of an eastern college when the war commenced, and he joined the army. He fought through the war, and after that joined the regular army. He was, he thought, called to preach the gospel. He was, most assuredly, insane. He did not know any-

thing of the great law of God that obtains in regard to eating and drinking, although he constantly read the Bible. In his endeavors to "overcome the flesh of lusts," he took a razor and cut out both of his testicles, and threw them in the fire. He preached on, as soon as he recovered; wandered about the State of Louisiana until he died a suicide. Lest some one may think this a fictitious yarn, gotten up to alarm young men, I will say that this victim's name was Albert Philbrook. He was in the Waterville, Maine, College, and an exhorter in the Methodist Episcopal church, and committed his self-mutilation in the parish of Terrelonne, Louisiana, where he preached, and wandered off up the river to die.

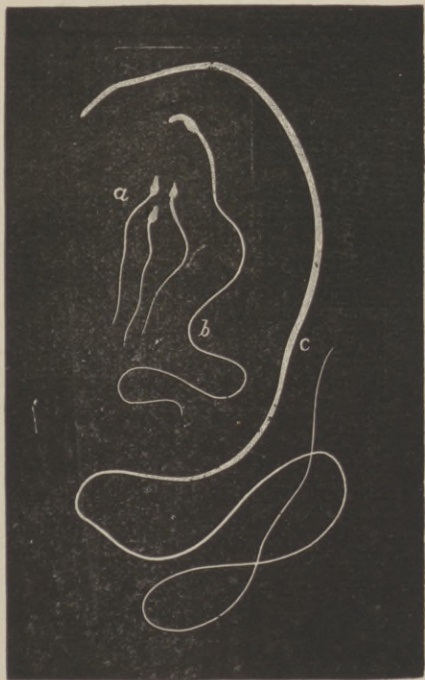
Here is the grand secret of chastity: *to know* that *stimulating food* is a cause of emission, and to avoid the wrong food in every shape and manner; and then to know that *one can not at once retain the semen which the habits of intercourse or self-abuse has engendered.* The young man *must have* emissions until he *conquers the body.* And here I admire Dr. D. Campbell Black. He is a profound thinker, and his words are golden. The man who "pretends that he does not have emissions is a fool or an imposter." *And this is true, provided* he eats stimu-

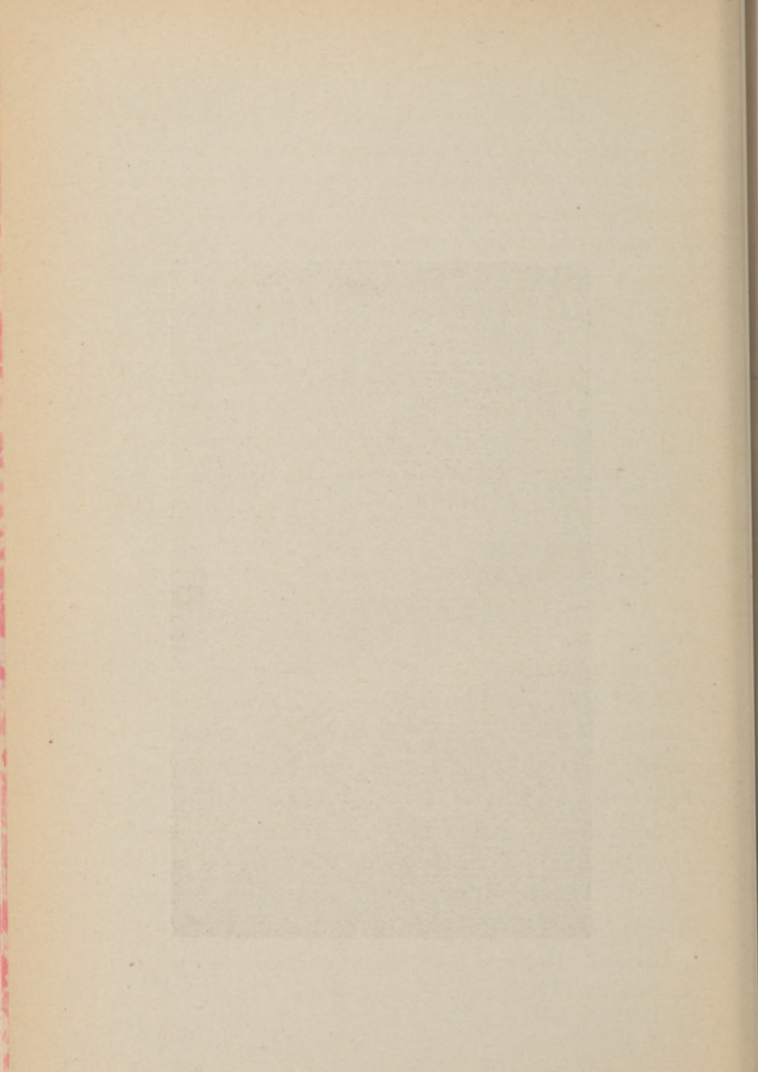
lating food and drinks fluid of stimulating nature.

Here is where a young man can assure himself that under these circumstances, viz., a stimulating diet, he *must* have seminal emissions, and if he does, it is "significant," not of health, but of weakness in the vesiculæ seminalis. But here the weakness and loss is a sign that the person's body responds readily to its conditions, in the same manner that a horse responds to a blow from a whip.

The physiologist, Kirkes, in writing of healthy seminal emissions, says: "The emission of semen is a reflex act, and, as such, is governed by the spinal cord. The irritation of the glans penis conducted to the spinal cord, and thence reflected, excites the successive and co-ordinating contracting of the muscular fibres of the vasa deferentia and vesiculæ seminalis, of the accelerator urinæ, and other muscles of the urethra, and a forcible expulsion of semen takes place, over which the mind has little or no control."

But it cannot be alone governed by the spinal cord. When from stimulants and heating food the vesiculæ seminalis are *full*, and a continued stimulation is being yet produced, it is very evident that something must give way. Hence, as a fact, stimulants and excessive fluids cause an excess of semen, which takes the only oppor-





tunity to discharge itself, and, in this case, the discharge consists of an *excess* of semen.

Many a young fellow imagines because he has renounced masturbation, that his emissions should no longer continue. This is a mistake of great danger. Emissions will continue because there is a habit in the testicles to secrete spermatozoa. Because the habit has been to ejaculate that semen; because the semen is there in excess; and finally, because the parts themselves have to be educated not to secrete any more semen than is necessary, and to be educated that there is no longer a demand, and there is no longer a supply needed.

Dr. Black, page 249, says: "Turn we once more to the normal condition of the vesiculæ and testes. It is their normal condition to be full. When full, and under the influence of neither mental nor bodily excitement, secretions of semen proceed very slowly, but it is accelerated according to the degree of either variety of excitement."

Just here is Dr. Black's mistake. Semen is secreted because of certain food and certain drink, and the person may have neither mental nor bodily excitement, but if he has alcoholic drinks, tobacco or oysters, pork or potatoes, he will have secretions of semen in abundance. This food

and drink subject is the important one for the young man to take notice of, as it underlies all the first, primary and principal causes of the excess of secretion of semen. And it must be an error to state that, "augmented thus, seminal plethora occurs (this is the very point at issue, plethora *does not* take place because of bodily or mental excitement *alone*, but because there is a 'plethora' of semen, and this 'seminal plethora' is *because* of an excess of albuminous, starchy, or stimulating food, or stimulating drink, in the blood in the body), and if the natural appetite which this state creates be not indulged, seminal emission must take place."

I am sure I admire Dr. Black and consider his book a great blessing to any young man to study, but I am equally sure that any young man who supposes an emission *must take place* from seminal plethora, and that seminal plethora is a natural state or a healthy condition of the body, will find himself insensibly sliding down the hill intellectually and physically.

On the whole, it must be conceded that seminal emissions should be avoided. The man who has them is not perfect, and he can not expect to retain his semen if his food is not proper for his body. To be strictly continent, one must have a settled plan of diet, as well as a personal super-

vision of the mind and body; of habits of thought as well as perfect cleanliness of body. Continnence and virtue are studies of a life time, and the man is happy who learns them early enough to render his body well trained to withstand age, temptation, and the vicissitudes of life.

SOME DISEASES AND THEIR REMEDIES.

It was not the purpose to crowd anything into this volume *except such knowledge as would enable the young man to keep his body in the best of health*; but, having read a number of works by eminent men, in which they claim they *do not want* to supplant the services of a *regular* (the term "*regular*" meaning a tobacco-chewing, whisky-drinking, licensed-and-diploma-fellow, who deals out mercury, opium, strychnine, arsenic, and potash by the rule of the book, in company and in partnership with the thievish drug stores and "carefully compounded" whisky and beer apothecaries), I say, having read these books saying they *do not want* to interfere with these regulars, I conclude I *do want* to interfere with them; and as *wanting to do*, and *doing*, means with me the same thing, I give my remedies for

some diseases, and I know they will *prevent the services* of a doctor by curing the patient without much expense. If any one should suggest that, perhaps, a doctor is best, I say I would sooner trust to nature a thousand times for recovery than to trust a quicksilver and arsenic-dosing "regular" physician. I say nothing can be viler, more detestable, more thievish, more brain-destroying, more low down in the scale of humanity, than a homeopathic doctor.

A homeopathist is an ignorant man, a fool, a designing, poisoning knave. He is a *moral leper*, a poisonous spider awaiting his prey. If any one can imagine anything worse in principle than a homeopathic physician, he can surpass my powers. They are to-day the *poisoners of America!* They destroy the brain by their poisons given in small, minute, or, as they say, infinitesimal doses. There may be some honest souls in the homeopathic ranks, but they are honest fools. They are ignorant of physiology, chemistry, and medicine. There never was an honest homeopathist who was educated in either of these branches. As to the "old school," *I am indebted to them* for my education. In physiology, chemistry, anatomy, surgery, diagnosis, prognosis, they are the correct school to attend. When we come to therapeutics and medicine, they sink out of sight

in a mire of horrible calomel, quicksilver, bismuth, chloral, aconite, belladonna, poisons to the body, deadly to prescribe, and effectually destroying the health of the unfortunate patient.

The only *school of medicine* worth a button in this country is the PHYSIO-MEDICAL COLLEGE OF INDIANA. - President, Geo. M. Hasty, M. D., of Indianapolis.

AGUE AND CHILLS.

First. Buy a pound of Culver's root (botanical name, *leptandra virginica*). Boil two ounces in one and one-half pints of soft water, twenty-five minutes; strain through a cloth, and let it stand until cold; drink this, two to four tablespoonfuls, every hour during the first twenty-four hours. It will produce dark colored evacuations of the bowels. If it does not act as a physic, take a powder as described on page —, every three hours, until you have free evacuations of the bowels, and then commence again. Drink a pint a day as long as you have a chill, and then one or two ounces three times a day. Also add half a teaspoonful of the tincture of *ginger* to a little water, and drink it before every meal. Also bathe in hot water at bedtime, and change all clothes for a night dress, and wear flannel.

Second. The bark of wahoo (*eunomous atropurpureus*), made the same way will, if taken steadily, *remove the cause* of the chills. It is safe, and *does not destroy the hearing* as quinine does.

Third. Make a strong tea of boneset (*eupatorium perfoliatum*), and drink warm just before the chill comes on. If you feel nauseated, have some thin corn meal gruel and take an emetic. The chances are that you will cure the chill. After the chill is over, wear flannel, and avoid pork and Irish potatoes.

DIARRHEA.

Mix equal parts of wild cherry bark, prickly ash berries, Culver's root, pleurisy root (*asclepius tuberosa*), and rhubarb; place *one heaping teaspoonful* in a tea cup, with one teaspoonful of loaf sugar, turn on boiling water, and let it steep, covered, but *not boil*, one hour. Take it from the stove and strain carefully through a fine napkin, and drink a small wineglassfull after every operation of the bowels. If the stomach is very *sour*, add a fourth of a teaspoonful of bi-carbonate of soda when you commence to steep it.

BLOODY DYSENTERY.

Use the above remedy every half hour in large wineglassful doses, and use after every operation

of the bowels, an injection of cool or lukewarm water. Be perfectly quiet, and eat dry toast with a cup of boiled milk, until you are well. The addition of ginger is indicated if the flesh is cold, and a teaspoonful of the tincture of ginger may be added to every wineglassful, if there is pain or cramp in the stomach. Also use an injection to the bowels of a pint or more of cool water, or tepid water, after every operation. This cleanses the lower bowels and *stops the bleeding*, as well as relieves the intense burning and scalding pain after the operations. Repeat this injection after every operation of the bowels, as long as there is any pain. *When the passages of the bowels become a straw yellow*, you are getting better. Then regulate the doses to suit your condition, and eat toast, drink gruel, and remain at rest. Stick to this remedy and it will cure every case.

HEADACHE.

Take an antibilious powder every two hours, soak the feet in hot mustard and water, and go to bed. As soon as you have free motions of the bowels, reduce the dose, or only take one powder at bedtime. Persons who are regular in their evacuations of the bowels, seldom have the headache. Sleeping in *close rooms*, or in a room

where there is *filthy* smells, is a frequent cause of headache. The reason is this:

The first pair of cranial nerves is called the *olfactory* nerves. Properly speaking, as this nerve *contains much gray matter*, and *has no sheath* (or neurilemma), it should be considered as a *part of the brain*. *It has its origin from the surface of the encephalon*; hence, a foul smell, such as an unemptied chamber utensil, or a foul mess of stinking baby diapers, often cause the young mothers headache, while the young daddy can not appreciate it, because he has had fresh air. Oh dear, I know this isn't nice, but it is awful practical, and good sound sense.

FOUL BREATH.

- ℞ Tincture myrrh.
 Tincture scammonny.
 Tincture capsicum.
 Tincture anise, a-a $\bar{\bar{5}}$ 1.
 Oil peppermint, f $\bar{\bar{3}}$ iv.

Mix. *Dose, one-half to a teaspoonful after eating, twice a day.*

If the bowels are free, and the teeth clean, there cannot be a foul breath. Rotten and decayed teeth are enough to destroy the flavor of the breath of an angel who has dined off the tree of life. Bah! Get your teeth clean.

CONSTIPATION.

Drink a glass of water soon, very soon in the morning; eat a *raw apple*, and before you swallow it, chew it up until it is a fine pulp; eat figs soon in the morning; walk a mile before you eat breakfast; chew up a handful of *raw wheat* as soon as you are out of bed; take a tablespoonful of *pure olive oil* (and eat a *crust* of bread afterwards) and a lump of sugar; knead the bowels every night; eat three queen olives and drink a glass of water before each meal; have oatmeal mush and milk for supper, and eat nothing else *at supper*. (Oatmeal mush should be cooked at least one hour, and it is better to have it cooked two hours.) These, and a hundred other remedies, are recommended for a constipated habit of the bowels. All are good, and if the other food is correct, will usually cure this habit. However, many clerks and sewing girls can not obtain these articles, and the use of a syringe, with cold water, as recommended on page 30, is advised.

I have just left a young married lady who did "*hate to have a passage of the bowels*, because it hurt her so," and as she was a fool, and would not, and could not induce herself to part with her *daily manure*, I thought she had better employ another physician. And another one, now fifty years of age, dying with *cancer of the bowels*.

The husband told me she was in the habit of going *six weeks without an operation of the bowels*. Puck was correct when he said, "what fools these mortals be." The habit of constipation is greatly favored by an irregular habit of evacuation at an uncertain and irregular time. Go to stool on the moment nature calls you. Use the syringe if necessary, and take pains to break up the habit of carrying around yesterday's manure in your bowels. Do you understand that?

PILES.

Piles are small tumors at the lower end of the intestine. Usually, they are the result of constipation, especially in women; but in men, they are often caused by tobacco.

Stop all your bad habits; chew up the food well, and take a teaspoonful of the following, three times a day, just before eating. Copy the prescription, and hunt up a reliable druggist, if you know of any one that fills that description.

℞ Fluid extract mullein.

Fluid extract goldenseal.

Mix. Shake the bottle and take one or two teaspoonfuls three to five times a day.

Nothing fried, no potatoes, pork, cheese, or fish, nothing canned in tin, while you take this.

I also advise you to get any fluid extract manufactured by any chemists, except Tilden & Co., of New York, and Allaire, Woodward & Co., of Peoria, Ill. These two manufacturers are not reliable chemists, and their articles are unworthy of being prescribed.

If the piles come down, wash them with a decoction of white poplar bark and carbolic acid soap. Colgate & Co.'s, of New York, carbolic acid soap is, in my estimation, the best.

RHEUMATISM.

If you have an attack of *acute rheumatism*, you may be assured that you have not taken care of your body and your bowels.

Get equal parts (an ounce of each) black cohosh, prickly ash berries, apocynum androsemifolium, blue flag, and bayberry (fluid extracts from a reliable druggist). Mix, and take a teaspoonful every hour until you are easy, and after that, a teaspoonful once in four hours; keep the bowels loose with antibilious powders, as required. If the urine is red, make a tea of juniper berries (boil two ounces in a pint of water, twenty minutes), and drink freely; eat gruel and soups; avoid flour bread, pastry, and tobacco. If the rheumatism is *chronic*, take a teaspoonful of this

mixture three times a day, and eat acid fruit. Bathe daily; wear woolen, and especially, sleep in blankets, and in a woolen night dress, *head to the north.*

DYSPEPSIA.

Chew your food up well and take a teaspoonful (commence with a smaller dose) of the essence of peppermint, directly after eating. Avoid all sugar, pastry, candies, syrups, tea, and mixed up dishes.

SORE THROAT AND DIPHTHERIA.

Take an antibilious powder, same as prescribed on page 31, and gargle the throat with fluid extract goldenseal, three ounces; tincture capsicum, one ounce. Mix one teaspoonful to a half cup of soft warm water; gargle every half hour, and repeat the antibilious powders until you are well physiced. Be careful not to take cold; wear, at night, a wet towel over the throat and cover this with a dry one; renew as often as it gets dry.

If the throat is also very dry, take equal parts of tincture myrrh, capsicum, and fluid extract of blackberry root, two teaspoonfuls to half a cup of water, and gargle frequently.

In the West Indies, a heaping tablespoonful of cayenne pepper is boiled in one pint of vinegar,

ten minutes, strained and cooled, and used as a gargle. It is very severe, but it cures the severest cases of *putrid sore throat*.

BOILS AND CARBUNCLES

As well as *styes* of the *eyelids*, can be removed by drinking freely of a decoction of burdock root—*Arctium Lappa*.

Boil two ounces fifteen minutes, in a pint of soft water; strain, cool, settle, and sweeten. Drink a wineglassful three times a day. Avoid milk, eggs, fish, pork, and potatoes.

BURNS AND SCALDS.

Take equal parts of lime water and linseed oil. Shake well, and apply on linen cloths. Keep well covered and well wet with oil.

Or, apply collodion, and cover with cotton. This is certain to give immediate relief. Keep the parts at rest.

BRUISES OR CUTS

Are best treated with cold water and rest. Cold water is better than all the alcoholic, arnica, and patent medicine truck that can be thought of. Apply cold water freely, and keep still.

SPRAINS.

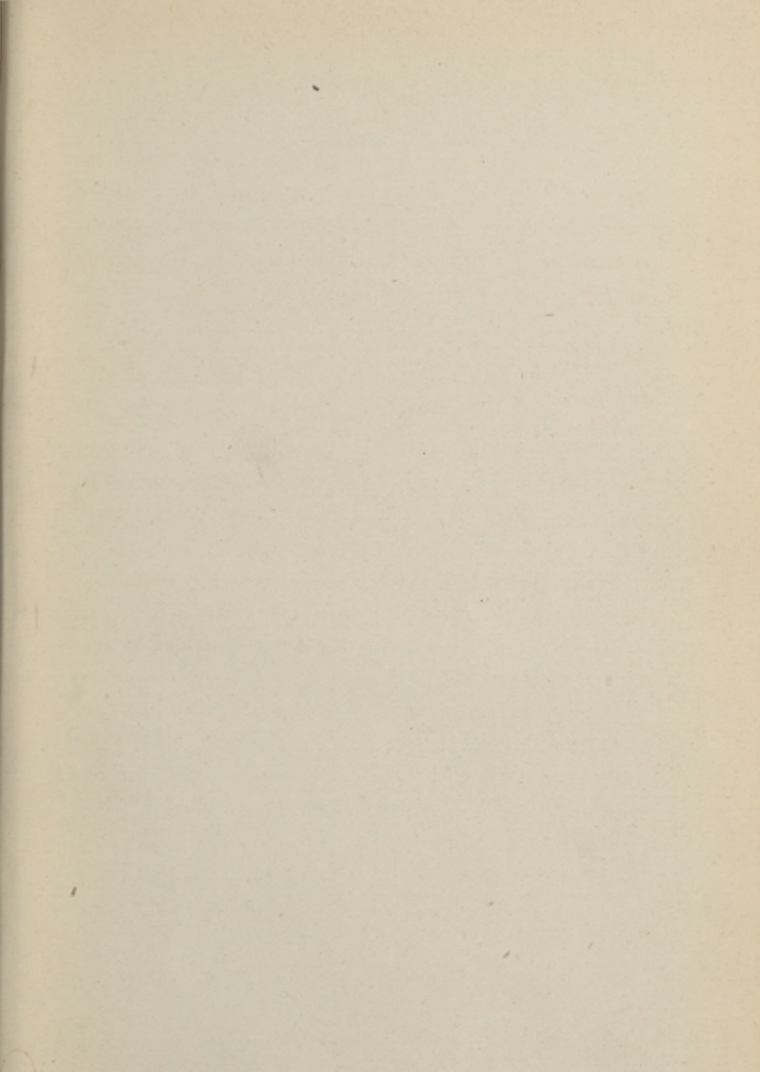
Use salt and water, hot or cold, and have the parts at perfect rest. Call a surgeon, if you are in doubt about a fracture, for this is a case that demands a knowledge of anatomy. Pay your surgeon before he goes home.

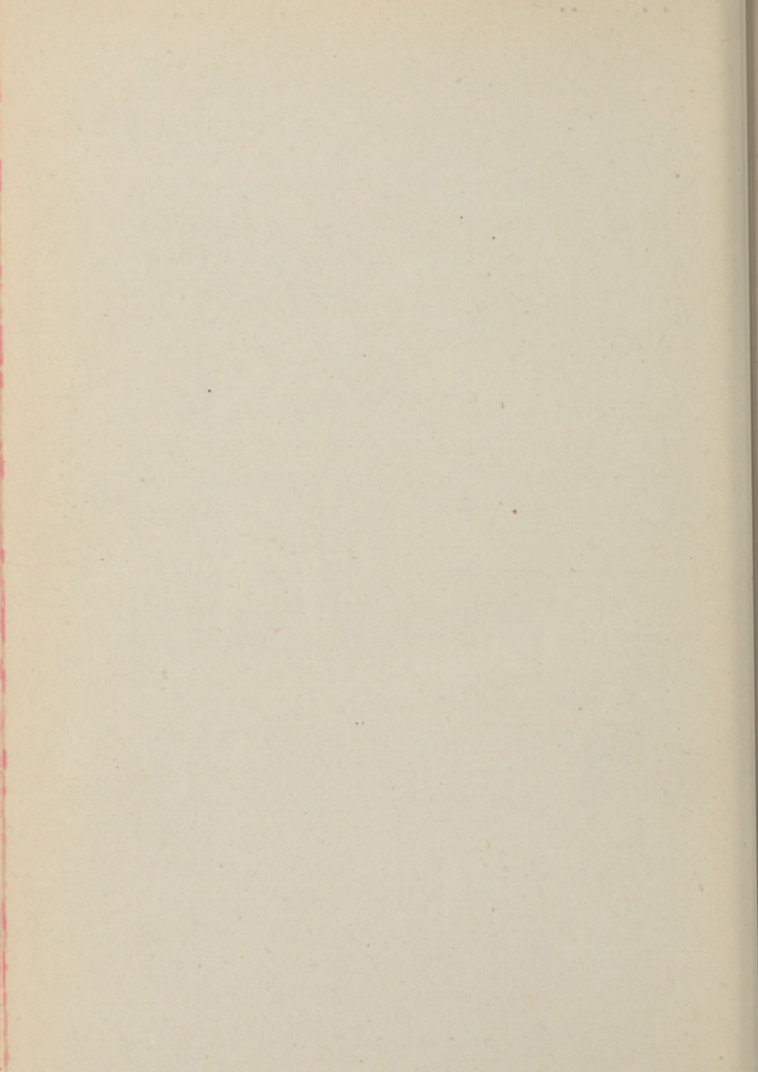
AND NOW TO CONCLUDE.

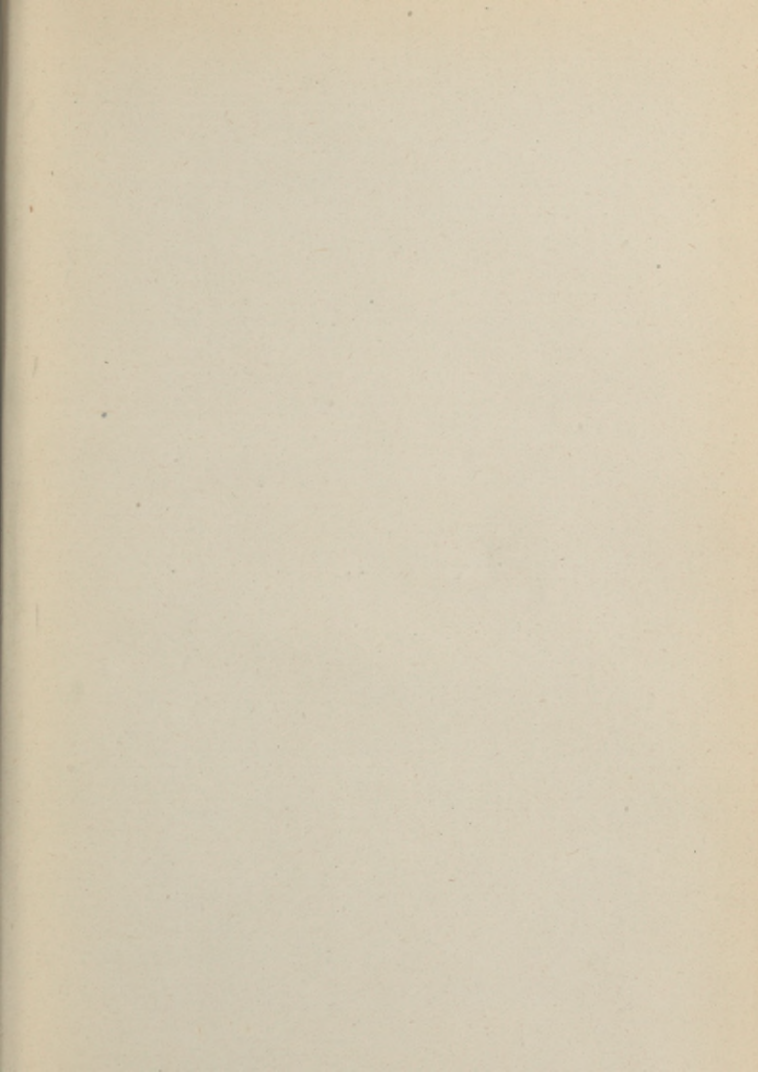
Catarrh is caused by an excess of starchy food. I do not care whether you have it or not. If you have, and want to be cured, stop your starchy potatoes and fine American flour bread, and throw your medicine into the well.

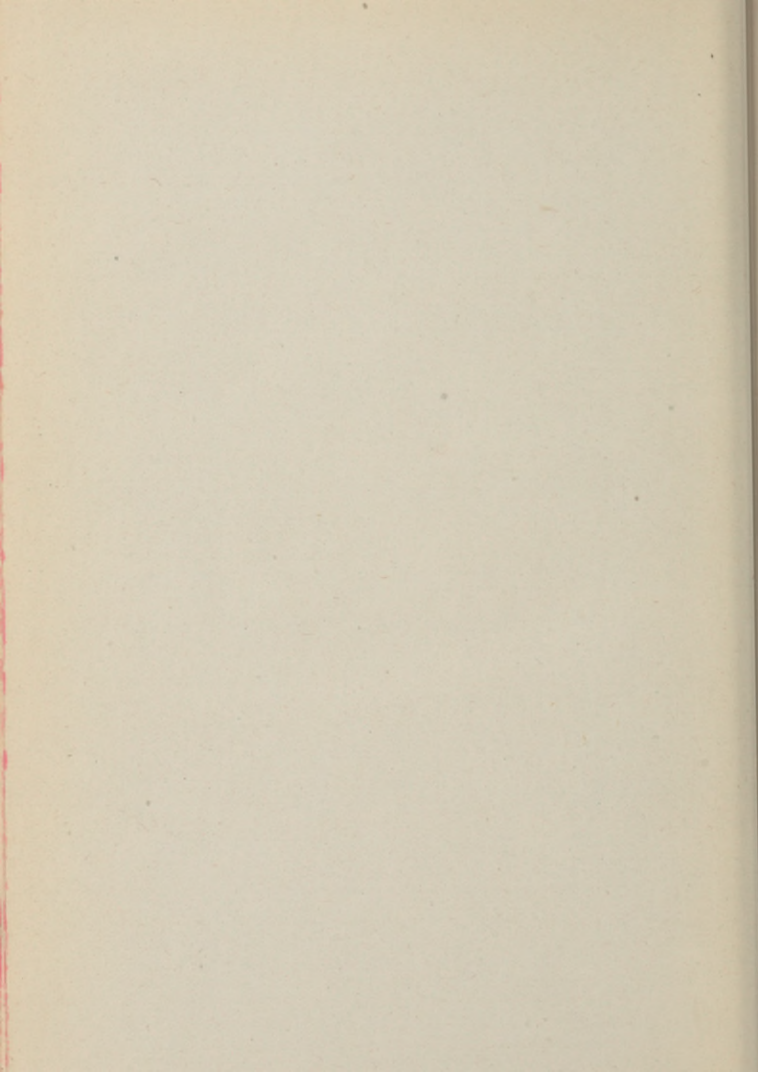
Consumption is often caused by close rooms, and decayed, filthy air, and carbonic acid from base-burning stoves; also from hereditary transmission, because the father was a weak, tobacco-chewing, or cigar-sucking cuss—a semen waster. And also because, at the moment of birth the umbilical cord was tied too quickly. For an explanation of this, send for my large book, "THE WOMAN AND HER CHILD."

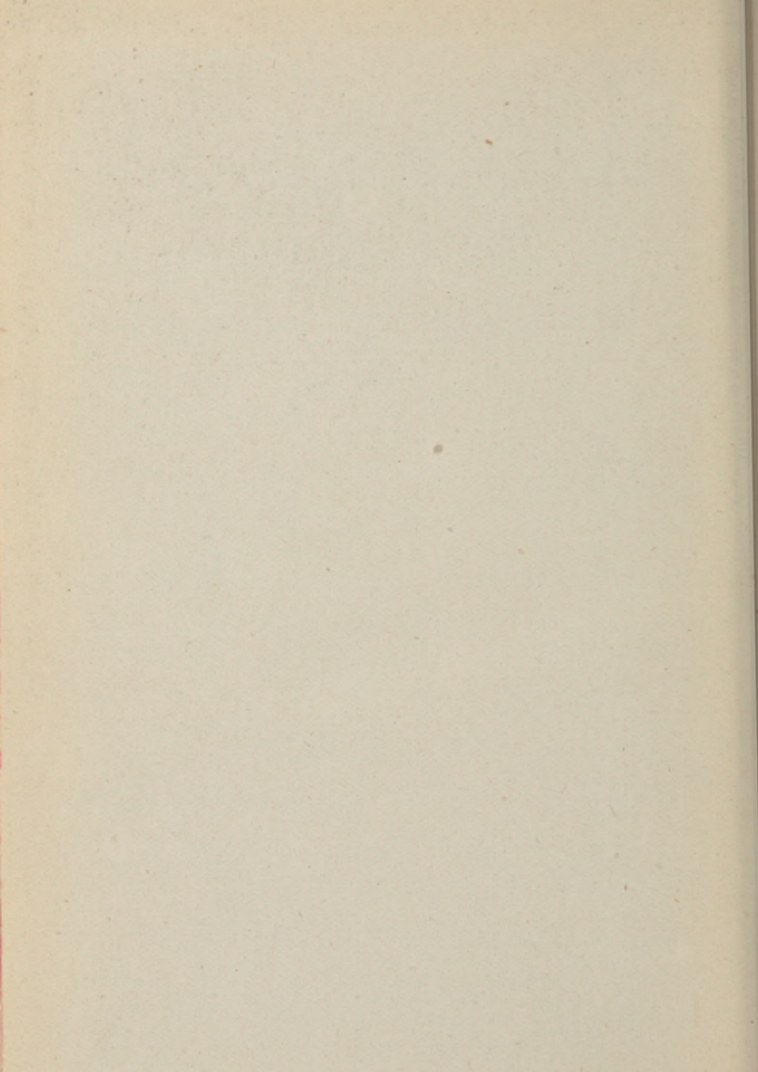
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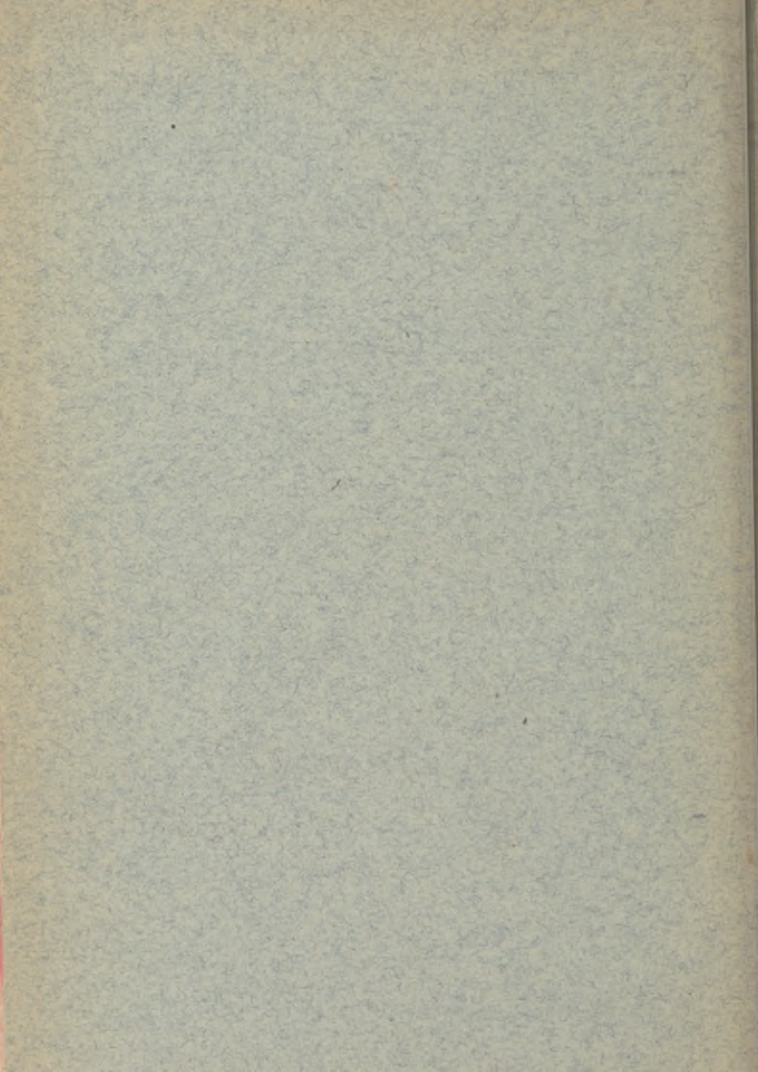












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